

The AHADITH BOOK "JAME' TIRMIDHI" presented by:
and "NOTES ON TIRMIDHI-AHADITH" written by:
MUHAMMAD SALEEM DADA

Please note that I, MSD, have revised the "*NOTES ON TIRMIDHI-AHADITH*" totally that I present here;

Al-Hamdu-Lillah (all praise is for Allah).

PREFACE to "NOTES on TIRMIDHI-AHADITH"

Among the Books of Ahadith, JAME' TIRMIDHI, the book that comprises of nearly 4000 Ahadith, compiled by MUHAMMAD -BIN-EESA (ABU-EESA) TIRMIDHI (209 AH i.e. 824 AD - Rajab 279 AH i.e. Oct. 892 AD), and presented to all by the manuscript of one of his fine students ABUL-ABBAS MUHAMMAD BIN AHMED MAHBUBI (249 AH i.e. 863 AD - 346 AH i.e. 957 AD), is one of the most superior books of Ahadith, being included in the SIHAH-SITTAH (the Six Most Authentic Books of Ahadith; it is at fifth there) and being taught at almost all the MADRASSAH that teach Ahadith at high level. It is included in the JAME' (those compilation of Ahadith that have narrations at all topics of importance) and it is also included in the SUNAN (those compilation of Ahadith that have narrations by booklets for an understanding of commands to take into practice). The other two important categories of books of Ahadith are MUSNAD where Ahadith are presented by the names of SAHABA (companions of the Prophet PBUH) narrating those Ahadith, in sequence of their names by the Arabic alphabet (an example for this type is MUSNAD AHMED), and MUSTADRAK where those Ahadith are presented that fulfill the condition of some other compiler of Ahadith that he has left in his compilation (an example for this is MUSTADRAK-HAKIM upon Bukhari and Muslim). Ahadith (singular being Hadith) mean literally something new that is told but in the Islamic Teachings, the word has been

specified to denote the narration of the sayings of the Last Prophet Muhammad (PBUH), his deeds, his silence over an action committed in front of him and in fact all that is related about that great man, the last Messenger of Allah. Note that SUNNAH is the term used for the Prophet's sayings, deeds, silence and his total attitude towards matters of life so Ahadith are the narration of SUNNAH but these both terms are often used interchangeably. The era in which ABU EESA TIRMIDHI compiled the book, was indeed the era of compilation of Ahadith as all the books that are included in SIHAH SITTAH were compiled in that very era. The other Five besides JAME' TIRMIDHI are BUKHARI, MUSLIM, ABU DAWUD, NASAI and IBNE MAJAH and their good names correspond to their good compilers respectively. ABU EESA TIRMIDHI was acquainted with these other compilers of the SIHAH SITTAH as he was the student of BUKHARI and had learnt Ahadith also from ABU DAWUD and somewhat from MUSLIM too; NASAI is reported to have attended some of his teachings on Ahadith. He might have also known IBNE MAJAH (who also was famous for his work of Ahadith and was born in the same year as he) though QAZWIN, the native city of IBNE MAJAH, is in the present-day Iran while TIRMIDH, the native city of TIRMIDHI is in the present-day Uzbekistan. Note that all of these good persons related to works on Ahadith, compiled their collections of Ahadith by some condition that they took-up for the task; I, MSD, would presently remark on their compilations with conditions that they took up.

BUKHARI was compiled by MUHAMMAD bin ISMAIL BUKHARI (194 AH i.e. 810 AD - 256 AH i.e. 870 AD) and MUSLIM was compiled by MUSLIM bin HAJJAJ (206 AH i.e. 821 AD - 261 AH i.e. 875 AD). These both based their compilations on the condition that they would put only the authentic narrations in their collections and those Ahadith that are narrated by any chain of narration they doubt for some reason, they would leave it; BUKHARI being more strict as he required some evidence mostly

that the narrators in the sequence in the chain had met each other. ABU DAWUD was compiled by ABU DAWUD SAJASTANI (202 AH i.e. 817 AD - 275 AH i.e. 888 AD) and NASAI was compiled by ABU ABDUR-RAHMAN NASAI (215 AH i.e. 830 AD - 303 AH i.e. 915 AD) and both of these based their compilations on the condition that they would bring forth Ahadith that are related to the Islamic Commands providing the matter for Jurisprudence to the scholars of Islam in the best way that is possible for them and so they sometimes bring Ahadith on a single topic that seem contradictory to the person who is not well-versed in understanding of Ahadith. They, too, collected the authentic narrations yet due to necessity they took a small number of narrations that were feebly narrated though acceptable in practice; NASAI being more particular as he demanded some good statement about narrators in a chain by some adept of sound character in the matters of Ahadith who belonged specifically to that very era to which those narrators belonged. IBNE MAJAH was compiled by ABU ABDULLAH MUHAMMAD IBNE MAJAH (209 AH i.e. 824 AD - 273 AH i.e. 886 AD) and his condition is leniency in taking up Ahadith that would be useful for the practical purpose for Muslims in general yet he also refrains from including such narrations that are based on totally odd text or by narrators that are totally obscure. Due to this leniency, some ULAMA have objected to its inclusion in the six most authentic books of Ahadith yet it has held fast to the sixth place in these compilations for centuries now and certainly there are many scholars who do favor it here considering the Ahadith that are presented in it as authentic all right except for few that are small in number. However, certainly very high number of narrations in these collections are similar (as each Hadith that is present in one does find a place in at least one of the others with the exception of IBNE MAJAH that has many of narrations that are present in it only) for the simple reason that Ahadith is the specific study of the Prophet Muhammad (PBUH), the Last Messenger of Allah. IBNE MAJAH is unique in this respect that it has nearly 1350 Ahadith in

its total of some 4350 Ahadith that are only in that book of SIHAH SITTAH; this is understandable due to the leniency being its condition, though even with that, a huge number of around 3000 of its narrations do match with at least one of the compilations in SIHAH SITTAH.

As for JAME' TIRMIDHI, it has many features that certainly make it one of the most wonderful assets for all Muslim persons who really intend to study the text of Ahadith with quality. ABU-EESA TIRMIDHI has somewhat combined the conditions of the four others that are in front of him in the SIX, namely BUKHARI, MUSLIM, ABU-DAWUD and NASAI and according to the classification of respectable TIRMIDHI, about 92% of the total narrations in the JAME' are authentic; most probably each of these authentic narrations are found at one or more of these four highly esteemed books. Even in the other 8% or so of the total narrations at JAME' that respectable TIRMIDHI has delineated as feebly narrated, many are present in IBNE MAJAH too and some even overlap with ABU-DAWUD and NASAI. He has put them into the Compilation, the JAME', due to the requirement to furnish the Jurists with better idea of Islamic attitudes in some matters of concern. In this presentation of JAME' TIRMIDHI, the reference of those books from the SIHAH SITTAH (plus MUSNAD AHMED) is provided at Ahadith that also have recorded those and sometimes only abbreviation is used for their names, using the First letter like "M" for MUSLIM and "N" for NASAI; or the First Two letters of their names as "Ah" for MUSNAD AHMED and "AD" for ABU-DAWUD. I am grateful to those who have worked hard to put the JAME' in the computer text and have presented it with quite an effort; with the addition of my notes, insha Allah it would become most beneficial for those who really want to learn Ahadith by quality. One of the wonderful things about it that places it securely in the six most authentic books, is that ABU-EESA TIRMIDHI has classified all the narrations he has presented into different

categories elucidating if the chain of the narration is totally authentic or not, so that the student might exercise some necessary caution in acceptance of the text of the narration in the weak category (please see the writing "Status of Ahadith" at this presentation of TIRMIDHI for detail that you would find after this preface; after that, I, MSD, have also presented the glossary for the terms used for the position given to Commands, like FARDH, MUBAH and others; these terms would prove very useful in the understanding of Ahadith insha Allah). Note that weakness in the narration does not mean that the text of that Hadith should be rejected outright but it means that the student must care what to take from it and what to leave according to the clarification of other Ahadith; there are number of weak Ahadith that ULAMA have taken up in practice with the necessary caution in their application. It does take time to get to such level of good judgment in Ahadith yet it does come by the study of Principles of Islam when the person is devoted to the study of Ahadith and gets for them, the comments of ULAMA (the scholars of Islam) that he applies to them well. When there are words in different Ahadith of some specific topic that seemingly contradict each other, the person well-versed in Ahadith must have the ability to make reconciliation or preference among Ahadith there; if that is not possible, he must have the insight to understand which Hadith cancels the other to take it up without degrading the other. With all said, please note that considering from the practical side of the matter, all Ahadith are acceptable in JAME' according to the comment given upon the compilation by respectable TIRMIDHI himself except for the couple of narrations that I have quoted at the "Status of Ahadith"; as such, it is a wonderful collection that is given, and must be given, a very high value in the study of Ahadith.

Besides JAME' TIRMIDHI, the existing writings of ABU-EESA TIRMIDHI include SHAMA'EL TIRMIDHI (a collection of nearly 400 Ahadith about the manner the Prophet PBUH used to take

foods & drinks, his clothing, mode of talking, style in walking, way of smiling and note that the Prophet PBUH usually smiled only where he was pleased but never laughed at all and other such matters related to him as human being), AL-ILAL (a writing telling about the narrators of Ahadith in brief) and TASMIYA ASHAB (that tells about the companions of the Prophet PBUH in the alphabetical order). For the better understanding of JAME' TIRMIDHI, there are some very good commentaries on it that are available in Arabic and Urdu in Pakistan and in them, the Arabic commentaries MA'ARIFUS-SUNAN by respectable YOUSUF BINNORI (though not complete, it covers the topics up-to the Book of HAJJ) and TUHFATUL-AHWAZI by respectable ABDUR-RAHMAN MUBARAKPURI stand very high. In Urdu, TAQRIRE-TIRMIDHI by respectable Justice MUFTI TAQI USMANI occupies a very high place among these commentaries but equally remarkable is its DARS (its teaching in full) that is given in different MADRASSAH in Urdu by learned ULAMA of repute. Insha Allah (by the will of Allah), with the help of this DARS of the JAME', that is readily available in Hard Copy at my country Pakistan, I would try to put my notes on this valuable compilation of Ahadith with as much clarification as possible and with as much brevity as possible; Al-Hamdu-Lillah (all praise is for Allah). For my work on Ahadith, I decided for JAME' TIRMIDHI as it was the compilation by which many years back in my youth, I initially became acquainted with Ahadith. Moreover, it is the book of Ahadith that attracts an ordinary person as ABU EESA, the respectable compiler of the book, does not repeat Ahadith (except for very few that he had repeated due to some necessity) keeping the JAME' more brief in comparison to other compilations of Ahadith; also, he elaborates the status of narrations he presents and clarifies the difficult words wherever necessary. He was not particularly related to any of schools of Jurisprudence (FIQH; these are four that the SUNNI Muslims generally follow taking any one of them for their guidance in the practical matters of life; they all elaborate the Islamic attitude to take in those with only some

insignificant difference amongst them in practice due to the difference in the interpretation of Ahadith); however, he did prefer SHAFI where he needed elaboration to issues over the other three. Please note well that the difference that occurs in important issues amongst these four are petty differences due to the concept of performing the deeds in the best possible way keeping close to Ahadith; these four are based particularly on the guidance of the respectable IMAMS (the Guides in FIQH) namely MALIK, AHMED Ibn HANBAL, SHAFI and ABU-HANIFA; may Allah bless them all. The first two named here have a name in esteemed compilations of Ahadith too, their compilations being known as MUATTA-IMAM-MALIK (that contains nearly eighteen hundred of authentic Ahadith in its most accepted version) and MUSNAD-AHMED (that has been referred to in this version of JAME' TIRMIDHI too). Please note this well again that this difference is certainly not some difference in principles in any manner but they relate to some practice in matters, trivial in nature, as elaborated by the IMAMS; each sect of SUNNI Muslims respects the practice of others, and even respects the practice of AHLE-HADITH Muslims who take the guidance by Ahadith directly, not following any particular IMAM of FIQH (without any disrespect to any of them); they especially take guidance by those authentic Ahadith that relate to the books of SIHAH-SITTAH of Ahadith and MUATTA-IMAM-MALIK. The following of IMAMS by the SUNNI Muslims is named as TAQLID and it only is to practice the commands of Islam in the best possible way as told by IMAMS of FIQH. The notable thing to understand here is that TAQLID must better not be TAQLID-SHAKHSHI especially in this current era (that means to follow the rulings of one of schools of FIQH only in all issues to practice Islam) as it is neither necessary nor feasible as of now. The Holy Book Quran and the SUNNAH (the two primary sources to get the Islamic Commands with IJMA' to guide to the status that these Commands have) certainly do not ask us to follow any one of schools of FIQH to fulfill the Islamic Commands; we

certainly would have to revise the strict adherence to TAQLID-SHAKHSHI without degrading any of the respectable IMAMS of FIQH and without challenging the rulings of the most necessary issues that are well-settled (that needed address then too and that are most relevant at the current times too); these well-settled issues relate to the fulfillment of the most necessary practical commands of Islam and due to this close attachment to them, they are among the ZARURIA-DEEN (necessities to take up in the practice of the most necessary Islamic Commands); Al-Hamdu Lillah. TAQLID-SHAKSHI was not much of an issue to Muslims certainly a century back as the rulings of FIQH (of any of schools) related well to the set-up of the life then so it enlightened them on many of issues then; with the changing of that set-up, many of the FIQHI rulings that are other than ZARURIA-DEEN have become unrelated to the situation around and so they do need address with revision to them but even with that, we all must totally keep to the teachings that the Prophet PBUH has provided us for such issues in the essence for practice. I have provided the viewpoint of IMAMS at different places in Ahadith here at "*NOTES on TIRMIDHI-AHADITH*" and any of viewpoints is well certainly to take without going for "TAQLID-SHAKSHI"; Al-Hamdu Lillah. Besides the SUNNI Muslims and the AHLE-HADITH Muslims, there is also third sect of Muslims who also believe in the Holy Book Quran and Ahadith; they are SHIA but they mostly take Ahadith by their own choice books and accept Ahadith even at the SIHAH SITTAH with much of reservation; I respect the SHIA too as they also believe in the Principles of Islam. Please note that JAME' TIRMIDHI that I present here at its revision, does not include the last two booklets therein; it also does not present the full chain of the narration and omits the Arabic text. Please note also that I have provided the list of serial numbers for the weak Ahadith according to respectable ABU-EESA TIRMIDHI at the end of this compilation of JAME'. The rest are totally worthy of acceptance according to him being SAHIH (Sound), HASAN (Well Narrated), HASAN GHARIB

(somewhat unusual yet HASAN) or a combination of these three categories though this does not imply that the weak Ahadith that are other than these, are worthy of rejection outright.

As for other aspects of "*NOTES on TIRMIDHI-AHADITH*", I, MSD, have reduced the comments at revision here taking care to improve the expression without adversely affecting the explanation to the Ahadith in any manner; I have tried much to keep to the simple clarification that ULAMA have offered for them. We students of Ahadith have to see few notable points here for this revision before we proceed on to the study of Ahadith; first is that I have cared in this revision for these notes to write them at the end of topics (taking either one topic only for comments or either two or three topics together) and not at each narration in any of the topics. Second is that I have left comments on the Book of TAFSIR (Exegesis of the Holy Book Quran that is the Book-50 here) though I have presented it here in total; it is notable that JAME' TIRMIDHI has large collection of narrations at TAFSIR in comparison to other Books of Ahadith; it would be most beneficial only to such readers who read or hear the whole of TAFSIR by some ULAMA with the Islamic fervor; also, I have left the presentation of the last two Books here (that are 51 & 52) at this revision, that are just after the book of TAFSIR; these are the Book of DUA (Prayer to Allah) and the Book of MANAQIB (Merits of the Prophet PBUH and his companions RA) respectively; however, I have provided notes for the life of the Prophet PBUH and notes for many of the notable SAHABA on which respectable TIRMIDHI has brought narrations at the Book of MANAQIB, without the presentation of their translation; there, I have also provided the notes on all the respectable wives of the Prophet PBUH. Third is that in my country Pakistan, JAME' TIRMIDHI is mostly published in two volumes in which the first volume goes from the beginning up to the Book of Clothing while the second volume starts from the Book of Food and goes to the last; I have tried to present this

valuable Compilation in parts here in the text-format without any change to its text. Fourth is that if some narration at the "Book on FITAN (Trials)" seems to have an acceptable chain yet has text that in literal sense clearly falls against the laws of nature or provides un-necessary emphasis on some seemingly minute matter, I have tried to interpret it keeping to the comments of ULAMA as much as possible to understand the true notion given by the Prophet (PBUH) in that narration; insha-Allah the interpretation would remain to such ways that the meaning remains confirmatory to the Islamic Principles without any degradation to the Hadith in any manner certainly. May Allah give me the TAUFIQ to do the task with quality as an ordinary Muslim who respects Islam deeply and make it an asset to all those who do really want to learn Ahadith to work in accordance to them with quality; Al-Hamdu-Lillah.

Muhammad Saleem Dada

e-mail: sdada111@yahoo.com

STATUS OF AHADITH

According to the remarks of ABU-EESA TIRMIDHI (may Allah bless him) all of the narrations in his beautiful compilation of Ahadith "JAME' TIRMIDHI" are practically acceptable except for two. The first one was reported by Abd-Allah ibn Abbas (RA; death: 68 AH i.e. 687 AD), cousin of the Prophet (PBUH) and one of the masters in TAFSIR (commentary of the Holy Book Quran), that the Prophet PBUH combined the Zuhr (afternoon prayer) and Asr (late afternoon prayer); and combined the Maghrib (prayer after sunset) and Isha (night prayer) in Madinah, even though there was no cause for fear, no journey to undertake or no inclement weather to contend with (H-187). The second one was reported by Mu'aviya ibn Abu Sufyan (death: 60 AH i.e. 680 AD), that the Prophet (PBUH) said that, if one drinks alcohol, then one should be whipped and if

one repeats it the fourth time then one should be killed (H-1449). Nearly the whole of the book comprises of narrations that are SAHIH (Sound), HASAN (Well Narrated), HASAN GHARIB (somewhat unusual yet Hasan) or combinations of these three (so these all are fittingly acceptable as Ahadith). However there is relatively small number of narrations that have been feebly narrated and respectable TIRMIDHI has done well to point them out. Generally, this weakness is due to the weakness in SANAD (chain of the narration) though that does provide the weakness in MATAN (text of the narration). Note that every Hadith has two parts; one is the chain of the narration and the other is the text of the narration and also note that when some Hadith is feebly narrated, it does not mean that its text should be rejected totally but it means rather to be cautious in accepting its text keeping the authentic Ahadith in view for its understanding. The weak Ahadith in TIRMIDHI comprise mostly of three kinds; the first is GHARIB i.e. Unusual (due to the fact that there is only one chain for the narration that has some narrator who is weak in transmitting the Hadith, or due to the fact that one of narrators though reliable in transmitting Ahadith, has narrated some additional text in it that seems unplaced with reference to other Ahadith at the same topic it deals with, or due to the fact that the words in the MATAN i.e. Text seem highly odd by the message that it conveys with reference to other Ahadith of the same Topic it deals with); the second is where respectable TIRMIDHI remarks that its chain is weak and included in this second kind are all such phrases that respectable TIRMIDHI has used to denote that the SANAD of the narration is weak; its weakness might have occurred due to the fact that the narration is GHARIB or due to the omission of some narrator at the point in its chain where he should have been present (such narration is also named MUNQATA) or due to some confusion in the chain or/and in the text (such narration is also named MUZTARAB); the third kind of these Ahadith, that are feebly narrated, is MUNKAR i.e. Rejected or Incompatible (as its chain not

only has some weak narrator but in addition to that, its text also has some feature that falls against the text of the authentic narrations on the same Topic that it deals with) but this kind of the weak Ahadith that conflict with the authentic Ahadith are an extremely small count in JAME' TIRMIDHI. Please note that I, MSD, have provided here the list of weak Ahadith according to ABU EESA TIRMIDHI for those who are interested in that in the last of this presentation. However, please note also that I have not included very few of those Ahadith that have been termed as weak by TIRMIDHI that was complemented in text by some strong Ahadith; the MATAN is not weak in such narrations due to the presence of the strong SANAD but the notable thing is that respectable TIRMIDHI like other compilers of Ahadith, takes weakness generally on the basis of the SANAD and the weakness at the MATAN is only secondary to it; also note that the compilers count Ahadith by the SANAD only and not by the MATAN so Ahadith that are similar in words yet they are reported by two different chains are not one but two Ahadith to them. Also, I, MSD, have not included those very few narrations in the weak category on which respectable TIRMIDHI has given no remark to clarify their status or where he has given the remark that "this is the best among narrations that I know on this topic"; this is relative and to judge the status of the narration by such statement is not possible for the ordinary student of Ahadith. With all said, please note that even if this omission is taken together of not considering any weakness in few of Ahadith here (due to presence of Ahadith similar in words or due to no remarks present therein or due to the comparative statement by respectable TIRMIDHI), that still does not come to any significant number. So, the list here does bring the weak Ahadith in view in JAME' TIRMIDHI (leaving its last two booklets that are not recorded here); the notable point is that our study of JAME' TIRMIDHI especially relates to the better understanding of the MATAN (text of the narration) rather than the SANAD (chain of the narration); Al-Hamdu-Lillah.

Ahadith (singular being Hadith) mean literally something new that is told but in the Islamic Teachings, the word specifically denotes the narration of the sayings of the Last Prophet Muhammad (PBUH), his deeds, his silence over an action committed in front of him and in fact all that is related to that great man, the last Messenger of Allah. As SUNNAH is the term used for the Prophet's sayings, deeds, silence and his total attitude towards the matters of life, so in other words, Ahadith are the narration of SUNNAH; these both terms are often used interchangeably. The term Ahadith or Hadith is used with the pronunciation of "TH" that is said with a touch of "S". There is no letter in English that is equivalent to this Arabic letter for this pronunciation; also the "DH" in TIRMIDHI is unique in its pronunciation that is pronounced with a touch of "Z". Arabic is particular about the pronunciation of its letters as it has another letters for "S" and "Z" in its alphabet. Interestingly, though my native language Urdu has both these letters (plus the letters for "S" and "Z") that are used in AHADITH and TIRMIDHI in its alphabet yet nobody speaks them in the Arabic style; they are just another "S" and "Z" respectively. Let us now understand few important terms with which Ahadith are labeled and that are used commonly in the study of Ahadith.

All the importance of Ahadith in Islam might be understood by the fact that it is the second source of the three sources by which we Muslims get the Islamic commands, the Commands of Allah; the first source being the Holy Book Quran and the third being the consensus of eminent ULAMA (specially SAHABA) over some matter of importance (but rulings provided by this third source must have some feature of the Holy Book Quran or/and Ahadith as its base or in other words, it does not give any command but presents the Islamic Command to the best of knowledge at the Holy Book Quran and the SUNNAH for some moot issue; mostly it provides the status of Commands that they both provide). Note that Allah, the

only True Lord, is the only One Whose Commands Muslims obey but these are not only in the Holy Book Quran as Ahadith too provide these Commands; the Holy Book Quran says "whoever obeys the Prophet, he has obeyed Allah" (Surah NISAA-80); and the consensus provides the understanding of these Commands and the status of these Commands, that are received by both these primary sources without providing Commands of Allah by its own. The Holy Book Quran is Islam complete in theory for all times and places and the SUNNAH, as we get it by authentic Ahadith, is Islam complete in practice for all times and places. When the Muslim person ponders on Ahadith, he develops the ability to reveal much about the different practical aspects of life by Islam and this certainly is the greatest benefit of attachment to Ahadith. So worship is only to Allah but that comes not only by keeping to the Holy Book Quran but also by obedience to the Prophet Muhammad PBUH; with that statement, any more assertion for the importance of Ahadith is not possible. Note well that the Prophet Muhammad PBUH, the last Messenger of Allah, has an amazingly great acceptance in the court of Allah and his disregard is certain ruin in AKHIRAT (the true life after this life); even in this life, it becomes such great damage to it that leads to its total disaster for sure. The history does record such results (and they would yet be witnessed) that even nations have gone to total ruin when and where they challenged the respect of that great man Muhammad PBUH, the last Messenger of Allah. Note that he was born within few years of the year that is termed as the year of the elephant as in that ABRAHA, the ruler of Yemen, had come to Makkah to destroy the Holy Kaaba with an elephant (who refused to enter the city, kneeling down); in fact, it was ABRAHA and his men that were totally destroyed by the pebbles that small birds coming from nowhere threw upon them; their flocks are named ABABIL. The Holy Book Quran narrates this amazing event in Surah FEEL (that is Surah-105) and any of the good TAFSEERS on it would tell much about this amazing event. Though difference in opinion to him as a man was allowed at the time when

he was present at the world (and there are places where few SAHABA did differ to him asking him first if he had spoken the words as the guidance from Allah or by his own personal opinion with total respect to him; they voiced their difference only when they knew that the Prophet PBUH has mentioned his personal opinion); that position stays even today if someone could know that something which the Prophet PBUH had said was his personal opinion. As it is quite improbable to know at this moment of time if he had said something in the capacity of just a human being (or had done something in that capacity), there remains no option but to follow the SUNNAH strictly as outlined in the authentic Ahadith in clear terms.

Ahadith are narrated by chains of narrators as they were generally compiled into books after couple of centuries of the passing away of the Prophet (PBUH) though they were quoted and put into practice yet they generally were not compiled into black and white. The compilers of Ahadith heard Ahadith from the truthful masters of Ahadith at their time who had heard them by their truthful elders who in turn had heard them by their own truthful elders and they had heard it from SAHABA (companions of the Prophet PBUH). There are chains for some narrations that have seven or even more narrators in it in sequence but mostly there are other chains that comprise only of four narrators, the fourth being one of SAHABA like respectable ANAS IBNE MALIK, ABU HURAIRA, IBNE ABBAS, IBNE UMAR and others who lived for quite many years after the passing-away of the Prophet (PBUH); may Allah be pleased with them all. "RA" is used with the name of every SAHABA that means RAZI-ALLAH ANHU and translated into English it is "may Allah be pleased with him". Sayyidah AYESHA, the beloved wife of the Prophet PBUH, also lived for many years after him and there is high number of Ahadith that are narrated by her too.

The categorization of Ahadith on the basis of the status of the chain is as follows. When the chain goes unbroken to the Prophet (PBUH), it is called MARFU and when it stops at any SAHABI (the companion of the Prophet PBUH), narrating the words of SAHABI or his deeds, it is called MAUQUF that is technically not a Hadith but an ASAR and when it stops at TABA'EE (companion of the companion of the Prophet PBUH), narrating words of TABA'EE or his deeds, it is called MAQTU. The Ahadith that are termed as SAHEEH or HASAN or HASAN-GHARIB or any combination of these three are those that have an unbroken chain to the Prophet PBUH where all narrators are good, adult and sane Muslims, having a good memory, avoiding all big wrongful activities and earning HALAL i.e. by lawful means according to the Islamic Teachings; all narrations that are not presented at the list of weak narrations provided at the end, are included in these three categories and are well to accept as authentic. When the chain has a narrator who is known to be a deliberate liar, it is called MAUDHU and that narration might have been forged by that liar for some worldly benefit to his own self or to give some worldly benefit to someone of his own choice. The chain that omits a narrator at a point of time where he should have been present is MUNQATA while MURSAL is where a TABA'EE narrates directly from the Prophet (PBUH). MUZTARAB is the narration that has such SANAD (chain of narration) that is hard to judge well or such MATAN (text of narration) that is hard to reconcile with what other Ahadith on the same topic report. There are other terms too for narrations but these are the most important in the study of the chains of Ahadith. Note that JAME' TIRMIDHI does not have any MAUDHU Hadith though it has an extremely small number of MAUQUF and MAQTU narrations (reported mostly by very sound chains) while weak Ahadith in it are mostly GHARIB and where he uses some phrases to denote some weakness in the narration, those are mostly MUNQATA or MUZTARAB. There are some MUNKAR Ahadith too in the compilation yet they too are extremely small count and even

if the total count is taken for all Ahadith that are feebly narrated in JAME' TIRMIDHI, they would represent very small fraction of the total narrations in it certainly. Please note that if a narration is weak, it does not mean that its text should be discarded in total but it means to handle its text with care and here the guidance of ULAMA counts a lot. I, MSD, have presented the list of serial numbers for the weak Ahadith at the JAME' here in the last of it; these are mostly GHARIB and also those that are MUNQATA & MUZTARAB; they also include the few MUNKAR narrations that are in it; Al-Hamdu-Lillah.

GLOSSARY of terms for the Status of Commands

Islam comprises of Commands of Allah and to know their position is utmost necessary so as to put Islam into practice well. Note well that we all only have to obey Allah actually as He only 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 SUNNAH of the Last Prophet Muhammad PBUH and then the IJMA' (Consensus) of Ulama, especially SAHABA, though this last one does not provide 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; in the SHARIAT (the way to fulfill the Islamic Teachings), it denotes that which is delineated in such manner that no increase or decrease is possible. FARDH might be FARDH-AIN (that which is necessary on each Muslim to perform) or it might be FARDH-KIFAYAH (that which is necessary

to perform by at least some of the Muslims in a group at a time or at a place). To say Prayers is FARDH-AIN and to spread the teachings of Islam with love and care to all is FARDH-KIFAYAH. The basis for the command of FARDH is the definite text of the Holy Book Quran & the SUNNAH wherein there is no ambiguity but in fact, it is totally clear and to act upon it is necessary.

WAJIB literally means necessary, whilst in the SHARIAT it denotes that which is established by some text from the KITAB (the Holy Book Quran) and/or by SUNNAH by the good interpretation of it with the high understanding of both of them. And it is also binding and to act upon it is necessary.

SUNNAH (Muakkadah) means in the 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 total abandonment of SUNNAH MUAKKADAH (emphatic SUNNAH) asks for some reproach 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 but it is better to fulfill such SUNNAH sometimes at least so as to become included in those who do care about the SUNNAH to much high extent.

MUSTAHAB means an act that is most appreciable to practice though it is not binding and as such, the omission of its practice is not something to blame.

MUBAH means an allowance given to the Mukallaf person (this means a 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 there is no

commendation; neither upon its performance nor on its omission.

MAKRUH TANZIHI means that act to which the SHARIAT shows some reproach yet the person who takes it up at times, is not in actual blame-worthy; he would be advised to refrain from it if he persists on it without any care.

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

HARAAM means that act to which the SHARIAT asks to refrain emphatically; all big sins are HARAAM and all wrongful acts of high nature are included in this term.

Mostly, the guidance by the ULAMA (especially the ancient ULAMA that were most well-versed in the Quran and the SUNNAH) established the positions for Commands of Islam as they saw the emphasis shown for them by the words of the Holy Book Quran and by the words of the authentic Ahadith; IJMA' of the ULAMA (especially the IJMA' of SAHABAH and all the continuous practice of Muslims upon Islam righteously) provided the clarification in particular for the status of all these Commands of Islam; all such IJMA' is said to have the guidance of Allah. Note that the first three denote the position of those Commands of Allah that He wants done (with leniency in the third); the three that come afterwards denote matters for which He has given us an option to take or to leave and there would not be any violation of the Commands of Allah by any way; the three last ones denote the Commands of Allah for which He has commanded us to refrain (with most strict avoidance of the last one in these three i.e. HARAAM as it is the worst in practice and all big sins are counted in this category). There are few other terms too to denote the position for the commands of Islam and these actually are the 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 and it might be used for clarification of any Command in the first three

HALAAL-----Allowed to eat or to use; comes in MUBAH

JA'EZ-----Another word for HALAAL; comes in MUBAH

KABIRAH-----The big sin; comes in HARAAM

KARAAHAT-----Feeling of reproach to something being uneasy at its presence; related to MAKRUH (Tahrimi or Tanzihi)

MABRUR-----Which is accepted as pious act specially HAJJ

MAKRUH-----Such deed to which a good person feels uneasiness and by SHARIAT, it is detestable and it might be TAHRIMI or TANZIHI

MAQBUL-----Accepted; might be said for any of the first six categories of Commands

NAFL-----A good act yet not necessary to perform; comes in MUSTAHAB

NAJA'EZ-----Not Allowed and it is opposite of JA'EZ; related mostly but not always to MAKRUH TAHRIMI

SAGHIRAH-----The petty sin that comes in TANZIHI; with persistence, taking it as nothing to worry, then in TAHRIMI

Note that besides being one of the terms in the designation of commands, SUNNAH in general also is the specific term that relates to all words, actions & silence of the Prophet (PBUH) on something done in his presence; any such act that challenges this SUNNAH is termed as BID'AH. Note also that all those commands that the Muslim must fulfill as obligations, are expressed by the term ADL while those that are better to take in practice but they are not binding on him are expressed by the term EHSAAN. Note also that with ADL, the virtuous practice at EHSAAN too would manifest at places at the righteous Islamic Environment as this would insha Allah consolidate the practice of all the Islamic Teachings there; Al-Hamdu Lillah.

sdada111@yahoo.com

saleemdada@yahoo.com

Note that:

The Holy Book Quran is complete Islam in text; AAYAH-38 in Surah AN'AAM tells us "We have neglected nothing in the Book"; see also Surah NAHAL-89 and the SUNNAH of the Last Prophet Muhammad PBUH is complete Islam in Practice because the Holy Book Quran has commanded to follow the Prophet PBUH in all the issues of life practically. In other words, each one of these both is ASL (true) Source to Islamic Commands (that are the Commands of Allah) in its own way complementing each other totally. While the KITAB (the Holy Book Quran) provides the Complete Islam in writing, the established SUNNAH provides the Complete Islam in practice thus they both present Islam, the path towards Allah, in both the necessary aspects for all Mankind and even the JINN.

Presentation of JAME' TIRMIDHI with
"NOTES ON TIRMIDHI AHADITH"
(Muhammad Saleem Dada)

TIRMIDHI-1

1-BOOK OF TAHARA (PURIFICATION-112 topics)

TOPIC1-Salah without purification is not accepted

(1)-Sayyidina Ibn Umar (RA) narrated that the Prophet (PBUH) said, "No Salah is accepted without purification and no Sadaqah is accepted from the proceeds of treacherous dealing." Hannad, in his version, has used the word 'illa' (except) instead of "bighair" (without). [Ahmed 4700, 4969, Muslim 1874, Ibne Majah 272]

JAME' TIRMIDHI has the easiest topics in all books of Ahadith in SIHAH-SITTAH. This ease in topics that clearly show the relation with Ahadith under it is also one of commendable aspects of JAME' TIRMIDHI (and makes it a book of Ahadith for the common man). Also respectable TIRMIDHI tries to bring Ahadith that are authentic without repetition and in the hard copy, you would find the names of other SAHABA (Companions of the Prophet PBUH) too at the topic he presents that have narrated Ahadith at the same topic. Purification being of extreme importance in Islam as SALAH depends on it, respectable TIRMIDHI has taken up this matter first at JAME'. Note that WUDHU (Purification by washing specific parts of the body) is one of the conditions of SALAH (or SALAT; the "T" in the last of the noun is changed with "H" in Arabic where there is period) so the Hadith clearly tells that without purification, SALAH is not acceptable. Many ULAMA of old have taken the SAJDAH of Recitation (there are 14 such verses in the Holy Book Quran) excluded from this Hadith (BUKHARI is one of them) and that means that they consider SAJDAH of Recitation is allowed

without WUDHU. Note that according to MALIKI-FIQH, the person who does not find water for WUDHU or even clean sand for TAYAMMUM, he does not have to say the Prayers of that time and he does not have to say QADHA (reading the prayers of the specific time after its time) too. AHMED ibn HANBAL says that he should read his prayers on time without WUDHU and there is no need for QADHA for it even if he gets water or clean sand after the time. The other two FIQH i.e. of SHAFI'I and of ABU-HANIFA say that he must read his Salah then and when he gets water or clean sand afterwards, he would have to say the QADHA of it though SHAFI'I takes that SALAH at its time as actual SALAH while ABU-HANIFA takes that SALAH at its time without WUDHU as an imitation of SALAH; the wise Muslim person might take any one of these viewpoints according to the situation. The Hadith here also tells that any charity that has been made from the wealth earned by wrong means is not acceptable at the court of Allah and he must give all of such wealth in charity without the intention of getting good returns; Al-Hamdu Lillah.

TOPIC 2- Merits of WUDHU (ablution)

(2)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "When a Muslim person, (or a Believer) washes his face while performing WUDHU (ablution) then, with the water (or the last drop of water), all his sins committed with his eyes are washed away. When he washes his hands then all sins committed with them are washed away with water (or the last drop of water) till he comes out pure from sins." [Ahmed 8026, Muslim 244]

The Hadith have the words "ZUNUB" and "KHATAYA" that are used for petty sins and both usually point out such trivial wrongs that are done without any intention (such as attending such gathering of Muslims in which care of Islamic values is but little, though open opposition of Islam is not present, and attendance there seems to

be necessary at least for the time being). The words that show the upper side of the wrongs are mostly SAYYE'AH and MA'ASI and KABA'ER. Note for the major sins that only to ask Allah for His mercy with much repentance on them provides their elimination.

TOPIC 3-Purification is Key to Salah

(3)-Sayyidina Ali (RA) narrated that the Prophet (PBUH) said, "The key to Salah is purification. Its TAHRIM is the TAKBIR (saying 'Allah Akbar' to begin it) and its TAHLIL is the TASLIM (saying 'As-Salam Alai'kum wa Rahmat-Allah' to end it)." [Ahmed 1006, Abu Dawud, Ibne Majah 275]

(4)-Jabir ibn Abdullah (RA) narrated that Allah's Messenger (PBUH) said, "The key to paradise is the Salah and the key to the Salah is WUDHU." [Ahmed 14668]

SALAH starts with TAKBIR (that means saying ALLAHU-AKBAR; Allah is the Greatest in the beginning of SALAH) and this declaration is named as TAHRIM that means to make the normal rightful things (like speaking, eating, drinking, walking or any other normal action that shows the man is not bound to SALAH) unlawful for the time when the man is at SALAH. With TASLIM (that means saying AS-SALAM ALAI'KUM WA RAHMAT-ALLAH at the end of SALAH), the normal rightful things come back to normal for the man again and so TASLIM is TAHLIL that means to make the normal rightful things lawful again. The Hadith narrated by Jabir (RA) gives the same message as the first Hadith that without WUDHU (the necessary purification), SALAH is not acceptable.

TOPIC 4-What does one say when he enters the toilet

(5)-Sayyidina Anas ibn Malik narrated that while going to the privy the Prophet (PBUH) said, "O Allah; I seek refuge in You". Sayyidina

Shu'bah said that Abdul-Aziz (by whom Shu'bah was narrating this Hadith) said at another time transmitting the words of the Prophet (PBUH), "O Allah; I seek refuge in You from evil and evil-doers (among impure male jinn and impure female jinn)".

(6)-Sayyidina Anas (RA) narrated that when the Prophet went to the toilet, he would say 'O Allah! I seek refuge in You from impurity and evil deeds' [Ahmed 11947, Bukhari 142, Muslim 375, Abu Dawud 5, Nasai 19]

TOPIC 5-What one says on coming out of the toilet

(7)-Sayyidah Aisha narrated that when the Prophet (PBUH) came out of the toilet, he said, "GHUFRANAK" (O Allah! I seek Your forgiveness). (Ahmed 5275, Abu Dawud 30, Ibne Majah 300]

Before entering the wash-room, it is most appropriate to seek refuge in Allah from all evil, especially from KHABAETH i.e. evil male & female JINN (the creatures that Allah has created mainly by flame of the fire and has given them the power to keep hidden from men; the term JINN comes from combination of letters in Arabic that are used basically for something hidden). Note that asking refuge in Allah from all evil becomes screen between the man and these creatures and they become unable to put the man into any trouble at this time when he is most susceptible to their attack as evil JINN choose such time for attack when the man is near to filth. At all times, angels protect human beings by the command of Allah, who are amazingly strong physically yet at such times the angels leave their company and if the spiritual power of any of human beings is not upto the mark for defense, evil JINN do sometimes attack him by their physical power in which they are stronger than human beings. "GHUFRANAK" means "O Allah! I seek Your forgiveness"; saying that is fine while coming out from the wash-room as it is DUA to Allah that as You have given me the

opportunity to clean my physique from filth, give me Your blessing by forgiving my sins and clean my spirit too of all impurities.

TOPIC 6-Disallowance to face Kiblah (i.e Ka'bah) while relieving

(8)-Sayyidina Abu Ayyub Ansari narrated that Allah's Messenger (PBUH) 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." Abu Ayyub (RA) said, "When we arrived in Syria, we found their privies built facing kiblah, so we would turn away from that and would seek Allah's forgiveness." [Ah 23583, 23595, Bukhari 144, 394, M 264, AD 9, N 21, 22, Ibn-e-Majah 318]

TOPIC 7-Concerning the Exemption from that

(9)-Sayyidina Jabir ibn Abdullah (RA) said, "The Prophet (PBUH) forbade us to pass urine while facing the kiblah. But, one year before his death, I saw him face the kiblah (i.e. Ka'bah)." [Ahmed 14878, Abu Dawud 13, Ibne Majah 325]

(10)-Ibn Lahi'ah has reported this hadith from Abu Dhubayr who reported from Jabir (RA) who reported from Abu Qatadah (RA) that he saw the Prophet (PBUH) passing urine facing the Kiblah. Qutaybah told us about it having been reported from Ibn Lahi'ah.

(11)-Hannad reported from Abdullah who from Ubaydullah ibn Umar who from Muhammad ibn Yahya ibn Hibban who from his uncle Wasi' ibn Hibban who from Sayyidina Ibn Umar who said, "I went up the roof of Hafsah's house and saw Allah's Messenger relieving himself. His face was towards Syria and back towards the Ka'bah." [Ahmed 4812, 4991, Bukhari 145, 4991, Muslim 266, Abu Dawud 12, Ibne Majah 322, Nasai 23]

The Prophet (PBUH) gave the guidance even for the wash-room;

Ahadith at topic-7 seem to conflict with the Hadith at topic-6 but there is a noteworthy difference here that the Hadith at topic-6 is verbal command that has been recorded by all the books of SIHAH-SITTAH while Ahadith at topic-7 present the observation of JABIR (RA) and IBNE-UMAR (RA). It is obvious that the verbal command would 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) so there might be some slack in their judgment of his position at that specific time. The best stance here is to take the Hadith narrated by Abu-Ayub Ansari-RA as it is the authentic verbal command, worthy of practice unconditionally.

TOPIC 8-Disallowed to pass urine standing

(12)-Sayyidah Aisha (RA) said, "If anyone says that the Prophet (PBUH) had passed urine standing then do not confirm him because he never passed urine but sitting down. [Ahmed 25653, Nasai 229, Ibne Majah 307]

TOPIC 9-Concerning exception for that

(13)-Abu Wail reported that Sayyidina Hudhayfah (RA) said that Allah's Messenger (PBUH) came to a dirt-place of the people and passed urine standing. Then he brought water for him to perform WUDHU (ablution) and began to retreat but the Prophet (PBUH) called him until he was just behind the Prophet (PBUH). Then Prophet (PBUH) performed ablution and wiped over his socks. [Ahmed 23301, 23405, Bukhari 224, Muslim 273, Nasai 26, 27, Abu Dawud 23, Ibne Majah 305, 306, 455]

The Prophet (PBUH) used to pass urine sitting down as narrated by BIBI AYESHA (RA) and the Hadith narrated by ABU-WAIL from HUDHAYFAH (RA) shows an exception to the rule. ULAMA have reasoned differently for this exception yet the best among them

seems that he was feeling some pain in the knee-cap at that time so he passed urine standing. Other considerable reasons include the mention that there was not any single clean place to sit at the dirt-place, and that he wanted to convey that it is allowed to pass urine standing if it is done sometimes and not made a habit. Note that though the natural posture is always better for this relief (in comparison to seats that are in use too as of now) yet the seats even are well to use where needed.

TOPIC10-On raising the lower garment

(14)-Sayyidina Anas (RA) said that when Prophet (PBUH) wanted to relieve himself, he did not raise his lower garment till he was very near the ground. [Abu Dawud 14]

TOPIC11-ISTINJA with right hand disliked

(15)-Abdullah ibn Abu Qatadah (RA) reported from his father that the Prophet (PBUH) disallowed them to touch their penis with their right hand. [Ahmed 22628, Bukhari 153, Muslim 267, Nasai 23, 24, Abu Dawud 31]

TOPIC12-ISTINJA with Stones

(16)-Sayyidina Abdur Rahman ibn Yazid (RA) said that Sayyidina Salman (RA) was told, "Indeed, your Prophet teaches you every thing, so much so as even how to relieve yourself." Salman (RA) said. "Yes! He forbade us to face the kiblah when passing stool or urine, or to cleanse ourselves with the right hand, or to take less than three sandy-pebbles for cleansing, or to use dung or bones to cleanse." [Ah 23764, 23766, Muslim 262, Abu Dawud 7, Nasai 41, 42, Ibne Majah 316]

The guidance in H-14 is clear that the SATAR (the private parts) must be kept as much hidden as possible and even for this natural necessity, Muslims have to observe this important guidance. Note for H-16 that Salman (RA), who is mostly named as SALMAN FARSI (Salman the Persian) was born in Persia and later he came to Arabia. He accepted Islam and saw much trying times with the Prophet (PBUH) at Madinah. He was highly respected among SAHABA and he was the one who advised Muslims at the battle of Trench, when the disbelievers of that time were advancing towards Madinah in huge number, to dig the Trench around Madinah at sides from where it could be accessed; that advice was taken by the Prophet (PBUH) in practice then and it proved most fruitful by the blessing of Allah. He was mocked by a Jew by the sarcastic remark that your Prophet taught you even the matters of the wash-room and without any resentment, FARSI replied that the Prophet (PBUH) had done so; he guided us that we must care about the respect of KA'BAH even there and must not clean ourselves with the right hand (that means to refrain from touch of site of filth by the right hand though the vessel for water might be taken at the right hand). Note that at that time it was common to use sandy-pebbles for cleansing the site of filth (and it is allowed today even, if cleansing is done properly with at least three sandy-pebbles) so FARSI added that the Prophet (PBUH) has prohibited using dung and bones for ISTINJA (cleansing the site after passing urine or stool) instead of sandy-pebbles. Note that the dung is filth itself so it is not appropriate to use it to get cleansing through it while the bone is hard that might be sticky at ISTINJA and might wound the person (both are said to be the food of JINN).

TOPIC 13-ISTINJA with two stones (sandy-pebbles)

(17)-Sayyidina Abdullah (RA) said that the Prophet (PBUH) went out to relieve himself and said to him, "Fetch three stones for me." Abdullah said, "I brought to him two stones and a piece of dung. He

took the stones but threw away the piece of dung saying that this is impure." [Ahmed 4299, Bukhari 156, Nasai 42, Ibne Majah 314]

TOPIC 14-Things with which it is MAKRUH to make ISTINJA

(18)-Sayyidina Abdullah ibn Mas'ud (RA) narrated that Allah's Messenger (PBUH) said "Do'nt make istinja with dung and bone as that is provision of your brethren among JINN." [Muslim 450]

The Hadith here tells us that dung and bone both are unfit for ISTINJA not only because these both are incapable to provide cleansing (see Hadith # 16) but also because these both are the food for JINN; it is better to care for the preservation of their food-stuff not using them in cleansing. Some ULAMA have pointed out that the dung from edible animals is the food for the Muslim JINN while the dung from non-edible animals plus some of the dung of edible animals is the food for the non-Muslim JINN.

TOPIC 15-ISTINJA with water

(19)-Sayyidah Mu'adhah (RA) narrated that Sayyidah Aisha (RA) said (to the women) that they should tell their husbands to cleanse themselves with water as she felt ashamed to say it before them. The Prophet (PBUH) used to do that. [Ahmed 24693, Nasai 43]

The best thing for cleansing the specific parts is water and the Muslims do use it commonly for the same today; note here that the matters related specifically to men need to be communicated to them by men only while the matters related specifically to women need to be communicated to them by women only. This is in accordance with the modesty that Islam appreciates and asks to practice in clear terms.

TOPIC 16-The Prophet went away a distance to relieve

(20)-Sayyidla Mughirah ibn Shu'bah narrated that he was travelling with Allah's Messenger (PBUH) once. When he wanted to relieve himself, he went away very far off. [Ahmed 15661, Nasai 16, Ibne Majah 334]

TOPIC 17-Passing urine in the bathroom is MAKRUH

(21)-Sayyidina Abdullah ibn Mughaffal reported that the Prophet (PBUH) said that no one must urinate in the place where he bathes himself (bathroom), for evil promptings generally come from it. [Ahmed 20592, Nasai 3627, Ibne Majah 304]

It is inappropriate to pass urine at the place of bathing but note here that generally ULAMA have allowed passing urine where the water is flowing or running ahead. The modern wash-rooms are fine as they have the water running to drains and as such there is no problem in them even if the seat and the shower are at the same space with necessary gap.

TOPIC 18-Concerning siwak (i.e. MISWAK)

(22)-Sayyidina Abu Hurraira (RA) narrated that Allah's Messenger (PBUH) said, "Were it not that I might distress my Ummah, I would order them to use the siwak at every prayer" [Ah 7343, Bukhari 887, N 12, M 252, AD 46, Ibne Majah 87]

(23)-Sayyidina Abu Salamah (RA) reported that Zayd ibn Khalid (RA) al-Juhanni said that he heard Allah's Messenger (PBUH) say, "Were it not that I might distress my Ummah I would order them to use the siwak before every Salah, and I would put off the Salah of ISHA till one-third of the night had passed." The narrator said that Zayd ibn Khalid had the siwak on his ear as a scribe has a pen over it when he came to the mosque for his Salah and he did not

offer Salah till he had used the siwak, after which he put it back in the same place. [Ahmed 17045, Abu Dawud 47]

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 the Prophet (PBUH) had appreciated it and the second is that it cleans the teeth. Use of Tooth-Brush with paste of choice might fulfill the latter aspect yet the former aspect is fulfilled only by the specific use of MISWAK; it is SUNNAH (Ghair-Muakkadah) to use MISWAK especially at WUDHU for Salah and this ease of not making it obligatory is due to the care that the Prophet (PBUH) did not want to put his UMMAH (which means all Muslims together who believe in the Prophet PBUH) into distress; please note that sometimes non-Muslims are addressed as UMMAH-DA'WAT that means all those peoples that are called towards Islam; reading of ISHA, the night obligatory SALAH, late near to the midnight is better; it might even be read just as the time for it commences.

TOPIC 19-On awakening, hands not to be put in a vessel

(24)-Sayyidina Abu Huraira (RA) narrated that the Prophet (PBUH) said, "When one of you awakes from sleep of the night, he must not dip his hand in the vessel till he has washed it two or three times, for he does not know where his hand was during the night." [Ahmed 8594, 9150, 10502, Bukhari 162, AD 105, M 278, N 1]

The guidance is clear and due to this, a person must wash his hands before putting it into any vessel that is just like spacious tub we use ordinarily today though the water would not become impure if he does put his hands in it without washing it first if he finds nothing objectionable at his hand or the water itself; note that "from sleep of the night" is not put as some condition here.

TOPIC 20-Reciting TASMIYAH before performing WUDHU

(25)-Ribah ibn Abdur Rahman ibn Abu Sufyan ibn Huwaytib reported from his grandmother who reported from her father that Allah's Messenger (PBUH) said, "The WUDHU of a person is void if he does not begin it with Allah's name." [Ahmed 11371, Ibne Majah 337, Abu Dawud 102]

(26)-Rabah ibn Abdur Rahman ibn Abu Sufyan ibn Huwaytib narrated from his grandmother, daughter of Sa'eed ibn Zayd, from her father from the Prophet (PBUH)..... the like of it.

According to SHAFI'I and ABU-HANIFA, it is SUNNAH (Ghair-Muakkadah) to say Bism-Allah (by the name of Allah) before commencement of WUDHU; MALIK considers it as MUSTAHAB but AHMED takes the matter as necessary and says that if someone forgets saying BISM-ALLAH before WUDHU, he should revise it; however, the bottom line here seems clearly that it is most appreciable to say BISM-ALLAH at the beginning of WUDHU yet it is not necessary for its validity.

TOPIC 21-To rinse mouth and snuff water up the nostril

(27)-Sayyidina Salamah ibn Qays (RA) said that Allah's Messenger (PBUH) said, "When you make ablution, snuff up water (in the nose) and when you use stone for istinja use an odd number." [Ahmed 19009, Bukhari 161, Nasai 43, Ibne Majah 406]

On the basis of this Hadith, the FIQH of AHMED takes it FARDH to rinse the mouth and snuff up water in the nose well in WUDHU (abd even in bathing) while MALIK and SHAFI'I take these both as SUNNAH in WUDHU and bathing. ABU-HANIFA takes these both, washing the mouth and the nose, as FARDH in necessary bathing

though in other types of bathing and in WUDHU, he takes it is SUNNAH. In bathing, the person must care for the washing of the mouth and the nose inside as its omission is not good while in WUDHU (where also they are better), the washing of mouth and nose might be omitted to make it in good time if needed.

TOPIC 22-Rinse and snuff with one scoop of water

(28)-Sayyidna Abdullah ibn Zayd (RA) said that he saw the Prophet (PBUH) rinse his mouth and snuff up water from one palm of the hand. He did that three times. [Ahmed 16445, Ibne Majah 405,434, Nasai 97,98, Abu Dawud 100,118, Bukhari 185,191, Muslim 235]

This Hadith, according to the three IMAMS except ABU-HANIFA, tells about taking water at one hand and then cleansing both mouth and nose with that water only, doing this three times (that is total three for both) and they keep it at the same position as taking water separately with one hand three times for mouth and then three times for nose (that is total six for both). ABU-HANIFA does not keep these both situations at the same plane taking the Hadith to mean that the narration means that the Prophet (PBUH) was taking water in one palm for mouth three times and then in one palm for nose three times and so it means the latter situation only; it is just a matter of preference how the WUDHU is better without affecting WUDHU in any way adversely.

TOPIC 23-Intertwine the beard

(29)-Sayyidina Hassan Ibn Bilal (RA) said that he saw Ammar ibn Yasir (RA) perform WUDHU. He ran his fingers through beard so Hassan (RA) asked him, "Do you intertwine your beard?" Ammar (RA) said, "Why should I not do it when I did see Allah's Messenger (PBUH) run fingers through his beard." [Ibne Majah 429,430]

(30)-This Hadith is also reported by Ibn Abu Umar from Sufyan from Saeed ibn Abu Arubah from Qatadah. He reported from Hasan ibn Bilal who reported from Ammar and he narrated the Hadith from the Prophet (PBUH).

(31)-Yahya ibn Musa has also heard the Hadith from Abdur Razzaq who reported from Isra'il who reported from Aamir ibn Shafiq who then reported from Abu Wa'il who reported from Sayyidina Othman ibn Affan (RA) that the Prophet (PBUH) used to run his fingers through his beard.

"KHILAL" of beard (running fingers through the beard) is in AADAAB (MUSTAHAAB) of WUDHU according to many ULAMA and that certainly is the better view though ABU-HANIFA designates it FARDH to perform KHILAL for the beard that is adjacent to the cheeks and the chin.

TOPIC 24-Wipe the head from the fore to the end

(32)-Sayyidina Abdullah ibn Zayd (RA) narrated that Allah's Messenger (PBUH) wiped his head, leading both hands from the fore to the back of the head up to the nape of his neck bringing them back to the fore. Then he washed his feet. [Bukhari 185,191, Ibne Majah 434, M 235, AD 100, N 97, 98]

TOPIC 25-Wiping the head from the back

(33)-Sayyidah Rubayyi bint Mu'awwidh ibn Afra (RA) narrated that the Prophet (PBUH) wiped his head twice beginning from the back of his head, and again from its fore, and his ears, both of them, inside and outside. [Abu Dawud 126]

MASAH (Wiping) of the head is done only once in the WUDHU by wiping head from fore to the back by wet hands and then bringing

those hands back to the fore according to the H-32. But in H-33, we are informed that the Prophet (PBUH) wiped head from the back to the fore. Both Ahadith are strong by the chain of narration though in comparison, respectable Tirmidhi has given preference to the Hadith narrated by Abdullah ibn Zayd that is in practice; it seems that Sayyidah Rubayyi saw an isolated incident that she had reported here and normally the Prophet (PBUH) made the MASAH from fore to the back then bringing hands back to fore; note that MASAH is one of the four necessary things to perform at WUDHU (with washing of hands upto elbows, washing the face and washing the feet), omission of which makes it void.

TOPIC 26-Wipe the head once

(34)-Sayyidah Rubayyi bint Mu'awwidh ibn Afra (RA) narrated that she saw the Prophet (PBUH) performing WUDHU. He wiped his head front and back, his temples and ears, once. [Ahmed 27086, 27084, Ibne Majah 440, 441, Abu Dawud 131]

TOPIC 27-Fresh water for wiping head

(35)-Sayyidina Abdullah ibn Zayd (RA) narrated that he observed Prophet (PBUH) perform WUDHU. He wiped his head with water that was not residual after washing his hands (which means that it was fresh water). [Ahmed 16433, 16445, 236, Abu Dawud 120]

Wiping of head (ears included) is performed once; note that MASAH means "WIPING" and doing it three times would bring it to "WASHING" (the Holy Book Quran asks for MASAH of the head and not washing; see the fifth Surah MAEDAH-the sixth verse); note here that soaking the hands with the fresh water for MASAH is preferable.

TOPIC 28-Wiping the ears inside, outside

(36)-Sayyidna Ibn Abbas (RA) reported that the Prophet (PBUH) wiped his head and his ears their outsides and insides. [Bukhari 140, Nasai 101, Ibne Majah 439]

TOPIC 29-Both ears are included with the head

(37)-Sayyidna Abu Umamah (RA) narrated that the Prophet (PBUH) when he made WUDHU he washed his face and both hands three times each and wiped his head, saying, "The ears are included in the head." [Abu Dawud 134]

TOPIC 30-Intertwine toes

(38)-Sayyidina Aasim ibn Laqit ibn Sabirah (R.A) reported on the authority of his father the Prophet (PBUH) said, "When you make WUDHU run your finger between your toes (this is called KHILAL)." [Ahmed16381, Bukhari 166. Abu Dawud 2366, Ibne Majah 407]

(39)-Sayyidina Ibn Abbas (RA) said, "When you make WUDHU make KHILAL of your fingers of hands and of feet." [Ibne Majah 443]

(40)-Sayyidina Mustawrid ibn Shaddad Fihri (RA) said that he observed the Prophet that when he performed WUDHU he rubbed the fingers of his feet with his little finger. [Ahmed 18038, Ibne Majah 446, AD 148]

In WUDHU, it is better to perform KHILAL (that means here the running of wet fingers into the gap of fingers at hands and running of the little finger of hand; opposite side; at gaps of fingers at feet). Though not necessary yet it is in AADAB of WUDHU and the KHILAL of fingers at feet is more significant.

TOPIC 31-Woe to dry ankles

(41)-Sayyidina Abu Huraira (RA) narrated that the Prophet (PBUH) said, "WAIL (woe; fatality) to the ankles in the Fire" (if they remain dry after ablution). [Ahmed 24570, 7796, Bukhari 163, Nasai 110, Muslim 140, 242]

TOPIC 32-Washing each part only once

(42)-Sayyidina Ibn Abbas.(RA) said that the Prophet (PBUH) washed each part once (in WUDHU). [Abu Dawud 138, Nasai 80, Ibne Majah 411, Bukhari 157]

TOPIC 33-Washing each part twice

(43)-Sayyidina Abu Huraira (RA) said that the Prophet washed the parts twice during WUDHU.

WAIL means 'fatality' literally and it also is the name of a place at JAHANNUM according to Hadith. So here there is prohibition to leave the ankles dry as that would make the WUDHU incomplete and this prohibition is in strict terms. Note that the Prophet (PBUH) allowed MASAHA (wiping) of leather boots or leather stockings of those times, worn after performing WUDHU for three days at journey yet MASAHA generally has been prohibited so this is how Muslims practice the matter. Also note that the verse-6 about WUDHU in Surah MAEDAHA, the fifth Surah, asks for washing of feet generally due to ZABAR (one of the grammatical signs of Arabic) at the word "your feet" while ZER at the word would have shown that MASAHA is enough. Note that the washing of parts once or twice in WUDHU, or some once and some twice, was due to the scarcity of water then and actual WUDHU is washing all parts three times except for the head on which MASAHA is performed once with fresh water as this is what generally Ahadith point out collectively;

many Ahadith have advised this general attitude that had been narrated by a high number of SAHABA. However, the Ahadith here permit washing of parts once or twice and if someone washes all necessary parts lesser than three times once or twice (but washes them well) in WUDHU then that would suffice.

TOPIC 34-Washing every part thrice

(44)-Sayyidina Ali (RA) said that the Prophet washed parts during WUDHU three times each. [Ahmed 928, 945, 971, Nasai 8, Abu Dawud 114]

TOPIC 35-Washing parts once, twice or thrice

(45)-Sharik reports from Sayyidina Thabit ibn Abu Safiyan that he asked Abu Ja'far if Sayyidina Jabir (RA) had narrated to him the hadith that the Prophet (PBUH) performed WUDHU washing the parts once, twice or thrice each. He answered, "Yes." [Ibne Majah 4101]

(46)-Abu Eesa (Respectable Tirmidhi) says that Waki has also narrated this Hadith from Thabit ibn Abu Sufyan that he asked Abu Jafar (but here the question was if he has heard Jabir RA that the Prophet PBUH performed WUDHU washing each part once only) and got a confirmatory response. He said that Qutaybah and Hannad had narrated the hadith from Waki on the authority of Thabit like this and this chain of narration is better than the chain in the previous narration.

TOPIC 36-To wash some parts twice; others thrice at WUDHU

(47)-Sayyidina Abdullah ibn Zayd (RA) narrated that while performing WUDHU, the Prophet (PBUH) washed his face three times and hands twice. Then he wiped his head and washed his feet

(twice). [M 235, Abu Dawud 118, Nasai 97, 98, Bukhari 185]

Ahadith here clarify that though the washing of parts of WUDHU is thrice generally yet if at times it is performed washing some parts twice and some parts thrice wiping the head once that would suffice if the washing of parts is done well in WUDHU.

TOPIC 37-The Prophet's WUDHU (ablution)

(48)-Sayyidina Abu Hayyah (RA) reported that he observed Sayyidina Ali (RA) perform 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." [Abu Dawud 116, Nasai 70]

(49)-Qutaybah and Hannad reported from Abul Ahwas who from Abu Ishaq who from Abd Khayr on the authority of Sayyidina Ali a Hadith similar to Abu Hayyah's Hadith, but Abd Khayr has reported some more words and those are 'when he had finished performing WUDHU, he took some of the remaining water in his palm and drank it'. [Nasai 136]

Here at H-48, we do 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). So in the last of these Ahadith, respectable Tirmidhi brought the final position and that is the beauty of the presentation of Ahadith on this topic showing all valid situations for WUDHU coming to the final position that this is the total WUDHU that all Muslims all over the world generally practice for SALAH.

TOPIC 38-Sprinkling water after WUDHU

(50)-Sayyidna Abu Huraira (RA) narrated that the Prophet (PBUH) said "Jibril came to me and said, 'O Muhammad! When you perform WUDHU, sprinkle water'." [Ibne Majah 463]

Sprinkling of water means here to sprinkle some water at the IZAAR (outer loose garment worn instead of trousers and Muslims often wear it) as this is said to keep vague thoughts away about still needing purity. This command is not actually for the Prophet (PBUH) and note that being a weak narration it does need some scrutiny; here ULAMA have remarked that some people need such things to affect the Psyche though they are clean yet they feel unclean and this becomes a technique that as now he has sprinkled some water on the IZAAR so now there is nothing impure that might stop him from reading of the good SALAH. This becomes a prop to relax for those who have vague thoughts about their cleanliness and generally it is neither necessary nor taken up in practice.

TOPIC 39-Perfecting WUDHU

(51)-Sayyidina Abu Huraira (RA) narrated that Allah's Messenger (PBUH) said, "Shall I not tell you of something by which Allah erases sins and elevates ranks?" They (the SAHABA; respectable companions of the Prophet PBUH) said, "Of course, O Messenger of Allah!" He said, "To perfect WUDHU even in trying conditions, to go towards mosques very often and to wait for the next Salah after offering one. This is Ribat (guarding the frontiers)." [Bukhari 7733, Muslim 251, Nasai 90]

(52)-Qutaybah reported to us that Abdul Azizi ibn Muhammad also reported in like manner from Ala, except that Qutaybah repeats the words 'This is Ribat' three times.

Note that the message here is that SALAH erases sins and if that is kept well making a good WUDHU (Ablution that is necessary before reading of SALAH) even when it seems tough as in FAJR, the SALAH before dawn, when the weather is cold or as in between watching entertaining sports and then going to the Mosque at such times rather than reading SALAH at home and then waiting enthusiastically for the next SALAH (this does not mean waiting at mosque physically for the next SALAH except when it is between ASR, the SALAH before the sunset and MAGHRIB, the SALAH just after the sunset but it means enthusiasm for SALAH as explained by many ULAMA of repute). Ahadith clarify that both WUDHU and SALAH erase sins (as WUDHU is practically an attachment to SALAH; see Hadith # 2) 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 Muslims and more than that of Islam. The point to note is that caring about WUDHU and SALAH is such 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 and that provides for his good belief (the whole land) to remain intact; Al-Hamdu Lillah.

TOPIC 40-Using towel after WUDHU

(53)-Sayyidah Aisha (RA) said that Allah's Messenger (PBUH) had a cloth with which he dried his limbs after (having performed) WUDHU.

(54)-Sayyidina Mua'dh ibn Jabal (RA) said, I observed the Prophet (PBUH) wipe his face with the edge of his garment after performing

WUDHU.

TOPIC 41-What is said after WUDHU

(55)-Sayyidina Umar ibn al-Khattab (RA) narrated that Allah's Messenger (PBUH) said, "Anyone performs WUDHU and makes it a perfect WUDHU and says (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 Messenger. O Allah! Cause me to be among those who repent and cause me to be among who purify themselves), then all the eight doors of Paradise are opened for him that he may enter by whichever door he chooses." [Ah 17316, 17398, M 234, AD 169, 609, N 151, Ibne Majah 470]

This Hadith gives the same message that H-2 and H-51 have given that WUDHU & SALAH erase sins yet this Hadith informs more that even big sins might be erased if the WUDHU & SALAH are wonderful and accepted in the court of Allah as the doors of Paradise are opened for such a man if he does repent on his sins by heart; note here that the person must ask mercy and blessing from Allah for this position to occur that all his sins (even the big sins) are washed away, when he stands for SALAH as making of TAUBAH (repentance on wrongful deeds done) is necessary that only has the ability to erase the big sins; also he must try never to repeat the bad deeds that he had done before.

TOPIC 42-WUDHU with a MUDD of water

(56)-Sayyidina Safinah (RA) narrated that the Prophet (PBUH) performed the WUDHU by a MUDD of water and the purifying bath by a SA' of it.

MUDD was the measuring unit of that time that according to ABU-HANIFA 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'; the other three IMAMS take the measurement of MUDD lesser than what ABU-HANIFA has informed as their MUDD is around 540 grams by today's standard of measurement and SA' comes to four times more i.e. around 2160 grams (measurement of RATAL being the same i.e. around 400 grams); here the measurement that ABU-HANIFA has presented seems to be the better explanation for RATAL, MUDD and SA' as it is in sequence progressing with whole numbers from lesser values to higher as Arabs at that time did go for simple calculation for measurement; in the Hadith, the measurement is given for the minimum amount of water according to the observation of SAFINAH (RA) that would do for WUDHU and for GHUSL (Bath) respectively and it is not the maximum. So if someone fulfils necessary purification in these specific measurements caring to make WUDHU or GHUSL in full, his purification is valid though it is better to take more water than this with care that it is not wasted but put to use well.

TOPIC 43-Makruh to use more water in WUDHU

(57)-Sayyidina Ubayy ibn Ka'b (RA) narrated that the Prophet (PBUH) said, "There is a devil for WUDHU called Walahan. So, beware of temptations caused about water." [Ahmed 21297, Abu Dawud 547, Ibne Majah 421]

This word "WALAHAN" comes from the root word that means "to get into extreme surprise". Here it means that WALAHAN (i.e. the common name of any member of the satanic force that works against WUDHU) stands most surprised at the time of WUDHU how to cause doubts about the validity of WUDHU especially about the water taken for it. The head of the topic suggests that taking more

than necessary water for WUDHU makes the work of WALAHAN easy so the person making the WUDHU must use only the necessary water for it.

TOPIC 44-WUDHU for every Salah

(58)-Sayyidina Anas (RA) reported that the Prophet (PBUH) used to make WUDHU for every SALAH whether he already was in a state of WUDHU or not.

(59)-It is reported in a hadith of Sayyidina Ibn Umar (RA) that the Prophet (PBUH) said "If anyone who is in a state of WUDHU, made a fresh WUDHU then Allah records for him ten pieties." [Abu Dawud 62, Ibn e Majah 512]

(60)-Sayyidina Amr ibn Aamir Ansari (RA) reported that he heard Sayyidina Anas ibn Malik (RA) say "The Prophet (PBUH) used to perform WUDHU for every Salah." He asked, "What was your practice?" He said, "We let one WUDHU serve us many Salah till the WUDHU was nullified"

TOPIC 45-The Prophet offered many Salah with one WUDHU

(61)-Sayyidina Sulayman ibn Buraida (RA) reported from his father that the Prophet (PBUH) used to perform WUDHU for every Salah. When Makkah was liberated, he offered several Salah with one WUDHU and wiped over his socks. Sayyidina Umer (RA) said, "You did something that you never used to do before." He said. "I did it on purpose" [Ah 23027, 23034, M 277, AD 172, N 133, Ibne Majah 510]

Although it is allowed to read many SALAH with one WUDHU unless it is broken by some reason (WUDHU breaks by passing of wind or by call of nature or by sleep etc.) yet the Prophet (PBUH) used to

perform WUDHU for each SALAH but at 8 HIJRI when the Prophet (PBUH) and SAHABA conquered Makkah, he read many SALAH with one WUDHU and did not wash the feet but wiped over his socks (at that time, socks were usually made with leather not allowing water inside the feet and persons wearing them could move about with only those on the feet without any boots on and here, we all would soon study this matter at topic-70 and topic-71 insha Allah); when UMAR (RA) remarked that the Prophet (PBUH) had done something that he had not done before, presumably he meant both of these things that is making one WUDHU for many SALAH and wiping over socks instead of washing feet that is one of the necessities of WUDHU. The Prophet (PBUH) responded that he had done that on purpose which means that he wanted ease for UMMAH (Muslims as a whole) so that the Muslims that were to come in times ahead, do not find any problem in reading many SALAH with one WUDHU if they will; also, they might wipe their leather socks that they had worn after making WUDHU for the few days ahead at travel without taking them off at WUDHU during that specific time.

TOPIC 46-Man & Woman making WUDHU from one vessel

(62)-Sayyidina Ibn Abbas (RA) reported that Sayyidah Maymunah (RA) told him that she and the Prophet (PBUH) had the purification bath from the same vessel. [Ah 2686, Bukhari 263, 322, M 322, N 232, Ibne Majah 377]

TOPIC 47-Dislike to use left water after woman's WUDHU

(63)-A man from Bani Ghifar reported that the Prophet (PBUH) forbade use of water after a woman has purified herself from it. [Ahmed 20680, AD, 82, Ibn e Majah 373, Nasai 342]

(64)-Sayyidina Hakam ibn Amr Ghifari (RA) narrated that the Prophet (PBUH) disallowed man to make WUDHU with the water

remaining after a woman (unrelated woman) has made WUDHU from it. Or he disallowed her left-over water after drinking.

TOPIC 48-Exemption therein

(65)-Sayyidina Ibn Abbas (RA) narrated that one of the Prophet's (PBUH) wives (RA) bathed from a large tub. The Prophet (PBUH) then intended to perform WUDHU from it, but she said, "O Messenger of Allah! I was sexually defiled." He said, "Water is not polluted." [Ahmed 2102, Ibne Majah 370, Abu Dawud 68, Nasai 324]

Note that when water for WUDHU is present in a big vessel that might be a big tub, there are three ways the man and his wife might make WUDHU from it. One they both make WUDHU together (this is fine by the FIQH based on the SUNNAH); second the man makes his WUDHU and then the woman makes her WUDHU (this again is fine by the FIQH); third the woman makes her WUDHU and then the man makes his WUDHU using the same vessel with water therein (among the four, AHMED has objection to it while the other three do not find any problem in that too). Note that this matter is related to that position when the water is present in some big vessel and not for the water that runs from the tap or the shower as that causes no adverse issue here; the same information holds good for bath too but please note that this ruling is between the man & wife because it is not appropriate that the man uses the used water of an unrelated woman at the vessel for WUDHU or the other way round as that is MAKRUH-TANZIHI; it would become TAHRIMI for those who find some perverted pleasure in it.

TOPIC 49-Water is not polluted by anything

(66)-Sayyidina Abu Sa'eed Khudri (RA) narrated that someone asked, "O Messenger of Allah! Do we make WUDHU out of the well of Buda'ah?" This was a well into which menstrual clothes, dead

dogs, and stinking things were thrown. So, Allah's Messenger (PBUH) said, "The water is pure. Nothing defiles it." [Ahmed 11119, Abu Dawud 66, 77, Nasai 323]

TOPIC 50-More on that

(67)-Sayyidina Ibn Umar (RA) narrated that the Prophet (PBUH) was asked about water in the desert lands at which birds and wild beasts come frequently. He said, "If the water is as much as will fill two pitchers then it bears no impurity." [Ahmed 4605, 4803, Abu Dawud 63, 65, Nasai 52]

ULAMA have deduced when one of the three specific qualities (that are color, smell, taste) changes adversely at water then it is taken as unclean while if something falls in it and there does not seem any change in any of the specific qualities for that water then if the water is in small amount it would be taken as unclean but if it is in some large quantity then it would not be taken as unclean; there is a difference of view in how much is 'large quantity'; ABU-HANIFA takes water in small amount when something unclean falls at one side of it and its effect is felt at the other side but if it does not affect the other side then it is in large quantity (an idea is given for this large quantity that a pool measuring 10 X 10 feet with a good depth of some 5 feet or more has water in large quantity); MALIK asks to view the water carefully and if something unclean is seen clearly in the water than it is in small amount otherwise it is in large quantity; SHAFI' and also AHMED take the water as in small quantity if the water is lesser than two pitchers, even if just a little, otherwise it is in large quantity. The two-pitchers' amount of water (total of which is called QULLATAIN) is difficult to delineate in today's terms as there is not much indication in narrations about the measurement even by those times and the matter becomes much problematic when we see that even a little less than this fixed amount causes the water to become small

amount of water according to both of them (note that many of ULAMA of repute have taken the minimum value of the total of these two as around 216 Kg). As for the water at the well of BUDA'AH, the famous well at Madinah at that time, note that the use of its water was very high and that used to change the water rapidly bringing the clean water at forth all the time so the Prophet (PBUH) clarified that this specific water is pure to put all at ease validating that to make WUDHU with it is quite well. Note that the word reported from the Prophet (PBUH) is "AL-MA'A" (the water) so this information was particularly related to the water of BUDA'AH as people used to throw much of filth in it before the advent of the Prophet (PBUH) at MADINAH.

TOPIC 51-To urinate in still water is disallowed

(68)-Sayyidina Abu Huraira (RA) narrated that the Prophet (PBUH) said, "None of you must pass urine in motionless water from which he will make WUDHU." [Ahmed 8193, Bukhari 239, Muslim 282, Abu Dawud 69]

TOPIC 52-Concerning the ocean water that it is pure

(69)-Safwan inb Sulaym reported on the authority of Sa'eed ibn Salamah of the descendants of ibn al Azraq that Mughirah ibn Abu Burdah informed him that he heard Sayyidina Abu Hurraira say that a man said to Allah's messenger (PBUH), "We travel at the sea and have small amount of water (to drink). If we we make WUDHU from it we would go thirsty so can we make WUDHU with sea water?" He said, "Its water is pure and its dead are lawful food." [Ahmed 8743, Abu Dawud 83, Nasai 59, Ibne Majah 386]

TOPIC 53-Emphasis on care while urinating

(70)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH)

passed by two graves. He said, "Both of them are punished, but not for something big. This one was not careful to avoid drops of urine defiling him. And this other one went about slandering people."

Note that it is totally disallowed to urinate in still water even if it seems to be in large quantity; WUDHU from the sea-water is allowed and even bathing is well as its water is well for purification though its color and taste differs from clean water (and sometimes even the smell). The Prophet (PBUH) clarified that the sea-water is purifying even for your bath and for your clothes and for your WUDHU; but please note here that to make picnic with that water bathing for fun or boating for fun is not appreciable by Islam. He even clarified by his answer that fish even if it is dead (recently at the shore and not eaten by any other animal), is fine to eat (but not when it is found floating upside down at the surface of the water). ABU-HANIFA takes only fish as lawfully edible by this Hadith while SHAFI' (and even MALIK and AHMED) take all, that are able to stay alive at water only, lawfully edible so leaving the frog, the crocodile, the tortoise, the snake and other such things, they take all other sea-animals that have the water only as their habitat (fish included) well to eat. H-70 is mentioned much at religious gatherings and it points out few important things. First is that the pleasure and the torment at the grave is fact for certain that all Muslims must believe even if they do not understand its nature. Second is that it tells that these both are being severely punished not for great sins; this does not mean that these both matters are not something big in actual but it means that people take these both as petty things yet they certainly are big adversities. Third is that Muslims must take high care that when they are in private, they do care for the cleanliness of the physique keeping the commands of Allah in view as He sees everything, hears everything and knows everything. Fourth is that these graves were of Muslim persons as the complete reported narration of this event informs that the Prophet (PBUH) took a green branch, broke it into two and pierced each of them

onto each of the grave telling the SAHABA that this would cause the punishment to relax for some period; he would not have done this for disbelievers. Fifth is that it is allowed to put green branches or even some fresh flowers on Muslims' graves (as these things call Allah in their own way until the time they do not decay so Allah cares about this recitation of His name and relaxes their punishment if any) but if the intention is to respect the graves and not to relax the punishment then it is some futile practice that is avoidable; it certainly does not benefit that person in any manner who is inside the grave.

TOPIC 54-Concerning urine of suckling infant before he eats

(71)-Sayyidah Umm Qays bint Mihsan (RA) said that she took her young son who was not yet weaned, to Allah's messenger (PBUH). He passed urine on the Prophet's garment, so he called for water and sprinkled it (on his garment).

It is necessary to wash the urine for such infant, male or female, who has started taking other foods too besides the mother's milk; but for the infant who has not yet started taking any other foods than the mother's milk, SHAFI' and AHMED ask to wash the urine of such female child only; for the male child, they consider the sprinkling of water over the urine enough according to the Hadith here; however, MALIK and ABU-HANIFA keep the same ruling to wash the urine of all infants whether they have started other foods or not and whether they are male or female as they consider the sprinkling of water mentioned here as the light washing of urine.

TOPIC 55-Urine of animals whose flesh is consumed

(72)-Sayyidina Anas (RA) reported that some people of Uraynah came to Madinah but climate of Madinah did not suit them. So, the Prophet (PBUH) sent them to the shed of the camels of zakah

saying, "Drink their milk and urine." But, they killed the Prophet's (PBUH) camel grazer and took the camels away, and went out from the fold of Islam. When they were presented to the Prophet (PBUH) he ordered that their hands and feet on the opposite must be severed, and hot iron rods must be rubbed in their eyes. They were then consigned to Harrah. [Ah 14063, AD 4367, N 4031, 4032, 1501, M 1671, Ibne Majah 2578]

(73)-Anas (RA) said that the Prophet (PBUH) gouged out their eyes because they had gouged out the eyes of the camel-herd. [Muslim 1671, Nasai 4043, Abu Dawud 4369]

Note that to drink the urine of camels was the specific command to these persons for their cure and it is not general; I, MSD, have taken this narration in some detail at H-1852 (Booklet of Foods). Many ULAMA of repute have said that there are two conditions to take-in something that is prohibited in eating or drinking for cure (though even then to ask cure by it is not necessary). One is that the prohibited thing must not be KHAMR (alcohol and its likes that usually cause loss of senses) and the other is that cure for it seems near to certain seeing by the previous observation. But as these are the conditions for oral disallowed medicine, they do not generally apply to all medicines or all treatments; the Islamic Teachings present other conditions too in asking for cure depending on the situation (and even the gender) of the afflicted person.

TOPIC 56-WUDHU is necessary when one passes wind

(74)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "It is not necessary to make WUDHU till one makes a sound or one passes wind." [Ah 9323, 9620, 10088, Ibne Majah 516]

(75)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "When one of you is in the mosque and has doubts that

he has passed wind then he must not go out till he has heard a sound or perceives a smell" [Ahmed 9366, Abu Dawud 177]

(76)-Sayyidina Abu Hurayrah (RA) reported Allah's Messenger (PBUH) as saying, "If one of you has nullified his WUDHU then Allah does not accept his SALAH till he performs WUDHU" [Ahmed 8084, Bukhari 135, Muslim 220, Abu Dawud 60]

TOPIC 57-Sleep nullifies WUDHU

(77)-Sayyidina Ibn Abbas (RA) narrated that he observed the Prophet (PBUH) sleeping while he was in prostration. He was snoring or taking long breaths. Then he stood up continued to offer Salah. He said, "O Messenger of Allah!! You had gone to sleep. He replied "WUDHU is WAJIB (necessary) for one who sleeps lying down because his joints are relaxed when he lies down." [Abu Dawud 202]

(78)-Sayyidina Anas ibn Malik (RA) said that the SAHABA of Allah's Messenger (PBUH) slept, then got up and offered Salah without making WUDHU. [Ahmed 13943, AD 201, Muslim 376]

There are few things that nullify WUDHU and these include passing wind too; the specific mention of this is due to the fact that at the mosque, this is the most understandable reason. For the Ahadith at topic-57, note that if someone just lies on his side in position of sleep but actually does not sleep (or just gets near to it waking-up with jerk) and is aware of the surroundings, his WUDHU remains intact. But actual sleep that relaxes joints and muscles nullifies WUDHU contrary to the touch of sleep where the sense of surroundings is not lost at all.

TOPIC 58-WUDHU after eating what is cooked on fire

(79)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger

(PBUH) said, "WUDHU becomes wajib on eating something cooked on fire, even a piece of Qur'ut (dry yoghurt)." Sayyidina ibn Abbas (RA) asked Sayyidina Abu Huraira (RA), "Shall we make WUDHU after consuming oil and using hot water?" So, he said, "Nephew! When you hear Hadith of the Prophet, do not cite example for that." [Ahmed 7609, 7679, 9524, Ibne Majah 485, Muslim 352]

TOPIC 59-Eating the cooked on fire does not break WUDHU

(80)-Sayyidina Jabir (RA) said that he was with Allah's Messenger (PBUH) once. He visited an Ansar woman who slaughtered for him a goat and he ate it. Then she brought a plate of dates from which he ate. He performed WUDHU for the Salah of Zhuhr and said it. Then he returned and she again brought the remaining meat. He ate of it. Then he offered the Salah of ASR but did not perform WUDHU. [Ahmed 14460, Nasai 185, Abu Dawud 191,192]

There was some difference of view between SAHABA about the termination of WUDHU after eating cooked food (most of them took the view that cooked food does not nullify it according to the other Hadith and so IBN-ABBAS questioned ABU-HURAYRAH without any objection to the Hadith here, at his preference for it to the other Hadith on the topic); this was at the period just after the passing away of the Prophet (PBUH) yet with time, there occurred the consensus that eating of the cooked food does not nullify WUDHU; this was the last guidance of the Prophet (PBUH).

TOPIC 60-WUDHU after eating camel flesh

(81)-Sayyidina Bara bin Aazib (RA) said that Allah's Messenger (PBUH) was asked about making WUDHU after eating camel-flesh. He said, "Make WUDHU after that." Then he was asked about mutton. He said, "It is not necessary after that." [Ahmed 18725, Abu Dawud 184, Ibne Majah 494]

TOPIC 61-WUDHU is wajib after touching the penis

(82)-Sayyidina Hisham ibn Urwah (RA) narrated that his father reported from Sayyidah Busrah bint Safwan (RA) that the Prophet (PBUH) said, "If anyone touches his penis then he must not offer Salah till he has performed WUDHU." [Ahmed 27364, Abu Dawud 181, Nasai 163, Ibne Majah 479]

(83)-Abu Usamah and many others have reported this Hadith from Hisham ibn Urwah (RA) who reported from his father who reported from Sayyidah Busrah (RA) and then she reported from the Prophet (PBUH).

(84)-Abdur Rahman ibn Abu az-Zinad reported it from his father who reported from Urwah from Sayyidah Busrah (RA) who from the Prophet (PBUH) in like manner.

TOPIC 62-WUDHU not necessary after touching the penis

(85)-Sayyidina Qays ibn Talq ibn Ali Hanafi (RA) reported from his father from the Prophet (PBUH) that he said, "It is but part of his body." (The narrator is confused whether he said 'organ' or 'part'). [Ahmed 16295, Ibne Majah 483, AD 183, Nasai 165]

Due to H-81, AHMED asks for WUDHU necessarily after eating camel's meat but the other three of IMAMS keep this guidance only at MUSTAHAB and do not take it as necessary. Note that except for ABU-HANIFA, the other three ask for WUDHU necessarily if anyone touches his private part directly (according to the Topic-61); ABU-HANIFA has taken the narration of TALQ ibn ALI in this matter. This is matter relating to preference because the Prophet (PBUH) has asked for WUDHU in this matter and he has been lenient too so it might be MUSTAHAB as ABU-HANIFA has taken;

the last guidance of the Prophet (PBUH) in this matter is not known for sure while ULAMA have commented on the chains of both narrations due to their own stance in this matter; note that respectable TIRMIDHI (may Allah put His blessing on him) has not included any of these Ahadith in the weak category and he certainly was one of masters even on understanding the status of Ahadith (you would find the weak narrations according to him mentioned at the last of this presentation of JAME'); Al-Hamdu Lillah.

TOPIC 63-WUDHU not necessary after kissing

(86)-Sayyidina Urwah reported from Sayyidah Aisha (RA) that she said that Prophet (PBUH) kissed one of his wives and without making (fresh) WUDHU stood up for Salah. Urwah (Aisha's nephew) said that he remarked, "Who could that be but you." She laughed.

[Ahmed 25824, AD 179, Nasai 170, Ibne Majah 502]

TOPIC 64-After vomit and nose-bleed

(87)-Sayyidina Abn Darda (RA) narrated that the Prophet (PBUH) vomited once and made WUDHU thereafter. Later Ma'dat ibn Abu Talhah, a sub-narrator, met Sayyidina Thawban (RA) in a mosque at Damascus and mentioned this event. He said, "He (Abu Darda) is correct, for it was I who had poured the water for the Prophet's WUDHU." [Ahmed 27607, Abu Dawud 2381]

Three of IMAMS except ABU-HANIFA ask to make WUDHU after kissing the wife as they do not find H-86 authentic making an objection on its chain of narration but respectable TIRMIDHI did not say anything about it himself (though he did present the view of BUKHARI that he took it among weak narrations). It is possible that the three IMAMS took this matter of not making WUDHU here as specific to the Prophet (PBUH) as some of Ahadith report that he was able to restrain his sexual desires totally well; the

better thing is to make WUDHU if such matter does occur as that would do no harm insha Allah. As for vomit, it terminates WUDHU according to the authentic Hadith present here; flowing of the blood from the nose also terminates WUDHU as many of SAHABA held this view in very clear terms.

TOPIC 65-WUDHU with NABIDH

(88)-Sayyidina Abdullah ibn Mas'ud (RA) said that Allah's Messenger (PBUH) asked him "What do you have in your skin vessel?" He said he had NABIDH. The Prophet (PBUH) said "Dates are pure and purify water." Then, he performed WUDHU with it. [Ahmed 4296, Abu Dawud 84, Ibne Majah 384]

When fine dates are mixed in clean water and the taste of dates come to it then it is named as NABIDH; note that this narration is weak. ULAMA have disallowed WUDHU by NABIDH yet when it remains in a fine liquid form, some ULAMA have allowed making WUDHU from it when water is not available or extremely scarce but even they ask to perform TAYAMMUM (performing cleansing by clean sand) too in addition to making WUDHU in this case. As generally NABIDH is not found in a fine liquid form, so even when it is available, TAYAMMUM is necessary instead of WUDHU with it when the water is unavailable; note that when NABIDH is kept in open for quite a time, it is disallowed to drink it as it shows fermentation and drinking it would cause the loss of senses; when it is consumed within few hours only then it is quite fine to use.

TOPIC 66-Rinse mouth after drinking milk

(89)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) drank milk and then asked for water and rinsed his mouth. He said, "It is greasy." [Ahmed 1951, 3051, Bukhari 211, 5609, Muslim 358, Abu Dawud 196, Nasai 187, Ibne Majah 498]

TOPIC 67-Salaam MAKRUH at the passing of urine

(90)-Sayyidina Ibn Umar (RA) narrated that a man greeted the Prophet (PBUH) with Salaam while he was passing urine. So, he did not give him a reply. [Muslim 379, Abu Dawud 16, Nasai 37, Ibne Majah 353]

Note that it is MUSTAHAB (and not necessary) to rinse the mouth after drinking milk so that at SALAH, he does not feel his mouth greasy. This clarifies that it is taken to be in the AADAAB of SALAH but some ULAMA have also taken it to be in the AADAAB of taking foods. H-90 points out that it is against AADAAB generally to give the answer of SALAAM when at the position of answering the call of nature or when someone has just come from it and intends to make WUDHU yet not have done it at the time of SALAAM; however, the answering of SALAAM without WUDHU generally is not the matter that is addressed here as the narration here is related to the KARAHAT (the dislike) of responding to SALAAM at the position of answering call of nature or when someone has just come from it and now intends to make WUDHU.

TOPIC 68-Leftover of dog

(91)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "When a dog laps a vessel wash it seven times, rubbing it with earth the first or the last time. If a cat puts its mouth into a vessel wash it once." [Ahmed 9516, 9936, Bukhari 172, Muslim 279, Abu Dawud 71, 72, Nasai 83, Muslim 364]

TOPIC 69-Leftover of cat

(92)-Sayyidah Kabshah bint Ka'b ibn Malik (RA), wife of the son of Sayyidina Abu Qatadah (RA) narrated, "Abu Qatadah visited us and

I poured out water in a vessel for WUDHU he might make. A cat came and began to drink it. He tilted the vessel for her till she drank it well. He saw me looking at him and asked if I was surprised. When I said that I was he said that Allah's Messenger (PBUH) had said that the cat's leftover was not impure (or unclean) and it is one of those that go round us." [Ahmed 22591)

The water of the vessel in which dog has put its mouth is unclean so WUDHU is not valid by it; the Hadith asks to wash it well seven times (once rubbing it with sand) so that is the best manner to purify the vessel; WUDHU from the water in the vessel by which a cat has drunk some water, is allowed by all of IMAMS due to the Hadith presented here though school of ABU-HANIFA indicates KARAHAT TANZIHI in such WUDHU but that practically does not affect much the issue of making WUDHU from it certainly.

TOPIC70-Wiping over socks

(93)-Sayyidina Hammam ibn Harith (RA) reported that when Sayyidina JARIR ibn ABDULLAH (RA) performed WUDHU after he had passed urine, he merely wipe over his socks (instead of washing his feet). He was asked why he did so and in response he said, "What prevents me from it when I observed Allah's Messenger (PBUH) do that?" The narrator told other narrator that we took this hadith in high esteem because JARIR embraced Islam after the revelation of Surah al-Ma'idah. [Ah 19189, Bukhari 387, N 118,774, Ibne Majah 453, M 272]

(94)-Shahr ibn Hawshab said that when he saw Sayyidina Jarir ibn Abdullah (RA) perform WUDHU and wipe over his socks, he asked him about it and he said that he had seen the Prophet (PBUH) do it. Shahr asked him, "Was it before al-Ma'idah was revealed or after that?" He said, "I embraced Islam after the revelation of al-Ma'idah."

TOPIC71- Travellers and residents wiping over socks

(95)-Sayyidina Khuzaymah ibn Thabit (RA) reported that the Prophet (PBUH) was asked about wiping over socks. He said, "It is three days for a traveler and one day for a resident." [Ahmed 21912, Abu Dawud 157]

(96)-Sayyidina Safwan ibn Assal (RA) said, "Allah's Messenger (PBUH) used to command us that while we were traveling, we should not remove our socks for three days and three nights unless we were sexually defiled, but not (to remove them) if we had to answer nature's call or after sleep." [Ahmed 18115, Ibne Majah 478, Nasai 126]

MASAH means 'to wipe' and these Ahadith prove that MASAH on leather socks and boots of those times was allowed for three days for the traveler when he had worn them after making a good WUDHU and washing them is not necessary then (unless sexually defiled; see also H-41 of this booklet of purification). Note here that Surah MAEDA has the verse (that is verse-6) that tells about washing of the feet and JARIR clarified that this verse did not prohibit MASAH on feet for the traveler as the Prophet (PBUH) made the MASAH even after the revelation of this verse.

TOPIC72- Wiping over and below socks

(97)-Sayyidina Mughirah ibn Shu'bah (RA) said that the Prophet (PBUH) wiped the top of the socks and their bottom. [Abu Dawud 161, Ibne Majah 550]

TOPIC73- Wiping the visible portion

(98)-Sayyidina Mughirah Ibn Shu'bah (RA) said, "I saw the Prophet

(PBUH) wipe over the top of the socks. [Abu Dawud 161]

TOPIC74-MASAH over stockings, sandals (without leather)

(99)-Sayyidina Mughirah ibn Shu'bah (RA) reported that the Prophet (PBUH) performed WUDHU and wiped his stockings and shoes. [Abu Dawud 159, Ibne Majah 559]

IMAMS differ in the manner of MASAH over the leather socks or boots; MALIK takes it necessary to wipe the watery hand over above and even below these both that have been worn (so he took H-97 but its chain has been criticized by some though Resepectable TIRMIDHI himself does not put it as such) while the other three take the wiping of the above necessary but they do not take the wiping of the below necessary (so they prefer H-98). As for H-99, note that if the stockings and sandals are not of leather yet they are made with very thick material that would keep it stiff even if put idle somewhere and that do not allow water to go inside the feet (so they must not be torn from any side too and the person might walk with them on if he needs to do so for a kilometer or two); there is consensus that MASAH on such stockings or sandals is allowed with no problem at all due to the Hadith mentioned.

TOPIC75-MASAH over stockings and turban

(100)-Ibn Mughirah ibn Shu'bah (RA) reported from his father that the Prophet (PBUH) made WUDHU and wiped over his socks and turban. [Ahmed 18206, Muslim 274, Nasai 107, Abu Dawud 150]

(101)-Sayyidina Bilal (RA) said that the Prophet (PBUH) wiped over the socks and turban. [Ahmed 23967, Nasai 104, Ibn e Majah 561, Muslim 275]

(102)-Qutaybah ibn Sa'eed reported to Bishr ibn Mufaddil, Abdur

Rahman ibn Ishaq him, Abu Ubaydah ibn Muhammad ibn Ammar ibn Yasar from him that he asked Sayyidina Jabir ibn Abdullah (RA) about MASAHA on socks. He said, "O Nephew! This is SUNNAH. "Then he asked about MASAHA on the turban. He said, "It is necessary to touch the hair."

Some of SAHABA took it valid to make MASAHA over the turban and some of ULAMA after them have taken the matter in this manner too. They say that if the turban has been bound in such manner tied to the chin that it could not be opened without some effort then MASAHA would do for it; however, note that it is much better to do at least partial MASAHA on the head itself; the last narration here tells us that washing some of hair is necessary and MASAHA over turban would not be enough so it seems that the Prophet (PBUH) even if he did MASAHA on turban, he did touch his hair as much as needed with that MASAHA removing the turban as much as needed.

TOPIC76-Bath of the sexually defiled

(103)-Sayyidina Ibn Abbas (RA) reported from his, maternal aunt, Sayyidah Maymunah (RA). She said, "I set out water for the Prophet (PBUH) to have a bath (after being sexually defiled). He held the vessel in his left hand and poured water over his right hand and washed both hands. Then he dipped his hands in water and poured water on his sex organ. Then he rubbed his hands on the wall or earth. Then he rinsed his mouth, snuffed water and washed his face and both hands, and poured water over his head three times and then poured water over all his body. Then he moved a little to the side and washed his feet." [Ahmed 26861, Bukhari 249, Muslim 317, AD 245, Nasai 253, Ibne Majah 467]

(104)-Sayyidah Aisha (RA) narrated that when Allah's Messenger (PBUH) decided to have the purifying bath (after sexual defilement) he began by washing both hands before immersing them

in the vessel. Then he washed his private parts and made WUDHU as he made for Salah. Then he put his fingers into the water and moved them through his hair and then poured water on his head with both hands three times. [Ahmed 25704, Bukhari 248, Muslim 316, Nasai 420]

Here the complete manner of necessary bath is narrated that first, the hands should be washed by some vessel (or by pouring water on them by tilting the vessel) before putting them into the bathing water that is in the vessel. Second, the private part should be washed well with that water. Third, WUDHU should be made except for washing the feet (though the Hadith narrated by Bibi Ayesha omits this mention). Fourth, the bathing water should be poured at whole of the body from the head (with hands but preferably with some clean vessel) three times and fifth, the feet should be washed well moving a little, pouring water over them. This is the complete manner of bath that cleanses the physique of the person quite well certainly; Al-Hamdu Lillah.

TOPIC77-Should a woman open plaits of her hair

(105)-Umm Salamah (RA) narrated that she said, "O Messenger of Allah! I am a woman who keeps her hair closely plaited. Shall I undo it when having a bath after sexual defilement?" He said, "No. It is enough for you to pour water over your head three times. Then pour water over the whole body. Thus, you are purified." [Ah 26539, N 241, M 330, AD 251, Ibne Majah 603]

TOPIC78-Impurity in root of every hair

(106)-Sayyidina Abu Huraira (RA) narrated that the Prophet (PBUH) said, "There is sexual defilement under every hair, so wash the hair and cleanse your body. [Abu Dawud 248, Ibne Majah 597]

It is necessary to get the water to the base of hair for men and women both in bathing (though women do not need to undo the hair if their hair is closely plaited and difficult to open while men have to wash all the hair). Note that there is no need to make WUDHU after bathing (and there is consensus on this matter) as WUDHU is included in bathing; the narration ahead addresses this issue.

TOPIC 79-WUDHU after bath

(107)-Sayyidah Aisha (RA) said that the Prophet (PBUH) did not perform WUDHU after having a bath. [Ahmed 26274, Abu Dawud 250, Ibne Majah 579, Nasai 252]

TOPIC 80-When circumcised parts meet

(108)-Sayyidah Aisha (RA) said, "When the parts that are circumcised pass one another the purifying bath becomes necessary. Allah's Messenger (PBUH) and I did that and then we had a bath." [Ahmed 25336, Ibne Majah 608]

(109)-Sayyidah Aisha (RA) narrated that Allah's Messenger (PBUH) said, "When the parts that are circumcised pass one another, it becomes necessary to have a bath." [Ahmed 2461, Muslim 349]

There is consensus of IMAMS that to take bath is necessary when the man meets his wife sexually and it does not matter whether he has emission or does not have it. In the era just after the passing away of the Prophet (PBUH) there was some difference among SAHABA as some SAHABA thought if there was no emission then to take bath is not necessary yet with time and especially according to the strict stance of UMAR (RA) on the matter, there came consensus on the matter that the sexual act itself makes taking of bath necessary. The parts, both male and female, have been mentioned as KHITAN (meaning parts that are circumcised) and

this is clear for the male as circumcision is necessary for him yet for the female, it is not feasible.

TOPIC 81-Bath is FARDH if sperm is discharged

(110)-Sayyidina Ubayy ibn Ka'b (RA) said that in early Islam bath was FARDH only when there was an emission. This was a concession granted but it was withdrawn. [Ahmed 21158, Ibne Majah 609, Abu Dawud 214]

(111)-Ahmad ibn Mani reports from Ibn Mubarak from Mu'mar from Dhuhri a hadith like this with the same SANAD (chain of narration).

(112)-Ali ibn Hajar reported from Abu Jahaf from Ikrimah from Sayyidina Ibn Abbas (RA) that he said, "Emission of sperm is necessary to make bath wajib by a nocturnal dream."

TOPIC 82-One who awakes to find his garments moist?

(113)-Sayyidah Aisha (RA) reported that the Prophet (PBUH) was asked about a man who noticed moisture on his garment on awakening from sleep but does not remember the nocturnal dream; he said that he must have a bath. He was also asked about one who remembers a nocturnal dream but his garments have no moisture. He said that he needs not have a bath. Sayyidah Umm Salamah (RA) asked, "O Messenger of Allah (PBUH)! Shall also a woman who has this experience need have a bath?" He said, "Yes. Women are like men." [Ahmed 26255, Abu Dawud 236, Ibne Majah 612]

IBN ABBAS has made an interesting comment here (H-112) that if someone sees nocturnal dream (sexual in nature), that itself does not make bathing obligatory yet if he finds emission then he must take bath because then it is obligatory. The other narration deals with this same matter; this narration (H-113) explicitly tells us that

seeing nocturnal dream that is sexual in nature is not enough to make bath obligatory yet if the dreamer (male or female) finds some moisture at clothes then he or she must take bath necessarily. However, if the person is totally sure that this moisture is not by the emission then he or she might omit taking bath and it would not affect the purity of the body at all.

TOPIC 83-Concerning MANI and MAZI

(114)-Sayyidina Ali (RA) asked the Prophet (PBUH) about MAZI. He said, "WUDHU is WAJIB after MAZI, but bath after MANI."

[Ahmed 662, Ibne Majah 504]

TOPIC 84-Traces of Mazi on garments

(115)-Sahl ibn Hunayf (RA) said, "I was much worried because of Mazi and had to bath again and again. So, I asked Allah's Messenger (PBUH) about it and he said that it is enough to make WUDHU with it." Sahl told ahead that I asked, "What should be done if it drops on the garment" and the Prophet (PBUH) responded that I should sprinkle a handful of water where it had stained the clothes.

[Ahmed 15973, Abu Dawud 210, Ibne Majah 506]

Ali (RA) had 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 (RA) of the Prophet (PBUH) was in his marriage and he felt shame to ask this matter himself directly that was afflicting distress on him at the time. According to Hadith here, the matter is clear that WUDHU is enough to achieve purification from it but wherever its impression is felt at the garment or the body, that site needs to be washed well; at emission of the seminal fluid (called MANI) by the nocturnal dream, bathing becomes obligatory.

TOPIC 85-Mani staining clothes

(116)-Sayyidina Hammam ibn Harith (RA) narrated that a guest came to Sayyidah Aisha (RA). She instructed that a yellow bed-sheet be given to him. He slept on it and had a nocturnal dream. He was ashamed to return the bed-sheet while it had traces of sexual dreams. He immersed it in water and then returned it. Sayyidah Aisha (RA) said, "Why did he spoil our bed-sheet. It was enough for him to scratch it out with his fingers. I used to scratch it out from the garments of Allah's Messenger (PBUH) with my fingers."
[Ahmed 24213, 24905, M 290, AD 371]

TOPIC 86-Washing Mani from clothes

(117)-It is reported from Sayyidah Aisha (RA) that she washed MANI from the Prophet's (PBUH) garments. [Muslim 289, Nasai 294, Ibne Majah 536, Abu Dawud 373, Bukhari 230]

The narrations here show that there are two ways to make the cloth free from the impression of MANI; one is to scratch it (but then it must be totally dry) and that would do for purity while the second way is to wash it. These both ways are fine as Ahadith vouch for both (but the scratch needs to be thorough) yet the best thing certainly is to wash it well. We find the difference of view among the four IMAMS as SHAFAI and AHMED take scratching well as enough while MALIK and ABU-HANIFA take washing it obligatory.

TOPIC 87-Sleeping before having a purifying bath

(118)-Sayyidah Aisha (RA) narrated that the Prophet (PBUH) would go to sleep sexually defiled. And he would not even touch water.
[Ahmed 24860, Ibne Majah 581]

(119)-Hannad reported a similar hadith (as previous one) from Waki

who from Sufyan who from Abu Ishaq.

TOPIC 88-One who is defiled must make WUDHU before sleep

(120)-Sayyidina Umar (RA) asked the Prophet (PBUH) if one could go to sleep while he was sexually defiled. He said, "Yes, if he performs WUDHU." [Ahmed 105, 230, Bukhari 289, Nasai 258, Muslim 306]

It is most appreciable (though not necessary) to make WUDHU before sleeping when sexually defiled though that WUDHU would not provide physical purity to the person for SALAH but it relates to AADAAB of going to sleep. If bathing seems hard at the time, WUDHU could do well for it and H-118 that tells that the Prophet (PBUH) went to sleep (sometimes) without touching water in such condition means that he did not take bath so it does not deny the WUDHU here; some ULAMA have taken this to mean that when the Prophet PBUH needed bath at the last of night, he omitted even WUDHU as dawn was near then, when he took the necessary bath.

TOPIC 89-Concerning handshake with sexually defiled person

(121)-Sayyidina Abu Huraira (RA) said, "The Prophet (PBUH) met me while I was sexually defiled. So, I slipped away quietly, had a bath and came back to him. He asked me where I had gone away and I told him that I was impure. He told me that a Believer does not become impure." [Ahmed 7215, Bukhari 283, Nasai 267, Ibn e Majah 534, Muslim 371, Abu Dawud 231]

Abu-Huraira (RA) might have deduced that the Prophet might have hand-shake with him while Abu-Huraira was sexually defiled. He slipped away coming back after taking the necessary bath. Note that even if some person is sexually defiled, making hand-shake with him, accompanying him in eating and drinking, having necessary

conversation with him, all these things are allowed as the effect of his physical status does not impress upon others who remain in their own physical status and do not need bath for purification. It is recorded in other Hadith (narrated by Bibi Ayesha-RA) that the Prophet (PBUH) used to eat in one bowl with her, taking from the same place from where she had taken while she was in the need for obligatory bath (see also H-133 coming ahead).

TOPIC 90-Concerning Women who have sexual dream like Men

(122)-Sayyidah Umm Salamah (RA) said that Umm Sulaym bint Milhan (RA) came to the Prophet (PBUH) and said, "Messenger of Allah! Allah is not ashamed of the truth. Is it necessary for a woman to have a bath if she has sexual dream as a man does?" He said, "Yes, when she sees signs of water she must have a bath." Sayyidah Umm Salamah (RA) said that she remarked, "O Umm Sulaym! You have disgraced women." [Ah 26675, Bukhari 282, Ibne Majah 600, M 313, AD 237, N 197]

TOPIC 91-Warming oneself with woman's body after bath

(123)-Sayyidah Aisha (RA) said, "The Prophet (PBUH) used to have a bath, because of sexual defilement then warm himself against me and I embraced him though I had not yet had a bath." [Ahmed 24860, Ibn e Majah 580]

Clearly the status of physique of the wife does not pass on to the husband as H-123 clarifies and he remains in purity. As for H-122, it seems to be a version of H-113 that we have just studied and there the narration reports that UMM-SALAMAH (RA; one of the respectable wives of the Prophet PBUH, had asked about the woman who sees such a dream as a man sees; that is narrated by Bibi Ayesha). Also, some narrations near to this Hadith, point out that it was Bibi Ayesha who had criticized UMM SULAYM on the question

she had asked. Now, it seems that this event occurred in the manner that UMM-SULAYM (RA) came and asked the question when the Prophet (PBUH) was with his wives Ayesha (RA) and Umm Salamah (RA). They both criticized her on this question and the Prophet mentioned about men too during the discussion that they certainly have to take bath when they find proof that they are sexually defiled by nocturnal dreams. In the same discussion Bibi Umm Salamah who was surprised at the question posed by UMM-SULAYM repeated the same by the words, "Shall also a woman who has this experience need have a bath?" and the Prophet (PBUH) calmly made the same response by the words that (in this matter) women are like men.

TOPIC 92-TAYAMMUM when water is not found

(124)-Sayyidina Abu Dharr (RA) narrated that Allah's Messenger (PBUH) said, "Earth is a means of purifying for a Muslim even if he does not find water for ten years. Then he finds water, he must touch it to his body (that is, obtain purity from it) and it is better for him." [Ah 21624, Abu Dawud 332, Nasai 321]

It is mentioned in the Holy Book Quran in the sixth verse of Surah MAEDAHA, "And if you are sick or at journey or one of you come from the privy or you have touched the women and you cannot find water, betake your-selves to pure earth and wipe your faces and your hands therewith". This wiping of the face and hands with pure earth is called TAYAMMUM and it is allowed to use pure earth for purification by one in need of WUDHU or obligatory bath when one does not find water for purification.

TOPIC 93-Prolonged flow of blood

(125)-Sayyidah Aisha (RA) reported that Sayyidah Fatimah bint Abu Hubaysh (RA) came to the Prophet (PBUH) and said, "O Messenger

of Allah! I am a woman who gets ISTIHADHAH (a continuous flow of blood) and I am never purified. Shall I stop offering Salah?" He said, "No! That is only a vein (that bleeds and is not the part of the womb) so it is not menstruation. When you have menses, stop reading SALAH and when they are over wash the blood from your body and offer SALAH." [Ah 24577, Bukhari 228, M 333, N 359, Ibn e Majah 621]

TOPIC 94-Make WUDHU for every Salah during istihadah

(126)-Sayyidina Ali ibn Thabit (RA) reported from his father who from his grandfather that the Prophet (PBUH) said about a woman with a prolonged flow of blood that she should stop prayer during her (accustomed) days of menstruation. Then she should have a purifying bath and make WUDHU for every Salah (prayer). She may fast and offer Salah. [Ibn e Majah 625, AD 297]

(127)-Ali ibn Hajar reported a hadith (as #126) from Sharik.

TOPIC 95-Salah of two times with one bath

(128)-Sayyidah Hamnah bint Jahsh (RA) reported that she used to have a severe large prolonged flow of blood. She asked the Prophet (PBUH) about it, having met him for the question. She found him in the house of her sister Sayyidah Zaynab bint Jahsh (RA) and said to the Prophet (PBUH), "I get ISTIHADHA and it is very severe. What do you command me? It prevents me from praying and fasting." He said, "I suggest that you use cotton, for it stops blood." She said, "It is much more for that." He said, "Wear some tight rag," but she insisted that it was too much for the rag. And when he asked her to use a cloth too, she said that her flow was continuous and much. He told her, "So I give you two commands. It is enough for you to abide by one. But if you follow both you know well whether you can. This is the devil's kick (that brings forth the

ISTIHADHAH), so determine the six or seven days of menstruation which Allah knows better. Then have a bath. When you see you are clean, keep fast and offer Salah for twenty-four or twenty-three days. That is enough for you. Then do as menstruating women do, who purify themselves after the period of menstruation. If you can then delay the Salah of ZUHR and advance the Salah of ASR have a bath and offer ZUHR and ASR together. Then delay MAGHRIB and advance ISHA, and have a bath, offer both Salah together. Go on in this manner, and have a bath for the Salah of FAJR and offer it. Go on, in this manner and also keep fast provided you are able to do it." Then, Allah's Messenger (PBUH) said, "Of the two I like this second." [Ahmed 27544, Abu Dawud 287, Ibne Majah 627]

The word "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; women having such affliction are divided into three (sometimes four) categories. One is MO'TAADAH (who knows her normal days of menses); second is MUBTADIYAH (who had her first menses and faced the affliction); third is MUTAHAYERAH (who is unsure about the normal days of her menses). Mostly ISTIHADHA relates to MO'TAADAH and the Hadith provides rulings for such women. There were few women that were afflicted with this problem at Madinah 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; the names of FATIMAH bint ABU-HUBAISH and HAMNAH bint JAHSH and UMM-HABIBAH bint JAHSH are mentioned in Ahadith. My comments would relate to the detail for MO'TAADAH here as the affliction to other two is rare, better to omit in these brief notes. Ahadith on this matter tell three ways to deal with the matter and all clarify that she would say her SALAH certainly even with blood flowing (as that is not menses) but the blood flowing in disorderly manner from some vein, from inside the uterus or from outside. The first way (normally accepted in practice in this) is that the woman

with such affliction determine the normal days of her menses by an idea of the previous periods and then take the obligatory bath; she would consider herself clean and would make WUDHU for each of SALAH; she would read her SALAH in the normal routine as other women do until she gathers after 24 days or so that now the period of her menses has commenced. The second way is to delay ZUHUR reading it at the last of its time and advance ASAR reading it at the first of its time; she would say them with one bath and would do the same with MAGHRIB and ISHA. She would make a separate bath for FAJR and the Prophet PBUH preferred this way of dealing with the matter; this preference was over bath for each and every SALAH (see topic-95 in this respect). The mention in the Hadith here of HAMNAH-RA (H-128) is only of one option that is two SALAH with one bath while the Prophet (PBUH) told her that he is giving her two options; the other option was to take bath for each SALAH and that is the third way (as presented in the coming Hadith at the topic-96). If the woman afflicted with such condition takes bath for each SALAH that also is feasible but note that the Prophet PBUH preferred two SALAH with one bath over this option. Note also that in the current era, it is better that the woman afflicted with such condition reads only the FARDH-SALAH at its time and omits the MUSTAHAB; she would make-up for the deficit by other good deeds (especially Sadaqah) that do not require her to make WUDHU; and Allah knows better.

TOPIC 96-Bath for every Salah

(129)-Sayyidah Aisha (RA) narrated that Sayyidah Umm Habibah bint Jahsh (RA) said to Allah's Messenger (PBUH) that I get menstruation but never get purified. Shall I abandon Salah? He said, "No! This is a vein. Have a bath and offer Salah." Then she had a bath for every Salah. [Ahmed 2477, Muslim 334, Abu Dawud 290, Nasai 205]

TOPIC 97-Menstruating woman need not redeem Salah

(130)-Sayyidah Mu'adhah (RA) said that a woman asked Sayyidah Aisha (RA), "Shall any of us redeem the Salah of the days of menstruation?" She asked in return, "Are you HARURIYAH? When one of us had her menses, she was not commanded to redeem the Salah." [Bukhari 262, M 335, AD 262, N 282, Ibn e Majah 631]

There is consensus of IMAMS in accordance to Ahadith that though women would provide QADHA (making up for the FARDH missed, after its time) for fasts that they had left at menses yet they would not make QADHA for SALAH that they had left during the period. Bibi Ayesha told the questioning woman that QADHA for those SALAH is not asked; she questioned her back if she was HARURIAH. This was the other name for KHWARIJ and as the first gathering of these people took place at HARURAH near KUFAN (that is in IRAQ now) so they were called HARURIAH too. They were extremely harsh in religious matters and among other things asked women to compensate for the lost SALAH at menses afterwards; they used to insult ALI (RA; the fourth Caliph who also was the first cousin and the son-in-law of the Prophet PBUH).

TOPIC 98-Qur'an not to be recited by defiled & menstruating

(131)-Sayyidina Ibn Umar (RA) reported the Prophet (PBUH) as saying, "A menstruating woman and a sexually defiled person must not recite from the Qur'an anything." [Ibn e Majah 595, 596]

TOPIC 99-Closeness for sexual need with the menstruating wife

(132)-Sayyidah Aisha (RA) said, "When I had menses, Allah's Messenger (PBUH) would instruct me to wrap a lower garment and then he would kiss and embrace me." [Ah 26039, Bukhari 203, M 293, N 373, AD 268, Ibne Majah 636]

The general view of ULAMA according to the Hadith is that menstruating women and sexually defiled persons must not recite the Holy Book Quran. However, many ULAMA say about the menstruating women that without seeing the Holy Book Quran, they are allowed to recite it by memory yet the recitation must not be in high quantity and it is better to recite it taking clear gaps at words in the verses. As for the closeness of husband to his wife at her periods, that is no problem if there is no direct touch to the lower body of the wife.

TOPIC 100-Eating with the sexually defiled or the menstruating

(133)-Haram ibn Mu'avia reported that his uncle Abdullah ibn Sa'd narrated that he asked the Prophet (PBUH) about eating with a menstruating woman so he said, "Eat with her." [Ahmed 19030, Abu Dawud 212, Ibne Majah 651]

TOPIC 101-Taking something from the mosque at menses

(134)-Qasim ibn Muhammad reported that Sayyidah Aisha (RA) said, "Allah's Messenger (PBUH) commanded me to fetch mats from the mosque; so I said that I had menses. He remarked, 'Your menses are not on your hands'." [Ahmed 24239, Nasai 200, Muslim 298, Abu Dawud 261]

Giving something to some person who is at the mosque by a woman is not disallowed even if she is having her periods at the time but she must not enter it then. Note that the words of Hadith might be arranged to mean that he was asking BIBI Ayesha (RA) to fetch mats from the mosque (and respectable TIRMIDHI has taken this meaning in the head of the topic) but most of ULAMA have clarified that he was asking her from the mosque to give mats to him at the mosque from the home as he was MU'TAKIF (person who stays in

seclusion at the mosque leaving all worldly occupations for the time being). The mosque was adjacent to the HUIJRAH (room) of Bibi Ayesha and this narration clarifies that a woman might come to the edge of mosque in her periods if needed though she must refrain from entering it then. For the study of H-133, the study of H-121 is complementary and the note there might help here.

TOPIC 102-On having intercourse with the menstruating wife

(135)-Sayyidina Abu Huraira (RA) narrated that the Prophet (PBUH) said, "If anyone has sexual intercourse with a menstruating woman, or goes into her anus, or visits a KAHIN (soothsayer) then indeed he has disbelieved in what is revealed to Muhammad." [Ahmed 10717, Ibne Majah 639, Abu Dawud 3904]

There are three things here from which the Prophet (PBUH) asks to refrain; two are related to women and one is related to trying to know about the future. The two things about women are clear but note here that the word "disbelief" on commitment of the prohibited acts is used literally to denote the severity of these acts; that is why H-136 ahead asks to compensate for intercourse at menses by SADAQAH while the impression of disbelief in its true meaning is only eliminated by asking Allah's mercy. KAHIN is that person who necessarily has the negative quality to remark about the future by such things that are taken as fortune-telling systems (and Muslims must not believe in such fortune-telling). Note that interpretations of dreams (that are given much importance in Psychology today) do tell about the future and the Islamic teachings appreciate good judgment in such interpretation; this issue is not the concern here. IBNE-SIREEN, one of the good narrators in many chains of narrations, was one of the masters in interpretation of dreams and his book "the meaning of dreams" that was written centuries ago is still the best on the topic.

TOPIC 103-Concerning the expiation

(136)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) said about the man who has sexual intercourse with his wife while she is menstruating; he should give Sadaqah of half dinar. [AD 266]

(137)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) said, "If there is red blood, he must give one dinar and if it is yellow then half a dinar." [Ah 2594, AD 264, N 288, Ibne Majah 640]

TOPIC 104-On washing stains of menses on the garment

(138)-Sayyidah Asma bint Abu Bakr (RA) reported that a woman asked the Prophet (PBUH) the garment on which are stains of blood of menses. He said, "Scratch it (with your finger) and rub it with water. Then pour water over it and offer Salah wearing it." [Ah 6998, Bukhari 227, M 291, AD 360, N 292, Ibne Majah 5629]

If the blood of menses is not washed and that stains the cloth being more than a DIRHAM's volume (DIRHAM being the big coin of those days) and SALAH is said in such state, then the person would repeat the SALAH according to ABU-HANIFA while AHMED does not ask him to repeat the SALAH if said in that state; however, his school clarifies that if the quantity of blood is extremely high (equivalent to the palm of a normal person) then he would have to repeat it. SHAFI' asks to repeat SALAH in such state without any care to whether it is lesser than or more than the volume of DIRHAM.

TOPIC 105-Period of Nifas

(139)-Sayyidah Umm Salamah (RA) reported that woman confined to bed after childbirth stayed apart for forty days during the Prophet's (PBUH) times and they rubbed a sweet-smelling mixture on their faces because of signs of weariness on them. [Ahmed

26646, Abu Dawud 311, Ibne Majah 648]

The period of NIFAS (blood that manifests after childbirth) is 40 days maximum and SALAH is not to be said in this period with no QADHA afterwards. Interestingly, it is said that during pregnancy the physique of the child is built with the stopped blood for four months but from the fifth month, the blood accumulates (with an average of around 8 days per month; that being the period for menses) that manifests after the childbirth for forty days.

TOPIC106-Single bath after intercourse with many wives

(140)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH) used to have intercourse with all his wives and then have a single bath in the end.

This Hadith tells few things; one is that the Prophet (PBUH) had wonderful manly strength; second, one bath is enough after visiting many of wives (with WUDHU in between); third, a person who has more than one wife, might spend the time specified for one of them with all his wives by her consent; fourth, it is allowed to ask for gratification from all wives within a limited time.

TOPIC107-Making WUDHU for the second intercourse

(141)-Sayyidina Abu Sa'eed al-Khudri (RA) reported that the Prophet (PBUH) said, "Of you who has had a sexual intercourse with his wife; if he intends to repeat it then he must perform WUDHU between the two." [M 308, Bukhari 288, AD 220, N 262]

TOPIC108-Go to the toilet first

(142)-Hisham ibn Urwah reported from his father who reported from Sayyidina Abdullah ibn Arqam (RA). He (Urwah) said, "The

IQAMAH for the Salah was called when he (Abdullah ibn Arqam) held a man between his hands and pulled him forward while he himself was the Imam. He said he heard the Allah's Messenger (PBUH) say that if the IQAMAH is called and one has the urge to relieve oneself then one must go to the latrine first." [Ahmed 15959, Abu Dawud 88, Nasai 851, Ibne Majah 616]

H-141 is clear and it certainly is appreciable to make WUDHU at such occasion. As for H-142, note that when there is high need to attend the wash room (or to take food or any other valid need), then the person must see to the need first even if he misses the JAMA'AH (the gathering) for SALAH; this is because his need would trouble him during the SALAH. Note that ULAMA in general take JAMA'AH as necessary (though some take it as FARDH, some WAJIB and some SUNNAH-MUAKKADAH); even then they do guide that at any genuine need, it is better that the man omits JAMA'AH but with the care that he reads SALAH on time.

TOPIC 109-Stench of the road

(143)-The slave-girl of Sayyidina Abdur Rahman ibn Awf (RA) narrated that she said to Umm Salamah (RA), "I am a woman who has a long dragging shirt and I walk places." Sayyidah Umm Salamah told her that Allah's Messenger (PBUH) had said "That which follows it cleanses it." [Ahmed 26550, Abu Dawud 383, Ibne Majah 531]

If someone walks on the dry filth and he is with WUDHU that would not affect his WUDHU (as he walks on) but this narration is not taken to apply to the wet kind of filth especially if it is in some notable quantity; so all IMAMS ask to wash it well as without it, his SALAH becomes invalid though his WUDHU remains unaffected.

TOPIC 110-Concerning TAYAMMUM

(144)-Sayyidina Ammar ibn Yasir (Ra) reported that the Prophet (PBUH) commanded them to make TAYAMMUM on their faces and palms. [Ahmed 18347, Abu Dawud 327]

(145)-We learn from Yahya ibn Musa who learnt from Sa'eed ibn Sulayman who from Muhammad ibn Khalid Qarshi who from Dawud ibn Husayn who from Ikrimah and he from Ibne-Abbas (RA) that Ibne-Abbas was asked about TAYAMMUM. He said, "Allah, the Exalted has given the command for WUDHU in His Book saying--- Wash your faces and your hands up to the elbows (5, 6)--- and about TAYAMMUM, Allah has said ---And if ye are ill, or on a journey, or one of you cometh from places for call of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand, and rub therewith your faces and hands---And Allah has also said---And the thief, man or woman, cut off the hands of both...(5,38). It is known from SUNNAH that the hand is amputated up to the ankle joint. Hence, TAYAMMUM too is of the face and hands (up to joints).

TAYAMMUM means to get cleanliness by pure sand if water is not available when 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 HIJRI); the procession had to stop for its search while water was scarce. Note that TAYAMMUM is one of the specific attributes of Muslim UMMAH. In TAYAMMUM only the face and the hands are wiped; with one beat of both hands according to AHMED and with two beats of both hands one by one according to other three, one for the face and the other for the hands; note that the narration here tells the minimum of TAYAMMUM as upto joints for hands yet it is much better certainly to make it upto elbows.

TOPIC111-Recitation of the Quran except when sexuall defiled

(146)-Sayyidina Ali (RA) said, "Allah's Messenger (PBUH) made us recite the Quran in every condition provided one was not sexually defiled." [Ahmed 627, AD 229, Nasai 265, Ibne Majah 594]

TOPIC112-The spot where one has urinated

(147)-Sayyidina Abu Huraira (RA) narrated that a villager came to the mosque; the Allah's Messenger (PBUH) was also sitting there. He offered Salah and prayed, "O Allah have mercy on me and on Muhammad and do not have mercy on anyone else besides us." The Prophet (PBUH) turned towards him and said, "You have limited the application of a very large thing (Mercy)." There had not passed enough time when this man passed urine in the mosque. The people ran towards him, but the Prophet (PBUH) said. "Pour a bucket of water over it." He also said, "Indeed, you are sent only as those who make things easy and not as those who create difficulties." [Ahmed 7804, Bukhari 220, Nasai 1216, AD 380]

(148)-Sa'eed said that Sufyan and Yahya ibn Sa'eed also reported a hadith like this (#147) from Malik.

The Topic-112 tells about the high tolerance of the Prophet (PBUH) as he certainly was one of the greatest spiritual teachers. There were two wrongs that this villager made in a row; one was that he wanted the Mercy of Allah for the Prophet and for his own-self only while the other was that he passed urine at a side of the mosque. The Prophet (PBUH) remained calm and handled the matter very delicately; he had clarified to him that his asking from Allah for the mercy of Allah for the Prophet and for his own self only was improper; now for the cleanliness of the Mosque, he asked to pour a bucket of water upon the place as that would do well; this is how the

Muslims would deal all matters even if those matters do seem most challenging to them; they must keep their cool with total attention towards Allah only and make things better by the blessing of Allah; Al-Hamdu Lillah.

(CONTINUED at TIRMIDHI-2)

Presentation by MUHAMMAD SALEEM DADA
saleemdada@yahoo.com
sdada111@yahoo.com

Al-Hamdu-Lillah

TIRMIDHI-2

2- BOOK ON SALAH (212 topics)

TOPIC 1-Concerning times of Salah

(149)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) said, "Jibril led me in Salah twice near Bayt-Allah (the house of Allah; the Holy KAABAH). The first time, we offered the Salah of ZUHR when the shadow was like the thong of a shoe. Then, we offered ASR when the shadow of everything was equal to it, and MAGHRIB after sunset when the fasting man takes IFTAR (breaks his fast), and ISHA when the twilight disappeared, and FAJR when one who fasts is forbidden food and drink. The second time, we offered ZUHR when the shadow of everything was like it in length as at the time of ASR on the previous day. Then we offered the ASR when the shadow of everything was twice as long. We prayed MAGHRIB at the same time as the previous day; we prayed ISHA

when one-third of the night was over and FAJR when the earth was well-lit. Then Jibril turned to me and said; "O Muhammad! This was the time observed by Prophet (PBUH) before you, and the time (of five Salah) is between these two times." [Ahmed 3081, Abu Dawud 393]

(150)-Sayyidina Jabir ibn Abdullah (RA) reported from Allah's Messenger (PBUH) said, "Jibril led me in Salah." And he mentioned a Hadith of the same purport as Sayyidina Abbas (RA; Hadith #149), saying (about ZUHR) "at the time of ASR yesterday." [Ahmed 14545, Nasai 522]

(151)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "There is for every Salah, its initial and final time. The initial time for ZUHR is when the sun declines and its final time is when ASR commences. The initial time of ASR is when it sets in till when the sun turns yellow. The initial time of MAGHRIB is with sunset and its last is when redness on the horizons disappears. The initial time of ISHA is from then and its final time is at midnight. The initial time of FAJR is from true dawn till sunrise."

(152)-Sayyidina Sulayman ibn Buraidah (RA) reported from his father Buraidah (RA). He said someone came to the Prophet (PBUH) and asked him about the times of Salah. He said, "Stay with us, Insha Allah." Then he commanded Sayyidina Bilal (RA) and he called the IQAMAH at the time of rise of dawn. Then he commanded Sayyidina Bilal (RA) and he gave the IQAMAH at the declination of the sun and (they) offered the ZUHR Salah. Then he commanded him (Bilal) and he called the IQAMAH and (they) offered the ASR while the sun was high and bright. Then when the sun set, he gave the command for MAGHRIB. Then he gave the command for ISHA and he called the IQAMAH when the twilight had disappeared. Then, the next day, he gave the command and the FAJR was offered in a good light. Then he commanded for the ZUHR and they

offered it when the extreme heat had cooled down. Then he gave the command for the ASR and he gave the IQAMAH when the sun's time was more delayed than the previous day. Then he gave the command for MAGHRIB and (they) offered it a little before twilight disappeared. Then he gave the command for ISHA and he called its IQAMAH when a third of the night had passed. Then the Prophet (PBUH) asked, "Where is he who had asked about the times of Salah?" He said, "Here am I!" So he said, "The times of Salah are between these two times." [Ahmed 23016, Nasai 515, Ibn e Majah 667, M 613]

From here, the booklet of SALAH commences that obviously follows the Booklet of Purification. It is said in the Holy Book Quran in Surah NISA, "Verily, the SALAH is enjoined on the believers at fixed hours" (4:103). SALAH means DUA (prayer to Allah) yet the term has been related to remember Allah by specific rituals five times daily; ZUHR (SALAH of afternoon and its first time is when the shadow comes in view a little bit after disappearing and its last time is when shadow becomes equal to the source); ASR (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); MAGHRIB (SALAH just after the sunset and its first time is when the sun has set and its last time is when the twilight i.e. redness at sky disappears); ISHA (SALAH of night, its first time is just when the time for MAGHRIB ends and its better time is before midnight though if read after that before FAJR, even then it would be said as read on time); FAJR (SALAH before dawn and its first time is FAJR-SADIQ i.e. when the light spreads at the eastern horizon and its last time is before the commencement of sunrise). Note that for the brief times when Sun rises, when it comes at the middle of sky just before ZAWAAL and when it sets, all the time is good for SALAH as even in the morning those who will, read MUSTAHAB Salah that are named as ISHRAQ (15 to 20 minutes after Sunrise upto an hour or so ahead) and CHAASHT (after ISHRAQ upto some

time before the Sun comes overhead; it is also called SALAH of DHUHAA); MUSTAHAB is not to be read after FAJR and after ASR till the Sun rises or sets respectively. The timing of SALAH is provided by the first Hadith (H-149) at the topic here and it is taken as the basic Hadith for timing. This teaching from the angel JIBRAEL the timing of SALAH was at MAKKAH and most probably couple of years before the HIJRAH (migration to Madinah); at that time, five times SALAH was not obligatory. This tells that when someone provides some person the teaching of something, it is not necessary for him to practice it promptly yet when the time for its practice does come, that teaching must apply to it well.

TOPIC 2-Offering FAJR in good Darkness

(153)-Sayyidah Aishah (RA) narrated that when Allah's Messenger (PBUH) would finish the FAJR Salah, the women would return. Ansari, the sub-narrator in the chain, added, "And they would pass wrapped in cloaks unrecognized because of the darkness." [Ah 24151, M 465, AD 423, N 452, Ibn e Majah 669, Bukhari 578]

TOPIC 3-Offering FAJR in good light

(154)-Sayyidina Rafi ibn Khadij said that he heard Allah's Messenger (PBUH) say, "Offer the FAJR Salah in good light. There is more reward in that." [Ahmed 17280, Abu Dawud 424, Nasai 547]

Respectable TIRMIDHI has brought two topics for each FARDH Salah to mark the initial and the final time for it; presenting the preference for both sides of reading the SALAH except for MAGHRIB the best time for which is taken to be just after sunset by all ULAMA of repute (IMAMS included). Note that ABU-HANIFA takes reading of all SALAH at or near the final time as the best except for MAGHRIB while the other three IMAMS take the reading of them at the initial time best except for ISHA that

even they prefer to read late somewhat near midnight and as a result, there is no difference in the better time for MAGHRIB and ISHA among the IMAMS. Even in FAJR, due to Ahadith, the HANAFI-FIQH does not mind taking the initial time to be the better when it causes ease to people in general and that is why in RAMADHAN when people usually wake-up early for SEHR (taking of foods for the fast ahead), it asks for SALAH of FAJR at initial time taking it to be the better then. This seems to ask the people to set trend that the people must wake-up early (and human beings have great adaptability) and set their routine to say the FAJR early as that certainly is better. The notable thing here is that all of the four IMAMS have said at some time in some way in their lives clearly that if some acceptable Hadith is found against their respective stance in some matter, Muslims must follow the Hadith in practice and leave their stance; this tells that with all caution, they understood that they might remain unaware of some Hadith and might err in their judgment unintentionally so actual obedience is to the Prophet (PBUH) totally that leads to the true worship of Allah; this is accepted by all Muslims whether SUNNI, AHLE-HADITH or SHIA. The difference remains in ZUHR and ASR and I, MSD, would ask to read them late (ZUHR little bit ony at the time that is taken as the Lunch-Time as we usually do in Pakistan and ASR just before forty-five minutes or so, of the sunset); it insha-Allah would result in bringing of many of those Muslims to SALAH who do slack much in this matter. These might not be the best timing for these (except for the view of ABU-HANIFA) yet these times certainly are included in their accepted timings respectively. As for the topics here, note that the Hadith at the topic-3 asks to read FAJR in some light so that there remains no doubt if its time has yet come or not so it does not fall contrary to the Hadith at topic-2 that asks to read it early and certainly is good for practice; this is how respectable TIRMIDHI has interpreted it.

TOPIC 4-Observing ZUHR early

(155)-Sayyidah Aishah (RA) said, "I did not see anyone offering the Salah of ZUHR earlier than Allah's Messenger (PBUH) did, and not even (earlier) than Abu Bakr (RA) and Umar (RA)." [Ahmed 25092]

(156)-Hasan ibn Ali Halwani reported to us, Abdur Razzaq reported to him and Mu'mar to him and Zuhri to him. Sayyidina Anas ibn Malik told me that Allah's Messenger offered the Salah of ZUHR when it was time of ZAWAAL (declination of the sun).

TOPIC 5-Observe the ZUHR at a late hour in severe heat

(157)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "When the heat is severe postpone the Salah till it is cooler because the severity of heat is the effect of the violence of Hell." [Ahmed 7834, Bukhari 536, Muslim 615, Abu Dawud 401, Nasai 496, Ibn e Majah 678]

(158)-Sayyidina Abu Dharr (RA) said that Allah's Messenger (PBUH) was on a journey and Sayyidina Bilal (RA) was with him too. He intended to call the IQAMAH for the Salah of ZUHR, but the Prophet (PBUH) said, "Let it cool down!" Then he again intended to call. Allah's Messenger (PBUH) said, "Let it be cooler for the ZUHR", till they saw the shadows of hillocks and called the IQAMAH and offered the Salah of ZUHR. Then Allah's Messenger (PBUH) said, "The extreme heat is the severity of Hell. So, observe the Salah of ZUHR when it is cooler." [Ah 21434, Bukhari 539, M 616, AD 407, Ibn e Majah 683]

Seeing Ahadith at both the topics with observation, it seems that usually it is better to say ZUHR early yet when the weather is much too hot, it is better to say it at its final time. Today, when people are much involved in business or service to fulfill their physical

obligations, it seems much feasible that ZUHR is said at such time that falls near to the last part of the lunch-time as observed today; insha-Allah, it would not affect the SALAH adversely. Note that FAJR is better to say early yet at ZUHR, care to ease comes by putting it at the very last of lunch-time as that is the rush period for all people at work. Note that respectable TIRMIDHI preferred ZUHR at its final time even then at his era and also note that Ahadith at topic-4 do not challenge this stance of reading it late as the narration by Bibi Ayesha is comparative in nature so he might have read it late too at occasions; the other Hadith here narrated by ANAS ibn MALIK only tells the time for ZUHR that is at ZAWAAL so that stays till ASR.

TOPIC 6-On hastening the ASR

(159)-Sayyidah Aishah (RA) said that Allah's Messenger (PBUH) prayed the Salah while the sun was still in her room and the shadow had not gone up in her room. [Ahmed 24150, 546, Muslim 611, Abu Dawud 407]

(160)-Sayyidina Ala ibn Abdur Rahman (RA) visited Sayyidina Anas (RA) at his home after offering the Salah of ZUHR. His home was next to the mosque. Sayyidina Anas (RA) said, "Let us stand up and offer the ASR Salah." They stood up and offered Salah of ASR. When they had finished, Sayyidina Anas (RA) said, "I had heard Allah's Messenger (PBUH) say that it is a hypocrite's Salah that he sits by watching the sun till it is between the two horns of the devil, he rises and pecks four times, remembering Allah but little."
[Ahmed 12511, Muslim 622, Abu Dawud 413, Nasai 507]

TOPIC 7-About postponing the Salah of ASR

(161)-Sayyidina Umm Salamah (RA) said, "Allah's Messenger (PBUH) used to hasten the ZUHR more than you do but you observe the

ASR earlier than he did." [Ahmed 26540]

(162)-And I found in my book, Ali ibn Hujr narrated to me (like the previous one) from Isma'il ibn Ibrahim from Jurayj.

(163)-Bishr ibn Mu'adh narrated that Ibn Jurayj narrated the like of it (the previous one).

Hadith by Bibi AYESHA at topic-7 does not clarify whether SALAH of ASR is better early or not while the narration from ANAS informs that high delay in ASR is not commendable. Both do not fall against reading ASR with some delay though there are narrations that tell in general terms that to read any Salah at its initial time is the best of deeds (see Ahadith-170, 171, 172 but interestingly all three are weakly narrated according to respectable TIRMIDHI). The narration by UMM-SALAMAH is in comparative terms and here also the best timing for ASR is difficult to deduct except for an idea that it is better to read it somewhat late in its time. It is better that JAMA'AH for ASR is held late (some 45 minutes or so before MAGHRIB) and then MUSALLI (persons who read SALAH) wait for MAGHRIB (reading the Holy Book Quran with translation or studying AHADITH then; in fact, it would be better if some person from ULAMA give them a speech on some topic by the Islamic Viewpoint) and then read MAGHRIB just after sunset. JAMA'AH for ISHA could be held late and this routine would do good insha Allah for the quality of the SALAH of MUSALLI and insha Allah it would also do good for the quantity of MUSALLI that would attend the mosques in much high number certainly.

TOPIC 8-Concerning time of MAGHRIB

(164)-Sayyidina Salamah ibn al-Akwa (RA) said that Allah's Messenger (PBUH) offer the Salah of MAGHRIB when the sun had set and hid itself behind the screen. [Ah 16532, Bukhari 561, M

636, AD 417, Ibn e Majah 688]

TOPIC 9-About the time of ISHA

(165)-Sayyidina Nu'man ibn Bashir (RA) said, "I know more than all people the hour of this Salah. Allah's Messenger (PBUH) used to observe it at the time of the setting of the moon on its third night." [Ahmed 18405, Abu Dawud 419, Nasai 527]

(166)-Abu Bakr ibn Muhammad ibn Aban narrated from Abdur Rahman ibn Mahdi from Awanah a hadith like it (#165).

TOPIC 10-Concerning Delay in Salah of ISHA

(167)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Were it not that my Ummah would be distressed by it, I would have them to postpone the Salah of ISHA to a third or half of the night. [Ahmed 7416, Ibn e Majah 691]

Although, it seems that respectable Tirmidhi has brought Ahadith for both sides; the initial time and the final time to be better; as he has done for FAJR, ZUHR and ASR yet this is not the case here as the heads of topics here show clearly. As the better time for ISHA is unanimously taken as somewhat later than its initial time, Ahadith here point that out too. Note that the narration by NU'MAN ibn BASHIR also tells that some delay for it is better as the Moon on its third night takes some time to set then; that denotes the delay.

TOPIC 11-About sleeping before ISHA & talking thereafter

(168)-Sayyidina Abu Barzah (RA) narrated that the Prophet (PBUH) disliked sleeping before ISHA and talking after it. [Ahmed 19788, Muslim 647, Bukhari 540, Abu Dawud 398, Nasai 521, Ibn e Majah 674]

TOPIC 12-About permission to talk after ISHA

(169)-Sayyidina Umar ibn al-Khattab (RA) said that Allah's Messenger (PBUH) used to talk with Sayyidina Abu Bakr (RA) concerning affairs of the Muslims and he too used to attend that. [Ahmed 178]

When the time of ISHA arrives, it disallows sleeping then as that might lead to the missing of SALAH of ISHA. Sleeping before the time of ISHA at MAGHRIB when a person has asked someone to wake him up or has set some fine alarm by the clock for ISHA, then ULAMA of repute do not take his sleep included here. As for talking after ISHA, the term used here is SAMAR; that means the entertaining talk people used to make for enjoyment at nights, especially at those nights that had good moonlight in those times. This was disallowed yet to talk about sober matters especially about the affairs of Muslims, after ISHA and to take the advice of understanding Muslims in this respect is not only allowed but also highly appreciable.

TOPIC 13-Excellence of the initial hour

(170)-Qasim ibn Ghannam reported from his paternal aunt Sayyidah Umm Farwah (RA) who had sworn allegiance to the Prophet (PBUH) that the Prophet (PBUH) was asked what act was the most excellent. He said, "To observe Salah at the earliest time for it." [Abu Dawud 426]

(171)-Sayyidina Ali ibn Abu Talib (RA) reported that the Prophet (PBUH) said to him, "O Ali! Do not postpone three things, prayer when it is time for it, funeral when it is ready and the marriage of an unmarried woman when a suitable match is found." [Ahmed 828, Ibn e Majah 1486]

(172)-Sayyidina ibn Umar (RA) said that Allah's Messenger (PBUH) said, "There lies in earliest time of Salah pleasure of Allah while the concluding time is His grant."

(173)-Abu Amr Shaybani reported, that a man asked Sayyidina Ibn Mas'ud (RA), "Which deed was the best"? He said, "I had put the same question to Allah's Messenger (PBUH) and he said, "To offer Salah during the time for it." Then I asked him, what was besides that and he said that it was to serve parents. When I asked him about anything besides, he said it was to wage JIHAD in Allah's path." [Ahmed 4223, Bukhari 527, M 85]

(174)-Sayyidah Aishah (RA) said that apart from two times, Allah's Messenger (PBUH) never offered Salah at its last hour, till he died.

It is interesting to note that except for H-173, all other narrations of this topic have been designated by respectable TIRMIDHI as weak. This H-173, that is well narrated, is the only one in this topic that tells that the best deed is to offer SALAH during its time without indicating the superiority of its first or last time while other Ahadith here point out that the best time generally for SALAH is its first time. It is highly appreciable if Muslims fulfill their obligation towards SALAH saying them on their respective times even if not on their best times as the well-narrated Hadith points out clearly. I, MSD, pray that may Allah give TAUFIQ (blessing to do something good with total ease due to good deeds already done) to all of us to read all our SALAH on time with caliber; Al-Hamdu Lillah.

TOPIC 14-Concerning the forgetting of the Salah of ASR

(175)-Sayyidina Ibn Umar (RA) narrated that the Prophet (PBUH) said, "If anyone loses the Salah of ASR, it is as though he has lost

his family and property." [Ahmed 4545, M626, Abu Dawud 414, Nasai 504, B552, Ibn e Majah 685]

The loss of SALAH of ASR means that someone ignores to read it intentionally till the end of its time when there is no valid reason as the trouble from the enemy or from some affliction that might restrict that person to say it on time. To lose ASR is like the destruction of calm family life so its omission seems to make some adverse change in the family life. Although respectable TIRMIDHI has put the heading of forgetting ASR yet forgetting too is actually not included here as that is not by intention so he certainly has shown some undue strictness here.

TOPIC 15-If the ruler delays the Salah

(176)-Sayyidina Abu Dharr (RA) reported that the Prophet (PBUH) said, "O Abu Dharr! There will be rulers after me who will make Salah a dead thing (that is, neglect it). You should observe Salah at its proper time. If you have offered it at its time then (your) Salah (with the ruler) will be supererogatory, otherwise you have (at least) preserved your Salah. [Ahmed 23913; Muslim 648, Abu Dawud 431, Nasai 774, Bukhari 176, Ibn e Majah 1256]

Hadith here clearly tells that there would be rulers who would make SALAH to become dead thing by reading it extremely late or by discarding it totally. The Hadith asks ordinary Muslims at such times to read SALAH on time; then if that SALAH is also read with the IMAM or the ruler, it would become more in virtue or would become beyond the required (both meanings have been taken for NAFILAH that means supererogatory).

TOPIC 16-About Missing a Salah because of sleep

(177)-Sayyidina Abu Qatadah (RA) said that the Sahabah

(companions of the Prophet PBUH) asked the Prophet (PBUH) about being asleep at the time of prayer. He said, "Indeed there is no squandering in sleep. Only when one is awake is there negligence (if one does not offer Salah). So, if anyone forgets a Salah or oversleeps then he must observe it when he remembers it." [Ahmed 22609, Muslim 681, Abu Dawud 437, Ibn e Majah 698]

TOPIC 17-About one who forgets a Salah

(178)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH) said, "If anyone forgets to offer Salah then he must offer it when he remembers it." [Ahmed 13550, 8597, Muslim 684, Abu Dawud 442, Nasai 612, Ibn e Majah 695]

Both H-177 and H-178 tell us that the objection to omission of SALAH is when someone omits it intentionally and if someone does not read his SALAH due to sleeping or forgetting it, he is not blameworthy. These Ahadith also clarify that the person who had left ASR by sleep or by forgetfulness does not deserve the consequence mentioned in H-175 that we have just studied. The phrase "when he remembers it" excludes three times that are when the Sun is rising, when it is overhead and when it is setting as at these times, reading of SALAH is not appropriate; he would read the SALAH that he left unintentionally at other times than these.

TOPIC 18-About him who has missed many Salah

(179)-Sayyidina Abdullah ibn Mas'ud (RA) said that on the day of the Battle of Trench the idolaters prevented Allah's Messenger (PBUH) from offering four SALAH till as much of the night had passed away as Allah willed. He then commanded Sayyidina Bilal to call Adhan and the IQAMAH. He offered ZUHR, the IQAMAH was called and he offered ASR, the IQAMAH was called out and he offered MAGHRIB and then after the IQAMAH, the ISHA was

offered. [Ahmed 4013, Nasai 618]

(180)-Sayyidina Jabir ibn Abdullah reported than on the day of the Trenches, Umar ibn al-Khattab (RA) reviled the disbelieving Quraysh and said, "O Messenger of Allah I could not offer the Salah of ASR till the sun was about to set." He said, "By Allah! I too have not offered it." The narrator said that they then stopped at Bathan where the Prophet (PBUH) made ablution and all made ablution and he offered the ASR and then he offered the MAGHRIB. [Muslim 631, Bukhari 596]

When due to some reason, one has missed some SALAH (but not more than five) one would say them in sequence one by one. This sequence for such a person is taken as WAJIB (necessary) by three IMAMS except SHAFI' who considers it MUSTAHAB (praiseworthy) only. The Battle of Trench (KHANDAQ) lasted for about twenty days and the possibility is that there had been missing of couple of SALAH at more than one occasion yet reading of four SALAH together is an isolated incident; it happened that all these four were read very late in the night then (so ISHA was on time; in fact its better time) but as all these four were read together very late at night so the narrator included ISHA too in the SALAH that Muslims were unable to read at usual timing.

TOPIC 19-Concerning the Salah of ASR being Wusta

(181)-Sayyidina Abdullah ibn Mas'ud (RA) narrated that Allah's Messenger (PBUH) said, "Salat ul-Wusta (the Middle SALAH) is the Salah of ASR." [Ahmed 3716, Muslim 628, Ibn e Majah 686]

(182)-Sayyidina Samurah ibn Jandab (RA) reported that the Prophet (PBUH) said about the Salat ul Wusta that it is Salah of ASR. [Ahmed 20103]

It is commanded in the Holy Book Quran in Surah BAQARAH, "Guard strictly (five obligatory) SALAH (the prayers) especially the middle SALAH. And stand before Allah with obedience" (2:238). In spite of this Hadith, there has been some difference of view in this matter and in fact each of SALAH has been taken as the SALAT ul-WUSTA by some of SAHABA (companions of the Prophet PBUH). 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 any single one of those SAHABA that are on record to have given a different view on this issue so there certainly remains a margin to take some different view on this issue, with utmost respect to the Prophet (PBUH). Most ULAMA do take ASR that is offered before sunset as SALAT ul-WUSTA (the middle SALAH) yet there are some that take it as FAJR i.e. the SALAH before sunrise (included among them is IBNE-ABBAS RA) as FAJR is between day and night in time; between the middle of all five SALAH in placement as Muslims take the start of twenty four hours period from the sunset and not midnight; at the time when there is change of angels that had been at service in the world for the previous twenty-four hours with the coming batch of angels (by the command of Allah) 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 the ascending and the descending angels)" (17:78); Al-Hamdu Lillah.

TOPIC 20-It is MAKRUH to offer Salah after ASR and FAJR

(183)-Sayyidina Ibn Abbas (RA) said, "I heard from many Sahabah (RA), among them is Umar ibn al-Khattab, who is the dearest to me that Allah's Messenger (PBUH) disallowed us to offer Salah after FAJR till the sun had risen and after ASR till the sun had set.

[Bukhari 581, M 826, AD 1276, N 558, Ibn e Majah 1250]

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 until the Sun rises fully he must not read any SALAH and when he has read his ASR-SALAH then until the Sun sets fully he must not read any SALAH. However, ULAMA of repute have allowed reading SALAH of funeral even at the two occasions mentioned as they do not consider that SALAH included here in Hadith. Excluding the Funeral-SALAH, the words of the Hadith here imply clearly that the one must not read any SALAH after FAJR till the Sunrise and after ASR till the Sunset. If someone awakes from sleep at the three timings when reading SALAH is disallowed or remembers his SALAH of FAJR at these times; or ASR as the case might be; he must wait to read his SALAH till the Sun rises fully or sets fully in the respective cases (please see Ahadith-177 & 178 and also H-186 just coming ahead).

TOPIC 22-About offering Salah after ASR

(184)-Sayyidina Ibn Abbas (RA) said that the Prophet offered after ASR the two rakah Salah he used to say after ZUHR as he had received some goods that took his time. He never did that afterwards.

This is an isolated incident that does not affect the actual command of not reading any SALAH after FAJR and ASR. There is a narration from Bibi Ayesha that the Prophet (PBUH) used to say MUSTAHAB-SALAH after ASR yet ULAMA of repute have indicated some confusion in that narration. Note that IBNE-ABBAS mentions here as an addition that the Prophet (PBUH) did it once only as he had missed his Two-RAKAH SALAH after ZUHR that was in his routine to say due to being engaged in distribution of some goods that he had received from somewhere. We get two points here from this Hadith besides the information that this was an isolated incident; one is that there is SALAH of two RAKAH after

FARDH-SALAH at ZUHR for those who will to say more SALAH at ZUHR; second is that the Prophet (PBUH) read QADHA of even this additional SALAH that was not FARDH (obligatory) though QADHA is only for FARDH generally so this denotes too that this event relates specifically to the Prophet (PBUH).

TOPIC 22-About offering Salah before MAGHRIB

(185)-Sayyidina Abdullah ibn Mughaffal (RA) reported that the Prophet (PBUH) said, "There is a Salah between two Adhan so whoever wishes may offer it." [Ahmed 16790, Bukhari 627, Muslim 838, Abu Dawud 1283, Nasai 677, Ibn e Majah 1162]

It is allowed to offer additional SALAH before MAGHRIB and the exclusive mention of MAGHRIB is due to the fact that it is known about all other four SALAH generally that additional SALAH is allowed before them yet generally no additional SALAH is read before MAGHRIB traditionally; even at that time it was not much known that it is allowed to read additional SALAH before it and the situation stays as such, even in these current times. Note that if someone does read some additional SALAH before MAGHRIB, he is not blameworthy; in-fact, such SALAH certainly is MUSTAHAB.

TOPIC 23-If able to offer one raka'ah of ASR before sunset

(186)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said, "If anyone is able to offer one raka'ah of FAJR before sunrise then he has offered the FAJR Salah. And, if anyone has offered one raka'ah of ASR before sunset then he has offered the ASR Salah." [Ahmed 9961, Bukhari 579, Nasai 513, Ibn e Majah 699, Muslim 608]

We have just read in H-183 that at the sunrise and at the sunset, offering SALAH is not allowed. Now, this Hadith gives a concession

on that rather clarifies it by the information 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. Note that SALAH comprises of standing, bending, prostrating and then standing again praising Allah by different words in every position and from one standing to the other is one RAKA'AH and also note that FAJR has two obligatory RAKA'AH while ASR has four. Due to the prohibition for offering SALAH at rising and setting of the Sun, there has been some difference of view for the best thing to do in such situation. In the current era when the time seems short for any of these SALAH, he must wait till the Sun rises fully (or sets fully) then say the obligatory SALAH as the Hadith at this topic tells the concession not the preference. The noteworthy point as presented by ULAMA of repute is that when some Hadith prohibits something and the other Hadith allows it to some extent (providing concession) then the preference is for the prohibition. There were SAHABA who preferred waiting in such situation rather than read it with sunrise or sunset coming near (as ABU-BAKRAH RA did not offer his missed obligatory SALAH of ASR when sunset was near), so it is better to wait than to hurry in this matter unreasonably.

TOPIC 24-About offering two Salah at one time

(187)-Sayyidina Ibn Abbas, (RA) reported that Allah's Messenger (PBUH) offered together the ZUHR and ASR, and the MAGHRIB and ISHA in Madinah although there was no fear or rainfall. Sayyidina Ibn Abbas, (RA) was asked what his intention in that was and he said, "His intention was that his Ummah should not be put to difficulty. [Ahmed 2557, Abu Dawud 1210, Nasai 597]

(188)-Sayyidina Ibn Abbas (RA) narrated that the Prophet (PBUH) said, "If anyone combines two prayers at a time without a valid reason then he has entered door of the doors of the Kaba'ir (grave

sins)."

Respectable TIRMIDHI has taken H-187 in the couple of Ahadith that are not taken into practice; the other one is narrated by MU'AVIAH that tells about the person who is given to drinking wines to give him the capital punishment if he is caught for the fourth time on this charge of drinking (H-1449). The Prophet (PBUH) made this combination of SALAH to make some ease for Muslims in reading five prayers that are distributed according to timing all over the 24 hours. Many ULAMA have taken this Hadith to reason that on valid grounds (that might be high rainfall, some trying travel or afflicted state) a person might combine two SALAH together. Even today at HAJJ at ARAFAH, two of SALAH that are ZUHR & ASR are combined while just after that at MUZDALIFAH, two of SALAH that are MAGHRIB & ISHA are combined but this is an exceptional matter happening once a year at specific time & place. Mostly ULAMA have taken this to mean that if someone reads ZUHR at its last time and ASR at its first time waiting just for some time between them, it would seem as if they are combined; similarly, if he reads MAGHRIB at its last time and ISHA at its first, it would seem as the combination of both and the Hadith here indicates that. The second Hadith at this topic is weakly narrated that Respectable TIRMIDHI has brought here to show that the Muslim person must read every SALAH at its time and that certainly is fair to practice.

TOPIC 25-How the Adhan began

(189)-Muhammad ibn Abdullah ibn Zayd reported his father as saying that when it was morning they went to Allah's Messenger (PBUH) and told him about the dream. He said, "This is a true dream. Stand up with Bilal. He has a louder voice than you. Teach him that which you were told and he will call that out. "When Umar ibn al-Khattab (RA) heard Bilal's call to prayer, he came to Allah's

Messenger (PBUH) dragging his garment along and he said, "O Messenger of Allah! By Him who sent you with Truth, I have seen the like of what he says. "So, Allah's Messenger (PBUH) said, "All praise belongs to Allah, and that is confirmed" [Ahmed 16478, Ibn e Majah 1706, Abu Dawud 499]

(190)-Ibn Umar (RA) reported that when Muslims came to Madinah they used to gather and estimate the times of Salah and no one used to call for Salah so they talked about it one day. Some said to make bell like the bell of Christians and some said to make QARN like the QARN of Jews. So Umar (RA) said why not you send some person who calls for SALAH so the Prophet (PBUH) said, "O Bilal! Stand up and call for SALAH."

It is an interesting point to note that ADHAN (the call for SALAH) came into practice by dream that ABDULLAH ibn ZAYD-RA saw vividly, remembered it and told it to the Prophet (PBUH). Note that there were a number of other SAHABA too (UMAR included) who saw ADHAN in their dreams but could not gather the words to communicate them clearly. ADHAN is one of the SHA'AER (specific markings) of Islam and that is why the basic message of Islam is presented in the ADHAN. It is based on seven phrases in Arabic the translation of which is (1) Allah is the greatest; (2) I testify that there is no god but ALLAH; (3) I testify that MUHAMMAD (PBUH; the last Messenger) is the Prophet of Allah; (4) Come towards SALAH; (5) Come towards Success; (6) Allah is the greatest; (7) There is no god but Allah. According to AHMED and ABU-HANIFA, the first phrase would be said four times and then all others twice except for the last one that would be said once so the total comes to fifteen. SHAFI' makes some detail about saying the second one and the third one that first they both would be said in high tones then in low tones yet briefly he asks to say the first three four times, the second three twice and the last one once making the total nineteen. MALIK asks to say the first phrase twice

then the second and the third four times each then fourth, fifth and sixth twice and the last one once only, making the total seventeen. Note that the phrases would remain same and with same sequence yet difference is for the number of times each would be said. In FAJR, it is necessary to make TATHWEEB too that means to say "SALAH is better than sleep" and it is said twice at the sixth place shifting the remaining phrases ahead. The second Hadith here narrated by IBN UMAR tells about the same incident yet very briefly with gaps. Muslims were looking for some way to gather for SALAH and at that time, ABDULLAH ibn ZAYD saw the dream and the Prophet (PBUH) took this advice for ADHAN.

TOPIC 26-About TARJI in Adhan

(191)-Sayyidina Abu Mahdhurah (RA) narrated that Allah's Messenger (PBUH) made him sit down and taught him the Adhan, word by word. Ibrahim said, Bishr says "like our Adhan" and I said to him to repeat and he repeated it with TARJI." [Ahmed 15380, Muslim 379, Abu Dawud 503, Nasai 631, Ibn e Majah 708]

(192)-Sayyidina Abu Mahdhurah (RA) said that the Prophet (PBUH) taught him nineteen phrases of the Adhan and seventeen of the IQAMAH. [Ahmed 15377, Muslim 379, Nasai 631, Ibn e Majah 708, Abu Dawud 502]

TARJI means to say ADHAN repeating the second and third phrases in both high and low tones (as SHAFI' has taken and MALIK too). The other two do not ask for TARJI (as BILAL who used to say ADHAN at MADINAH did not make TARJI; note that ABU-MAHDHURAH used to say ADHAN at MAKKAH) and that is why they say the seven phrases of ADHAN in total fifteen times while SHAFI' asks their recitation nineteen times in total that is according to the H-192. In IQAMAH (the standing for SALAH), the recitation of these seven phrases are faster than in ADHAN and

with addition of "SALAH has stood" twice at the sixth place; by the Ahadith that respectable TIRMIDHI has recorded, it seems that the Prophet (PBUH) appreciated variety of ways of saying these seven phrases in ADHAN and IQAMAH (just as he tolerated minor differences in reading of SALAH) and taking any of these ways would do when there is no addition or subtraction in the wording of the phrases mentioned; Al-Hamdu Lillah.

TOPIC 27-About singularity of the IQAMAH

(193)-Sayyidina Anas ibn Malik (RA) reported that Sayyidina Bilal (RA) was commanded to repeat (wordings of) the Adhan twice but to say the (words of) IQAMAH once. [Bukhari 603, Muslim 378, Abu Dawud 508, Nasai 627, Ibn e Majah 729]

TOPIC 28-Repeating IQAMAH twice

(194)-Sayyidina Ahdullah ibn Zayd narrated that the Prophet's Adhan was repeated twice; both the ADHAN and the IQAMAH.

TOPIC 29-Pronouncing the Adhan with pauses

(195)-Sayyidina Jabir (RA) narrated that Allah's Messenger (PBUH) said to Sayyidina Bilal, "O Bilal (RA)! When you call the Adhan, observe pauses and when you call the Iqamah, speak quickly. And, let there be so much time between your Adhan and your Iqamah that one who eats may finish his food and one who drinks may finish his drink, and one who has to, may relieve himself. And do not get up till you have seen me."

(196)-Abdu ibn Humayd reported from Yunus ibn Muhammad who from Abdul Mun'im the like of it.

The recitation of ADHAN would be in high voice taking time in

recitation of each phrase making it long while the recitation of IQAMAH would remain as we converse with each other. Some period would be given after ADHAN for the SALAH (and here it seems that mainly the guidance is related to FAJR) so that a person at some necessity could end it up with ease and come for SALAH. It is better to give a gap of half an hour at FAJR; of ten minutes at both ZUHR and ASR; of five minutes at both MAGHRIB and ISHA waiting just a little after ADHAN; that would be fine insha Allah for the presence at the mosque with people getting enough time to end their engagements for SALAH.

TOPIC 30-Place finger in ear while calling Adhan

(197)-Sayyidina Awn ibn Abu Juhayfah reported from his father that he saw Sayyidina Bilal (RA) give the Adhan. He turned his face sideways and his both fingers were in his two ears, and Allah's Messenger (PBUH) was in a red tent. The narrator thought that it was made of leather. Bilal (RA) advanced with the spear and planted it in the ground at Batha (the site they were at during HAJJ). Then Allah's Messenger (PBUH) offered Salah facing it; dogs and donkeys moved about in front of the stick. The Prophet was wearing Red HULLAH, "as though I see the glitter of his shin." Sufyan said that he thought that it was a Yemeni cloak. [Ahmed 18771, Nasai 5388, Bukhari 634, Muslim 503, AD 5201]

It is MUSTAHAB for the MUZZIN (the caller of ADHAN) to put his fingers in the ears as that makes the raising of voice easy and Bilal was walking at the height to call ADHAN at all sides. In the current era when we have loud-speakers, ULAMA ask to call for ADHAN standing at one place though face is turned sideways yet shoulders must remain towards the KAA'BAH as much as possible. Another thing that this narration tells us is that any suitable thing like spear in front of the IMAM (leader at SALAH) is enough for the people to pass in front of him though normally it is not allowed

to pass from the front of one that is at SALAH. Yet another thing that we get from this narration is that wearing of red dress when it has some other color too that also manifests well with the red one, is quite fine as the red Yemeni cloaks of that time used to have stripes of different colors on them; note that Islam does not mind some colorful dress even for men when they do not challenge the sobriety of those men. But please note also, that Islamic values do not appreciate wearing of such dress that is completely red for men (or completely yellow) as that is MAKRUH-TANZIHI; it would become MAKRUH-TAHRIMI for him who wears such dresses often.

TOPIC 31-About tathwib in the FAJR Adhan

(198)-Sayyidina Abdullah ibn Abu Layla narrated on the authority of Sayyidina Bilal that the Prophet (PBUH) said, "Do not make tathwib in any Salah apart from the FAJR." [Ah 23969, Ibn e Majah 715]

TOPIC 32-One who calls the Adhan also calls the IQAMAH

(199)-Sayyidina Ziyad ibn Harith Suda'I (RA) said that Allah's Messenger (PBUH) commanded him to call the Adhan for FAJR. So he called the Adhan. Then Sayyidina Bilal intended to call the IQAMAH, but Allah's Messenger (PBUH) said, "Indeed, Brother Suda'i had called the Adhan and who calls the Adhan, calls the IQAMAH." [Ahmed 17546, Abu Dawud 514, Ibn e Majah 717]

Tathweeb (to say "SALAH is better than sleep") and other such terms are disallowed in ADHAN except for FAJR (and even then not after the ADHAN of FAJR). Islam does not pressurize for SALAH but asks people to come to SALAH by their own good inclination; if there is negligent attitude to SALAH on the collective basis then it is necessary for persons at authority among Muslims to care for the remedy of such attitude but still with soft measures. As for the

IQAMAH, the person who calls the ADHAN would say it yet if some other person says it against etiquette, there is no repetition.

TOPIC 33-Makruh to call the Adhan without ablution

(200)-Sayyidina Abu Hurayrah reported that the Prophet (PBUH) said, "Let no one call the Adhan while he is not in a state of ablution."

(201)-Yahya ibn Musa reported from Abdullah ibn Wahb from Yunus from Ibn Shihab that Sayyidina Abu Hurayrah said, "If anyone is not in a state of ablution then he must not call the Adhan."

TOPIC 34-The imam has a right to IQAMAH

(202)-Sayyidina Jabir ibn Samurah narrated that the Muadhhdhin of Allah's Messenger (PBUH) postponed the IQAMAH till he did not see him coming out. He would call the IQAMAH on seeing him.

[Ahmed 20896, Muslim 606]

TOPIC 35-Calling Adhan at night

(203)-Sayyidina Saalim reported from his father that the Prophet (PBUH) said, "Surely, Bilal calls the Adhan in the night. So, you carry on eating and drinking till you hear the Adhan of Ibn Umm Maktum."

[Ahmed 4551, Bukhari 620, 1092, Nasai 634]

WUDHU is necessary for ADHAN; the other Hadith about calling out IQAMAH on seeing IMAM is clear; MUSALLI must not stand for SALAH before seeing the IMAM and the MUADHDHIN (the person who had called the ADHAN) would say the IQAMAH when the IMAM comes ahead for leading the SALAH. The three IMAMS except ABU-HANIFA allow calling ADHAN before the time of SALAH of FAJR at the night yet they ask to call the ADHAN on

time too in such case. ABU-HANIFA does not take the first ADHAN as the call for FAJR; he points out that ADHAN for some SALAH is only called out when the time for that particular SALAH has come. As all IMAMS ask for ADHAN for FAJR at its time, there is no practical difference while MUADHDHIN (the caller for ADHAN) has been given the right to judge about ADHAN. He would see for himself when to say it but for IQAMAH, he must care for the presence of IMAM of SALAH; the IMAM might ask for its repetition if he thinks that the repetition is appropriate.

TOPIC 36-Going out of mosque after the Adhan is MAKRUH

(204)-Sayyidina Abu ash-Shasha said someone went out of the mosque after the Adhan for ASR. Sayyidina Abu Hurayrah (RA) said, "Surely, he has disobeyed Abul-Qasim (meaning the Prophet PBUH)." [Ahmed 9326, Muslim 655, Abu Dawud 536, Nasai 680, Ibn e Majah 733]

TOPIC 37-Adhan during journey

(205)-Sayyidina Malik ibn Huwayrith (RA) narrated that he visited Allah's Messenger (PBUH) with his cousin. He said to them, 'When you two travel, call the Adhan and the IQAMAH and the elder should lead the Salah.' [Ahmed 15601, Bukhari 628, Nasai 631, Ibn e Majah 979, Abu Dawud 589]

When someone is at the mosque where the MUADHDHIN has given the ADHAN, it is not right for him that he leaves it before reading the SALAH with JAMA'AH; note that if he leaves for some utmost necessity like making of WUDHU or attending the wash-room with the intention to return back that is not disallowed. As for H-205 at the topic-37, note that both ADHAN and IQAMAH are called for SALAH during the journey and if some man of high knowledge is not available then, the most senior in age would become the IMAM;

another version of this same Hadith tells us that MALIK ibn HUWAYRITH (RA) had added that they were equal in knowledge so the Prophet (PBUH) asked for the elder in age to become IMAM.

TOPIC 38-Virtues of Adhan

(206)-Sayyidina Ibn Abbas (RA) narrated that Allah's Messenger (PBUH) said, "If anyone calls the Adhan for seven years with the intention of reward (at AKHIRAT) then freedom from Hell is recorded for him." [Ibn e Majah 727]

TOPIC 39-The Imam is responsible; the Muaddhin is trusted

(207)-Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (PBUH) said, "The Imam is responsible and the Muaddhin is trusted. O Allah, guide the Imams and forgive the Muaddhins."

Hadith at the topic-38 tells that the MUADDHIN who calls for ADHAN for seven years continuously is granted freedom from hell. Note that this is for the man who does not ask any worldly benefit for this service and Hadith at topic-41 also conforms that. There are times when the person would decide either to take the worldly benefits or either to take the benefits at AKHIRAT; both do not combine. The next Hadith here tells that the IMAM is at a very responsible position as if he errs, the SALAH of persons behind, would be null & void. There were some ULAMA of high status in the old times that used to refrain from taking the position of IMAM or MUFTI (those who assumed the position of the judge due to their deep Islamic study for providing the guidance to Islamic matters) or QADHI (those who were appointed as the judge by the Government) due to the fear that they might misguide the people by mistake; they truly cared for the pleasure of Allah. However, note that there were good substitutes for them at that beautiful era where the Islamic knowledge flourished and it is not feasible today

at these current trying times that ULAMA capable to guide the people well, refrain from coming forward to guide Muslims on issues by Islam. The Prophet (PBUH) did make DUA for the IMAM to remain at righteousness and with that he also prayed for the MUADHDHIN (Caller of ADHAN) to get mercy from Allah.

TOPIC 40-For one who hears the Adhan

(208)-Sayyidina Abu Saeed (RA) reported that Allah's Messenger (PBUH) said, "When you hear the Adhan, say just as the Muaddhin says." [Ahmed 11860, Bukhari 611, Muslim 383, Nasai 673, Ibn e Majah 720, AD 522]

TOPIC 41-Seeking remuneration against Adhan is MAKRUH

(209)-Sayyidina Uthman ibn Abul Aas (RA) narrated that the last instruction of Allah's Messenger (PBUH) to him was that he should select a Muadhhdhin who would not seek wages against the Adhan he called. [Ahmed 17926, Abu Dawud 531, Nasai 671]

It is MUSTAHAB to answer ADHAN by saying the same phrases the MUADHDHIN is saying as he says it. There are such narrations too that tell us to praise Allah at the 5th and 6th phrase of ADHAN yet that is optional here and answer by same words is also easy to practice. ULAMA have said that the Muslim person would answer the ADHAN practically too by going to SALAH and the Hadith here includes this meaning too in the guidance it gives. H-209 disallows wages on ADHAN though SHAFAI and MALIK have allowed this due to necessity specifying the Hadith to that ancient era yet this judgment does need revision while AHMED and ABU-HANIFA have disallowed this according to the Hadith here; at present times, the ruling at HANAFI-FIQH is much relaxed in this matter as wages are provided for ADHAN and even for IMAMAT in the name of necessity. ULAMA have also allowed that if someone reads verses

of the Holy Book Quran to cure someone and accepts some reward on this service that is not wrong as there is a well-known Hadith on this matter. Note that even with the ruling for the validity of the remuneration as of now due to necessity, the better thing certainly is to avoid taking any material benefit for the service for ADHAN & IMAMAT and also for providing the lessons for the recitation of the Quran as that is much better by the Islamic Viewpoint.

TOPIC 42-The supplication of one who hears the Adhan

(210)-Sayyidina Sa'd ibn Waqqas (RA) narrated that Allah's Messenger (PBUH) said, "If anyone who hears the Muadhhdhin call the Adhan he must say -'And I bear witness that there is no god but Allah, the One. He has no partner. And that Muhammad is His slave and His Messenger. I am pleased with Allah as the (true) Lord and with Islam as the religion and with Muhammad as the (last) Messenger'- then Allah will forgive his sins. [Ahmed 1565, Muslim 386, Muslim 525, Nasai 679, Ibn e Majah 721]

TOPIC 43-More about it

(211)-Sayyidina Jabir ibn Abdullah (RA) narrated that Allah's Messenger (PBUH) said, "If anyone says after hearing the Adhan, (Translation: O Allah, Lord of this perfect call and of the Salah that is being established, grant Muhammad the nearness and honour, and raise him to a praiseworthy station which you have promised him) then on the day of Resurrection my intercession will be lawful for him." [Ahmed 14823, Abu Dawud 529, Nasai 679, Bukhari 614]

It is MUSTAHAB to make any of these both supplications (Ahadith-210 & 211) narrated here though ULAMA take-up the last one mostly reciting it in Arabic with the addition in the last "O Allah, You do not do against Your Word given" as recorded in another version of this Hadith. About intercession, see the note at H-2442.

TOPIC 44-Supplication b/w Adhan & IQAMAH is not rejected

(212)-Sayyidina Anas ibn Malik narrated that Allah's Messenger (PBUH) said, 'Supplication that is made between Adhan and IQAMAH is never rejected (this is the time when a person is waiting for SALAH)." [Ahmed 1220, Abu Dawud 521]

TOPIC 45-Prayers that Allah has made obligatory on his slave

(213)-Sayyidina Anas ibn Malik (RA) narrated that fifty prayers, were made obligatory on the Prophet on the night of Mi'raj. Then they were reduced till five remained. Then a voice called, "O Muhammad, Our word is never changed. For you, indeed, these five would be as fifty." [Ahmed 17850, Muslim 162, Nasai 454, Bukhari 3207]

MIRAJ was the night when the Prophet (PBUH) witnessed BAIT-UL-MAQDAS, going there from MAKKAH. Some take it to be the twenty-seventh night of the seventh Hijri month i.e. RAJAB but that is just guess-work. SALAH became obligatory on that night and at first they were fifty times daily yet as the Prophet (PBUH) asked Allah for concession repeatedly on the advice of MOSES (AS) then (as another hadith point out), they were reduced to five daily. However, Allah gives return of every virtue at least 10 times more so these five SALAH are equivalent to minimum fifty in return; here the quality of the virtue values. But any of the wrong committed asks for its punishment according to its quantity and no more, as told explicitly by the Islamic Teachings; Al-Hamdu Lillah.

TOPIC 46-About excellence of the five prayers

(214)-Sayyidina Abu Hurairah (RA) narrated that Allah's Messenger (PBUH) said, "The five prayers and a Friday (Salah) are expiation

for that which is between them (of minor sins) provided major sins are not committed." [Ahmed 9367, Muslim 233]

Good deeds eliminate the wrong ones and so WUDHU and SALAH (especially the Firday-SALAH that is read in the place of ZUHR at Friday) eliminate all SAGHAER (petty sins) that Muslims commit unintentionally (and even intentionally) by the pressure of living normal. Note that KABAER (the big sins) are not washed away by WUDHU and SALAH as for them, asking forgiveness from Allah with remorse and becoming virtuous afterwards is necessary. That is why the practicing Muslim person should be well-aware of all KABAAER to keep away from them without fail. The petty sins keep on getting washed away by the good deeds like WUDHU and SALAH and they work together on them, the latter erasing fully any of its effects left by the former (see also the note at H-2).

TOPIC 47-Virtues of congregational prayer

(215)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "Salah offered with the congregation is twenty-seven ranks more excellent than that offered individually." [Ah 5683, M 650, Ibn e Majah 789, Bukhari 645]

(216)-Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (PBUH) said, "The Salah of one praying with the congregation is more excellent by twenty-five degrees than his praying alone." [Ah 5332, M 649, N 833, Bukhari 645]

Ahadith here are explicit 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 individually at mosque when the JAMA'AH has ended or SALAH read at home is void; JAMA'AH has been taken FARDH, WAJIB, SUNNAH and even SHART (necessary condition) for SALAH by different ULAMA of repute. The

excellence of reading SALAH with JAMA'AH is twenty-five times more than reading it individually (and it might become twenty seven times more for someone who attends JAMA'AH coming from far).

TOPIC 48-One who hears Adhan & does not reach for Salah

(217)-Sayyidina Abu Hurairah (RA) narrated that the Prophet (PBUH) said, "Indeed, I had resolved to order my young men to gather a stack of wood and I should command for the Salah to begin and the IQAMAH would be called. Then I would burn down the (homes of) people not presenting themselves for Salah."

(218)-Mujahid reported that Sayyidina Ibn Abbas (RA) was asked about a man who kept fast during day time and offered Salah all night but did not attend JUMU'AH (Friday) or any congregation. He said, "He will go to Hell." Hannad reported it. He heard it from Maharabi who heard it from Layth who heard it from Mujahid. The Hadith points that man out who does not attend Friday and other congregational Salah intentionally because of arrogance or because of taking Friday-SALAH lowly in status.

There are two ways to see this H-217; it might mean that those who did not attend JAMA'AH (and read their 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 as in those times all persons used to say the SALAH at the mosque; I, MSD, gather that this second meaning is the case here; and Allah know better. Ahadith at the previous topic that we have studied tell us that the SALAH read alone is lesser in degree than the SALAH read at the gathering in the mosque yet they did not designate the individual SALAH as void. The second Hadith shows the merit of Friday SALAH and if someone leaves it by intention, considering it

lesser in status than other SALAH, then such person is paving way towards the fire of hell.

TOPIC 49-One who finds the congregation after his Salah

(219)-Jabir ibn Yazid al-Aswad reported his father as saying, "I was with Allah's Messenger (PBUH) during the Hajj. I offered the Salah of FAJR with him in the Masjid Khayf. After the Salah, he turned to us and observed that two men had not prayed with the congregation. He said that they should be brought to him, so, they were taken to him and their veins trembled from fear. He asked them what had prevented them from offering Salah with them. They said that they had offered Salah already at their stations. He said, "Do not do that. If you have already prayed at your bases and come to the mosque of congregational prayer then join them in prayer that would be a supererogatory (Salah) for you." [Ahmed 17481, Abu Dawud 575, Nasai 857]

This event relates to MINA, the place near MAKKAH that is important in the rituals of HAJJ. The Prophet (PBUH) was leading the SALAH at MASJID KHAYF at MINA when he observed that two men had not read SALAH with them so he called them and they were highly fearful (even the veins at their shoulders seem to tremble) that they might be punished severely at this absence. The Prophet (PBUH) inquired about their absence from JAMA'AH and they told him that they had already read the SALAH. This was taken as valid reason as they did not have the guidance that they might read SALAH over SALAH so without any blame to them, the Prophet guided them to the better ruling. Note that H-183 that asks not to read SALAH after FAJR (or ASR) becomes limitation to this Hadith and these two are not to be repeated with JAMA'AH if they are already read. So this understandably applies to ZUHR and ISHA though the occasion is narrated as FAJR here; many ULAMA

have taken it as not specifically related to FAJR but have taken it in general terms and limited it then by H-183 mentioned.

TOPIC 50-Second congregation after first in the same mosque

(220)-Sayyidina Abu Sa'eed (RA) narrated that after Allah's Messenger (PBUH) had finished prayer a man came. So he said, "Who will join this man in trading?" A man got up and offered Salah with him. (Thus, both earned reward of congregational prayer).

[Ahmed 11019, Abu Dawud 224]

TOPIC 51-Excellence of congregation of ISHA and FAJR

(221)-Sayyidina Uthman ibn Affan (RA) narrated that Allah's Messenger (PBUH) said, "As for him who offers the Salah of ISHA with the congregation he earns reward for worship as if he stood for half of the night. And he who offers both the ISHA and FAJR with the congregation is as though he was awake (remembering Allah) all through the night." [Ah 409, M 656, AD 555]

(222)-Sayyidina Jundub ibn Sufyan (RA) narrated that the Prophet (PBUH) said, "He who offers FAJR, is in Allah's protection. Hence, do not miss Allah's protection." [Ahmed 18836, Muslim 657]

(223)-Sayyidina Buraidah al-Aslami (RA) reported the Prophet (PBUH) as saying, "Give glad tidings to those, who walk towards mosques in the dark, of perfect light on the day of Resurrection."

[Abu Dawud 561]

H-220 tells the merit of JAMA'AH as the Prophet (PBUH) asked someone to join the man in SALAH that had just come (and some respectable commentators on Ahadith have taken him to be ABU-BAKR) so that he gets JAMA'AH. Note that when the IMAM and the MUQTADI have read SALAH in JAMA'AH at the mosque, the

second JAMA'AH for it is not allowed there according to three IMAMS with the exception of AHMED; there are exceptions that if some travelers from some other place had come there after JAMA'AH and intend to read SALAH by their own JAMA'AH without calling others or if IMAM had read SALAH mistakenly as an isolated incident with some of MUQTADI before the specific time for that SALAH then the second JAMA'AH is valid. In practice when someone misses JAMA'AH and the time for SALAH is available, he must read SALAH alone at the mosque then and there; the event recorded here is an isolated incident as there are other narrations that denote that SAHABA used to say their SALAH alone if they missed JAMA'AH. This Hadith shows that there is some margin for the second JAMA'AH at the mosque but as an isolated incident and not as routine. The Arabic word used is derived from "AJR" (good returns by trading) that denotes the good transaction that affects the document of deeds positively. Ahadith at topic-51 tell the merit of FAJR and ISHA; especially H-222 is explicit for the high merit of FAJR so if someone troubles the good person who takes care about his FAJR well, Allah certainly would put that wrongful person into trouble. There is Hadith to the effect that if some person is unable to do the good deed due to some affliction that he does regularly, the good return for that is written for him in the affliction too (as that omission then is not his fault). So when the person says both SALAH of ISHA and FAJR well, his sleep at the night becomes virtue too that brings him the worthy good returns; Al-Hamdu Lillah.

TOPIC 52-Excellence of the first row

(224)-Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (PBUH) said, "The best of the rows of men is the first and the worst is the last. And, the best of the rows of women is the last and the worst of them is the first." [Ahmed 7366, Muslim 440, Abu Dawud 678, Nasai 816]

(225)-The Prophet (P.U.H) also said, "If people learn of the reward on calling the Adhan and praying in the first row, and they cannot get that without drawing lots, they would draw lots surely."

(226)-The like of it (previous hadith, # 225) is reported in chain by Qutaybah from Malik from Sumayya from Abu-Salih from Abu-Hurayrah who reported it from the Prophet (PBUH).

The attendance of JAMA'AH is not better for women and SAHABA had forbidden their attendance there just after the passing away of the Prophet (PBUH) due to the FITNAH (trial & trouble) created by their presence at the mosque (even Bibi Ayesha-RA did not appreciate their presence at mosques after the passing away of the Prophet PBUH as has been recorded in narrations). Reading of SALAH at home for them is more in accordance with the Islamic teaching of HEJAB. The reward for the first row is very high as clarified here and the notable point is that Islam highly appreciates trying to go at front in matters of AKHIRAT (true life after this life) but it asks to live simple in the world living on necessities and remaining always charitable; this is how the Prophet (PBUH) lived his life by choice. The Holy Book Quran asks explicitly to give away in charity all that is more than the necessities (see the verse-219 of Surah BAQARAH) while for AKHIRAT it says, "And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who ward off (evil)" (AALE-IMRAN - 133).

TOPIC 53-About straightening rows

(227)-Sayyidina Nu'man ibn Bashir (RA) narrated that Allah's Messenger (PBUH) used to straighten their rows. One day, as he came out, he saw a man's chest bulging out of the row. He said, "Straighten your rows otherwise Allah will put your faces in

different directions." [Ahmed 18404, Bukhari 717, Muslim 436, Abu Dawud 663, Ibn e Majah 994]

It is one of the SUNNAH of SALAH to straighten the rows and this particularly is the responsibility of IMAM though in general, all persons who attend the SALAH would observe this. Note that ZAAHIR (matters that are physical in nature) affect BAATIN (matters inside) so the Hadith at this topic tells us that the negligence of straightening of rows at SALAH is likely to put such difference in views that would lead to avoid each other.

TOPIC 54-Let those with insight and the prudent be near me

(228)-Sayyidna Abdullah (RA) reported the Prophet (PBUH) as saying, "Let the prudent and sedate among you be near me. Then those who are closer to them followed by those closer to them. And do not dispute with each other lest your hearts become hateful. And keep away from the chaos of the market." [Ahmed 4373, Muslim 432, Abu Dawud 675]

TOPIC 55-Makruh to form rows between pillars

(229)-Abdul Hamid ibn Mahmud narrated that they prayed behind an Amir of the several Amirs. The people compiled them to stand between two pillars. When they finished, Sayyidina Anas ibn Malik (RA) said, "We used to avoid that in the times of Allah's Messenger (PBUH)." [Abu Dawud 673, Nasai 820]

When Abdullah is mentioned singularly in narrations, it means Abdullah ibn Mas'ud (RA) and his worthy guidance forms most of the FIQH of ABU-HANIFA. Avoidance of the market has the meaning that at the time of SALAH, it is necessary for the Muslim person to leave business transactions and attend the SALAH. Another meaning here is that the mosques should not become as they are

markets (of that time) where the people usually raise voices. As for the prohibition of forming rows between pillars, many ULAMA have clarified that some JINN had turned Muslims and they used to say SALAH with JAMA'AH between the pillars at the mosque of the Prophet (PBUH). That is why SAHABA were asked to leave forming rows there but with the passage of time there remained no such ban upon it and it is permitted as of now.

TOPIC 56- Standing alone behind a row

(230)-Hilal ibn Yasaf said that at ar-Riqqah, Ziyad ibn Abul-Ja'ad held him by the hand and took him to a Shaykh who was called Wabisah ibn Ma'bad; he belonged to Banu Asad. Ziyad said that the Shaykh had narrated to him that a man prayed behind (the last) row alone so the Prophet (PBUH) commanded him to repeat his prayer. And all the time the mentioned Shaykh (Wabisah ibn Ma'bad) was listening.

(231)-And, Muhammad ibn Bashhar reported from Muhammad ibn Ja'far from Shu'bah from Amr ibn Murrah from Hilal ibn Yasaf from Amr ibn Raashid from Wabisah ibn Ma'bad that, "A man prayed alone behind a row and the Prophet (PBUH) asked him to repeat the Salah."

When a person sees that the rows ahead are full and he would have to read the SALAH alone at the back, he should wait till someone comes to accompany him before the IMAM ends his recitation at the RAKA'AH. However if he feels that the recitation would end before someone comes to accompany him, it is allowed for him to start his SALAH with the hope that someone would arrive soon to stand by him; if then nobody does join him till the end, his SALAH would be fine.

TOPIC 57-About a man who has only one man to pray with him

(232)-Sayyidina Ibn Abbas (RA) reported that he joined the Prophet (PBUH) in prayer one night. He stood to the Prophet's (PBUH) left but he held his head from behind and brought him to his right side. [Ahmed 3437, Nasai 439, Ibn e Majah 423, Muslim 763, Bukhari 138]

TOPIC 58-A man who has two men to pray with him

(233)-Sayyidina Samurah ibn Jundub (RA) narrated that Allah's Messenger (PBUH) commanded them that when they are three men, one of them must lead the others, stepping ahead.

TOPIC 59-About one who leads men and women in Salah

(234)-Sayyidina Anas ibn Malik (RA) reported that his grand mother, Mulaykah, invited Allah's Messenger (PBUH) to a meal prepared by her. He ate therefrom and then said, 'Stand up, that we may pray with you.' Anas said that he stood up and picked up his old mat which had turned black due to age. He sprinkled water on it (to make it presentable) and Allah's Messenger (PBUH) stood on it and Anas and Yatim formed a row behind him. The old woman (Mulaykah) stood behind them. So, the Prophet prayed two rakaat with them, and then departed. [Ahmed 12342, Bukhari 380, Muslim 658, 612]

These three topics that come in sequence denote three ways of JAMA'AH; one is when there is only one MUQTADI (follower) behind the IMAM; second is when there are two MUQTADI; third is when there are many MUQTADI (as usually is the case) at JAMA'AH of SALAH. In the first case, the MUQTADI must stand at the right besides the IMAM but a little back that his front of feet are in line with the heels of the IMAM according to most ULAMA; here we also get the understanding that a little action in

SALAH is possible (with one hand only) yet that must not give the impression that the man is not at SALAH. In the second case, IMAM stands ahead at the middle and the MUQTADI stand behind as in the third case but note here that some ULAMA allow standing at the middle a bit ahead here as in the first case if the place is narrow. In the third case, IMAM stands ahead and the adult men (as MUQTADI) stand behind then children and then women. MULAYKAH was the mother of UMM-SULAYM (who was the mother of ANAS ibn MALIK and the wife of ABU-TALHA). The boy YATIM was the younger brother of ANAS and that perhaps his nick-name as YATIM means orphan (note that ABU-TALHA was the step-father of ANAS and this boy YATIM; he was very lenient to them respected by both). This SALAH was not FARDH but the Prophet read it to ask Allah for blessing at the place so it was NAFL, the JAMA'AH for which is not usual yet it is allowed sometimes with few MUQTADI present without any regularity and without any call as happened here.

TOPIC 60-Who is most deserving of office of IMAM

(235)-Sayyidina Aws ibn Dam'aj (RA) reported from Sayyidina Abu Mas'ud Ansari (RA) that Allah's Messenger (PBUH) said, "He should act as Imam of people who is most read in the Quran. If they are at par with each other in its recital then the most learned about the SUNNAH. If they are equal regarding the SUNNAH then he who preceded others in HIJRAH (migration to Madinah) and if they emigrated together then the oldest of them (should be the Imam). And no one should become Imam at another Imam's place where he is authoritative and no one should sit on the place of honour of the owner in his house without his permission." [Ahmed 7062, Abu Dawud 582, Nasai 776, Ibn e Majah 980]

This is the sequence for preference of IMAMAT (becoming IMAM of SALAH) but note here that this sequence would apply on those

Muslims that are male, adult, sane, free from physical afflictions (as they must not be disabled or most ugly in looks), caring about cleanliness; he must not try to become IMAM at a place where usually some other person leads the MUQTADI (and that person is present there even if he is lesser in status seeing by the standard of knowledge) except by his permission. Keeping this in mind, the priority goes to the person who is better in the knowledge plus recitation of the Holy Book Quran; if many are competent in this then the priority goes to the knowledgeable in SUNNAH; then comes seniority in HIJRAH (migration from Makkah to Madinah; but that is not in consideration as of now); if many persons are fit in both i.e. knowledge of the Holy Book Quran and of the SUNNAH then the placement here is for the oldest among them. Note that this sequence applies to the state leadership of Muslims too strictly by the Islamic Teachings. The AMIR (ruler) of Muslims must have some necessary knowledge of Islam by the KITAB (the Holy Book Quran) and by the SUNNAH (the statements, deeds and silence over something of the Holy Prophet PBUH) and it would be better if he is one of the senior citizens though he certainly must be active. Women are not allowed IMAMAT at mosques and as such, they are not allowed to lead Muslims politically too except when they are in some junior status where their official statements actually are advices and not commands. This tells that they might become members of parliament or members of other official departments not being at the highest of commanding positions; it is better to remember this as there are people who call for leadership of women in the name of emancipation of women; Islam considers it total degradation of the woman to bring her to the commanding position. Please note as one of the principles in this respect that Islam gives rights to women as women while these persons who make lots of noise in the name of emancipation of women, they want to give them rights as men that Islam does not appreciate in any manner; for the sake of emphasis, I repeat that Islam certainly considers it an insult to the womenfolk.

TOPIC 61-Imam's recital should be brief

(236)-Sayyidina Abu Hurairah (RA) narrated that the Prophet (PBUH) said, "When one of you is imam of the people, he must be brief (in recital), for his followers include the young, the old, the weak, the sick-everyone. And when he prays alone then he may pray as he likes." [Ahmed 7479, Muslim 467, Abu Dawud 794, Nasai 822, Bukhari 703]

(237)-Sayyidina Anas (RA) said that Allah's Messenger (PBUH) led more briefly and more perfectly than everyone else when he was leading (congregational) Salah. [Ahmed 12734, Muslim 469, Nasai 820]

TOPIC 62-What are disallows and allows in Salah

(238)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (PBUH) said, "The key of Salah is purification. Its binding is the TAKBIR and its freedom is the TASLIM If anyone does not recite Surah al-Fatihah and another Surah in Salah, FARDH or otherwise, then his Salah is void." [Ibn e Majah 276]

The guidance at the topic-61 is most clear that the IMAM would care about the MUQTADI especially those that are the weak persons among them; it is well-known that the Prophet PBUH cared to shorten the SALAH reading it somewhat fast yet perfect when he heard some infant cry at the women's section. H-238 tells us that SALAH starts with TAKBIR (that means saying ALLAHU-AKBAR; Allah is the Greatest in the beginning of SALAH) and this declaration is named as TAHRIM that means to make the normal rightful things (like speaking, eating, drinking, walking or any other normal action that shows the man is not bound to SALAH) unlawful for the time when the man is at SALAH. With TASLIM (that means

saying AS-SALAM ALAI'KUM WA RAHMAT-ALLAH at the end of SALAH), the normal rightful things come to normal for the man again and so TASILIM is TAHLIL that means to make the normal rightful things lawful again. In this message, this Hadith is similar to H-3 that has come at the booklet of Purification yet there is an additional message 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 would recite it or not; our study would take up this matter ahead very soon insha Allah.

TOPIC 63-Keep fingers apart during TAKBIR

(239)-Sayyidina Abu Hurairah (RA) narrated that Allah's Messenger (PBUH) kept his fingers straight (means kept palm open) when he called the TAKBIR (Allah Akbar).

(240)-Sayyidina Sa'eed ibn Sam'an (RA) reported for Sayyidina Abu Hurairah (RA) that when Allah's Messenger (PBUH) stood up for Salah, he kept the fingers straight and raised both hands high.
[Ahmed 8884]

TOPIC 64-Excellence of TAKBIR OOLA

(241)-Anas ibn Malik (RA) reported Allah's Messenger (PBUH) as saying, "As for him who prayed for forty days purely for Allah's sake beginning with TAKBIR OOLA (the very first TAKBIR), he will get deliverance from two things, deliverance from the fire and deliverance from hypocrisy." [Ahmed 12584]

At the beginning of SALAH when TAKBIR is called (that is TAKBIR OOLA; the very first of TAKBIR), it is necessary to raise both hands with open palm facing the front and fingers normally straight;

this raising of hands is called RAFA'-YADAIN where the respective thumbs touch the respective ears. Next Hadith at the topic here tells the merit of TAKBIR OOLA that whoever reads SALAH with this very first TAKBIR, he would get the return in AKHIRAT (deliverance from the fire) and also in this world (deliverance from hypocrisy). Forty-Days have some special impression as Moses remained at the Mount of TOOR (SINAI) for forty days where he then received the ten commandments (see Surah BAQARAH, the second Surah, verses 50 to 54 and also Surah BANI-ISRAEL, the seventeenth Surah, verses 23 to 40 where the ten commandments are given as these are for Muslims too but please note that Muslims are bound to them as they are stated in the Holy Book Quran and in no other way). Forty days is the time when the Zygote take shape as the human child; forty days is the time a woman is able to bring her back to normalcy from the burden of child-birth; forty days is the time ULAMA ask to make TABLIGH (means the spread of Islamic Teachings) for high influence and forty days is the time according to this Hadith that when given to regular SALAH with caliber, they liberate the person from fire and from hypocrisy; note that the person must continue the SALAH for life whereas the Hadith tells the merit of TAKBIR OOLA. I, MSD, heard an interesting incident from one of my friends regarding this matter that someone he trusted had told him about a man who intended for TAKBIR OOLA for 40 days. Nearing the final time, it happened that he could not reach the mosque in time for one of the SALAH and missed TAKBIR OOLA. Much hurt, he joined the JAMA'AH but did not need to complete his SALAH as just after JAMA'AH the IMAM announced that he had committed some mistake in the SALAH and he would lead the JAMA'AH again. This happens once in a blue moon but it did happen then and the man was able to say his SALAH by TAKBIR-OOLA; Al-Hamdu Lillah.

TOPIC 65-What to say on beginning of the Salah

(242)-Sayyidina Abu Sa'eed Khudri (RA) reported that when Allah's Messenger (PBUH) stood up for Salah in the night he would call out TAKBIR (Allahu Akbar). Then, he would say, "O Allah! You are without blemish and (I call you) with Your praise; Your name is Blessed and Your Glory is exalted. And there is no god besides You." Then, he would say, "Allah is the Greatest, the Greatest, indeed." Then he would say, "I seek refuge in Allah, the All-Hearing, the All-Knowing from the rejected devil from his goading, blowing his breath and his spittle (to cause evil)." [Ahmed 11657, Abu Dawud 775, Nasai 895, Ibn e Majah 804]

(243)-Sayyidah Aisha (RA) narrated that when the Prophet began the Salah, he said, "O Allah! You are without blemish, and with your praise. Your name is Blessed and your Glory is exalted. And there is no god besides you." [Ibn e Majah 806]

Among the IMAMS, AHMED and ABU-HANIFA ask to recite this DUA that is narrated here upto "And there is no god besides you" in Arabic at the beginning of SALAH, just after TAKBIR-OOLA. According to MALIKI-FIQH that takes the Hadith as denoting the MUSTAHAB, there is no need to read anything before Surah FATIHA while according to SHAFAI, there are number of DUA that could be recited at the beginning.

TOPIC 66-Concerning inaudible recital of Bismillah

(244)-The son of Sayyidina Abdullah ibn Mughaffal (RA) said that when his father heard him recite the Bismillah audibly in Salah, he said, 'O my son, this is bid'ah (something new). Keep away from innovation.' Ibn Abdullah said, "I did not find any of the SAHABA more against innovation in Islam than my father." He (Abdullah) said, "I offered Salah with the Prophet (PBUH) and with Abu Bakr (RA), Umar (RA) and Uthman (RA). None of them said the Bismillah in a loud voice. So, when you offer Salah, do not recite it loudly, and

begin the recital with al-Fatihah." [Ahmed 16787, Nasai 907, Ibn e Majah 815]

TOPIC 67-Reciting BISM-ALLAH loudly

(245)-Sayyidina ibn Abbas (RA) reported that Allah's Messenger (PBUH) commenced his Salah with 'Bismillah-Rahman-Rahim' (In the name of Allah, the Compassionate-the Merciful).

TOPIC 68-Begin recital with al-Fatihah

(246)-Sayyidina Anas narrated that Allah's Messenger (PBUH) and Abu Bakr, Umar and Uthman (RA) commenced their recital with ALHAMDU-LILLAH-RABB-AL-ALAMIN (the first verse of al-FATIHA). [Ibn e Majah 813, Nasai 901]

These three topics in a row tell us about the start of SALAH and keeing the minor differences aside, the better thing is to say DUA and BISM-ALLAH inaudibly and start SALAH with FATIHA audibly in FAJR, MAGHRIB and ISHA with some recitation from the KITAB that also would be audible; their recitation at ZUHR and ASR would remain inaudible. Note also that BISM-ALLAH is permanent complete verse of the KITAB (the Holy Book Quran) and it is also the part of the verse-30 in Surah NAML that is 27th Surah.

TOPIC 69-There is no Salah without al-Fatihah

(247)-Sayyidina Ubadah ibn Samit narrated that the Prophet (PBUH) said, "He who does not recite FATIHATUL-KITAB (Surah Fatiha) has not observed Salah." [Bukhari 756, Muslim 394, Abu Dawud 822, Nasai 909, Ibn e Majah 837]

IMAMS of FIQH have some minor differences concerning the recitation of Surah FATIHA at the SALAH behind the IMAM of

SALAH; these minor differences also include saying AAMEEN loudly (this matter is just coming after this topic), RAFA' YADAIN (raising hands more than once in SALAH) and pointing of finger at the sitting. However, these differences are about preferences only and nothing among them is any difference in principles and SALAH of all Muslims with whatever differences they take are quite fine; if a person observes number of Muslims reading SALAH at JAMA'AH, he would not be able to detect any difference until he observes most closely as the posture and rituals are totally the same. At the time of HAJJ, this sight is totally obvious and its beauty strikes more at MADINAH than at MAKKAH. I, MSD, know well that there are quite a few among ULAMA of repute who have repented the waste of time that they had given to prove ABU-HANIFA or some other IMAM of FIQH at the better grounds in some matter among these minor differences. All the four IMAMS were well-aware of Islamic Principles and were at the high status in the knowledge of how to apply them. Generally the SUNNI Muslims take-up the following of one IMAM in all kinds of matters of religious nature as mostly the ULAMA among them take such following necessary. At the current era, 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 the rulings for the new things that have entered in our living-style without check and some of them have become quite troublesome as of now. Attitudes matter and ULAMA must guide to set the right attitudes to take according to Islam in these new things as this would at least make them free of their liability yet it needs high co-operation among their-selves that certainly they do understand well. Our study would present the note for the topic-69 ahead very soon insha Allah.

TOPIC70-Concerning Aameen

(248)-Sayyidina Wail ibn Hujr narrated having heard the Prophet

(PBUH) recite (last verse of al-Fatihah; in the SALAH) and say "Aameen" prolonging his voice.

(249)-Abu Bakr Muhammad ibn Aban reported to us from Abdullah ibn Numayr from Ala ibn Salih Asadi from Muslim ibn Kuhayl from Hujr ibn Anbas from Wail ibn Hujr from Allah's Messenger (PBUH) Hadith like Sufyan's which he reported from Salamah ibn Kuhayl. [Ah 18864, Ibn e Majah 855, AD 932]

There are authentic Ahadith that prove saying AAMEEN when the IMAM ends the recitation of Surah FATIHA and that is why all four IMAMS of FIQH agree that the MUQTADI must say AAMEEN at this time. There is difference about saying it loudly or silently as SHAFAI and AHMED ask to say it loudly in accordance with this Hadith at the topic here narrated by WAIL ibn HUJR while ABU-HANIFA asks to say it silently (MALIK does not mind either way). As there are Ahadith of high quality and in high quantity that do prove saying AMEEN loudly, HANAFI-FIQH does not mind (especially in this current era) if anyone does say it loudly as it is not an issue of much concern.

TOPIC71-Excellences of Aameen

(250)-Sayyidina Abu Hurayrah reported that the Prophet (PBUH) said, "When (after reciting Surah al-Fatihah) the imam says Aameen, you too say Aameen (because the angels also say it). So, if anyone's Aameen coincides with the angel's then all his past sins are forgiven." [Ahmed 7247, Bukhari 870, Abu Dawud 936, Nasai 924, Ibn e Majah 8521]

TOPIC72-About two silent periods (in Salah)

(251)-Saeed reported from Qatadah who from Hasan that Sayyidina Samurah (RA) narrated having remembered two silent periods in

Salah. Sayyidina Imran ibn Husayn denied that saying, "We remember only one period of silence." So, they wrote to Sayyidina Ubayy ibn Ka'b at Madinah and he wrote back that Samurah remembered correctly. (For clarification) Sa'eed said that they asked Qatadah, the narrator, what those periods of silence were. He said, "(They were) when one begins the Salah (after the first TAKBIR) and when one finishes the recital at WALAD-DAALLEEN (the last words of Surah FATIHA)". The narrator also said that he liked very much the silence on finishing the total recital till he had regained his breath. [Abu Dawud 780, Ibn e Majah 844]

When IMAM starts SALAH, he must pause for some time so that MUQTADI might say DUA at the beginning as declared by Ahadith. He must also make a second pause at the end of the recitation of Surah FATIHA before recitation ahead so MUQTADI might say AAMEEN with total ease (it is necessary to recite Surah FATIHA in SALAH and then any three verses of the Holy Book Quran at least from anywhere and then bend saying ALLAHU-AKBAR putting hands to knees that is called RUKU). So these are the two pauses mentioned here according to narrator QATADAH yet there is a third pause too that is after the total recitation before the bending to RUKU that the narrator QATADAH added for clarity. So there are three pauses that occur from the beginning of SALAH to the bending in RUKU.

TOPIC73-The right hand is placed over the left

(252)-Qabisah ibn Hulb reported from his father that Allah's Messenger (PBUH) led them in SALAH and held his left hand with his right. [Ahmed 22034, Ibn e Majah 809]

TOPIC74-Call TAKBIR when going into RUKU and SAJDAH

(253)-Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's

Messenger (PBUH) used to call the TAKBIR at every bowing, rising, standing and sitting. And Abu Bakr and Umar (also did that). [Ahmed 3660, Muslim 224]

TOPIC75-About the same

(254)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) called the TAKBIR while bowing down.

In SALAH, the Hadith here asks to fold hands at QIYAAM (standing when the Holy Quran is recited) and with exception of MALIK who asks leaving hands loose and stand normally, all three IMAMS ask on the basis of this Hadith to fold hands below navel (ABU-HANIFA) or at the chest (SHAFAI); AHMED does not mind any of both. The other topics here tell us that changing from one posture to another in SALAH, it is necessary to say TAKBIR (i.e. ALLAHU-AKBAR) and that is in practice since the times of the Prophet (PBUH); Al-Hamdu Lillah. Note that while standing again from RUKU that is for a little while, before going to SAJDAH, the call instead of TAKBIR is the statement that means "Allah heard him who praised Him".

TOPIC76-Raising both hands while going into RUKU

(255)-Saalim reported from his father Sayyidina Ibn Umar (RA) that when Allah's Messenger began prayer, he raised his hands opposite his shoulders. Then when he bowed into RUKU and when he raised his head after bowing. In his own narration, Sayyidina Ibn Umar (RA) added, "But, he did not raise them between two prostrates." [Ahmed 4540]

(256)-Imam Tirmidhi said that Fadl ibn Sabah Baghdadi reported a similar Hadith from Sufyan ibn Uyaynah, from Zuhri, from the same Sanad from Sayyidina Ibn Umar (RA).

TOPIC76A-The Prophet did not raise hands except first time

(257)-Alqamah reported the saying of Sayyidina Abdullah ibn Masud (RA) that he asked, "Shall I not pray for you the Salah of Allah's Messenger?" So he prayed the Salah and did not raise his hands except for the first time.

First 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 as SALAH is all right by the guidance of any of IMAMS without taking-up rigidity. There are minor differences that need microscope to detect and it is better not to given them any undue importance. Having said this, note that there are Ahadith that vouch for both sides; making RAFA' YADAIN (raising hands) at the first TAKBIR, at RUKU, straightening from it and when standing from the sitting in SALAH of four RAKA'AH (three IMAMS take this except ABU-HANIFA who asks not to make RAFA' YADAIN anywhere except at the first TAKBIR); respectable TIRMIDHI has beautifully presented both sides of the matter. He has mentioned in JAME' that even this latter stance had quite a few followers among SAHABA and the good persons coming after them so one thing is settled that SALAH is certainly acceptable by both ways (as the narration by ABDULLAH tells that the Prophet PBUH did read SALAH without RAFA' YADAIN at least sometimes) and the difference then remains only on preference. It is much better for us that we read all our FARDH-SALAH in the present situation as that certainly is most commendable according to SUNNAH rather than to debate these preferences in these very crucial times.

TOPIC77-Placing hands on knees while bowing (in RUKU)

(258)-Sayyidina Abu Abdur Rahman Sulami reported that Sayyidina Umar ibn Khattab said that to hold the knees is a SUNNAH for you

so then hold your knees (in RUKU).

(259)-Sayyidina Saa'd ibn Abu Waqqas (RA) said, "We used to practice TATBIQ but then we were forbidden to do it. We were commanded to place our arms on the knees."

TATBIQ was the term used for letting the hands loose in RUKU or even to put them between the knees. Then with time the Prophet (PBUH) checked this attitude as it was trying position and he commanded to put hands on knees; that is the practice from then to this day in SALAH; Al-Hamdu Lillah.

TOPIC78-Keep hands away from ribs while bowing

(260)-Sayyidina Abbas Ibn Sahl (RA) reported that Sayyidina Abu Humayd, Abu Usayd, Sahl ibn Sa'd and Muhammad ibn Muslamah sat together and discussed the Prophet's (PBUH) prayer. Abu Humayd (RA) said, "I know about his prayer more than any of you. Surely, Allah's Messenger (PBUH) placed his hands on his knees while bowing (at RUKU) as though he was clutching them, bending his arms like the bow and keeping them away from his ribs." [Ahmed 23660, Abu Dawud 730]

TOPIC79-The TASBIH of RUKU and SAJDAH

(261)-Sayyidina Ibn Masud (RA) reported that the Prophet (PBUH) said, "When one of you goes into RUKU, he must recite three times, "Glory be to my Lord, the Mighty". His bowing is complete (on that), and this is the least (that he may recite). And when he goes into prostration, he must recite three times, "Glory be to my Lord, the Most High". His prostration is complete (on that), and this is the least (that he may recite)." [Ibn e Majah 890, Abu Dawud 886]

(262)-Sayyidina Hudhayfah reported that he prayed with the

Prophet (PBUH). In his RUKU he recited "Glory be to my Lord, the Mighty" and in his SAJDAH "Glory be to my Lord, the Most High", and when he came to a verse (in recitation of the Holy Quran at QIYAM i.e. standing position) of mercy he sought (mercy) from Allah and when he came to a verse of punishment he paused and sought refuge from that punishment. [Ah 23300, AD 871, N 1004, Ibn e Majah 888, M 772]

(263)-A Hadith like it was narrated by Muhammad ibn Bashhar from Abdur Rahman ibn Mahdi from Shu'bah.

TOPIC 80-Prohibition of reciting Quran at RUKU & SAJDAH

(264)-Sayyidina Ali ibn Abu-Talib reported that the Prophet (PBUH) forbade wearing silky clothes, clothes colored with Kasm, wearing gold ring and reciting the Holy Quran at Ruku. (The first three are forbidden for men and the last one for both men and women).

RUKU and SAJDAH (prostration) is FARDH in SALAH and the recitation at RUKU is "Glory be to my Lord, the Mighty" but the Holy Book Quran is not to be recited at such posture. At SAJDAH, the recitation must be "Glory be to my Lord, the Most High" and even in that, SAHABA-RA refrained from reciting the Holy Book Quran. The MUQTADI would make these recitations at their respective positions for three times or five times or seven times.

TOPIC 81-Who does not straighten back in RUKU & SAJDAH

(265)-Sayyidina Abu Masud Ansari (RA) reported Allah's Messenger (PBUH) as saying, "Prayer is of no merit to one who does not keep his back straight in RUKU and SAJDAH."

TOPIC 82-On getting up from RUKU

(266)-Sayyidina Ali ibn Abu Talib (RA) reported that Allah's Messenger said on rising from RUKU, "Allah has heard him who praises Him. You are our Lord and all praise belongs to You as much as would fill the heavens and the earth, and as will fill that which is between them and will fill, after that, whatever You will."

TOPIC 83-More on it

(267)-Sayyidna Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "When the Imam says 'Allah has heard him who praises Him' you also say 'Allah; You are our Lord and all praise belongs to You'. So if anyone's saying synchronizes with the saying of the angels then all his previous sins are forgiven." [Ahmed 9930, Abu Dawud 848, Bukhari 796, Muslim 409]

It is necessary to keep the posture at RUKU and SAJDAH correct keeping the back straight at RUKU and taking care not to loosen it in SAJDAH. When MUQTADI says 'Allah; You are our Lord and all praise belongs to You' as he stands with IMAM rising from RUKU and his statement synchronizes with angels, then like saying AMEEN harmoniously with angels, his petty sins would be washed away.

TOPIC 84-At prostration, knees to be lowered before hands

(268)-Sayyidina Wail ibn Hujr (RA) said that he observed Allah's Messenger (PBUH). While going into SAJDAH, he placed his knees (on the ground) before his hands and while rising, he brought his hands up before his knees.

TOPIC 85-More on it

(269)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said, "Does one of you intend to kneel down in his Salah the

kneeling of a camel?" [Ahmed 8964, AD 840, Nasai 1089]

The manner to go in SAJDAH (prostration) is knees first then hands and then face according to the first Hadith. H-269 is a question that would be answered in negative as the camel sits with fore-legs first yet if not translated as a question (and there is possibility by bringing 'does' inside the sentence before 'intend') then some of ULAMA have made this interesting remark that camels (and cattle) have their knees at the fore-legs so this Hadith complements the previous one and it does not challenge it.

TOPIC 86-Prostration is made on forehead and nose

(270)-Sayyidina Abu Humayd Sa'idi narrated that when the Prophet went into prostration, he placed his nose and forehead on the ground, keeping his arms away from his sides and palms of his hands in line with his shoulders. [Ahmed 23660, Ibn e Majah 863]

TOPIC 87-Where to place face while prostrating

(271)-Abu Ishaq said that he asked Bara ibn Aazib , "Where did the Prophet (PBUH) place his face while prostrating?" He said, "Between his two palms."

TOPIC 88-Concerning SAJDAH on seven limbs

(272)-Sayyidina Abbas ibn Abdul Muttalib heard Allah's Messenger (PBUH)," Say, "When a worshipper prostrates, seven organs prostrate with him, his face, his palms, his knees and his feet." [Ahmed 1764, Ibn e Majah 885, Muslim 491, Nasai 1090]

(273)-Sayyidina Ibn Abbas reported that the Prophet was commanded to prostrate on seven limbs, and he was forbidden to hold his hair and his garments. [Ahmed 2778, Ibn e Majah 883,

Nasai 1092, Ahmed 889, Bukhari 809, Muslim 490]

There are two ways for placing hands at SAJDAH; one is placing them in line with shoulders (taken by SHAFAT) and other placing them in line with the face (taken by ABU-HANIFA); keeping them apart giving both the same space approximately from the face in SAJDAH; in fact, moderation in SAJDAH that the viewer to it finds balance in posture, is necessary as topic-89 and 89-A that come just after this topic, clarify. Note that in SAJDAH, seven parts must touch the ground and those are the face, both the palms, both the knees and both the feet. If both the feet remain in air for whole of SAJDAH without touching the ground, SAJDAH becomes void and as such SALAH becomes void. It is not allowed to adjust clothes in SALAH except for necessity with minimum of activity that does not give the impression that the man is not at SALAH. Also grooming of hair at SALAH is disallowed and if they are loose, they would be left to touch the ground at SAJDAH.

TOPIC 89-Spacing the limbs in SAJDAH

(274)-Ubaydulah ibn Abdullah ibn Aqram Khuza'i reported from his father that he said, "I was with my father at a plain at Nimrah when some riders passed by. The Prophet stood offering Salah. When he went into SAJDAH, I could see the whites of his armpits." [Ibn e Majah 881, Nasai 1107]

TOPIC 89-(A)-About moderation in SAJDAH

(275)-Sayyidina Jabir reported the Prophet (PBUH) as saying, "When one of you prostrates, let him not stretch out his forearms like a dog." [Ahmed 14391, Ibn e Majah 891]

(276)-Qatadah said that he heard Sayyidina Anas RA say that Allah's Messenger said, "Observe moderation in prostration. None of

you must stretch his forearms like a dog." [Ahmed 12066, Bukhari 822, Abu Dawud 897, Muslim 493, Nasai 1024, Ibn e Majah 892]

TOPIC 90-Placing hands on ground and keeping feet erect

(277)-Aamir ibn Sa'd (RA) reported from his father that the Prophet (PBUH) commanded that palms should rest (on the ground) and feet should be erect.

(278)-Abdullah said that Mu'alla reported from Hammad ibn Ma'dah who reported from Muhammad ibn Ajlan who reported from Muhammad ibn Ibrahim who reported from Aamir ibn Sa'd, Hadith like this that Allah's Messenger (PBUH) commanded them to place both palms on the ground. In this Hadith he did not mention the father of Aamir ibn Sa'd.

Though it is not necessary to keep fingers of the feet bent at SAJDAH to face QIBLAH (KA'BAH at Makkah) yet it is the better situation. For those who are capable to manage this with total ease at SALAH, this is the recommended position.

TOPIC 91-Keep back straight on arising from RUKU & SAJDAH

(279)-Sayyidina Bara ibn Aazib (RA) reported that when Allah's Messenger (PBUH) bowed down in RUKU or raised his head therefrom, and when he went down in SAJDAH or raised his head from it; these postures were nearly equal. [Ahmed 18621, Nasai 1061, Abu Dawud 862, Muslim 461, Bukhari 792]

(280)-Muhmmad ibn Bashhar from Muhammad ibn Ja'far and he from Shu'bah reported a hadith like it.

There must be harmony in the time taken by postures at SALAH as RUKU, standing after RUKU and SAJDAH must be in balance while

the pauses at changing to these different postures must also be in balance. This gives beauty to the SALAH that the viewer finds in it but mainly the MUSALLI (who is reading the SALAH) does realize its beauty for himself inside. It is interesting to note that respectable TIRMIDHI chose keeping the back straight as the head to this topic; it seems that he takes the Hadith (by mentioning harmony in postures) to guide towards not keeping the back loose at SALAH at any of its ARKAAN (postures).

TOPIC 92-It is Makruh to overtake Imam in RUKU & SAJDAH

(281)-Abdullah ibn Yazid (RA) reported that Sayyidina Bara (RA) narrated to them, and he was not a liar, that when they prayed behind Allah's Messenger (PBUH) and he had raised his head from RUKU, none of them would bend his back till Allah's Messenger had prostrated. Then only they would prostrate. [Ahmed 8735, Bukhari 690, Muslim 474, Abu Dawud 620, Nasai 825]

TOPIC 93-IQA between prostrations is Makruh

(282)-Sayyidina Ali (RA) narrated that Allah's Messenger said to him, "Ali I like for you what I like for myself and I dislike for you what I dislike for myself. Do not observe Iqa between two prostrations."

TOPIC 94-Concerning permission to observe IQA

(283)-Ibn Jurayj reported from Abu Zubayr who from Tawus that he asked Sayyidina Ibn Abbas (RA) about Iqa on both feet. He said, "It is SUNNAH." They complained, "We consider it harshness on man (or on feet as the Arabic word might be read both ways)." Ibn Abbas (RA) said. "Rather this is the SUNNAH of your Prophet (PBUH)". [Ahmed 2855, Muslim 536, AD 845]

Note that all SAHABA are truthful in the narrations of Ahadith and ABDULLAH ibn YAZID was just giving the statement of the known fact that BARA was also one of the truthful ones. MUQTADI have to follow IMAM in activities and they must take care not to take up any posture before IMAM at SALAH. As for IQA, there are two types of sitting at SALAH that are called as IQA; one is to sit with hands at the floor ahead (this is generally taken as MAKRUH-TAHRIMI except when MUSALLI is unable to sit without it mostly due to pain at knees) and the other is to sit on both toes (that is MAKRUH TANZIHI as taken by ABU-HANIFA but the same is SUNNAH according to SHAFAI during the sitting between the two SAJDAH but not at the long sitting after two or four RAKA'AH). Seemingly, the mention is for this second type of IQA that is to sit on both toes at the narration by IBNE-ABBAS (that is SUNNAH) while ALI (RA) has narrated dislike of the Prophet (PBUH) for the IQA that relates to the first posture.

TOPIC 95-What is recited between prostrations

(284)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) made this supplication between two prostrations, "O Allah, forgive me, have mercy on me, compensate me, guide me and provide for me." [Ahmed 2897, Abu Dawud 850, Ibn e Majah 898]

(285)-The like of this hadith is reported by Hasan ibn Ali Khilaf from Yazid Ibn Harun from Zayd ibn Habbab from Kamil Abul Ala.

TOPIC 96-Supporting oneself during prostration

(286)-Sayyidina Abu Hurayrah (RA) narrated that the Sahaba (RA) complained of inconvenience because of keeping limbs apart. He said, "Support yourself on your knees."

Any DUA (supplication) between the two SAJDAH is not necessary

yet some ULAMA have pointed out that it is better to say this DUA that comes at H-284 once in many of SALAH that the person reads. The other Hadith tells that if he feels weakness in getting the head up from SAJDAH so then he is allowed to bring his knees close to get some help from it in getting the head up. This tells that the MUSALLI might ask for ease at SALAH where most necessary with utmost care that he does not give any such impression that he is not at SALAH presently.

TOPIC 97-Standing up from SAJDAH

(287)-Sayyidina Malik ibn Huwayrith Laythi (RA) narrated that he saw the Prophet (PBUH) praying. During the odd raka'ah, he would not stand up until he had sat down well. [Ahmed 1151, Bukhari 823, Abu Dawud 844]

TOPIC 98-More about it

(288)-Sayyidina Abu Hurayrah (RA) said that the Prophet stood up in Salah putting weight on the toes.

It is allowed to sit for just a while before standing after ending the first and getting up for the second RAKA'AH. Note that the long sitting is actually made at the second and the fourth RAKA'AH yet in odd RAKA'AH when the person would stand up without sitting, it is allowed for him to sit-on just for a while; it is not necessary yet allowed and needs no blame either way.

TOPIC 99-About TASHAHUD

(289)-Sayyidina Abdullah ibn Mas'ud narrated that Allah's Messenger (PBUH) taught them to recite when they sat down in the second raka'ah. All prayers and worship and nice things are for Allah; peace be upon you O Prophet, and the mercy of Allah and his

blessings. Peace be on us and on the righteous slaves of Allah. I bear witness that there is no one worthy of worship except Allah, and I bear witness that Muhammad is His slave and His Messenger.

[Ahmed 3575, Bukhari 831, Muslim 402, Abu Dawud 868, Nasai 1165, Ibn e Majah 899]

TOPIC 100-More on it

(290)-Sayyidina Ibn Abbas narrated that Allah's Messenger (PBUH) taught them the TASHAHUD as he taught them the Qur'an. He would say, "All worship, blessed prayers that is pure is for Allah; peace be upon you O Prophet, and the mercy of Allah and his blessings. Peace be on us and on the righteous slaves of Allah. I bear witness that there is no one worthy of worship except Allah, and I bear witness that Muhammad is His slave and His Messenger.

TOPIC 101-Concerning inaudible recital of TASHAHUD

(291)-Sayyidina Ibn Mas'ud (RA) reported that it is SUNNAH to recite TASHAHUD softly (in inaudible voice). [Abu Dawud 986]

The Hadith reports the statement at TASHAHUD here that is the recitation while sitting at the end of second or fourth RAKA'AH. There is some difference in Arabic words at the beginning of this statement as recorded in the narrations presented by ABDULLAH ibn MASUD and IBNE-ABBAS though in the meaning they are near to each other. These statements are taken in practice by HANAFI-FIQH and by SHAFAI-FIQH respectively while the third that also is complementary to these both is taken by MALIK (as narrated by UMAR not reported here) while AHMED like the HANAFI-FIQH, prefers the former statement for TASHAHUD narrated by ABDULLAH ibn MASUD; it is recited silently at the sitting.

TOPIC102-Method of sitting for TASHAHUD

(292)-Sayyidina Wail ibn Hujr (RA) said, "When I came to Madinah, I said to myself that I would certainly observe the Salah of Allah's Messenger (PBUH). When he sat down for TASHAHUD, he laid down his left foot and put his left hand on his left thigh and kept his right leg erect (on its toes)." [Ahmed 18892, Abu Dawud 726, Nasai 1264, Ibn e Majah 967]

TOPIC103-About it

(293)-Sayyidina Abbas ibn Sahl Sa'idi said that Abu Humayd, Abu Usayd, Sahl bin Sa'd and Muhammad ibn Maslamah (RA) assembled somewhere and discussed the prayer of Allah's Messenger (PBUH). Abu Humayd said that he knew of it more than anyone of them. When the Prophet (PBUH) sat down for TASHAHUD, he stretched his left foot and turned the toes of the right foot to the kiblah. Then he put his right hand over his right knee and left over the left knee, and indicated with his index finger.

IFTIRASH is the position which is to place the left foot on its side and sitting on it; and keeping the right foot straight while it rests on the bottom of the toes turning them towards the qibla (this is the position narrated by WAIL ibn HUJR). Now, TAWARRUK is the position when a person sits inclining to the left on the ground; his right foot placed vertically with toes pointing towards the Qibla; and the left foot emerging from under the front of the right foot (this is the position narrated by ABBAS ibn SAHL by ABU-HUMAYD who mentioned it as the way of sitting of the Prophet PBUH). MALIK takes TAWARRUK while ABU-HANIFA takes IFTIRASH considering their respective Ahadith better for practice. SHAFI' take TAWARRUK at the last sitting but IFTIRASH in sitting in between while AHMED asks for IFTIRASH at FAJR and JUMA'H (FRIDAY-SALAH) and TAWARRUK at others.

Both of these methods of sitting at SALAH are fine as the reported Ahadith mention both of these so there remains much ease for all Muslims here.

TOPIC 104-Concerning indication in TASHAHUD

(294)-Sayyidina ibn Umar reported that when the Prophet sat down in prayer, he placed his right hand over his knee and raised the finger next to his thumb and made supplication. His left hand was also over his knee and its fingers were apart. (Ahmed 6356, Muslim 580, Nasai 1260, Ibn e Majah 913]

Three of IMAMS except ABU-HANIFA ask to raise the finger at the recitation of TASHAHUD while ABU-HANIFA allows it but does not ask for it. However, practically those who follow the school of ABU-HANIFA also practice it in SALAH except for some places and so practically there is not much difference in this matter.

TOPIC 105-The Salutation

(295)-Sayyidina Abdullah (RA) reported that the Prophet (PBUH) turned (his face) to the right and left in salutation saying (each time), "AS-SALAM ALAIKUM WA RAHMAT-ALLAH (Peace be on you and the mercy of Allah)." [Ahmed 4280, Abu Dawud 996, Nasai 1322, Ibn e Majah 914]

TOPIC 106-More on that

(296)-Sayyidah Aishah (RA) said, "Allah's Messenger (PBUH) would offer one salutation in prayer straight in front of his face, then incline a little to the right."

At the end of SALAH, TASLIM is said that is "peace on you and the mercy of Allah" turning the face first towards the right then

towards the left; three of IMAMS ask for this except MALIK who asks IMAM of SALAH to turn face at the right only due to Hadith narrated by Bibi AYESHA while MUQTADI would say TASLIM three times; right, left and in front to the IMAM.

TOPIC 107-It is SUNNAH to shorten salutation

(297)-Sayyidina Abu Hurayrah (RA) said, "It is SUNNAH to shorten the salutation." Ali ibn Hijr said that Ibn Mubarak would say to clarify, "Do not prolong it."

TOPIC 108-What to say after salutation

(298)-Sayyidah Aishah (RA) narrated that after salutation (in Salah), Allah's Messenger sat only so much time as took to supplicate, "ALLAHUMMA, ANTAS-SALAM WA MINKAS-SALAM, TABARUKTA ZAL JALALE-WAL-IKRAAM (O Allah! You are Peace and from You comes peace. You are blessed Owner of Glory and Honour)." [Ah 24392, M 592, N 1338, Ibn e Majah 924]

(299)-A similar version from the same sanad is reported by sanad from Marwan ibn Mu'awiyah who reported from Abu Mu'awiyah who reported from Aasim Ahwal. And it has been narrated from the Prophet (PBUH) that he said, "There is no god but Allah Alone. He has no partner. To Him belongs the Kingdom and for Him is all praise. He gives life and causes death. And, He is over all things; Capable. O Allah, no one can deny what you grant and no one can grant what you deny. And the effort of one who makes effort cannot help him against You." He would also recite from the Holy Quran---Glorified be your Lord of Majesty, above of what they describe! And peace be upon the Messenger. And all praise belongs to Allah, the Lord of the worlds (37, 180-182).

(300)-Sayyidina Thawban (RA) the freed man of Allah's Messenger

(PBUH) said that when Allah's Messenger (PBUH) finished prayer, he would make Istighfar three times and say, "O Allah! You are Peace and from You emanates peace. You are blessed; Owner of Glory and Honour. [Ahmed 22428, Muslim 591, Abu Dawud 1513, Ibn e Majah 928, Nasai 1334]

TASLIM is better to say without stretching the words therein keeping it plain. After the SALAH, the Prophet (PBUH) mostly made DUA that is reported in H-298. MUSALLI might make any DUA for matters that are MUBAH in Arabic before TASLIM inside SALAH after TASHAHUD (and after DUA for the Prophet PBUH) while after the SALAH too, he might make any DUA for matters that are MUBAH (allowed; acceptable) and that might be in any language yet it is much better to make DUA from the Holy Book Quran as they are MAQBUL (accepted by Allah).

TOPIC109-Imam may turn to right or left after prayer

(301)-Qabisah ibn Hulb reported from his father that he said, "The Messenger of Allah would lead us in Salah. Then turn to both sides, to his right and to his left." [Ah 22026, AD 1041, Ibn e Majah 929]

It is allowed for IMAM to face MUQTADI after SALAH or sit facing any side. This Hadith clears the confusion that turning towards the right side only is necessary for IMAM after SALAH as the Prophet (PBUH) used to turn sometimes towards the left too to convey the permission. This again shows care of the Prophet (PBUH) to go for ease in matters and there is Hadith to the effect that the Prophet PBUH appreciated such MUSTAHAB-SALAH which the person might perform for long with ease and persistence.

TOPIC110-Description of the whole Salah

(302)-Sayyidina Rifa'ah ibn Rafi narrated that once the Prophet

(PBUH) was seated in the mosque and we were with him. A villager came and offered a brief Salah and on finishing it he offered salaam to the Prophet (PBUH). He said, "Go and offer Salah. You have not offered it." He went back and repeated it and came back and greeted the Prophet (PBUH) but he said, "Go and offer Salah for you have not observed it." This happened twice or thrice. Each time, he came and offered salaam and the Prophet (PBUH) told him to go and offer Salah for he had not done it. The people were worried because of that imagining that whoever offered a brief prayer had not actually prayed. So, this man said finally, "Teach me, for I am a human who may be right as well as mistaken." The Prophet (PBUH) said, "Okay! When you come for prayer, make ablution as Allah has commanded. Then call the Adhan and the IQAMAH. Then if you remember something from the Qur'an, recite it otherwise praise Allah and extol him and recite 'There is no god but Allah' then go into RUKU and bow down in a composed manner. Then stand up straight. Then go into SAJDAH in a careful way and then sit peacefully. Then stand up. If you do that then your Salah is perfect but if there is a lapse then there will be a lapse in your Salah."

(303)-Sayyidina Abu Hurayrah (RA) reported that when Allah's Messenger (PBUH) entered the mosque, another person also entered it and he offered Salah. Then, he came and greeted the Prophet (PBUH). He responded to his salaam and said, 'Go back and repeat your prayer, for you have not offered it.' He went back and repeated the Salah in the same way as he had offered before. He then came to the Prophet (PBUH) and greeted him with salaam. He gave the response again and said to him, "Go, Offer the Salah. You have not offered it." This happened three times. This man submitted, "By Him Who has sent you with the true religion, I cannot offer prayer better than this. Do teach me!" So, the Prophet (PBUH) said, 'When you stand for Salah, call the TAKBIR (which is TAKBIR Tahrimah). Then recite from the Qur'an whatever you

remember. Then make the RUKU peacefully. Get up and stand straight. Then make the SAJDAH in a peaceful manner. Get up and sit composedly. Do this throughout in your Salah.' [Ahmed 9641, Bukhari 757, Muslim 397, Nasai 884, Abu Dawud 856, Ibn e Majah 1060]

(304)-Muhammad ibn Amr ibn Atta reported having heard Sayyidina Abu Humayd Sa'idi (RA) say when he was among ten SAHABA; and Sayyidina Abu Qatadah was one of them; that he knew about the Salah of Allah's Messenger more than anyone of them. They said "Neither had you had the Prophet's (PBUH) company earlier than us nor had you more of it or frequently." He said, "That is correct." They said, "Go on, narrate us (what you know)." Abu Humayd (RA) said, "When Allah's Messenger (PBUH) stood up for Salah, he stood straight and raised both hands to his shoulders. When he was going into the bowing posture, he would raise both hands to his shoulders and went into RUKU saying Allah Akbar. He observed RUKU with moderation, neither lowering his hand nor raising it high. He placed both hands on his knees. He would then say, 'Allah listens to one who praises Him' and raise his hands and he stood up moderately till every bone was in its place. Then he would bow down towards the ground for SAJDAH, saying Allah Akbar, keeping arms apart from arm-pits. He would turn his toes gently towards the Kiblah. Then he turned the left foot and sat on it with moderation till every bone found its place. Then he lowered his head for SAJDAH, saying Allah Akbar. Then he would stand up. He did this in every Raka'ah. When he got up from both prostrations, he called the TAKBIR and raised both hands up to his shoulders as he had done in the beginning of Salah. He would do that till it was the last raka'ah of his Salah. He would stretch the left leg and sit down on his hips in Tuwarruk form. Then he turned in TASLIM i.e. salutation." [Ah 23660, Ibn e Majah 1061, Bukhari 828, Nasai 1038, AD 730]

(305)-Muhammad ibn Bashhar, Hasan ibn Halwani and many people

report from Abu Aasim from Abdul Hamid ibn Ja'far from Muhammad ibn Amr ibn Atta that he heard Sayyidina Abu Humayd say in the presence of ten Companions (RA), including Sayyidina Abu Qatadah ... (this Hadith). Then he recalled the Hadith like that of Yahya ibn Sa'eed. But, in this version of this Hadith, Aasim reported from Abdul Hamid this much more that the Sahabah (RA) then confirmed, "You spoke the truth. Allah's Messenger did offer Salah in this manner."

Having taken the ARKAAN (postures) of SALAH one by one from the beginning to the last, respectable TIRMIDHI now brings narrations that tell about the whole of SALAH. Ahadith narrated by RIFA'AH ibn RAFI and ABU-HURAYRAH at this topic is about the man who had read SALAH and the Prophet (PBUH) told him to repeat that. ULAMA have explained that he read SALAH all three times hastily not keeping balance in ARKAAN (postures) and so the Prophet (PBUH) asked him to repeat his SALAH. The good thing about this man is that he had brains to accept that he is but a human being who could err. The Prophet (PBUH) clarified that the haste in SALAH makes it void and he must read that in most harmonious manner giving necessary time to postures (this also meant that he should observe and learn more about SALAH). The Hadith narrated by ABU-HUMAYD here at the topic presents the whole of SALAH well to practice it well. Note that 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. When the MUSALLI reads SALAH individually, he starts it by TAKBIR by raising hands to touch ears (or by raising them to shoulders; this first RAFA'-YADAIN is necessary) and folds hands below the navel or at the chest, then recites DUA (see topic-65); then he recites Surah FATIHA and says AAMEEN. Then he makes some more recitation from the Holy Book Quran and then bends and keeps his hands on knees i.e. makes RUKU; he recites some specific words

here (as narrated in H-261) and then stands again but this time not with folded hands but lets them loose at sides. Those who make RAFE'-YADAIN do this on going to and standing from RUKU then he makes SAJDAH (prostration); then he raises his head with TAKBIR sitting for a while at the ground then makes another SAJDAH saying TAKBIR (as TAKBIR is said at all change of phases except for the standing up again from RUKU; see H-267); he recites some specific words as reported in H-261 and after making the second SAJDAH, the first RAKA'AH ends; coming to the standing posture again, he reads the second RAKA'AH the same way but here after the second SAJDAH now, he assumes the sitting posture and reads TASHAHUD (see Ahadith-289 and 290). If SALAH comprises of two RAKA'AH (as FAJR or any of NAFL-SALAH) then after TASHAHUD and DUA for the Prophet PBUH and for his own-self, he says TASILIM turning the face at both sides, left and right, and this ends SALAH. If SALAH is for three RAKA'AH (as in MAGHRIB and WITR that we all would study soon insha Allah) or if it is for four RAKA'AH (as in ZUHR, ASR and ISHA) then he stands again from the sitting posture and reads the remaining RAKA'AH the same way; now, after the presentation of SALAH in total, the coming topics ahead relate to the recitation inside.

TOPIC 111-Recital in FAJR

(306)-Ziyad ibn Ilaqah reported from his uncle Qutbah ibn Malik that he said, "I heard Allah's Messenger recite in the first raka'ah of FAJR verse-10 of Surah 50 (i.e. Surah QAAF). [Muslim 457, Abu Dawud 816, Nasai 946]

At the FARDH-SALAH of FAJR, the IMAM makes the recitation audible at both of its RAKA'AH; it is lengthier than the recitation at other of FARDH-SALAH; he makes this recitation mostly from any SURAH of TIWAAL-MUFASSAL (that is the part from the

50th Surah to the 85th Surah) as the reading from that part is most commendable here at this SALAH of FAJR.

TOPIC 112-Recital in ZUHR and ASR

(307)-Sayyidina Jabir ibn Samurah (RA) narrated that Allah's Messenger (PBUH) recited in the Salah of ZUHR and ASR Surah al-Buruj (85), at-Tariq (86) and the like of these. [Ahmed 21074, Nasai 978, Abu Dawud 805]

TOPIC 113-About recital in MAGHRIB

(308)-Sayyidina Ibn Abbas (RA) reported from his mother, Sayyidah Umm Fadl (RA) She said, "During his illness, Allah's Messenger came to us. He had a bandage round his head. In the Salah of MAGHRIB, he recited Surah al-Mursalat. Then till his death, he did not recite this Surah (in MAGHRIB)." [Ahmed 26945, Bukhari 773, Muslim 462, Abu Dawud 810, Nasai 982, Ibn e Majah 831]

TOPIC 114-Recital in ISHA

(309)-Sayyidina Abdullah ibn Buraidah (RA) reported from his father that Allah's Messenger (PBUH) recited Surah ash-Shams (91) and the like of it, in the Salah of ISHA." [Ahmed 18529, Nasai 995]

(310)-Sayyidina Bara ibn Aazib (RA) said that the Prophet (PBUH) recited the Surah at-Tin (95) in the Salah of ISHA. [Ahmed 18710, Bukhari 767, Abu Dawud 1221, Nasai 996, Muslim 464, Ibn e Majah 834]

There are five SALAH in 24 hours; they are MAGHRIB (3 RAKA'AH; just after sunset), ISHA (4 RAKA'AH; late in night),

FAJR (2 RAKA'AH; before sunrise), ZUHR (4 RAKA'AH; after ZAWAAL) and ASR (4 RAKA'AH; at late afternoon before sunset). In ZUHR and ASR (the SALAH that are at the day; the other three are at the night), the IMAM does not recite the Holy Book Quran loudly while at other three he recites loudly. The commendable recitation for the IMAM at MAGHRIB is Surah from QISAAR-MUFASSAL (that is the part from the 99th Surah to the last Surah i.e. 114th in the Holy Book Quran) then at ISHA, it is a Surah from AUSAT-MUFASSAL (that is the part from the 86th Surah to the 98th Surah) then at FAJR, it is a Surah from TIWAAL-MUFASSAL (that is the part from the 50th Surah to the 85th Surah; note that some include here the 49th Surah too though the last MANZIL of the Holy Book Quran commences from the 50th Surah). In ZUHR and ASR, it is better for the IMAM to recite Surah from AUSAT-MUFASSAL though in these two he would make the recitation silently. Note that SALAH is fine by any of Surah he reads after Surah FATIHA yet this manner of recitation represents the most commendable thing for the recitation from the Holy Book Quran.

TOPIC 115-Reciting the Quran behind the Imam

(311)-Sayyidina Ubadah ibn Samit (RA) reported that once while Allah's Messenger (PBUH) led the FAJR Salah, the recitation of the Qur'an became difficult for him. When he finished, he said, "Perhaps you recite behind your Imam." They replied, "By Allah, yes, O Messenger of Allah!" He said, "Do not do it. Recite only the Umm ul-Qur'an (i.e Surah al-Fa'tihah), for one who does not recite it, has not offered Salah."

TOPIC 116-If Imam recites loudly then followers must not recite

(312)-Sayyidina Abu Hurayrah (RA) reported that when once Allah's Messenger (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 narrator added that the Sahaba thenceforth refrained from reciting the Qur'an with Allah's Messenger when he made the audible recital. [Ahmed 7274, Abu Dawud 827, Nasai 918, Ibn e Majah 848]

(313)-Ishaq ibn Musa Ansari reported from Maa'n who from Abu Nu'aym Wahb ibn Kaysan and he from Sayyidina Jabir ibn Abdullah that he said, "If anyone missed Surah al-Fatihah even in only one Raka'ah then it is as though he has not prayed the Salah, but one who prays behind an Imam is excused from that."

Three Schools (except SHAFAI) agree that there is no recitation behind the IMAM in SALAH where recitation is loud (FAJR, MAGHRIB and ISHA) whilst the SHAFAI School is the only one that rules it WAJIB (necessary). In the SALAH or the RAKA'AH where the recitation is quiet (ZUHR; ASR; and other RAK'AH of MAGHRIB and ISHA than the first two), MALIK and AHMED take it as MUSTAHAB (praiseworthy) to recite al-FATIHA behind the IMAM whilst HANAFI-FIQH asks here too to remain silent (though at this current era, many of followers of the HANAFI-FIQH also go with MALIK at this issue); SHAFAI takes the recitation of al-FATIHA here too at audible RAKA'AH as WAJIB so the striking difference here between SHAFAI and ABU-HANIFA where the MUSALLI is reading SALAH behind the IMAM, is that the former asks recitation of al-FATIHA necessarily at all RAKA'AH while the latter asks to keep silent at all RAKA'AH (though that is not with much fervor as of now where the RAKA'AH is inaudible). The better stance seems to remain silent at all the audible RAKA'AH behind IMAM and recite al-FATIHA at all inaudible RAKA'AH behind IMAM according to the inclination of MALIK. However, the reading of SALAH behind IMAM with any of these views, would insha Allah not affect it adversely in any way. Note that when the MUSALLI

reads SALAH individually, there is consensus that he would recite al-FATIHA necessarily at all RAKA'AH of that SALAH.

TOPIC 117-Supplication on entering the mosque

(314)-Abdullah ibn Hasan reported from his mother Fatimah bint Husayn who reported on the authority of her grandmother Sayyidah Fatimah Kubra that when Allah's Messenger entered a mosque, he invoked blessings on himself and made this supplication, (O my Lord! Forgive for me my sins, and open for me the doors to Your mercy). And, when he came out of the mosque, he again invoked blessings on himself and made this prayer, (O my Lord! Forgive for me my sins, and open for me the doors to Your abundance).

(315)-Ali ibn Hujr said that Isma'il ibn Ibrahim told him that he then met Abdullah ibn Hasan at Makkah and asked him about this Hadith. He said that when the Prophet entered the mosque, he would say, (O my Lord! Open for me the doors to Your mercy). And when he came out, he would say (O Lord! Open for me the doors to Your abundance). [Ahmed 26478, Ibn e Majah 771]

TOPIC 118-Reading of two Raka'ah at advent to mosque

(316)-Abu-Qatadah reported that the Prophet (PBUH) said, "When someone of you comes to the mosque, he must say two Raka'ah before sitting."

H-314 at the topic-117 here tells us that when a person enters the mosque he ought to say DURUD on the Prophet PBUH and ask for mercy and blessing for his own-self and on the exit from the mosque he would say likewise. Words that are near to the same meaning as the H-315 reports, are written on many mosques in Arabic nowadays at the entrance side and the exit side respectively so that the attending persons there might recite them by view

easily. Hadith narrated by ABU-QATADAH (RA) tells about the SALAH that is called TAHIYATUL-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 (see H-183). However, if JAMA'AH for the FARDH-SALAH is near or in progress that would itself become this SALAH for him then.

TOPIC 119-All earth except graves and baths is a mosque

(317)-Sayyidina Abu Saeed Khudri (RA) narrated that Allah's Messenger (PBUH) said, "Except for graves and baths all earth is a mosque." [Ahmed 1788, Abu Dawud 492, Ibn e Majah 745]

It is against the sanctity of SALAH that it is read at places where some filth is present or where the bath is taken (see also the note at H-346). Also, SALAH is not allowed at graveyards or where some grave is in front of the MUSALLI without any solid obstruction as it would cause resemblance to those who worship dead and this resemblance is HARAAM (extremely prohibited). That is why it is not appreciable to make mosques near graveyards but with some strong obstruction ahead and at sides that undoubtedly separates the mosque from it then reading of SALAH there is no problem; SALAH certainly is for the worship of Allah only; Al-Hamdu Lillah.

TOPIC 120-Virtues of building a Mosque

(318)-Sayyidina Uthman ibn Affan (RA) narrated that he heard Allah's Messenger (PBUH) say, "If anyone builds a mosque for Allah then Allah will build for him the like of it in Paradise." [Ahmed 434, Bukhari 450, Muslim 533, Ibn e Majah 736]

(319)-It is also reported that he said, "If anyone builds for Allah a mosque, small or large, then Allah makes a house for him in

Paradise." This Hadith is reported from Qutaybah ibn Sa'eed who reported from Nuh ibn Qays who reported from Abdur-Rahman (the freed-man of Qays) who reported from Ziyad Numayri and he reported from Sayyidina Anas.

UTHMAN (RA), the third Caliph, intended to make the mosque of the Prophet (PBUH) strong by modern bricks of those times and wanted some adornment at the mosque. SAHABA did not appreciate this thing as it changed the looks of the mosque that they were used to seeing since the times of the Prophet (PBUH) and so UTHMAN narrated them this Hadith and it is narrated by others too. The point to note here is that mosques must be built for the convenience of Muslims and useless adornment there is not praiseworthy. However, where there are many practicing Muslims in some area and there someone makes a spacious mosque with his own personal resources with some adornment at it too then that certainly is most praiseworthy. Note that UTHMAN spent his own personal amounts on making the mosque of the Prophet strong and beautiful and it was not by the amounts of the state; however, being the caliph he commanded the change of structure and the beautification according to his intention.

TOPIC 121-Dislike for making Mosque near graves

(320)-Sayyidina Ibn Abbas reported that Allah's Messenger cursed women who visited graves, people who build mosques on graves and lit lamps there. [Ah 2030, AD 3236, Nasai 2042, Ibn e Majah 1575]

Islam prohibits making the mosque on graves as this construction of the mosque would have caused resemblance to such sinful persons who highly revered their ancestors and made their graves the places of worship. So to stop the means of wrongs (that is named as SADDE-ZARAE' in Islam), it was disallowed. However, if mosques are made in such way that the graves do not become manifest at the

front towards the QIBLAH (Makkah) and there are strong high walls at sides too separating graves from it, then there is no problem. Another thing to note in this Hadith is that women are prohibited to visit graves; also prohibited is to put anything there that has fire (note that lamps at those days were lanterns with paraffin soaked in oil inside that burnt with fire as its light).

TOPIC 122-About sleeping in MASJID (Mosque)

(321)-Sayyidina Ibn Umar (RA) narrated that in the times of Allah's Messenger they used to sleep in the mosque while they were young men. [Ibn e Majah 751]

TOPIC 123-It is Makruh to buy and sell in Mosques

(322)-Amr ibn Shu'ayb reported from his father (Shu'ayb ibn Muhammad) and he reported from his (own) grandfather (Abdullah ibn Amr) that Allah's Messenger disallowed recital of poetry in mosque, buying and selling therein, and people sitting in circles there before Friday prayers. [Ahmed 6688, Abu Dawud 1079, Nasai 713, Ibn e Majah 749]

It is allowed for traveler having no place to stay or even for the student of Islamic Teachings to sleep in the mosque; for others it is not allowed. IBNE-UMAR had no house of his own at those times while ASHAAB-SUFFAH who used to live in the mosque studied Ahadith living there (ABU-HURAYRAH is most famous among them). The other Hadith is from ABDULLAH ibn AMR (one of the well-known SAHABA) who used to write Ahadith and when his writing came into the custody of his grand-grandson AMR ibn SHU'AYB ibn MUHAMMAD ibn ABDULLAH ibn AMR, he narrated from it by mentioning the chain of narration that he took this from his father who took this from his own grandfather i.e. ABDULLAH ibn AMR. Some compilers of Ahadith have disliked this way of narration yet

many have accepted it and note that respectable TIRMIDHI has designated this Hadith as HASAN (well-narrated). Note also that the recital of poetry (except for the clarification of some Islamic matter during the sermon), any kind of business transaction and sitting in circles before Friday-SALAH (or any SALAH) is not allowed as that would cause trouble in making rows.

TOPIC 124-The Mosque built on taqwa

(323)-Sayyidina Abu Sa'eed Khudri reported that two men of Banu Khudrah and Banu Amr ibn Awf had an altercation on which mosque was built on taqwa. The man from Bana Khudrah said that the Prophet's mosque was built on taqwa, but the other said that it was the mosque at Quba. Both brought their altercation to Allah's Messenger (PBUH). He said, "It is this!" meaning, his own mosque, "and there is much good in it." [Ah 11046, M 1398, N 693]

MUFASSSIREEN (the commentators on the Holy Book Quran) have explained that the Mosque built on TAQWA (belief and good deeds taken together) mentioned in Surah TAUBAH (9:108) is QUBA. As for the Hadith here that tells it to be the mosque of the Prophet (PBUH), it actually includes QUBA too plus all other mosques generally as all mosques are based on TAQWA so the Hadith here took the matter in general to resolve the issue between those two at quarrel while the verse at Surah TAUBAH indicates the Mosque at QUBA specifically.

TOPIC 125-Salah in Masjid Quba

(324)-Sayyidina Abu Abrad the freed-man of Banu Khatmah reported having heard from Sayyidina Usayd ibn Zuhair Ansari (RA) who was a Sahabi, that the Prophet (PBUH) said, "A Salah in the Mosque-Quba is like an Umrah." [Ibn e Majah 1411]

TOPIC 126-Which mosque is more excellent

(325)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) said, "A Salah in this, my mosque is better than a thousand in any other except the Masjid Haram (at Makkah)." [Ahmed 7257, Bukhari 11901, Muslim 1394, Nasai 2899, Ibn e Majah 1464]

(326)-Sayyidina Abu Sa'eed Khudri (RA) narrated that Allah's Messenger (PBUH) said, "Journeys may not be made (for visit) to any mosque but three, Masjid Haram (Bayt Allah, Makkah), my mosque (Masjid Nabawi, Madinah) and Masjid Aqsa (at Jerusalem). [Ahmed 11483, Bukhari 1197, Muslim 827, Ibn e Majah 1410]

MASJID-QUBA is near to Madinah (in fact now in Madinah) where saying two RAKA'AH-NAFL has high returns; even as performing UMRAH that is also called lesser HAJJ. It is small yet beautiful mosque at the place named QUBA and Muslims attend it from far and wide due to this Hadith mentioned here at the topic-125 especially after HAJJ when they visit Madinah. Note that one SALAH at MASJID NABWI (the mosque of the Prophet PBUH) is 1000 times more in good returns if accepted at the court of Allah except for Bayt-Allah (the house of Allah at Makkah i.e. MASJID-HARAAM). As for journey towards three Mosques; note that if someone travels to any mosque other than these three by intention, that is disallowed; however, going somewhere by some good intention and then visiting mosques there casually is not the topic here as that is no problem. So, 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.

TOPIC 127-About walk to the Mosque

(327)-Sayyidina Abu Hurayrah (RA) reported Allah's Messenger (PBUH) as saying, "When a prayer has begun (in the mosque), do not

come running to it. But, come peacefully. Pray what you get (with the congregation) and what you have missed, complete it." [Ah 7234, Bukhari 908, M 602, AD 572, N 857, Ibn e Majah 725]

(328)-Hadith of same meaning is reported by Hasan ibn Ali Khilal from Abdur Razzaq from Mu'mar from Zuhri from Sa'eed ibn Musayyab from Sayyidina Abu Hurayrah (RA) who reported from the Prophet (PBUH). That is the Hadith of Abu Salamah.

(329)-Ibn Abu Umar also reported from Sufyan from Zuhri from Sa'eed ibn Musayyab from Abu Hurayrah (RA) who reported from the Prophet (PBUH) a similar Hadith.

TOPIC 128-Merit of waiting at Mosque for Salah to commence

(330)-Sayyidina Abu Hurayrah (RA) reported Allah's Messenger (PBUH) as saying, "None of you ceases to be in prayer as long he waits for it. And the angels cease not to pray for him as long as he is in the mosque (O Allah, forgive him, O Allah, have mercy on him), and this goes on till he has hadath and breaks his ablution." Then a man of Hadramawt asked, "O Abu Hurayrah, what is hadath?" He said, "It is to break wind whether there is an accompanying sound or not." [Ah 8084, Ibn e Majah 799, M 649]

When someone performs a very noble act, he must act like a nobleman. Going for the SALAH asks for dignified manner not only in walking towards the mosque but also in all other gestures. If JAMA'AH has stood for SALAH and IMAM has begun it (his recitation being heard) there is no need to rush but the need is to remain calm and go on walking with patience. Whatever SALAH he loses, he would complete it afterwards without any problem as when IMAM completes SALAH saying TASILIM, such MUQTADI who has missed his RAKA'AH stands and completes them so the last of his SALAH in practice would be the first of his SALAH that he had

missed reading with IMAM. The waiting for SALAH is like the reading of SALAH and so in such waiting especially at the Mosque, the person gets all the good return of the reading of SALAH there.

TOPIC129-Salah on Khumrah (mat of date peels)

(331)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger used to offer Salah on a mat.

TOPIC130-Salah on Hasir

(332)-Sayyidina Abu Sa'eed (RA) narrated that the Prophet (PBUH) prayed on a Hasir (a big mat). [Ahmed 11701, Muslim 661, Ibn e Majah 1029]

TOPIC131-Salah on Busut

(333)-Sayyidina Anas ibn Malik narrated that Allah's Messenger (PBUH) used to appease them in so far as he used to tease his younger brother (Umayr), "O Abu Umayr, what did Nughayr do?" He said further, "Our bedding was washed and he prayed thereon." [Ah 12200, Bukhari 6129, M 2150, Ibn e Majah 3720]

'Khumrah' is small mat, 'Hasir' is bigger and 'Busut' is any mat that is spread at the floor. The Prophet (PBUH) prayed upon all types of mats and that has provided ease for Muslims to take anything clean to spread and say their SALAH upon it. Version of this H-333 is also at H-1996 and NUGHAIR was the pet-bird that the younger brother of ANAS has kept and used to play with it. The Prophet (PBUH) jested with the boy light-heartedly about his pet and the text he spoke makes a rhyme in Arabic giving charm to the speech.

TOPIC132-Prayer in gardens

(334)-Sayyidina Mu'adh ibn Jabal (RA) said that the Prophet (PBUH) liked to observe Salah in gardens. Abu Dawood said that "hitan" means 'gardens' (that is the word in the Arabic text in this narration).

TOPIC 133-The SUTRAH

(335)-Musa ibn Talhah reported from his father that Allah's Messenger (PBUH) said, "When one of you places in front of him something like the back of a saddle he may offer Salah and may not care who passes behind it."

It is allowed to say SALAH at gardens too at some clean place and we have studied in H-317 that at all places except where bath is taken (or filth is nearby) or graves are present, reading of SALAH is fine. The term HITAN in Arabic needed explanation so ABU-DAWUD gave that explanation that this term means gardens. It is narrated from the Prophet (PBUH) that all the earth has been made MASJID (mosque) and TAHUR (purified) for me (except the places mentioned above). As for SUTRAH, note that the passing from the front of persons reading their SALAH is a matter to blame and SUTRAH is anything kept in front of IMAM of SALAH that works as an obstruction; even if the people pass from ahead of him, neither his SALAH nor SALAH of MUQTADI is affected adversely though without it, the passing of the people at front affects all negatively. The better SUTRAH is that cane that is pierced in front of IMAM but on a bit left and it must be thin. Nowadays there are some mosques that have wooden thin slabs that are in front of rows perpetually joined with each other that work as SUTRAH and people pass in front of them without any problem.

TOPIC 134-It is Makruh to walk in front of one who prays

(336)-Busr ibn Sa'eed said that Zayd ibn Khalid Juhanni sent

someone to Abu Juhaym to learn of the rules applying to one who walks ahead of those who are engaged in Salah. Abu Juhaym said that Allah's Messenger (PBUH) said, "If one who passes in front of another who is at Salah knew the punishment against what he does then he would prefer to stand still for forty days, months, years rather than pass in front of him." Abu an-Nadr, a narrator said, "I do not know if he said forty days or months or years." [Ah 17548, 13510, M 507, AD 701, Ibn e Majah 945]

TOPIC 135-Prayer is not broken if anything passes at front

(337)-Sayyidina Ibn Abbas (RA) narrated that he was riding a she-ass and Fadl (RA; his brother) was his co-rider. When they were at Mina (at HAJJ), the Prophet (PBUH) was offering Salah with his Sahabah. They alighted (from the ass) and joined the congregation. The she-ass moved in front of them (the worshippers) but their Salah was not invalidated. [Ah 1891, Bukhari 413, M 504, AD 715, N 489, Ibn e Majah 947]

TOPIC 136-Prayer is not broken if anything passes at front

(338)-Abdullah ibn Samit (RA) reported having heard from Sayyidina Abu Dharr (RA) that Allah's Messenger (PBUH) said, "If anyone prays and there is nothing in front of him like the hack, or like the middle of a saddle, then his Salah is cut off by the passing ahead of a black dog, a donkey or a woman." Abdullah asked Abu Dharr. "What is the difference between black, white or red?" He said, "Brother, you put the same question to me as I had put to Allah's Messenger. He had said that the black dog is a devil." [Ah 21381, M 510, AD 702, Ibn e Majah 952, N 749]

Respectable TIRMIDHI has brought three topics in a row here that tell about passing in front of the person reading his SALAH. The third narration is notable to take first that tells if a black dog or a

donkey or a woman passes from the front of the MUSALLI (the man who is reading SALAH), his SALAH is cut-off (or void). Actually the Prophet (PBUH) did not put these three at an equal plane (and note that Bibi AYESHA-RA was offended when she heard it not knowing that this was Hadith thinking that people are degrading women by such statement); he said it because these three distract the attention of the MUSALLI from SALAH; dogs and donkeys due to the view they present and the sound they make and as for women, the notable thing is that the man has specific sentiments towards the woman that might disturb some of the MUSALLI even at the SALAH if a beautiful woman passes by; there is a narration to the effect that a beautiful woman used to attend the SALAH congregation and there were few (even among SAHABA) who preferred to read SALAH behind near the row of women just because of her beauty (see H-3133). Moreover, there is a narration that is related to HAJJ and even related to MINA that FADL, the brother of ABDULLAH ibn ABBAS who is mentioned here at H-337, was looking at the young girl that came to ask some matter from the Prophet PBUH while he was with the Prophet PBUH; he then turned FADL's face away (see H-886). As for SUTRAH, it provides for ease at SALAH as it does not let the attention go astray in it. As for the couple of Ahadith before this last one, the first one tells people in general to take care not to pass in front of the MUSALLI while the second one tells that there was a donkey loose in front of the Prophet (PBUH) while he was leading SALAH (but SUTRAH was present there) and there arose no problem. Note that dogs that are totally black are taken as satanic having more power to distract the MUSALLI and perhaps JINN have better power to present their selves in such disguise as black cats or black dogs. There is a narration by Bibi Ayesha (RA) that the Prophet (PBUH) used to read SALAH at night while she was lying in front of him; he just pressed her legs lightly so that she moves them when he made the SAJDAH. So even women in front do not make SALAH void; ULAMA have

taken H-338 accordingly to mean that SALAH does not become void but it might become lesser in the degree of excellence.

TOPIC 137-Prayer in a single garment

(339)-Sayyidna Umar ibn Abu Salamah said that he observed Allah's Messenger (PBUH) pray at Sayyidah Umm Salamah's (RA) home in a single garment. [Ahmed 16329, Bukhari 354, Muslim 517, Nasai 760, Ibn e Majah 1049]

TOPIC 138-The kiblah, beginning of change

(340)-Sayyidna Bara ibn Aazib (RA) said that when the Prophet (PBUH) came to Madinah, he continued to face the direction of Bayt al Maqdis in prayer for sixteen or seventeen months. He longed to turn to the ka'bah. So, Allah, the Exalted, revealed (the verse 2:144). So he turned his face towards the Ka'bah, and he loved that. A man prayed with him the ASR prayer and then passed by a section of the Ansar people while they were in RUKU of the Salah of ASR facing Bayt al-Maqdis. So, he said, "He bears testimony that he prayed with Allah's Messenger (PBUH) and indeed he had faced the Kabah," The narrator said, "They turned their direction while still in RUKU.

(341)-Hamad reported from Waki, from Sufyan, from Abdullah ibn Dinar that Sayyidina Ibn Umar (RA) said, 'They were in RUKU of the Salah of FAJR.' [Ahmed 5941, Bukhari 4488, Muslim 5256, Nasai 741,489]

TOPIC 139-Qiblah is between east and west

(342)-Sayyidna Abu Hurayrah reported that Allah's Messenger (PBUH) said, 'The entire area between the east and the west is Kiblah (place where one has to face at SALAH).' [Ibn e Majah 1011,

Nasai 2239]

(343)-Yahya ibn Musa reported the like of it from Muhammad ibn Abu Ma'shar. Imam Tirmidhi said that the Hadith of Abu Hurayrah (RA) is transmitted from him through many lines of narrators. Some scholars question the memory of Abu Ma'shar. His name was Najih, freed-man of Banu Hashim. Imam Bukhari does not report from him though some do. According to Bukhari, the Hadith of Abdullah ibn Ja'far Makhrami reported from Uthman ibn Muhammad Akhnasi is (more) pious and sahih than that of Abu Ma'shar. Uthman reported from Sa'eed Maqburi who from Abu Hurayrah.

(344)-Hasan ibn Bakr Marwazi reported from Mu'la ibn Mansur from Abdullah ibn Jafar Makhrami who from Uthman ibn Muhammad Akhnasi who from Sa'eed Maqburi who from Abu Hurayrah (RA) that the Prophet said, "The Kiblah is between the east and the west."

It is fine for the man to read SALAH with one clean garment on, that hides SATAR (part from belly to knees) according to H-339. 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 RABI-ul-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. At Madinah, the Holy KA'BAH is towards the South and that of course is between the East and the West but note that this Hadith informs about the KIBLAH (direction to face when at SALAH) in respect to Madinah; from Karachi, it is towards the MAGHRIB (the West). Note that the direction to it is said to be excellent if a straight line is drawn from the front of the volume of the MUSALLI towards the Holy KA'BAH and that touches any part of it. However the deviation of some degrees any side has been accepted when the MUSALLI tries his best to face the Holy KA'BAH and Allah knows better.

TOPIC 140-To pray without turning to kiblah due to darkness

(345)-Sayyidna Abdullah ibn Aamir ibn Rabi'ah reported from his father that he said, "We were travelling with the Prophet on a dark night and did not know the direction of the Kiblah. So everyone prayed in the direction opposite him. In the morning, we mentioned that to the Prophet (PBUH) and the verse was revealed---So wherever you turn, there is Allah's countenance (2:115). [Ibn e Majah 1020]

TOPIC 141-About where and what is disliked to face in prayer

(346)-Sayyidna Ibn Umar narrated that the Prophet disallowed offering Salah at seven places, the laterine, slaughter house, grave, thoroughfare, bath, shed of camels, and the roof of Bayt Allah. [Ibn e Majah 746]

(347)-A hadith like this is reported by Ali ibn Hujr from Sawayd ibn Abdul Aziz, from Zayd ibn Jabirah, from Dawud ibn Husayn from Nafi who narrates from Ibn Umar (RA).

When a person tries his best to read the SALAH in direction of the Holy KA'BAH his unintentional error in direction is not accountable as Islam asks for ease and not complications. There are seven places where SALAH is disallowed and we have read about a couple of them (at baths and at graveyards) in H-317 plus the additional point at the note that wherever there is filth, the SALAH is void there; this includes latrine and the slaughter-house and even the shed of camels (note that the camel blows air rapidly after drinking water and it sometimes gets furious for no apparent reason); SALAH at thoroughfare too would disturb the people in general highly. As for the SALAH at the roof of BAYT-ALLAH (the Holy KA'BAH), it is against AADAAB (good manners that Muslims must care about).

TOPIC 142-Praying in the sheds of sheep and camels

(348)-Sayyidina Abu Hurayrah narrated that Allah's Messenger said (permitted) to read SALAH in the pens of sheep but not in the sheds of camels. [Ahmed 10369, Ibn e Majah 768]

(349)-A similar Hadith is reported by Abu Kurayb from Yahya ibn Adam, from Abu Bakr ibn Ayyash, from Abu Husayn, from Abu Salih, from Abu Hurayrah (RA) and he reported from the Prophet.

(350)-Muhammad ibn Bashhar reported from Yahya ibn Sa'eed, from Shu'bah, from Abu Tayyab Dab'i, from Anas (RA) that Allah's Messenger (PBUH) prayed in the enclosures of sheep.

TOPIC 143-Prayer on Conveyance (even if not facing Kiblah)

(351)-Sayyidina Jabir (RA) narrated that the Prophet (PBUH) sent me on a mission. When I returned to him, he was praying on his riding beast facing the east. He bowed down lower in (prostration) than in RUKU (bowing). [Ah 14594, Bukhari 1217, M 540, AD 926, N 1185, Ibn e Majah 1018]

The SALAH mentioned here is MUSTAHAB (NAFL; not necessary) and that is allowed on such conveyance on which the 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 would not be said on the conveyance. On trains and buses it is allowed to read FARDH-SALAH if they are stationary as their matter is like the land but not on the run (many ULAMA allow it if the direction could be maintained) but there is difference in ruling among ULAMA about air-planes when they are flying. The better situation is not to say FARDH-SALAH at the air-plane and that was how the ULAMA used to say initially when the public service began

by air-planes; now most of them do allow it though some do still maintain the old ruling that certainly is preferable by all means.

TOPIC 144-Salah facing a riding-beast

(352)-Sayyidna Ibn Umar (RA) said that the Prophet offered Salah facing his camel or his riding beast. He also prayed on the back of his riding-beast whichever side it faced. [Ah 4793, Bukhari 430, Muslim 502, Abu Dawud 692]

TOPIC 145-If the food is brought and congregation is ready

(353)-Sayyidna Anas (RA) narrated that he was aware of the Hadith in which the Prophet said, "When the food is brought and the Salah is established, begin with the meal." [Ahmed 11971, Bukhari 672, Muslim 557, Nasai 849, Ibn e Majah 933]

(354)-Sayyidina Ibn Umar (RA) said that Allah's Messenger said, "If food is laid down and the congregation stands up, first consume the meal."

It is MUSTAHAB to eat something that could hold the man well if he is hungry and the food has been provided (especially at MAGHRIB or ISHA). It is better to think of SALAH eating less food with some haste rather than reading SALAH thinking about the food all the time. Islamic teachings that do care about ease ask to get relief from human necessities that might disturb the person at SALAH and we have studied before that the person must relieve himself from the necessity of going to the wash-room before SALAH (see Ahadith-142, 195 and 357 that is just ahead).

TOPIC 146-Dozing off in Salah

(355)-Sayyidah Aishah (RA) narrated that Allah's Messenger

(PBUH) said, "If one of you feels sleepy while he is in prayer then let him go and sleep till sleep has departed from him, for, if one of you prays and he is drowsy then he might mean to make istighfar but may revile himself instead." [Ah 24341, Bukhari 212, M 786, AD 1310, Ibn e Majah 1370]

TOPIC 147-One who visits people should not lead them in prayer

(356)-Budayl ibn Maysarah Uqayli reported Abu Atiyah as saying that Malik ibn Huwayrith used to visit them at their place of Salah and narrate Ahadith to them. One day, it was time for Salah and they requested him to lead them (in prayers). He said, "Let one of you lead that I might disclose why I do not lead you in Salah. I had heard Allah's Messenger say that one who visits people should not become their imam, but one of their own must lead them (in Salah)." [Ahmed 15602, Nasai 786, Abu Dawud 596]

When a person feels sleepy at the MUSTAHAB-SALAH of night i.e. TAHAJJUD he must sleep then as he must ask something adverse for himself in such sleepy state. In other SALAH too (except for FAJR where a person feels sleepy due to the slackness in getting up), he must sleep to relax first then read SALAH and so this Hadith is complementary to Ahadith that ask to relieve the human necessities first then come to SALAH so that he might be attentive to SALAH. As for the other Hadith, it gives us the message that we have read before too that a visitor must not lead SALAH there except by the permission of the host/s. Although they had requested MALIK ibn HUWAYRITH to lead them in SALAH yet he told them the Hadith narrated here and avoided doing so (see also the note at H-235).

TOPIC 148-Makruh for Imam to pray for himself specifically

(357)-Sayyidina Thawban (RA) reported that the Prophet (PBUH)

said, "It is not lawful for a man to look into another's house till he is given permission. If he looks in then (it is as though) he has entered the house. And the Imam of a people must not make supplication exculsively for himself. If he does that then he has been treacherous with them. And one must not suppress urge to relieve oneself in order to stand in prayer. [Ahmed 22478, Abu Dawud 90, Ibn e Majah 923]

*TOPIC*149-About one who acts as Imam when people dislike him

(358)-Sayyidina Hasan said that he heard Sayyidina Anas ibn Malik (RA) say that Allah's Messenger (PBUH) cursed three people, a man who acts as their Imam though they dislike him, a woman who sleeps through the night while her husband is angry at her, and a man who hears "come to success" (words of Adhaan) yet does not join the congregation of Salah.

(359)-Hannad reported from Jarir from Mansur from Hilal ibn Yasaf from Ziyad ibn abu Ja'd who from Amr ibn Harith ibn Mustaliq that it was said, "The greatest torment is for two people, a woman who disobeys her husband, and an imam who carries on in his office in spite of the displeasure of those who are his Muqtadis (followers in prayer)." Jarir said that they asked Mansur about the Imam and he said, "This means a wrong-doing Imam. If he adheres to SUNNAH then the Muqtadis will be sinners (that is, those who are fed up with him)."

(360)-Abu Ghalib said that he heard form Sayyidina Abu Umamah (RA) that Allah's Messenger (PBUH) said, 'There are three people whose Salah does not go beyond their ears, the fleeing slave till he returns, the woman who sleeps in the night but her husband is displeased with her, and the Imam of a people who dislike him.'

Here the narration tells about three people that are cursed; first is

the IMAM who is detested due to his own wrongful character (this includes the unjust ruler plus the IMAM at mosque specially who makes DUA for his own self but does not care to make DUA for the MUQTADI and has an insulting attitude towards them); second is the woman who does not care about the valid necessity of her husband and third is the one who hears ADHAAN yet does not bother to answer it; that means does not read his SALAH. The second Hadith informs about the two of these three while the third Hadith again informs about all these three cursed persons. Note that the fleeing slave means the one who hears the call to come towards Allah (i.e. ADHAAN) and then flees away from coming to mosque to praise Allah there. However, if the IMAM is doing right fulfilling his responsibility according to SUNNAH and MUQTADI feel some trouble at this attitude and insult their IMAM then MUQTADI are sinners to detest him and he is not liable to the curse mentioned here.

TOPIC 150-If Imam prays sitting down, you too pray sitting

(361)-Sayyidina Anas ibn Malik (RA) said that Allah's Messenger (PBUH) fell down from a horse once. He was hurt so he led them in prayer while he was seated. They prayed behind him sitting. (When it was over) he turned to them and said "The Imam is made so that he is followed. When he calls TAKBIR, you do that. When he bows down, you should bow down. When he raises (his head), you too rise up. When he calls out, "Allah hears he who praises Him" say, "O our Lord; for You is all praise." And when he goes into prostration, you too go into prostration. And if he prays sitting down, you too pray sitting down." [Ah 12075, Bukhari 805, M 411, AD 601, N 828, Ibn e Majah 1238]

TOPIC 151-More about it

(362)-Sayyidah Aishah said that in his illness before death, Allah's

Messenger (PBUH) prayed sitting down by the side of Sayyidina Abu Bakr. [Ahmed 25312]

(363)-Abdullah ibn Abu Ziyad narrated this hadith to us having heard it from Shababah ibn Sawwar who from Muhammad ibn Tahah who from Humayd who from Thabit and he from Sayyidina Anas (RA) that during his illness that led to his death, the Prophet (PBUH) offered Salah by the side of Sayyidina Abu Bakr (RA) sitting down wrapped in a garment.

According to three IMAMS except AHMED, it is not allowed to read SALAH for MUQTADI in the sitting position in the following of the IMAM of SALAH if they are able to stand. So AHMED has taken H-361 in practice while others have taken Ahadith at topic-151 in practice with the consideration that the Hadith narrated by ANAS is abrogated. The last practice of the Prophet (PBUH) was that he read SALAH rather led SALAH sitting as after that he passed away soon; the SAHABA behind him at that time, had followed him standing; peace be upon him.

TOPIC 152-Imam who forgets and stands up after two Raka'at

(364)-Sha'bi narrated that Sayyidina Mughriah ibn Shu'bah once led them in prayer. After two Raka'at, he stood up. So, people glorified Allah before him (saying Subhan Allah) and he also said the same before them. When the Salah was over, he made the SAJDAH SAHW (prostration of forgetfulness) while he was sitting down. He then said that Allah's Messenger (PBUH) had also done with them the same thing as he did. [Ahmed 18197]

(365)-Abdullah ibn Abdur Rahman reported from Yazid ibn Harun who from Mas'udi who from Ziyad ibn Ilaqah that Mughirah ibn Shu'bah led them in Salah. After saying two Raka'at, instead of sitting down, he got up. So the Muqtadi called out subhan Allah, and

he indicated to them that they too should stand up. When the prayer was over, he made the salutation and made two prostrations of SAJDAH SAHW and made salutation again. He said, "Allah's Messenger (PBUH) had also done it."

If any WAJIB of the prayer is delayed or missed, or there is delay in any FARDH, or wrong priority was given to any FARDH or some FARDH was repeated (like doing RUKU twice), or there is some change in the manner of any WAJIB, then SAJDAH SAHW becomes necessary. For instance, if Surah FATIHA is left out in the first or second RAKA'AH (or if recited twice) or if no recitation from the Holy Book Quran is made after it in these two or that recitation is made before Surah FATIHA then SAJDAH SAHW becomes necessary; SALAH would be fine then though without it, it would become void; there are other examples too. SAJDAH SAHW actually are two SAJDAH that are made at the end of SALAH after TASLIM at the right side (or after TASLIM at both sides) while sitting at the same posture. Speaking in SALAH is disallowed and all IMAMS take this as such factor that makes SALAH void; as for indication with hands in SALAH, it is MAKRUH (not appreciable) according to ABU-HANIFA while according to others there is no problem in it (see also H-368 just ahead).

TOPIC 153-The length of the first Qa'dah

(366)-Sayyidina Abdullah ibn Mas'ud (RA) reported that when Allah's Messenger sat down at the end of the first two Raka'at, it was as though he was on hot stones (meaning hurried through). Shu'bah said, "Sa'd then moved his lips in murmur. So I added (inquiring), 'till he stood up'. Sa'd confirmed; 'till he had stood'."

TOPIC 154-Gestures in Salah

(367)-Sayyidina Suhayb (RA) reported that Allah's Messenger was

offering Salah when he passed by. So, he greeted him with Salaam. The Prophet gestured his response. The narrator said, "I do not know whether he said that he gestured with his fingers."

(368)-Sayyidina Ibn Umar asked Sayyidina Bilal, "How did the Prophet (PBUH) respond to them when they greeted him while he was engaged in Salah." He said, "He gestured with his hand." [Abu Dawud 297]

In the SALAH comprising of four RAKA'AH, there is sitting at the end of the second RAKA'AH that must be short as only TASHAHUD is recited in that and not DURUD (DUA for the Prophet PBUH) or DUA for own-self. The other Ahadith here tell that the slight gesture made at SALAH with one hand only is no problem at all.

TOPIC 155-TASBIH for men and TASFIQ for woman

(369)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "The TASBIH is for men and the TASFIQ is for women (if the Imam forgets in prayer and they have to call his attention to it)." [Ah 10853, Bukhari 1203, M 422, AD 938, N 1206, Ibn e Majah 1034]

TOPIC 156-It is disliked to yawn in Salah

(370)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said, "Yawning in prayer is from the devil. If one gets the urge to yawn, he must suppress it by shutting his mouth as far as possible (trying to prevent it)." [Ahmed 9173, Abu Dawud 5028, Bukhari 6226, Muslim 2996]

If the IMAM makes some mistake in the SALAH 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 must not even converse with men without necessity outside homes; Islam is strict in this matter). The Arabic word AURAT that is used in URDU for the woman means "that which must remain hidden" and even the word MASTURAAT is used that means "ladies that are hidden". Note that 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 just after the Sun has set as people have retired from activity and so women, the symbol of charm and beauty, are commanded to take care about HEJAB (see Surah NOOR, the 24th Surah, verse-31, and see Surah AHZAAB, the 33^d Surah, verse-59). As for yawning at SALAH, the command is to try that it does not manifest at the moment yet when it does seem coming up then a hand must be kept over the mouth not letting out any voice; note that it is due to the Islamic way of taking the matter and though the modern etiquette asks for such action too yet that is not the concern of our study of Ahadith here.

TOPIC 157-Salah in sitting posture fetches half of reward

(371)-Sayyidina Imran ibn Husayn (RA) said that he asked Allah's Messenger (PBUH) about the prayer of a man while he is sitting down. He said, "He who prays while standing is more excellent. And he who prays while sitting down, for him is reward half of one who is standing. One who prays lying down, for that one is reward half of one who is sitting." [Ah 2003, Bukhari 1115, AD 951, N 1659, Ibn e Majah 1231]

(372)-It is also reported from Ibrahim ibn Tahman from the same

Isnad (chain of narration), but his words are that Imran ibn Husayn (RA) said that he asked Allah's Messenger (PBUH) about the Salah of a sick person and he said, "He should offer it standing up; if he cannot, then sitting down; but if he cannot offer it even sitting down, then lying down."

TOPIC 158-Offering optional Salah sitting down

(373)-Sayyidah Hafsa (RA) the Prophet's wife, said, "I had never seen Allah's Messenger (PBUH) offer the optional Salah sitting down till one year before his death he began to offer it sitting down and whichever Surah he recited in it, he recited with pauses till it became lengthier than it was." [Ahmed 26505, Muslim 733, Nasai 1654]

(374)-Sayyidah Aishah (RA) said that the Prophet (PBUH) used to offer Salah sitting down. He recited the Qur'an while he was seated and when there remained in his recital the equal of thirty or forty verses, he stood up and recited. Then he went into RUKU and SAJDAH. Then he observed the same in the second raka'ah.

(375)-Abdullah ibn Shaiq narrated that he asked Sayyidah Aishah (RA) about the Salah of Allah's Messenger, the supererogatory thereof. She said that he used to pray long into the night, standing up. And (he used to pray) long into the night, sitting down. If he recited while he was standing then he went into RUKU and SAJDAH from there. And if he recited while he was seated then he went into RUKU and SAJDAH from there. [Ahmed 24074, Muslim 730, Abu Dawud 1228]

It is allowed for that person who is afflicted with some physical problem, to offer his SALAH (even if it is FARDH) sitting down and even lying down; it would be like the normal person's SALAH (H-372). If SALAH is NAFL (optional) then it is allowed even for those

who are able to read it standing to read it sitting but that would fetch half of its good returns if it is accepted at the court of Allah (H-371). NAFL-SALAH is not read lying so in such condition where the afflicted person is unable to read SALAH even in sitting posture, he would read only the FARDH-SALAH.

TOPIC 159-Hearing a child crying, the Prophet shortened Salah

(376)-Sayyidina Anas ibn Mallik reported that Allah's Messenger said, "Hardly do I hear a child cry that I shorten my Salah so that its mother may not worry." [Ahmed 12876, Bukhari 709, Muslim 470, Ibn e Majah 989]

TOPIC 160-Salah of young girl without cloth-sheet disapproved

(377)-Sayyidah Aishah reported that the Prophet (PBUH) said, "The Salah of a young girl without a sheet is not approved." [Ahmed 25222, Abu Dawud 641, Ibn e Majah 655]

These two Ahadith point out some responsibility of ladies; one is that if they do attend congregation of Salah they must care that their children do not worry the persons at SALAH and second is that they must take sheet of cloth with the dress so that except face and hands all parts remain covered (and feet have also been exempted in this respect). Note that Islam asks Muslim women to take HEJAB and this term has three aspects to it; the first aspect is that a Muslim woman must not leave her home except for some necessity (the decision about necessity would be hers, when she does care in practice about the basic teachings of Islam); the second aspect is that when she goes out of her home at some necessity and the environment is such that men care not to trouble her in any way then she might go out with face, hands upto wrist and feet upto ankles uncovered though even then she would cover the whole body plus hair necessarily and if the environment is

otherwise, then she would take care to cover her face too except for eyes; the third aspect is connected to the first that as soon as the necessity ends, she would return to the home without any waste of time as the basic place for her activity is her home for sure. Note that H-376 points out that the Prophet (PBUH) shortened the SALAH when he heard a child crying and due to this, some ULAMA have commented that the IMAM would shorten his SALAH caring about any trouble that his MUQTADI faces in sudden manner; note that the IMAM would only consider the shortening of SALAH where he finds its validity; the lengthening of SALAH is not appreciable.

TOPIC 161-Sadl in Salah is Makruh

(378)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) disallowed Sadl in Salah. [Ahmed 7939, Abu Dawud 643]

TOPIC 162-It is Makruh to remove pebbles while praying

(379)-Sayyidina Abu Dharr reported that the Prophet (PBUH) said, "When one of you stands up for prayer, he must not brush aside the pebbles for indeed, the mercy is in front of him." [Ahmed 21390, Abu Dawud 965, Nasai 1190, Ibn e Majah 1027]

(380)-Sayyidina Mu'ayqib said that he asked Allah's Messenger (PBUH) about brushing aside pebbles while in Salah. He said, "If you must do it, then (do) just once." [Ahmed 15590]

TOPIC 163-It is Makruh to blow while praying

(381)-Sayyidina Umm Salamah (RA) said that Allah's Messenger (PBUH) saw a boy whom we called AFLAH, blow (on the ground) when he prostrated. So, he said to him, "O AFLAH, let your face get the dust."

(382)-Ahmad ibn Abduh ad-Da'bi reported a similar account from Hammad ibn Zayd who from Maymun Abu Hamzah through the same Isnad and said, "The boy was our slave called RABAH."

"SADL" means to put some sheet on the head or on the shoulders with both sides of the sheet hanging. MUSALLI must avoid SADL and he must even wear the shirt properly because when the hands are not put in their respective sleeves (and even if one of them is not put inside its sleeve) then that also is form of SADL that is disallowed. However, his SALAH with SADL would not become void though it certainly would become MAKRUH (with some touch of dislike in it). It is MAKRUH for the MUSALLI to remove pebbles from the front at SALAH or to blow at the place where he would make the SAJDAH; however, due to these even, his SALAH would not be liable to revision; he must keep such activity in limit so that any viewer might not get the impression that he is not at SALAH; any high activity not relating to SALAH (even if it is valid outside SALAH) is disallowed inside it; it would make it null and void and thereby liable to revision.

TOPIC 164-It is Makruh to place hands on the abdomen

(383)-Sayyidina Abu Hurayrah (RA) said that the Prophet (PBUH) disallowed that a man should pray with his hands placed on his ribs. [Ahmed 7902, Muslim 545, Abu Dawud 947, Nasai 8861

TOPIC 165-It is Makruh to pray with hair knotted

(384)-Sa'eed ibn Sa'eed Maqburi reported from his father who came across Sayyidina Hasan ibn Ali (RA) who was praying. He had tied his hair in a knot on his nape. Abu Rafi unknotted it. Sayyidina Hasan (RA) looked at him in anger, but he said, "Continue your Salah and do not show anger. I have heard Allah's Messenger say that this is the devil's rump." [Ahmed 27254, Abu Dawud 646, Ibn e Majah

1042]

Respectable TIRMIDI has brought Ahadith here that indicate those activities or ways that affect SALAH adversely. EKHTISAAR, the word used for placing hands at hips or at ribs, is MAKRUH in SALAH and ULAMA have mentioned it as the standing way of Satan. Sometimes sportsmen stand this way and the Muslim sports-persons must take care not to assume such posture. Also, it is MAKRUH for a man to tie his hair and then read SALAH. Note that HASAN (RA) was the grandson of the Prophet (PBUH) and with HUSSAIN (RA; his younger brother) was very close to the Prophet (PBUH) who loved both of them highly; both were sons of ALI (RA) and FATIMAH (RA) who was the daughter of the Prophet (PBUH).

TOPIC 166-Humility in Salah

(385)-Sayyidina Fadl ibn Abbas (RA) said that Allah's Messenger said, "Salah is in twos, the tashahhud after every two rakaat. It is to be humble and pleading, fearful and beseeching and to raise both hands." The narrator explained that the insides of the hands should be towards the face (in DUA after the completion of SALAH) and raised and one should plead, "O my Lord, O my Lord!"; and one who does not do that, is like this and like that.

TOPIC 167-It is Makruh to interlock fingers

(386)-Sayyidina Ka'b ibn Ujrah reported that Allah's Messenger (PBUH) said, 'When one of you makes ablution, and makes it well, then resolves to go to the mosque, let him not lock the fingers of one hand into those of the other because he is in prayer.' [Ahmed 18726, Abu Dawud 561]

This is MAKRUH in SALAH that the person at SALAH or intending to read it interlocks fingers with each other. Note about DUA that

it is to ask mercy and blessing from Allah; if someone does not ask anything from Allah at the end of SALAH, before TASLIM or after it, he certainly is most blameworthy; however, please note here that DUA in collective is not necessary for MUSALLI after SALAH.

TOPIC 168-Lengthening the Qiyam (standing) in Salah

(387)-Sayyidina Jabir (RA) reported that the Prophet was asked, "Which Salah is excellent?" He said, (The one with a) lengthy Qiyam (standing)." [Ahmed 14237, Muslim 756, Ibn e Majah 1421]

TOPIC 169-Making many RUKU and SAJDAH

(388)-Awza'i (RA) said that Walid ibn Hisham al-Mu'ayti reported to him that Ma'dan ibn Talhah al-Ya'muri narrated to him that he met Sayyidina Thawban (RA), the freed-man of Allah's Messenger (PBUH). He asked him, "Guide me to a deed that should benefit me in the sight of Allah and he may admit me to Paradise." He thought over a moment, then turning to him said. "You should make (plenty of) prostrations for I have heard Allah's Messenger (PBUH) say, "No slave of Allah prostrates before Allah but he raises him a degree and erases from him a sin."

(389)-Ma'dan said that he then met Abu Darda (RA) and put the same question to him as he had put to Thawban. He said that you have to take upon you to make prostrations for I have heard Allah's Messenger say, "Hardly does a slave of Allah prostrate to Allah that he raises him in a rank and erases from him a sin."

Ahadith here point out that SALAH is better in quality when QIYAAM (standing) is lengthy. Here the mention is about individual NAFL-SALAH and it is better to lengthen the standing by reciting the Holy Book Quran much. The next Hadith tells about the prostrations in high quantity that would benefit the person highly

when he keeps AKHIRAT in view; so when the person reads many of NAFL-SALAH with lengthy QIYAAM in each of its RAKA'AH especially at nights, he does achieve the status of one of the most virtuous persons who remains in the protection of Allah.

TOPIC 170-Killing snakes and scorpions during prayer

(390)-Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (PBUH) commanded that the two black things the snake and the scorpion may be killed during Salah.

It is not only allowed to kill anything dangerous in SALAH but at necessity, it even is allowed to stop SALAH and kill the dangerous thing like the scorpion or the snake (of any sort as at that time it is not necessary to make sure whether it is poisonous or not though at other times, the person must assure its status as not to trouble the non-poisonous snake). Most of ULAMA ask to revise the SALAH from the beginning after such break and as this ruling is valid for both FARDH and NAFL, this provides the rule that if someone begins the MUSTAHAB (appreciable thing) he is disallowed to leave it unattended as it becomes WAJIB to him (in his individual capacity); he would take it to its completion. Also this rule is well-endorsed by many ULAMA that when MUSTAHAB (and even MUBAH) is raised from its status giving some un-necessary high attention to it for its collective practice, it becomes BID'AH (practice against the SUNNAH); both of these rules are important and it does need HIKMAT (wisdom) to keep them to their respective places; Al-Hamdu Lillah.

TOPIC 171-Making SAJDAH SAHW before salutation

(391)-Sayyidina Abdullah ibn Buhaynah (RA) al-Asadi, an ally of Banu Abdul Muttalib, reported that the Prophet (PBUH) stood up in a Salah of ZUHR while he ought to have observed julus (the first

sitting). When he completed the Salah, he made two prostrations (this is named as SAJDAH SAHW), raising the TAKBIR in each while he was yet sitting down and had not yet made the salutation. The people prostrated with him. This was in compensation of julus (sitting) that he had forgotten. [Ahmed 22981, Bukhari 829, Muslim 570, Abu Dawud 1034, Nasai 1178, Ibn e Majah 1206]

TOPIC 172-SAJDAH SAHW after greeting others

(392)-Sayyidina Abdullah ibn Mas'ud reported that the Prophet (PBUH) once prayed five Raka'ah at ZUHR. So, he was asked, 'Has the Salah been increased in Raka'at or have you forgotten?' So, he prostrated two prostrations after salutation. [Ah 4431, Bukhari 404, M 572, AD 1019, Nasai 1250]

(393)-Sayyidina Abdullah (RA) said that the Prophet made two prostrations of (SAJDAH) SAHW after having some conversation. [Ahmed 3570]

(394)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) made the two prostrations after salutation.

According to ABU-HANIFA, if some mistake occurs during SALAH then the MUSALLI would make SAJDAH SAHW after one SALAM at the right and according to SHAFI'I, it is better to make it before SALAM. The stance MALIK takes here is that he asks to make it before SALAM if there is something left in SALAH and if something is added, then after that. AHMED's stance here is interesting as he says that if MUSALLI makes the mistake that is narrated at Ahadith from the Prophet (PBUH), omission or addition, then he would take the practice as reported in the SUNNAH; he would make SAJDAH SAHW according to that; what is not proven by Ahadith then he would take SHAFI'I's stance. This is an example of co-operation between these four IMAMS and there is the

concept in FIQH that is named TALFIQ; it means taking rulings for issues from any of the ancient schools of FIQH for practice when & where needed with care to fulfill the asking of the SUNNAH totally well without any inclination towards TAQLID-SHAKSHI.

TOPIC173-To recite the Tashahhud after SAJDAH SAHW

(395)-Sayyidina Imran ibn Husayn (RA) reported that the Prophet (PBUH) led them in prayer and forgot (something therein). So, he made two prostrations. Then recited the tashahhud then made the salutation. [Ah 19919, Bukhari 344, AD 443, M 682]

TOPIC174-About one who is doubtful about omission or addition

(396)-Yahya ibn Abu Kathir reported from Iyad ibn Hilal that he said to Sayyidina Abu Sa'eed (RA), "One of us prays, but does not recollect how he has prayed." So he narrated that Allah's Messenger said, "When one of you has offered Salah but does not recollect how he had observed it, let him prostrate two prostrations while he is seated." [Ah 11082, AD 1029, Ibn e Majah 1204]

(397)-Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (PBUH) said, "Surely, the devil comes to one of you in his prayer and makes things obscure for him till he does not remember how much he has prayed. So, if one of you experiences that then let him prostrate two prostrations while he is sitting."

(398)-Sayyidina Abdur Rahman ibn Awf (RA) narrated that he heard the Prophet (PBUH) say, "When one of you forgets in his Salah and does not recall whether he has prayed one or two then let him settle for one, but if he does not recall whether he has prayed two or three then let him settle for two, but if he does not know whether he has prayed three or four then let him settle for three. And he should prostrate two prostrations before he makes the

salutation." [Ahmed 1656, Ibn e Majah 1209]

*TOPIC*175-If salutation is made after two in ZUHR or ASR

(399)-Sayyidina Abu Hurayrah (RA) reported that the Prophet turned in salutation after offering of two Raka'ah. So, DhuI Yadayn (RA) submitted to him, "Has the prayer been curtailed or have you forgotten, Messenger of Allah?" The Prophet (PBUH) asked, "Is Dhul Yadayn correct?" The people said, "Yes!" So, he stood up and offered remaining two Raka'at. Then, he ended with the salutation. Then he called TAKBIR and went into prostration as he used to make prostrations, or longer than that. Then he called TAKBIR and got up and then made the second prostration like he was used to do, or lengthier than that. [Ah 7205, Bukhari 714, M 573, AD 1008, N 1221, Ibn e Majah 1214]

The last Hadith (that is named as Hadith Dhul-Yadain) tells us that the Prophet (PBUH) made SAJDAH SAHW even after conversation. Note that it is mentioned in the Holy Book Quran to stand with total attention towards Allah in SALAH (see 2:238), so this Hadith is taken as an exception (see also H-405). As for SAJDAH SAHW, SHAFa'I does not take it necessary to read TASHAHUD or even perform TAsLIM after SAJDAH SAHW (and AHMED also goes with SHAFa'I) while ABU-HANIFA takes both of these necessary. Here, H-398 favors the reasoning of SHAFa'I though ABU-HANIFA also has H-395 in his favor and it is difficult to judge which Hadith cancels the other so both have some strength to their stance. Mostly, all the four ask the MUSALLI (the man reading SALAH) to revise it if he forgets about the RAKA'AH he had read though ABU-HANIFA adds that if he is some forgetful person by nature then he would take up SAJDAH SAHW to compensate for his absent-mindedness about RAKA'AH that he has read.

TOPIC 176-Prayer with sandals on

(400)-Sa'eed ibn Yazid Abu Salamah asked Sayyyidina Anas ibn Malik (RA), "Did Allah's Messenger read SALAH with his sandals on." He said "Yes!" [Ah 11976, Bukhari 386, M 555, Nasai 771]

TOPIC 177-Supplication Qunut in the Salah of FAJR

(401)-Sayyidina Bara ibn Aazib reported that the Prophet (PBUH) used to recite the Qunut in the Salah of FAJR and MAGHRIB. [Ah 18497, Bukhari 305, Muslim 678, AD 1441, Nasai 1072]

TOPIC 178-Giving up the Qunut

(402)-Ahmad ibn Muni reported from Yazid ibn Harun who reported from Abu Malik Ashja'i who said that he asked his father, "O my father! you have indeed prayed behind Allah's Messenger (PBUH) and behind Abu Bakr, Umar, Uthman and Ali ibn Abu Talib (RA) here in Kufah (with last-named) about five years. Did they recite the Qunut?" He said, "O son! This is an innovation (BID'AH)." [Ahmed 15879, Ibn e Majah 1241, Nasai 1070]

(403)-Salih ibn Abdullah reported from Abu Awanah who reported from Abu Malik Ashja'i, Hadith of the same purport, from the same line of transmission.

It is allowed for the person to read SALAH in the sandals if those are clean though he would care for the the impression that the people get about it; if it generally is taken as against the respect of the Mosque (or SALAH) then it is better to refrain from it. As for QUNUT, there are two types; one is recited at WITR and that is the usual QUNUT but that is not the topic here. The other is QUNUT-NAZILAH and it actually means to make DUA against someone and the IMAM reads it at FAJR when some great trouble

arises for Muslims to face; this is the topic here. The Prophet (PBUH) used to make DUA in QUNUT and he cursed some Arab tribes who had betrayed his companions and had killed them; he prayed for the weak and oppressed believers in Makkah that Allah saves them. The summary for reading QUNUT according to Ahadith is that the IMAM reads QUNUT NAZILAH at FAJR (and he may read it at MAGHRIB too) at the high troublesome situation for Muslims as DUA against their ill-wishers in the FARDH, the second RAKA'AH after RUKU, with or without raising hands (and silently or aloud) but its reading is not an extreme necessity (though the Hadith has given the words for DUA yet they are not compulsory); the last verse of Surah BAQARAH, the second Surah, is also most wonderful to read here in QUNUT-NAZILAH.

TOPIC 179-Sneezing in Salah

(404)-Sayyidina Rifa'ah ibn Rafi (RA) narrated that while he was praying behind Allah's Messenger (PBUH) one day, he (Rifa'ah) sneezed so he (Rifa'ah) said, "All praise belongs to Allah, plenty of praise, pure, with blessing in it and over it, as our Lord loves it and it pleases Him". After Salah, the Prophet (PBUH) asked who was talking in Salah but there was no response. Again he asked and there was no response. When he asked for the third time, he (Rifa'ah) said that he was the one who spoke. The Prophet (PBUH) said, "By Allah, Who has my life in His grasp, more than thirty angels hastened contesting to take these words upwards."

TOPIC 180-Speech during Salah disallowed

(405)-Sayyidina Zayd ibn Arqam narrated that they used to converse during Salah behind Allah's Messenger (PBUH). One of them would speak to his neighbour till the verse was revealed ---and Stand before Allah devoutly (2:238). So they were commanded to observe silence and were forbidden to converse. [Bukhari 799, Abu

Dawud 773, Nasai 930]

It is not allowed to speak in SALAH yet due to Hadith narrated by RIFA'AH, some ULAMA have accepted such speech therein that is not addressed to anyone but it is praise to Allah or it is DUA for himself. Note 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; when RIFA'AH did tell that he had said that, 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. Generally, the person must refrain from speech in SALAH as the topic-180 clarifies; if he does want to say something in praise of Allah or as DUA for his own-self then he must say it inaudibly.

TOPIC 181-Salah of repentance

(406)-Asma ibn Hakam Fazari reported that he heard Sayyidina Ali (RA) say, "When I heard something from Allah's Messenger (PBUH) Allah gave me benefit from it as much as He willed. And when one of Sahabah narrated something to me, I made him say that on oath. So, when he took the oath for me, I would confirm him. And, indeed, Abu Bakr (RA) narrated to me, and he spoke the truth, that he heard Allah's Messenger say, 'There is not a man who sins then stands up, purifies himself and offers Salah, and then seeks Allah's forgiveness but Allah forgives him'. Then he recited the verse --- And those who when they commit an indecency (FAHISHA) or do injustice (ZULM) to their souls remember Allah and ask forgiveness for their faults--- and who forgives the faults but Allah---(to the end of it)---(3:135)."

Verse-135 of Surah AAL-e-IMRAN, the third Surah, is like blessed rain from Allah that He has given to men from heavens and this Hadith guides the attention towards it. Note that in actual there

are two categories of sins; injustice (ZULM) and indecency (FAHISHA); and the three biggest sins are included in these two categories; SHERK (to take someone equal in power to Allah considering him capable to fulfill human necessities with Allah or without Him; that is the biggest sin), to kill some innocent person (great ZULM) and to commit adultery (great FAHISHA), all are included in the mention with other big sins here. Whoever repents truly asking forgiveness from Allah reading NAFL-SALAH for this purpose doing good to those to whom he had done wrong and refrains strictly from committing any big sin of these two categories (that means all big sins) ahead, Allah would forgive him and give him TAUFIQ (good time and space due to his repentance on wrongs) to make things better for himself; Al-Hamdu Lillah.

TOPIC 182-When a child should be commanded to pray

(407)-Sabrah Juhanni narrated that Allah's Messenger (PBUH) said, "Teach the child Salah (prayer) when he is seven years old and beat him for it when he is ten years old." [Abu Dawud 407]

When the child grows old, he or she is to be guided to read SALAH and if he gets to 10 years of age and does not read SALAH, ULAMA ask even to beat the male child for it yet please note that they allow beating only with hands and ordinary three hits that are not harsh and leave no marks. Note that one of Ahadith tells us that the manifest difference between the Muslim and the non-Muslim is reading of SALAH. However, it is better in the current environment that even the male child is not given this ordinary three-hits beating but asked for it with respect with all patience till he does comply with it. Note that any harsh beating (for any reason whatsoever) to children is not appreciable in Islam; this attitude of harsh beating is a psychological problem that needs good treatment to it at the earliest; it certainly must not be present at the Islamic Environment; Al-Hamdu Lillah.

TOPIC183-Passing wind after reciting Tashahhud

(408)-Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (PBUH) said, "If a man breaks wind when he is sitting towards the conclusion of his Salah, before he has made salutation, then his Salah is (validly) completed."

This Hadith at this topic is weakly narrated and as such, most probably it is not the guidance of the Prophet (PBUH); at least not by these words. Passing of wind anytime at SALAH intentionally or unintentionally whether TASHAHUD has been recited or not; in every situation, SALAH would become null and void liable to revision. TASLIM ends SALAH and not TASHAHUD as well-narrated Ahadith have told us (see H-3 narrated by ALI-RA); this good stance is taken by SHAFI' and AHMED. Though HANAFI-School has taken this weak narration in practice yet it is the ruling of the two brilliant students of ABU-HANIFA as he himself has not shown any appreciation to it.

TOPIC184-When it is raining, pray at home

(409)-Sayyidina Jabir narrated that they were on a journey with Allah's Messenger (PBUH) when it began to rain. He said, "If anyone wishes to observe Salah at his lodgings then he may do so." [Ahmed 14353, Muslim 698, Abu Dawud 1065]

TOPIC185-TASBIH after Salah

(410)-Sayyidina Ibn Abbas (RA) reported that some poor people came to Allah's Messenger (PBUH) and said, "O Messenger (PBUH) of Allah! The rich pray as we do. They fast as we fast. And they have wealth with which they set slaves free and give charity." He said, "When you have prayed, say Subhan-Allah thirty three times

and Al-Hamdu-Lillah thirty three times, and Allah-Akbar thirty-four times, and La-ilaha-illa Allah ten times. You will attain the ranks of those who have overtaken you and no one will overtake you after that."

TOPIC 186-Prayer on conveyance when it is rainy and muddy

(411)-Amr ibn Uthman ibn Ya'la ibn Murrâh reported from his father who from his grandfather that they were with the Prophet in a journey. They came to a very narrow pass when it was time for Salah. The heaven poured down rain from above and there was damp mud below them. So Allah's Messenger called the ADHAN while he was on his riding beast and then called the IQAMAH. Then he pulled his riding beast ahead. Then he led them in prayer, in gestures. He bowed down more in SAJDAH than in RUKU. [Ahmed 17584]

It is allowed to read SALAH at home when rain is pouring fast and might put the person going to mosque in some high trouble. However, if someone is able to reach SALAH with ease at rain then he must do so as that is better. A person might say the FARDH-SALAH individually riding some animal in travel (at extreme necessity) yet it is not feasible to make JAMA'AH in such situation; ULAMA have taken this H-411 to mean that though every person was reading his own SALAH yet trying to remain in action with the Prophet (PBUH). To read TASBIH as told in H-410 after SALAH (saying SUBHAN-ALLAH 33 times, AL-HAMDU LILLAH 33 times and ALLAHU-AKBAR 34 times; especially after FAJR and ASR) is as good as giving high amounts in charity when the person is unable to do so; the recitation of KALIMA too is better with TASBIH. This is called TASBIH-FATIMAH as the Prophet (PBUH) had told his daughter FATIMAH to read this when she asked him to provide her some maid as helper in her house-works; he had told her that this is better than taking some helper.

TOPIC 187-Perseverance in Salah

(412)-Sayyidina Mughira ibn Shu'bah narrated that Allah's Messenger (PBUH) stood in prayer one day till his feet swelled. So, he was told, 'You take pains like this while forgiven to you are your sins, past and future.' He said, "Shall I not be a grateful slave?" [Ahmed 18271, Bukhari 1130, M 2819, N 1643, Ibn e Majah 1419]

TOPIC 188-First thing a slave will be called to account for

(413)-Sayyidina Hurayth ibn Qabisah narrated that when I came to Madinah, I prayed, "O Allah! Let me have a righteous companion." So, I sat down with Abu Hurayrah (RA) and said to him "I requested Allah to let me have a righteous companion. So, narrate to me a Hadith that you may have heard from Allah's Messenger that Allah may benefit me with it." So, he said that he has heard Allah's Messenger (PBUH) say, "The first thing a slave will be called to account from his deeds on the Day of Resurrection will be his Salah. So, if it is correct then he will succeed and earn deliverance, but if it is corrupted then he will fail and lose. If there is some shortcoming in his FARDH, the Lord Blessed and Elevated, will say, 'Examine and see! Has My slave any optional deeds that shortcomings in the FARDH might be offset'. Then all his deeds will be (recompensed) in that way."

SALAH is one of the most important features in the Islamic activities and it would be the first thing that would be seen in the accounts at AKHIRAT (the day of Resurrection). If there is some deficit in quality of FARDH-SALAH then the high quantity of NAFL-SALAH would compensate for that. Although the case of SALAH would be seen first in accounts yet among the decision for matters, the first thing decided in all matters (omission of SALAH included) would be the punishment for killing of innocent people. This is how another Hadith for this topic at other compilations

(notably BUKHARI and MUSLIM) have mentioned so in comparison, avoidance of all evils is much more necessary than performing of virtues yet they both are highly important in their own context.

TOPIC 189-Praying of twelve Raka'at during day and night

(414)-Sayyidah Aishah (RA) narrated that Allah's Messenger (PBUH) said, "He who is regular at offering twelve raka'at of the SUNNAH, Allah will build for him a house in Paradise, four raka'at before ZUHR, two after ZUHR, two raka'at after MAGHRIB, two raka'at after ISHA and two raka'at before FAJR." [Nasai 1794, Ibn e Majah 1140]

(415)-Sayyidah Umm Habibah (RA) reported that Allah's Messenger (PBUH) said, "He who prays in a day and night twelve Raka'at, a house is built for him in paradise, four Raka'at before ZUHR, two Raka'at after it, two Raka'at after MAGHRIB, two Raka'at after ISHA and two Raka'at before FAJR on the morrow." [Ah 26836]

TOPIC 190-Excellence of SUNNAH of FAJR

(416)-Sayyidah Aishah reported that Allah's Messenger said, "The two SUNNAH-RAKA'AT of FAJR are better than the world and whatever it contains." [Ah 26346, M 725, Nasai 1755]

There are twelve RAKA'AH besides FARDH-SALAH that become the source for building a beautiful house at JANNAH (Paradise) for the person who cares to read them daily; these are as reported in Ahadith-414 and 415 and in these, the most important ones are two RAKA'AH before FAJR and two RAKA'AH after ISHA (as those are needed to say WITR that is WAJIB-SALAH afterwards at ISHA). Note that these 12 RAKA'AH are termed as SUNAH-MUAKKADAH that means they must be performed necessarily yet many ULAMA of current era do not take them now as strictly as ULAMA of the

past used to do; they still do call them by the same designation. The Prophet (PBUH) never commanded SAHABA to read these SALAH necessarily (and even Ahadith present here prove this); he did not like to put anything on the Muslim UMMAH that might seem burden to them even in respect to SALAH though he used to read the two before FAJR with extreme concern (and showed his high appreciation for it for others too as narrated here at H-416); he cared much for the four RAKA'AH before ZUHR too. If someone manages to read these 12 with ease too with FARDH that is certainly appreciable though even if he reads only two before FAJR and two after ISHA before the three of WITR, that even is appreciable too; this would make SALAH at FAJR as four RAKA'AH and SALAH at ISHA as Nine RAKA'AH. The others would remain FARDH singularly that are four at ZUHR, four at ASR and three at MAGHRIB making the total of SALAH in 24 hours come to 24 RAKA'AH; note that NAFL-SALAH might also be read at mornings and nights in twos and it is pleasant that here in Pakistan, the MUSALLI read these 12-RAKA'AH with fervor daily as mentioned in the Hadith without showing any burden; Al-Hamdu Lillah. There is a statement which sums up the viewpoint of ULAMA on this issue that (Quote) - if one misses a voluntary Sunnah prayer, regardless of whether it is 'Muakkadah' or 'Ghayr-Muakkadah', it would be preferred that one strive to offer it after the obligatory prayer but as these Sunnah prayers are not obligatory so if for any reason whatsoever one does not offer them there is no sin - (Quote); this tells that though he has lost a good opportunity to earn rewards from Allah yet leaving these Sunnah prayers do not amount to sins and Allah knows better.

TOPIC 191-Brevity in two Raka'at of FAJR and recital therein

(417)-Sayyidina Ibn Umar (RA) reported that he observed the Prophet (PBUH) for a month. He recited in the two Raka'at before (FARDH in) FAJR; Surah al-Kafirun and al-Ikhlās. [Ahmed 4763,

Ibn e Majah 1149, Nasai 991]

TOPIC 192-Conversing after SUNNAH of FAJR

(418)-Sayyidah Aishah (RA) said that after the Prophet (PBUH) prayed the two Raka'at of FAJR, he talked to her if she had some work otherwise he went away for the Salah.

TOPIC 193-No Salah after rise of dawn except two Raka'at

(419)-Sayyidina Ibn Umar (RA) narrated that Allah's Messenger (PBUH) said, "There is no Salah after dawn except the two prostrations (two SUNNAH)."

From here respectable TIRMIDHI has taken Ahadith for 12 SUNNAH-SALAH one by one in continuous topics and one of these Ahadith is about the SUNNAH of FAJR (two RAKA'AH) that we have read at the previous note too. It is better to recite brief Surah from the Holy Book Quran at SUNNAH of FAJR and both of Surah reported here at H-417 are brief in recitation. Talking about necessary issues is fine between SUNNAH and FARDH at FAJR and this also is noteworthy that other than two of SUNNAH there is no SALAH before FARDH at FAJR (and after it, no SALAH is read until the Sun rises as we have studied at H-183).

TOPIC 194-Lying down after two SUNNAH of FAJR

(420)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "When one of you has offered the two Raka'at of FAJR, let him lie down on his right side." [AD 1261]

As conversation is allowed on necessity after SUNNAH before FARDH so lying down for a while is also allowed but note that this is permission and not some command as the words might be taken as

such erroneously; as a general comment, I, MSD, would state that the reading of Ahadith not only needs the good understanding of the Islamic principles but it also needs the interpretation of the words therein, keeping them well into their true context so as to understand the true nature of the ruling that the Hadith at study has provided.

TOPIC 195-As congregation begins then no Salah but FARDH

(421)-Sayyidina Abu Hurayrah reported Allah's Messenger (PBUH) as saying, "When the Salah (in congregation) stands up, there is no Salah except the FARDH." [Ahmed 8387, Muslim 710, Abu Dawud 1266, Nasai 861, Ibn e Majah 1151]

TOPIC 196-Offering SUNNAH of FAJR after it if missed

(422)-Muhammad ibn Ibrahim reported from his grandfather, Sayyidina Qays, that as Allah's Messenger (PBUH) came out, the IQAMAH of the (FAJR) Salah was called. So, he offered the prayer with him. Then, the Prophet (PBUH) turned back and saw him offer Salah. He said, O Qays! Wait! Will you pray two Salah together? He said, "O Messenger of Allah! I had not offered the two Rakaat (SUNNAH) of FAJR." The Prophet (PBUH) said, "Then there is nothing." [Ahmed 23821]

TOPIC 197-About redeeming them after sunrise

(423)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "He who has not offered the two raka'at of FAJR, may offer them after sunrise."

When the JAMA'AH for SALAH has stood up, then it is not feasible to say any other SALAH (even not SUNNAH of FAJR as H-421 is very clear) and the MUSALLI must join in. He would read the

missed SUNNAH in such situation after the sunrise if he intends and H-422 either denotes an exceptional situation or either the guidance 'then there is nothing' does not mean permission but tells not to do so as there is no SALAH after FAJR till the Sun rises; many of ULAMA have opted for this second interpretation; the other Hadith (that is at 423) clarifies this point well.

TOPIC 198-Four Raka'ah before ZUHR

(424)-Sayyidina Ali (RA) reported that the Prophet (PBUH) prayed before ZUHR four raka'at and after it two raka'at.

TOPIC 199-About two Raka'at after ZUHR

(425)-Sayyidina Ibn Umar (RA) said, "I prayed with the Prophet (PBUH) two Raka'at before and two after the ZUHR."

TOPIC 200-More about it

(426)-Sayyidah Aishah (RA) reported that if Allah's Messenger (PBUH) did not offer four Raka'at before ZUHR, he offered them after it.

(427)-Sayyidina Umm Habibah (RA) reported that Allah's Messenger (PBUH) said, "As for him who prays four (Raka'at) before ZUHR and four after it, Allah forbids fire to touch him." [Ahmed 26833, Abu Dawud 1269, Ibn e Majah 1160, Nasai 1816]

(428)-Sayyidina Anbasah ibn Abu Sufyan reported having heard from his sister Sayyidah Umm Habibah, the wife of the Prophet (PBUH) that she heard Allah's Messenger (PBUH) say, "He who is regular at four Raka'at before ZUHR and four after it, Allah forbids the Fire to touch him."

It is narrated from the Prophet (PBUH) in both ways that he read two RAKA'AH before the FARDH of ZUHR and two after that (H-425); also that he asked to read four RAKA'AH before FARDH of ZUHR and four after that (Ahadith-427 and 428); these both are authentic. However, the narration that is practiced is H-424 narrated by ALI (RA) by those MUSALLI who are much particular about their SALAH because the four RAKA'AH before ZUHR and the two RAKA'AH after it is included in the 12 SALAH (taken as SUNNAH) that we have just studied at the topic-189.

TOPIC 201-Four Raka'at before ASR

(429)-Sayyidina Ali reported that the Prophet (PBUH) used to pray four Raka'at before ASR, separating them with greetings to the angels who are near to Allah and to those who followed them of the Muslims and the believers (that is he prayed in twos). [Ahmed 85, Ibn e Majah 1161]

(430)-Sayyidina Ibn Umar (RA) narrated that Allah's Messenger (PBUH) said, "May Allah show mercy to him who prays four Raka'at before ASR."

Although not much emphasized yet it is praiseworthy to read four RAKA'AH before the FARDH of ASR. It is not included in the 12 mentioned SUNNAH and only those who are highly particular about SALAH say it with regularity. These might be read in two plus two or singularly as four RAKA'AH before ASR.

TOPIC 202-About two SUNNAH after MAGHRIB

(431)-Sayyidina Abdullah ibn Mas'ud (RA) said, "I am unable to count how many times I have heard Allah's Messenger (PBUH) recite in two Raka'at after MAGHRIB and the two before the Salah of FAJR

Surah al-Kafirun and Surah al-Ikhlās."

TOPIC 203- Observing two SUNNAH of MAGHRIB at home

(432)-Sayyidina Ibn Umar (RA) said "I offered the two Raka'ah after MAGHRIB at home with the Prophet (PBUH)."

(433)-Sayyidina Ibn Umar (RA) said, "I have learnt ten Raka'at from Allah's Messenger (PBUH) that he prayed during the night and the day; two Raka'at before ZUHR and two after; two Rakaat after MAGHRIB; two Raka'at after ISHA, the last ones. And Hafsa (RA; sister of Ibn-e-Umar; respectful wife of the Prophet PBUH) told me that he offered two Raka'at before FAJR." [Bukhari 1180]

(434)-Hadith like it is narrated by Hasan ibn Ali from Abdur Razzaq from Mumar from Zuhri from Saalim from Ibn Umar (RA) who reported from the Prophet (PBUH).

TOPIC 204-Six Raka'at after MAGHRIB

(435)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "If anyone prays six Raka'at after MAGHRIB, not speaking an evil word in-between, there is reward for him there against of worship of twelve years." [Ibn e Majah 1374]

The Prophet (PBUH) used to recite these couple of Surah (reported in H-431) much in SUNNAH-SALAH as these also are narrated by IBN-e-UMAR (RA); see H-417. Here at H-433 it is narrated by IBN-e-UMAR that SUNNAH-SALAH were 10 as before ZUHR there were two of SUNNAH-SALAH and not four. ULAMA have explained that the Prophet (PBUH) used to say these four at home so IBN-e-UMAR might have learnt about them imperfectly; it is interesting to note that one of narrations from Bibi AYESHA (RA)

also vouches for this two RAKA'AH before ZUHR (see the Hadith ahead). The last Hadith here at the topic-204 is about six RAKA'AH after MAGHRIB; these are other than the 12 SUNNAH and are named as AWWABIN; they also are among the NAFL-SALAH.

TOPIC 205-Two Raka'at after ISHA

(436)-Abdullah ibn Shaqiq said that he asked Sayyidah Aishah (RA) about the Prophet's Salah. She said that he used to pray before ZUHR two Raka'at and after ZUHR two Raka't, after MAGHRIB two Raka'at, after ISHA two Raka'at and before FAJR two. [AD 1251]

This Hadith clarifies that the Prophet (PBUH) sometimes did read only two RAKA'AH before FARDH of ZUHR though the established practice as of now is that those who are particular about SUNNAH too, they read four RAKA'AH before ZUHR counting it in the twelve mentioned SUNNAH according to H-414. Note here that respectable TIRMIDHI has not brought any narration that denote any SUNNAH before ISHA as some people do read four RAKA'AH before ISHA taking it as fine like the four before ASR; it is well to state that there are total nine RAKA'AH to be read at ISHA including the WITR as we have studied before; however, NAFL-SALAH might remain in twos as many as the MUSALLI intends before the WITR.

TOPIC 206-Salah in the night is in two's

(437)-Sayyidina Ibn Umar (RA) narrated that the Prophet (PBUH) said, "The Salah in the night is in two's. When you apprehend approach of dawn then pray an odd Raka'at and make the last of your Salah the Witr." [Ahmed 6015, Bukhari 990, Muslim 749, Abu Dawud 1326, Nasai 1690, Ibn e Majah 1319]

TOPIC 207-Excellence of Salah in the night

(438)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "The most excellent fast after the month of Ramadan is (the fast) in the month of Allah, Muhurram (meaning the 10th of it). And the most excellent prayer after the obligatory prayers is the Salah in the night." [Ahmed 8542, Muslim 1163, Abu Dawud 2429]

The night SALAH is termed as TAHAJJUD and it was FARDH for the Prophet (PBUH) but for others it is NAFL. It is read in twos but it might even be read in fours (see the coming Hadith). TAHAJJUD is the best of NAFL-SALAH as MUSALLI would read his SALAH with total peace of mind then and Allah hears the plea of MUSALLI at that time (see also H-446 coming ahead). It is recommended to delay WITR until the end of the night if the person is sure of waking up in order to make it the last of his SALAH at night (H-437); he would read it after TAHAJJUD. If one is not sure of waking up at night, one should perform WITR before sleeping because of Hadith narrated by Jabir-RA (that is reported in MUSLIM) that the Prophet (PBUH) said, "Whoever fears not waking up at the end of the night should read WITR before sleeping. And whoever is confident about waking up at the end of the night should read WITR then." SAUM (Fast) other than RAMADHAN is better at ASHURA that is the 10th of MUHARRUM but whoever keeps the fast then, must have kept fasts in RAMADHAN as that are FARDH and this one is NAFL. Also one who keeps fast at ASHURA must also fast either the day before or either the day after making it couple of fasts as the fast only of ASHURA is not appreciable in Islam.

TOPIC 208-Description of the Prophet's Salah in the night

(439)-Abu Salamah asked Sayyidah Aishah about the Salah of Allah's Messenger (PBUH) (in the night) in Ramadan. She said, "Allah's Messenger (PBUH) did not exceed eleven Raka'at in Ramadan

or otherwise. He prayed four, but do not ask about their beauty and length. Then he prayed four, and do not ask about their beauty and length. Then he prayed three, and I said, "O Messenger of Allah! Do you sleep before offering the witr?" He said, "My eyes sleep but the heart keeps awake." [Ahmed 24500, Bukhari 1147, Muslim 738, Abu Dawud 1341, Nasai 1693]

(440)-Sayyidah Aishah reported that Allah's Messenger (PBUH) used to pray eleven Raka'at in the night, making it odd with one. When he had finished, he would lie down on his right side.

(441)-Qutaybah from Malik from Ibn Shihab narrated similarly.

TOPIC 209-More About it

(442)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) used to pray in the night thirteen Raka'at.

Topics here tell about SALAH at night of the Prophet (PBUH) and it has been narrated as nine RAKA'AH minimum and eleven RAKA'AH maximum; three RAKA'AH of WITR included here. H-439 narrated by BIBI AYESHA (RA) and H-442 narrated by IBN-ABBAS (RA) convey the same number of RAKA'AH as the two more that IBN-ABBAS has reported seems to be the two SUNNAH of FAJR that most probably the Prophet (PBUH) read just when the time of FAJR started. So these were eleven; eight being TAHAJJUD and three being WITR. In the nine RAKA'AH that he read at night sometimes, six were TAHAJJUD in twos and other three were WITR. 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 it in twos as many as he intends, saving WITR till the last that he would read by three RAKA'AH.

TOPIC 210-More About it

(443)-Sayyidina Aisha (RA) said that Allah's Messenger (PBUH) offered nine Raka'at at night. [Muslim 730]

(444)-Muhammad ibn Gilan reported from Yahya ibn Aadam from Sufyan from A'mash like it.

TOPIC 210A-More About it

(445)-Sayyidina Aisha (RA) narrated that if the Prophet (PBUH) did not pray at night being prevented from that by sleep or drowsiness of the eyes then he prayed twelve Raka'at during the day. [Muslim 749, Nasai 1785]

Sometimes, the Prophet PBUH did read nine RAKA'AH at the night and among them, six used to be TAHAJJUD while the other three were the WITR that he read after TAHAJJUD; then he waited for the time of FAJR to come and as it arrived, he read the two RAKA'AH at home that are counted among the 12 RAKA'AH of SUNNAH and then came out for the FARDH of FAJR at the MASJID where he led the JAMA'AH.

TOPIC 211-Allah, the Blessed & Exalted, descends to near heaven

(446)-Sayyidina Abu Hurayrah reported that Allah's Messenger said, "Allah, the Blessed and Exalted, comes down every night to the heaven of the earth when the first third of the night has passed away. He says that I am the King. Who is it that would pray to Me that I may answer him? Who is it that will seek from Me that I may grant him? Who is it that will ask for My forgiveness that I may forgive him? This ceases not till the brightness of dawn." [Ahmed 7595, Bukhari 1145, Muslim 758, Abu Dawud 1314, Ibn e Majah 1366]

TOPIC 212-Recital in the night

(447)-Sayyidina Abu Qatadah (RA) reported that the Prophet (PBUH) said to Sayyidina Abu Bakr, "I passed by you and you were reciting (the Qur'an) and you had lowered your voice." He said, "I let Him hear Whom I supplicated." But, he said, "Raise (your voice) a little." And, he said to Sayyidina Umar, "I passed by you while you were reciting (the Qur'an), and you had raised your voice." He said, "I was awakening the sleeping ones and chasing away the devil." But he said, "Lower (your voice) a little."

(448)-Sayyidah Aishah reported that the Prophet stood one whole night reciting a (single) verse of the Quran.

(449)-Abdullah ibn Abu Qays reported having asked Sayyidah Aishah (RA) "Describe the Prophet's (PBUH) recital at night." She said, "It was varied. Sometimes he made a soft recital in low tones and sometimes he let his voice be audible." He (Abdullah) said, "All praise belongs to Allah who let there be an ease in affairs." [Ahmed 1437, Nasai 222]

H-446 tells that at nights, Allah grants His mercy and His blessing to the person asking for it. 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. The Holy Book Quran uses terms like the hand of Allah and His face (see 3:26 and 2:115) and the better thing is to take the meaning that such verses convey leaving the terms unexplained saying that "Allah knows better". Here the meaning of Hadith is that Allah's mercy and blessing is easy to get by asking Him that at nights and the person must avail this opportunity. Other Ahadith convey the permission for recitation in high or low voice but preferring some balance in the matter and as for the one verse that the Prophet (PBUH)

recited for the whole night, that was the verse of Surah MAE'DAH; it denotes the speech of Jesus Christ (SALAM on him) at the day of Resurrection about his people (and it made Prophet PBUH reflect on his own UMMAH), "O Allah! If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the AllWise" (5:118).

TOPIC 212-A-The merit of reading NAFL at home

(450)-Sayyidina Zaid ibn Thabit (RA) reported that the Prophet (PBUH) said, "The better Salah for you is that which you read at home except for the FARDH."

(451)-Sayyidina Abdullah ibn Umar (RA) reported that the Prophet (PBUH) said, "Pray (NAFL) at your homes and do not make them (like) graves."

Both these Ahadith that are the finishing touch for the very important topic of SALAH deserve this place as they convey different aspects of importance. First is that besides the 24 RAKA'AH, the MUSALLI ought to read other SALAH (that are SUNNAH or NAFL) at home; those who read TAHAJJUD, they must read WITR even at home as the Prophet (PBUH) used to do making it the last SALAH before sleep. Second is that the recitation of the Holy Book Quran must remain in practice at home too as that also is necessary to put righteous impression at home. Third is that it is not allowed to read SALAH at graveyards and wash-rooms as we have studied before too at H-317. I, MSD, pray that may Allah guide all Muslims towards reading of SALAH properly and towards practicing Islam in all issues as that only would give us the true security in this world and the true safety in the coming one; Al-Hamdu Lillah.

(CONTINUED at TIRMIDHI-3)

Presentation by MUHAMMAD SALEEM DADA

saleemdada@yahoo.com

sdada111@yahoo.com

Al-Hamdu-Lillah

TIRMIDHI-3

3- BOOK ON WITR (21 topics)

TOPIC 1-Merits of Witr

(452)-Sayyidina Kharijah ibn Huzafah reported that Allah's Messenger (PBUH) came their way. He said, 'Surely, Allah has helped you with a Salah that is better for you than red camels, the Witr! Allah has assigned it for you between the Salah of ISHA and the rise of dawn.' [Abu Dawud 1418, Ibne Majah 1168]

TOPIC 2-Witr is not FARDH

(453)-Sayyidina Ali (RA) said, "The Witr is not FARDH like your prescribed prayers. But, it is the SUNNAH of Allah's Messenger (PBUH) who said that surely Allah is Witr (one). He loves Witr, so offer the Witr, O people of the Quran!" [Ahmed 652, Abu Dawud 1416, Muslim 1674, Ibne Majah 1169]

(454)-Sufyan Thawri and others report from Abu Ishaq from Aasim ibn Damrah and he reported from Sayyidina Ali (RA) that Witr is not like the FARDH Salah, but is SUNNAH. The Prophet (PBUH) made it a SUNNAH.

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, taken as WAJIB by ABU-HANIFA while the other three IMAMS take it as SUNNAH (Muakkadah). It is a separate SALAH that is not included in that night-SALAH that is named as TAHAJJUD (which is NAFL); WITR might be read with it but mostly it is read as of now at ISHA by three RAKA'AH; so in practice, it has become the part of ISHA. The notable point is that the MUSALLI would read TAHAJJUD after some sleep and not just after the completion of ISHA; the three-RAKA'AH WITR is better to read after TAHAJJUD making it a part of that rather than ISHA as that is preferable. WITR means an odd number so this SALAH is read as three RAKA'AH while SHAFAI prefers five RAKA'AH (not sitting in between but only at the last RAKA'AH before TASILIM); he even takes reading it by one RAKA'AH as fine and even does not mind reading it by three RAKA'AH. Note that in the HANAFI school there is difference between FARDH and WAJIB and the best example for this statement is that the one who rejects FARDH not believing it to be FARDH is taken to be a disbeliever while the one who rejects WAJIB is not taken as a disbeliever though even that one certainly is highly blameworthy due to the attitude towards it; Muslims would take both FARDH and WAJIB in their practice. Note about WITR that it is highly appreciated by Allah (that is why it is said to be better than red camels that were most valuable property at those times in Arabia); it is said at specific time and it needs QADHA (that means to fulfill some command after its time has elapsed) if omitted; thus it is necessary in practice due to the emphasis put on it by Ahadith. The words "O people of the Quran" addresses those who have memorized the Holy Book Quran to recite it in TAHAJJUD when they also would say the WITR.

TOPIC 3-Makruh to sleep before Witr

455-Sayyidina Abu Huraira said that Allah's Messenger (PBUH)

commanded him to offer the Witr before going to sleep. [Muslim 6085]

TOPIC 4-Offering Witr in the beginning or end of the night

(456)-Masruq asked Sayyidah Aishah (RA) about the Prophet's (PBUH) Witr. She said, "He offered the Witr in the night, the first of it, the middle of it and the last of it. So, he ended his Witr about the time of his death towards the last of the night (at the time of SAHR, before dawn before his death)." [Ah 24745, Bukhari 996, M 745, AD 1435, M 1677, Ibne Majah 1186]

If a person feels that he would wake up at the night then he would omit WITR at ISHA saying it with TAHAJJUD as the Prophet (PBUH) used to do. But if he is not sure about waking up at the night then he must offer WITR before going to sleep and in such doubt, this is the better situation. Note the difference between WITR and TAHAJJUD that WITR is fine before or after sleep (before FAJR) while TAHAJJUD needs to be said after taking some sleep and waking up at night (before FAJR); WITR would remain the last of SALAH at night before FAJR so when the person feels that he certainly would wake-up at the night, he would read WITR after TAHAJJUD at night as that is more commendable.

TOPIC 5-Witr comprises seven Raka'at

(457)-Sayyidah Umm Salamah said that the Prophet used to offer thirteen RAKA'AT of Witr (including Tahajjud in total). When he grew old and weak, he offered seven. [Ahmed 26800, Nasai 1704]

TOPIC 6-Five Raka'at of Witr

(458)-Sayyidah Aishah said, "The Prophet's (PBUH) Salah of the night comprised of thirteen Raka'at of which five were Witr during

which he did not sit down a while, except at the end. Then when the Mu'adhhdhin (the recitor of Adhan i.e. caller for SALAH) called the Fajr-Adhan, he stood up and prayed two light Raka'ah." [Ahmed 24294, Muslim 737, Abu Dawud 1360, Ibne Majah 1359]

TOPIC 7-Three Raka'at make up the Witr

(459)-Sayyidina Ali reported that Allah's Messenger (PBUH) used to offer three RAKA'AT Witr. He recited therein nine Surah from the mufassal, reciting in each raka'ah three Surah, the last being al-Ikhlās. [Ahmed 678]

In H-457, the mention of 3-Raka'ah WITR includes in it the SALAH of TAHAJJUD that is 10-Raka'ah in twos as MUSTAHAB-SALAH is read in twos. When the Prophet (PBUH) grew weak, he read Seven Raka'ah; four for TAHAJJUD and three for WITR. The other Hadith tells about WITR of the Prophet (PBUH) being five Raka'ah at night with TAHAJJUD (that was Eight Raka'ah in total) so even Five Raka'ah for WITR is okay with one sitting in the last. He used to say two Raka'ah SUNNAH of FAJR when the time of FAJR came and not before that. H-459 tells that generally WITR of the Prophet (PBUH) used to be three Raka'ah. MUFASSAL include all Surah from Al-HUJURAAT to the last of the Holy Book Quran. As ISHA is fine with the minimum of nine RAKA'AH as of now (four of FARDH, two of SUNNAH, three of WITR), the MUSALLI might say the SUNNAH and WITR at late night before FAJR after some sleep; the two of SUNNAH would become TAHAJJUD too for him at that time and the three of WITR would complete his ISHA fine; Al-Hamdu Lillah.

TOPIC 8-One Raka'at of Witr

(460)-Anas ibn Sirin reported that he asked Sayyidina Ibn Umar (RA) if he may lengthen the two RAKA'AT of FAJR. He said, "The

Prophet prayed in the night in two's and (finally) one Raka'ah of Witr. And he offered the two Raka'at (of FAJR) with the Adhan in his ears." [Bukhari 995, Muslim 749, Ibne Majah 1174]

TOPIC 9-What one may recite in Witr

(461)-Sayyidina Ibn Abbas reported that Allah's Messenger used to recite in Witr the Surah al-Aala, al-Kafirun and al-Ikhlās, Raka'ah by Raka'ah. [Ahmed 2720, Nasai 1698, Ibne Majah 1172]

(462)-Abdul Aziz ibn Jurayj reported having asked Sayyidah Aishah, "What did Allah's Messenger recite in Witr?" She said, "He would recite in the first, al-A'la, in the second al-Kafirun and in the third al-Ikhlās and the Mu'awwizatan." [Abu Dawud 1424, Ibne Majah 1173]

Here we find that the Prophet (PBUH) had said WITR one Raka'ah even at times and that is why SHAFAI takes it as valid. The words 'with ADHAN in his ears' mean that he was hearing the ADHAN of FAJR and some commentators on Hadith have taken it to mean that IQAMAT (call at the start of SALAH in congregation) was being called when the Prophet (PBUH) read the two Raaka'ah SUNNAH; this does not seem correct as to let the MUQTADI (followers of IMAM in SALAH) wait in this manner was not the likely attitude by the Prophet (PBUH). Note that the Prophet used to recite Surah small in recitation in WITR-SALAH as mentioned in the narration.

TOPIC 10-The Qunut in Witr

(463)-Abu Hawra reported that Sayyidina Hasan ibn Ali said, "Allah's Messenger taught me some expressions that I might recite them in Witr? 'O Allah! Guide me among those whom You have guided, and preserve me among those whom You have preserved. And take me as a friend among those whom You have befriended,

and bless me in that which You have bestowed upon me. And protect me against the evil that You have ordained, for, indeed, You are the One who ordains and none can ordain against You. And, indeed, never is he disgraced whom You take for a friend. Blessed are You, O our Lord! And exalted are You'." [Ahmed 1718, Abu Dawud 1425, Nasai 1744, Ibne Majah 1178]

TOPIC 11-If anyone sleeps without Witr or forgets it

(464)-Sayyidina Abu Sa'eed Khudri narrated that Allah's Messenger (PBUH) said, "If anyone goes to sleep without offering the Witr, or forgets it, then he must offer it on awakening or on remembering."

(465)-Zayd ibn Aslam reported from his father that the Prophet (PBUH) said, "He who sleeps without offering Witr, may pray it when it is morning."

Ahadith at topic-11 put a high emphasis on WITR as they ask the person who forgets it (or sleeps without waking at the night) to read it afterwards. QUNUT is the special recitation that is made at WITR and according to MALIK it is recited at WITR only in the holy month of RAMADHAN before RUKU; SHAFI'I says to recite it only at the last half of RAMADHAN and he asks to read it after RUKU (like AHMED ibn HANBAL). However, ABU-HANIFA asks to read it in WITR all over the year and before RUKU. Note that here Qunut of WITR is addressed and the QUNUT-NAZILAH that we have studied at H-401, 402, 403 is not the topic here. The difference relates to putting emphasis on different Ahadith that have come on this topic and the practice at Pakistan is according to the HANAFI School; it is an issue of preference so any of schools of FIQH is fine to take in this matter.

TOPIC 12-Witr before dawn

(466)-Sayyidina Ibn Umar (RA) narrated that the Prophet said, "Offer the Witr before it is dawn" [Ahmed 4952, Muslim 750, Abu Dawud 1436]

(467)-Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet (PBUH) said, "Offer the Witr before dawn rises." [Ahmed 11324, Muslim 754, Nasai 1683, Ibne Majah 1189]

(468)-Sayyidina Ibn Umar reported that Allah's Messenger said, "When dawn rises, (the times for) all the prayers of the nights and the Witr are over. So, offer the Witr before rise of dawn."

*TOPIC*13-Not two Witr in a night

(469)-Qays ibn Talq ibn Ali reported on the authority of his father that he heard Allah's Messenger say, "There are not two Witr in a night." [Ahmed 1626, Nasai 1675, Abu Dawud 1439]

(470)-Sayyidah Umm Salamah (RA) said that the Prophet prayed two RAKA'AH after the Witr. [Ahmed 26615, Ibn e Majah 1195]

Note that if a person has read WITR at ISHA thinking that he would not be able to wake up at night for TAHAJJUD then he does wake up so then he would read TAHAJJUD only; he would not read WITR that he has already read at ISHA. Although WITR must be the last of SALAH before sleep, he has done it as he slept after reading the WITR-SALAH as the last of SALAH before sleep; now his waking-up would account for TAHAJJUD. The narration at 470 tells that the Prophet (PBUH) has said MUSTAHAB-SALAH even after WITR but this only is to denote the permission for it because in general, WITR would remain the last of SALAH at night as other Ahadith have pointed out clearly.

TOPIC 14-About Witr on a conveyance

(471)-Sa'eed ibn Yasar said that he was with Sayyidina Ibn Umar (RA) in a journey. He lagged behind him, so Ibn Umar (RA) asked, "Where were you?" He said, "I was offering the Witr." So, he (Ibn Umar) said, "Is not there for you in Allah's Messenger an excellent example? I had observed Allah's Messenger pray the Witr on his riding beast." [Ahmed 5608, Bukhari 999, Muslim 700, Nasai 1684, Ibne Majah 1289]

TOPIC 15-About the Salah of DHUHA (Chaast)

(472)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said, "If anyone prays twelve Raka'at of the (Salah of) DHUHA then Allah builds for him a castle of gold in Paradise." (The timing for it is from the advent of the day till the decline of the sun). [Ibn e Majah 1380]

(473)-Abdur Rahman ibn Abu Layla narrated that no one informed him having seen Allah's Messenger pray the Dhuha-Salah except Sayyidah Umm Hani. She narrated that Allah's Messenger entered her house on the day of liberation of Makkah, had a bath and prayed eight Raka'at. "I had not seen him before offering briefer Salah than this though he carefully completed the RUKU and SAJDAH." [Ahmed 26966, Bukhari 1103, Muslim 719, Abu Dawud 1291]

(474)-Sayyidina Abu Zarr (RA) reported from Allah's Messenger (PBUH) that Allah, the Blessed, the Exalted said, 'O son of Adam! Bow down for Me four Raka'at in the beginning of the day, I will suffice you to the end of the day.'

(475)-Nahhas ibn Qahm reported from Shaddad ibn Abu Ammar who reported from Sayyidina Abu Huraira (RA) that Allah's Messenger (PBUH) said, "He who is regular at the two Raka'at of

DHUHA, his sins are forgiven for him though they may be as much as the foams of the ocean." [Ahmed 9722, Ibne Majah 1382]

(476)-Sayyidina Abu Sa'eed Khudri (RA) said that Allah's Messenger (PBUH) used to pray the DHUHA till the SAHABA said that he would never give it up. Then he would give it up till they said that he would never pray it. [Ahmed 11155]

In the morning those who will, read MUSTAHAB Salah that are named as ISHRAQ (15 to 20 minutes after Sunrise upto an hour or so ahead) and CHAASHT (after ISHRAQ upto some time before the Sun comes overhead; it is also called SALAH of DHUHA) so except for three positions of the Sun, every time is for SALAH (even the morning for those who will, though MUSTAHAB is not read after FAJR and after ASR till the Sun rises or sets respectively). The high virtue of DHUHA-SALAH is clear by Ahadith here especially by Hadith at 475 but please note that petty sins only are addressed here as Allah forgives the big sins by the repentance of the sinner only if He wills; the sinner must keep to the righteousness afterwards and Allah knows better. As for the reading of WITR while riding something at move, most of ULAMA have agreed on the point that it was specific to the Prophet (PBUH) and without any utmost necessity, it is not feasible to read WITR-SALAH at conveyance of any sort; it is WAJIB-SALAH and not MUSTAHAB (see also the H-351).

TOPIC 16-Salah at time of ZAWAL

(477)-Sayyidina Abdullah ibn Sa'ib (RA) narrated that Allah's Messenger (PBUH) used to pray four Raka'at after ZAWAL, before ZUHR. He would say, "This is an hour when the gates of heaven are opened and I love that my righteous deeds ascend for me at this hour."

TOPIC 17-The Salah of HAJAH (need)

(478)-Sayyidina Abdullah ibn Abu Awfa reported that Allah's Messenger said, "If anyone has a need from Allah, or from one of the children of Adam, let him perform ablution and make it a good ablution. Then, let him pray Allah two Raka'at, then glorify Allah and invoke blessing on the Prophet and then say, 'There is no god but Allah, the Clement, the Bountiful. Glory is to Allah, Lord of the magnificent throne. Praise belongs to Allah, Lord of the worlds. I ask You, O Lord, for that which entitles to Your mercy, and makes certain Your forgiveness, and (I ask for) a share of every piety and safety from every sin. Leave no sin of mine without being forgiven, no anxiety without being removed, and no need of mine with which You are pleased without being fulfilled, O the Most Merciful of those who show mercy.'" [Ibne Majah 1384]

The four Raka'ah mentioned at narration-477 are the four Raka'ah Salah that is read before ZUHR and these are included in the 12 of the appreciable Raka'ah in 24 hours (these all are designated as SUNNAH-MUAKKADAH; see H-414). Although weak, the narration-478 that is about SALAH of HAJAH (need) has been practically taken-up by ULAMA. Certainly we all need to ask everything of our needs from Allah and we need to keep in mind about favors we ask from each other that everybody actually is just a temporary source (by the permission of Allah) to provide for the need; the actual power of providing for it is of Allah only; that is why if someone does not provide for the need, then the Muslim person must always ask His assistance and He would certainly make such sources for that person that he would have no trouble in getting his physical and spiritual needs totally; Al-Hamdu Lillah. It is said in Surah TALAQ, "And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah then He will suffice him. Verily, Allah will accomplish

His purpose. Indeed Allah has set a measure for all things" (65:2 & 3); Al-Hamdu Lillah.

TOPIC 18-Salah of ISTIKHARAH

(479)-Sayyidina Jabir ibn Abdullah (RA) said that Allah's Messenger (PBUH) taught them ISTIKHARAH for every affair just as he taught them the topics of the Quran. He said that when one of you is faced with a significant affair, he must pray two Raka'at, apart from the FARDH (prescribed). Then let him say, 'O Allah, I seek Your guidance through Your knowledge, and I seek strength through Your power, and I beg You for Your magnificent grace, for, You have power and I do not have it, and You have knowledge, and I do not have it, and surely You are the Best Knower of things which belong to the unseen. O Allah! If in Your knowledge this thing is better for me in terms of my faith and my worldly life and the outcome of my pursuit then make it come easy on me and thereafter make it blessed for me. And if in Your knowledge this thing is bad for me in terms of my faith and my worldly life and the outcome of my pursuit then make it stay away from me and make me stay away from it. And, ordain the better (alternative) for me in whatever way it may be, and then also make me be pleased with it'. And then he should name his need. [Ah 14713, Bukhari 1162, AD 1538, N 3253, Ibne Majah 1383]

ISTIKHARAH means to ask blessing from Allah in whatever task the Muslim person intends to undertake. It is to ask for guidance that Allah gives one the ease to take up the task if it is better and if it is not reasonable for one to take it up then Allah stops one. At those times the disbelievers used to write different statements on arrows and then they used to take answers by those arrows to questions they had in mind by flipping them and reading the statements for their answers by patterns made by the arrows. The Prophet (PBUH) countered this practice by the teaching of

ISTIKHARAH and though the actual asking for the blessing of Allah is in Arabic yet if the Muslim person just turns towards Allah asking in any language for guidance in some matter, he would certainly get some indication on the matter asked. Note that SALAH would remain in Arabic but DUA to Allah that is not inside any SALAH is fine in any language. Also note that such matter on which ISTIKHARAH is sought, that must only be SUNNAH (ghair-Muakkadah) or MUSTAHAB or MUBAH as these denote that the Muslim person has an option to take them or leave them (see glossary at the beginning of this presentation of JAME' TIRMIDHI for understanding of these terms). If he asks this guidance he would insha Allah get some dream on the matter and he could ask any good interpreter of dreams (and there are many such persons in Muslims who serve without any charge especially those who are highly inclined towards piety) who would insh-Allah clarify the matter totally; Al-Hamdu Lillah. There is another thing that is called ISTISHARAH that means to ask advice from persons who care to follow the path of Islam, in some important matter that is open to debate; insha Allah their advice would also serve to decide the matter in better way. With ISTIKHARAH and ISTISHARAH both in view, Muslims would decide appropriately in all matters of life; it is high time that the current rulers of Muslims realize this manner of dealing with issues; most of these rulers disregard totally that the only aim of life is to worship Allah only; may Allah better the situation for all Muslims; Al-Hamdu Lillah.

TOPIC 19-What is said about Salat ut TASBIH

(480)-Sayyidina Anas ibn Malik (RA) reported that Sayyidah Umm Sulaym (RA) came one morning to the Prophet (PBUH). She requested (him), "Teach me expressions that I may recite in my Salah." So, he said, "Extol Allah ten times, glorify Him ten times and praise Him ten times (that is, say ALLAHU-AKBAR ten times and SUBHAN-ALLAH ten times and AL-HAMDU-LILLAH ten times).

Then ask Him for whatever you want as to this Allah says, 'Yes', 'Yes'." [Nasai 1295]

(481)-Abu Wahb asked Abdullah ibn Mubarak about Salat at-TASBIH. He said, "Say AIlahu Akbar and recite the THANA then fifteen times. Say Subhan-Allah, Wal-hamdu-Lillah, Wa-la-ilaha-illa-Allah, Wa-Allahu-Akbar; say the Ta'awwuz and the Tasmiyah and Surah al-Fatihah and any other Surah. Then recite ten times and then go into RUKU and recite ten times. Then get up from RUKU and recite ten times, then ten times in SAJDAH, then ten times on getting up from SAJDAH and then ten times in the second SAJDAH. Offer the four Raka'at in this way, 75 times in each Raka'ah. Then start every Raka'ah with fifteen recitations of TASBIH and then make the recital and again ten (repetitions of) TASBIH. If one is offering the Salah of the night then I think that it is better to make salutation after (every) two Raka'at, but if one offers it during the day then he might if he wishes, make salutation after two or directly at the conclusion (of four Raka'at)".

(482)-Sayyidina Abu Rafi (RA) narrated that Allah's Messenger said to Sayyidina Abbas (RA), "O Uncle! Shall I not join ties with you? Shall I not give you? Shall I not benefit you?" He said, "Of course, O Messenger of Allah!" So, he said, "O Uncle! Pray four Raka'at. Recite in each Raka'ah the Fatihat ul-Kitab and a Surah and when you have finished the recital, say Allahu Akbar walhamdu-LILLAH wa-Subhan-ALLAH fifteen times before making the RUKU. Then go into the RUKU and repeat them ten times. Then raise your head and say the words ten times. Then go into prostration and repeat them ten times, and raise your head and say the words ten times. Then prostrate and say the words ten times and (again) raise you head and repeat them ten times before you stand up. So, this is (in all) seventy five in each Raka'ah and it is three hundred in all four Raka'at. Even if your sins are like the sand particles of Aalij (the desert), Allah will forgive them for you." He (Sayyidina Abbas) said,

"O Messenger of Allah! Who can stand up for it every day?" He said, "If you cannot establish it every day, then observe it on Friday. And if you cannot do that every Friday observe it every month." And he did not cease to say that until he said, "Offer it once in a year."

*Although Ahadith at this topic of SALAT-ut-TASBIH have been taken generally as weakly narrated (and even respectable TIRMIDHI has made a general remark without specification that there is much weakness in many of narrations that have come on this topic) yet as many narrations are present on this topic, so ULAMA in general value it much. TASBIH means to praise Allah and mostly three recitations are taken up at SALAT-TASBIH and those are AL-HAMDU-LILLAH (Total Praise is for Allah), SUBHAN-ALLAH (Glory be to Allah), ALLAHU-AKBAR (Allah is the Greatest). These are recited while standing in RAKA'AH after the recitation of Surah FATIHA and the recitation of any Surah; these 3 TASBIH would be recited 15 times; then these are to be said ten times at each action upto the next RAKA'AH and that would come to 15 plus 60 times of these TASBIH in each RAKA'AH. Being four RAKA'AH (reading them in twos), it would come to 300 (75*4) in all and it is better to read this SALAH at least once a year. This SALAH is wonderful for the person to get nearness to Allah and to ask for forgiveness of all his sins; even the major sins, if any; with the solid intention that he would never commit them again; may Allah save all Muslims from all major sins; Al-Hamdu Lillah.*

TOPIC 20-To deliver blessing on the Prophet (PBUH)

(483)-Sayyidina Ka'b ibn Ujrah (RA) reported having submitted to the Prophet, "O Messenger of Allah! This Salaam (greeting) to you, we know it; but how do we deliver blessing on you?" He said, "Say, O Allah! Bless Muhammad and the family of Muhammad, as You did bless Ibrahim. Indeed You are Praiseworthy, Glorious. And show favour to Muhammad and the family of Muhammad as You did show

favour to Ibrahim. Indeed, You are Praiseworthy, Glorious." Abu Usamah said "We added the words 'and on us with him'." [Ahmed 18127, Bukhari 3370, Muslim 406, Abu Dawud 976, Ibne Majah 904]

TOPIC 21-Excellence of delivering blessing

(484)-Sayyidina Abdullah ibn Mas'ud (RA) narrated that Allah's Messenger said, "Of the people, nearest to me on the Day of Resurrection will be he who delivered most blessings on me."

(485)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "He who delivers on me blessing once, Allah will bless him ten times." [Ah 8813, M 408, AD 1530, N 12951]

(486)-Sayyidina Umar ibn al-Khattab narrated that supplication is suspended between the heaven and earth and nothing of it ascends till you deliver blessing on your Prophet (PBUH).

(487)-Sayyidina Umar ibn al-Khattab (RA) said, "Let no one buy or sell in our market unless he has gained knowledge of religion."

The narrations here denote the high merits of saying DURUD on the Prophet (PBUH) that means asking Allah to bless the Prophet (PBUH). The point to note here is that when a person loves someone, he cares for that person's comfort as much as possible even if it asks for surrender of some of his own pleasure. The Prophet (PBUH) is not in any need for our DUA to Allah for his betterment for him yet that is ordered to satisfy our own inner self when we really love the great man Muhammad (PBUH), the last Messenger of Allah. Note that every SALAH includes DURUD for the Prophet (PBUH) at the last of it before TASLIM where the MUSALLI makes DUA for his own self too (after DURUD). DURUD became customary after Sixth HIJRI when the AAYAH (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). Note that the last narration that is mentioned here is not related to the topic yet the reason to bring it here by respectable TIRMIDHI is that there is a narrator ALA ibn ABDUR-RAHMAN ibn YAQUB in the chain of H-485 and he wanted to prove that YAQUB, the grandfather of ALA, has heard Ahadith from UMAR (RA) too besides ABU-HURAIRA so he brought this narration (487) here out of context so as to prove his point; this narration (that is MAUQUF by designation) provides a worthy message to all persons that are related to the market; this last of narrations here is narrated by YAQUB from UMAR (RA).

4- BOOK CONCERNING FRIDAY (29 topics)

TOPIC 1-Excellence of Friday

(488)-Sayyidina Abu Huraira (RA) narrated that the Prophet (PBUH) said, "The best day on which the Sun rises is Friday. On this day, Adam was created; and on this day, he was admitted to Paradise, and on this day, he was expelled from it. And the Hour will not come but on Friday. [Ahmed 9218, Muslim 854, Nasai 1369]

Friday is called JUMU'AH from the root-word that means "gathering" and this name was given to it at the advent of Islam in Arabia at the times of the last Prophet Muhammad (PBUH), instead of ARUBA that it was called before it. The narration here tells us that it is the best of days and this means that it is the best in days of the week as in all days of the year, YAUM-ul-ARAFAH (the 9th day of the twelfth lunar month ZIL-HAJJAH that is the most important day in HAJJ) is the best one; the best of nights in all nights certainly is LAILA TUL-QADR that comes in RAMADHAN. Note that JUMU'AH is equal in merits to EID, Muslims festivals that come at the end of RAMADHAN and at the 10th of ZIL-HAJJAH; they celebrate EID to deliver thanks to Allah that He

gave them the opportunity to practice SAUM (fasts) and HAJJ (pilgrimage to Makkah and nearby places) respectively. If any of these fall at JUMU'AH, its merit increases highly and if YAUM-ul-ARAFAH falls at Friday just a day before EID, that increases its merit much more. At this day, SALAH of JUMU'AH is read instead of ZUHR at the same timing (though AHMED does not mind reading it even before ZAWAL i.e. before the time of ZUHR). Note that even the expel of ADAM (AS) from JANNAH and the occurrence of the Hour (QAYAMAT that is the last day of the world) is also included in its merits as the arrival of Adam (AS) to the world caused the life of the man to continue here and the occurrence of QAYAMAT would lead after HASHR to the never-ending pleasant life for those who understood the true aim of life and worked devotedly for that at their worldly lives; Al-Hamdu Lillah.

TOPIC 2-The hour on Friday when supplication is granted

(489)-Sayyidina Anas ibn Malik (RA) reported that the Prophet said, "Look out for the hour on Friday from after ASR till the setting of the sun in which hope is placed."

(490)-Ziyad ibn Ayyub al-Baghdadi reported from Abu Aamir aI-Aqdi from Kathir ibn Abdullah ibn Amr ibn Awf al-Muzani who reported from his father who reported from his grandfather from the Prophet (PBUH) that he said, "There is, indeed, an hour on Friday when no slave asks Allah for something but He gives it to him definitely." They asked, "O Messenger of Allah! Which is that hour?" He said, "(It is) from IQAMAH of the Salah till one gets over with it." [Ibne Majah 1138]

(491)-Sayyidina Abu Huraira reported that Allah's Messenger (PBUH) said, "The best of days on which the Sun has risen is Friday. On it, Adam was created and on it, he was admitted to Paradise and on it, he was sent down from it. And, there is an hour in it which if a

Muslim slave gets, prays and asks Allah in it for something, He will give it to him." Sayyidina Abu Huraira (RA) said, "I met Abdullah ibn Salaam and mentioned to him the Hadith. He said, 'I know that hour'. So, I said, 'Inform me of it and do not be miserly with me about it'. He said, 'It is from after ASR till sunset'. I said, 'How can it be after ASR while Allah's Messenger (PBUH) said that no Muslim slave who gets it will pray but this hour is one when one does not pray?' So Abdullah ibn Salaam said, 'Is it not that Allah's Messenger (PBUH) said that one who sits in a gathering waiting for prayer is as though he is engaged in prayer?' I said, 'Yes!' He said, 'It is that'. And the account is lengthy in the hadith. [Ahmed 10307, Bukhari 935, Muslim 852, Nasai 1369]

There is some little time between ASR and MAGHRIB on Friday in which Allah accepts all rightful DUA. However, due to the narration at 490, SHAFI' has taken somewhat different view from others for this time taking it to commence from the time when the IMAM sits for KHUTBAH till the end of JUMU'AH-SALAH. Some ULAMA have said about the narration-490 that it is weakly narrated due to KATHIR Ibn ABDULLAH ibn AMR in the chain of this narration (whom they take as weak) yet respectable TIRMIDHI has remarked in favor of this narration; it is better to accept his judgment in this respect as he is one of the masters here. Note that in the chain for narration-1357 too that has come at the Book of Judgment, there is KATHIR ibn ABDULLAH ibn AMR and he is present in the chain of narration-536 too; respectable TIRMIDHI has counted both of these Ahadith too in sound Ahadith; this shows his reliance on KATHIR. It is notable that 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.

TOPIC 3-Having a bath on Friday

(492)-Saalim reported his father as saying that he heard the

Prophet say, "He who comes to the Friday (Salah) must have a bath."

(493)-Zuhri has also reported this Hadith. He reported from Abdullah ibn Abdullah ibn Umar (RA) who reported from his father who reported from the Prophet (PBUH).

(494)-Some friends of Zuhri reported from him that he said, "One of the children of Abdullah ibn Umar (RA) told me on the authority of Ibn Umar that once Umar ibn Khattab (RA) was delivering the Friday sermon when a companion of the Prophet (PBUH) came in. He (Umar) asked, 'Is this the time (to come)?' He said, 'I heard the Adhan and only performed ablution. I did not take much time'. Sayyidina Umar said, 'More of that! Instead of bath, you performed ablution (coupled with being late). And you know that Allah's Messenger has commanded us to have a bath'."

(495)-Abdullah ibn Abdur Rahman also reported from Abdullah ibn Salih who reported from Layth who reported from Yunus who reported from Zuhri this Hadith. And Malik reported from Zuhri who reported from Saalim that Umar (RA) was delivering the sermon of Friday and then mentioned the Hadith.

TOPIC 4-Virtues of having a bath on Friday

(496)-Sayyidina Aws ibn Aws (RA) reported that Allah's Messenger (PBUH) said to him, "If anyone has a bath on Friday, and gives a bath, and goes early to the mosque, hears the Imam's sermon from the beginning, being near the Imam and keeping quiet through out then, for him a reward is credited against ever step for a year's (NAFL) fasting and standing in (NAFL) prayer." Mahmud said that Waki said that he had a bath and helped his wife have a bath (on Friday). And it is reported from Ibn Mubarak that he washed his head and had a bath. [Ah 1616, AD 346, Ibne Majah 1078]

On Friday, bathing is most praiseworthy though not obligatory. The companion that came when UMAR (RA) was in the process of giving KHUTBAH is mentioned as UTHMAN (RA) who later became the third Caliph after UMAR (RA). UMAR questioned him on his delay at arrival because he was one of the most prominent Muslims and his advice was sought eagerly. In the last narration WAKI, one of the narrators for it, clarified that the statement at the Hadith of giving a bath means helping the wife in having a bath on Friday.

TOPIC 5-Ablution on Friday

(497)-Sayyidina Samurah ibn Jundub (RA) reported that Allah's Messenger (PBUH) said, 'He who makes ablution on Friday does well and he who has a bath, (then) the bath is better.'

(498)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "If a person makes ablution and makes it a good ablution then he comes for Friday and sits near the Imam and hears the sermon attentively observing silence then (his sins) are forgiven to him whatever he committed between that and (next) Friday plus three more days. And he who touches pebbles has indeed committed excess (and is deprived of this reward)."

TOPIC 6-Going early for Friday

(499)-Sayyidina Abu Huraira narrated that Allah's Messenger (PBUH) said, "If anyone had a bath on Friday, very well and goes to the mosque at the first time then it is as though he sacrificed a camel. Then, as for one who goes at the second time, he is as though he sacrificed a cow. As for one who goes at the third time, he is as though he sacrificed a horned ram. As for him who goes at the fourth time, he is as though he sacrificed a hen in Allah's way. As for him who went at the fifth time, he is as though he gave an egg for Allah's sake. And when the Imam comes to deliver the sermon

the angels are occupied in listening to it." [Ahmed 9933, Bukhari 881, Muslim 850, Abu Dawud 351, Nasai 1384]

H-499 tells about the merits of those who come early at the Friday-Salah and it is according to the rule '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; note that these two are not sacrificed at the EID of SACRIFICE (at ZIL-HAJJAH) like the other three and so they could only bring some meager good return according to the narration. However those who come even later they would not get anything from this special merits of coming for the Friday-SALAH as the angels close the writing about good returns for coming to it; however, they would fulfill their obligation as they read the Friday-SALAH at the mosque in the following of the IMAM.

TOPIC7-Neglecting Friday without reason

(500)-Ubaydah ibn Sufyan reported on the authority of Sayyidina Abu Ja'd who, according to Muhammad ibn Umar, was a Sahabi that Allah's Messenger (PBUH) said, "If anyone neglects Friday (Salah) three times out of laziness then Allah puts a seal on his heart."

[Ahmed 15498, Abu Dawud 1052, Nasai 1368, Ibne Majah 1125]

TOPIC8-From how far is coming for Friday

(501)-Thuwayr reported from a man of Quba who from his father who was one of the Prophet's companions that the Prophet commanded them to present themselves from Quba for (the) Friday (Salah).

(502)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "Friday (Salah) is Wajib on one who can return to his family by night."

TOPIC 9-Time for Friday Salah

(503)-Sayyidina Anas ibn Malik narrated that the Prophet (PBUH) prayed Friday when the Sun declined from the meridian. [Ahmed 12301, Bukhari 904]

(504)-Yahya ibn Musa reported from Abu Dawud Tiyalsi who from Fulayh ibn Sulayman who from Uthman ibn Abdur Rahman Taymi who from Sayyidina Anas a similar Hadith.

The narration at 500 tells that the Muslim person must not omit the Friday-SALAH continuously for 3 weeks as it puts the Muslim person into negligence even of other such obligations that he should see to, according to the Islamic Teachings. The words "seal on the heart" means he has difficulty to understand the Truth as the Truth is and he inclines towards hypocrisy. The other two topics deal with places to come from and the time to observe for the Friday-SALAH. Today it is easy to go even far for the Friday-SALAH yet in those times it took quite a time to reach distances even in a day that are accessible now within one hour. Note that there is a condition for Friday-SALAH that it would only be observed at such place where the Muslim persons are present in high number; one or two markets must also be present there while there also are such places available where people might gather in huge number so it must be some vast village because the Friday-SALAH is not obligatory at small gatherings; note here that the people used to come from places far away to the city of Madinah for the Friday-SALAH. The other conditions for Friday-SALAH include reading it at the time of ZUHR (though AHMED has taken reading it even before the time of ZUHR to be fine ending it before

ZAWAL); the IMAM delivers the KHUTBAH before the Friday-SALAH after the ADHAN at the mosque. SHAFI' takes the KHUTBAH valid only when there is praise of Allah in it, DURUD upon the Prophet (PBUH), recitation of some of the verses of the Holy Book Quran and the sermon to teach people about Islam. The other three IMAMS also ask to mention the praise of Allah at the KHUTBAH and inform about His Commands (i.e. Islam) to the people so practically that leads to the same effect as the guidance from SHAFI'. QUBA was the place near Madinah (and now it is inside Madinah) where the famous mosque of QUBA is present.

TOPIC 10-Delivering the sermon from the pulpit

(505)-Sayyidina Ibn Umar (RA) narrated 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. [Bukhari 3583]

There are some amazing things in the world that we observe yet our minds do not perceive them well. It is due to the limitation of whatever human sources of understanding we have and this could be better grasped if we ponder on human ears and eyes. We hear well yet we would not hear persons at some distance due to the limitation in hearing of our ears even if we guess that they are having a conversation by their gestures. Similarly if we see an air-plane flying we would see it to some distance then after some moments it vanishes from eyes even though we know that it is there at the sky yet we do not see it due to the limitation in seeing of our eyes. The same is correct for the human mind and that is why Allah, the One with powers that we are unable to understand, provided the men with Messengers to tell them that they must believe in Allah Who has created them and to Whom they have to return. The trunk cried when the Prophet (PBUH) took the pulpit to deliver the sermon yet it did understand the love of the Prophet for it when he

embraced it and so becoming happy with it, 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).

TOPIC11-Sitting down between two sermons

(506)-Sayyidina Ibn Umar (RA) narrated that the Prophet (PBUH) used to deliver a sermon on Friday then sit down and then get up and give (i.e. continue) the sermon. One of the narrators said, "Like they do today." [Ahmed 5730, Nasai 861]

TOPIC12-Sermon must be moderate

(507)-Sayyidina Jabir ibn Samurah said, "I prayed with the Prophet and indeed his Salah was moderate and his sermon was moderate." (That is, they were neither lengthy nor brief). [Ahmed 2089, Muslim 866, Abu Dawud 1101, Nasai 1578, Ibne Majah 1106]

In the KHUTBAH that the IMAM delivers at Friday while standing, he would sit in between for a while (that would be a minute or so) to fulfill the SUNNAH as narrated in 506. This sitting is practiced even now at KHUTBAH consistently and by the words of one of the narrators, we understand that the IMAM did sit between the KHUTBAH at those times too when this narration was recorded at the JAME'. The narration at the topic-12 denotes that instead of taking quantity of time for SALAH; the need asks for quality in it. Keeping both (KHUTBAH & SALAH) moderate is SUNNAH and the IMAM must observe this moderation even in the additional sermon

that he delivers in the native language. It is feasible that all the KHUTBAH and the JAMA'AH for the Friday-SALAH ends within an hour from the time the IMAM sits for KHUTBAH; Al-Hamdu Lillah.

TOPIC 13-Reciting the Quran on the pulpit

(508)-Safwan ibn Yala ibn Umayyah reported from his father that he heard the Prophet (PBUH) reciting on the minbar (pulpit), the verse---And they shall call out---(Surah 43, 77).

TOPIC 14-Look at the Imam when he delivers the sermon

(509)-Sayyidina Abdullah ibn Mas'ud narrated that when Allah's Messenger (PBUH) sat down on the pulpit, they turned their faces towards him.

When the IMAM delivers KHUTBAH, people have to listen to it with attention and for that they must face him yet if facing the IMAM causes the person to turn much from the direction of the QIBLAH then it is not necessary to face him yet he must give attention anyways. Also note that it is most appreciable to read the verses of the Holy Book Quran at the Friday-KHUTBAH and deliver its explanation for all to understand well. The verse that the Prophet (PBUH) read from the Holy Book Quran is from Surah ZUKHRUF that reads in total, "And they shall call out: 'O Malik (Keeper of Hell)! Let your Lord make an end of us'. He will say: 'Verily you shall abide forever'." (43:77)

TOPIC 15-Who arrives at the sermon, might offer two of Raka'at

(510)-Sayyidina Jabir ibn Abdullah (RA) narrated that while the Prophet (PBUH) was delivering the sermon, a man came. So, he asked him, "Have you offered Salah?" He said, "No!" The Prophet (PBUH) said, 'Get up and pray.' [Ahmed 14313, Bukhari 930, Muslim 875,

Nasai 1405]

(511)-Iyadh ibn Abdullah ibn Abu Sarh narrated that on a Friday that Sayyidina Abu Sa'eed Khudri (RA) entered (the mosque) while Marwan was delivering a sermon. He stood up in prayer and the guards came to make him sit down but he did not cease till he had finished. When the prayer (of Friday) was over, the men met him and said "May Allah be Merciful to you. These people had pressed you to sit down." He said, "I would never have given them up (the two Raka'at), having seen Allah's Messenger." He then mentioned that a man in dirty clothing came one Friday. The Prophet (PBUH) commanded him to offer the two Raka'at while he (the Prophet PBUH) was delivering the sermon. [Nasai 1404, Ibne Majah 1113]

It is allowed to read TAHIYATUL-MASJID (SALAH that might be read at the entrance of Mosque when someone has come from far or if someone does intend to read it) even if the IMAM is giving KHUTBAH as is clear by the narrations here; SHAFI' and AHMED take this Hadith for the guidance to this SALAH. However, due to the Hadith coming ahead that tells to keep quiet being attentive at KHUTBAH, the other two IMAMS of FIQH that are MALIK and ABU-HANIFA, do not allow saying this SALAH at the time when KHUTBAH is in progress; they consider the narration here as the specific command for the man that came in then.

TOPIC 16-Conversation during sermon disliked

(512)-Sayyidina Abu Huraira narrated that Allah's Messenger said, "If anyone says on Friday while the Imam delivers the sermon 'Be quiet!' he indulges in vain talk." [Ahmed 7690, Bukhari 394, Muslim 851, Abu Dawud 1112, Nasai 1397]

TOPIC 17-Dislike for stepping over people on Friday

(513)-Sahl ibn Muadh ibn Anas Juhanni reported from his father that Allah's Messenger (PBUH) said, "One who steps over men's necks on Friday will be adopted as a bridge to hell." [Ahmed 15609, Ibne Majah 1116]

It is not appreciable even to tell a person to keep quiet while the IMAM is delivering KHUTBAH; such is the firmness of the command that asks to remain silent then. The Muslim person attending the Friday-Salah might make the most necessary communication by minimum of gestures and even that must wait if it causes no trouble. The warning given at the narration-513 to such persons, who make it a habit to step over people attending the Friday-SALAH to go ahead among them, is very severe as it causes to develop the habit to disregard people even in the ordinary business of life. Note that though it is highly reprehensible to step over people to go ahead as an habit yet the punishment mentioned might not have been correctly narrated (due to being out of proportion) because this narration-513 is among those that are weakly-narrated.

TOPIC 18-EHTIBA is Makruh during sermon

(514)-Sahl ibn Muadh reported on the authority of his father that the Prophet disallowed (the posture) Habwah during the Imam's sermon.

TOPIC 19-Makruh to raise hands in prayer on the pulpit

(515)-Ahmad ibn Mani reported from Hushaym who from Husayn that he heard Umarah ibn Ruwaybah say when Bishr ibn Marwan raised his hands in supplication while delivering the sermon, "May Allah spoil these two small hands! Indeed, I did not see Allah's Messenger (PBUH) gesture more than this." And, Hushaym indicated with his fore-finger.

The two narrations here point out two things that are disliked at the Friday-SALAH; one is EHTIBA (or HABWA) and the other is raising hands of IMAM during KHUTBAH for supplication to Allah. Note that when a person sits on hips and binds his knees with his hands nearing the knees to the chest, this posture is named as HABWA; another manner for HABWA is to bind the knees with some cloth from the back nearing them to the chest; it is MAKRUH TANZIHI if the person remains able to change the posture fast if needed and as such, it is not prohibited strictly. The second Hadith here tells about the detestation that SAHABA felt for those who had come to authority without the rightful claim to it; these people at authority had little awareness of Ahadith. BISHR ibn MARWAN was not big enough for Friday-KHUTBAH yet being the son of MARWAN, the ruler of Muslims then, he got the opportunity to say KHUTBAH. He raised his hands during that which was not the practice of the Prophet (PBUH) and UMARAH could not resist criticizing BISHR. Those who do not fulfill their obligations rightly towards the people, not only they are referred to as wrongful but their near ones are also blamed just because they are related to such persons. However, such people having authority care but little for how general public feels about them or even their near ones as they are given to worldly pleasures; they are unable to leave it for anything except when they are countered by some powerful challenger by force or if their death takes them away.

TOPIC 20-The Adhan on Friday

(516)-Sa'ib ibn Yazid narrated, "In the times of the Prophet (PBUH), Abu Bakr (RA) and Umar (RA), the Adhan (for Friday Salah) was called when the Imam came out. Then the IQAMAH was called. Then when Uthman (RA) came, he added a third call from the top of Zawra (a high wall in the market of Madinah from which the Mu'adhhdhin called)." [Ahmed 15228, Bukhari 912, Abu Dawud 1088, Nasai 1391, Ibne Majah 1135]

The point to note in this narration is that the third call that was the addition of UTHMAN (RA), the third Caliph, was actually the first ADHAN that was called at ZAWRA, a high wall at Madinah's market then that was near to the Mosque and this addition was accepted by SAHABA unanimously. Note that there used to be only one ADHAN at the times of the Prophet (PBUH) and after him too, that was called outside the Mosque when the IMAM sat on the pulpit and from there commenced the gathering for Friday-SALAH. The sequence was in three steps i.e. ADHAN then KHUTBAH and then IQAMAH and Friday-SALAH but UTHMAN added the first ADHAN at ZAWRA and from there commenced the gathering, the second ADHAN at Mosque taking place after his arrival at the pulpit after some time of this first ADHAN at ZAWRA. It was said the third call because IQAMAH (the call when the JAMA'AH stands for SALAH) just before the SALAH, was also counted; in actual it was the first call. Nowadays in the following of SUNNAH, the steps in sequence for Friday-SALAH in Pakistan generally are this first ADHAN (added by UTHMAN-RA and accepted by SAHABA) then KHUTBAH in Urdu then the brief gap of time for four-RAKA'AH SALAH (that HANAFI-FIQH takes as SUNNAH); then the MUADH'IN says the second ADHAN in front of the IMAM inside the mosque and then the IMAM reads the Arabic KHUTBAH; after it, the MUADH'IN reads the IQAMAH rapidly and the IMAM leads the SALAH right after the KHUTBAH.

TOPIC 21-Conversation after the Imam alights from the pulpit

(517)-Sayyidina Anas ibn Malik (RA) reported that when the Prophet (PBUH) got down from the pulpit, he did speak (to others) if there was need for it. [Ahmed 12286, Abu Dawud 1120, Nasai 1418, Ibne Majah 1117]

(518)-Sayyidina Anas (RA) narrated, "I saw Allah's Messenger

(PBUH) after the IQAMAH was called for Salah. A man talked to him standing between him and the Qiblah. And, he did not cease to speak to him and I indeed saw some of the men doze from the long standing of the Prophet." [Ahmed 12642, Bukhari 642, Muslim 3276, Abu Dawud 201]

TOPIC 22-Recital in Friday Salah

(519)-Sayyidina Ubaydulah ibn Abu Rafi (RA) freed-man of Allah's Messenger (PBUH) narrated that Marwan appointed Sayyidina Abu Huraira, as his deputy in Madinah and himself went away to Makkah. "So, Abu Huraira led us in the Friday prayer, reciting Surah al-Jumu'ah in the first Raka'ah and al-Munafiqun in the second." He said that he then met Abu Huraira (RA) and said to him, "You have recited those two Surahs that Ali (RA) recites in Kufah." He said, "I have heard Allah's Messenger recite them." [Ahmed 9554, Muslim 877, Abu Dawud 1121, Ibne Majah 1118]

TOPIC 23-Recital in FAJR on Friday

(520)-Sayyidiha Ibn-Abbas (RA) reported that on Friday, Allah's Messenger (PBUH) used to recite in the Salah of FAJR Surah as-SAJDAH and Surah ad-DAHR. [Ahmed 3160; Muslim 879, Abu Dawud 1074, Nasai 952, Ibne Majah 829]

The second narration explains the first at the topic-21 here that at one occasion, the Prophet (PBUH) talked with a man who wanted to ask something and it took quite a time; this incident took place at ISHA once though H-517 does not clarify this; note that the narration at 518 is explicit for this that it was an isolated incident. However, it does prove that the IMAM might converse to someone if he feels necessary before, during or after KHUTBAH though others must remain silent and attentive to the IMAM as we have studied. For topic-22, note that it is a very sad aspect of the

history of Muslims that Muslims were divided politically at the time that is narrated here; ALI (RA), the fourth Caliph, had lost hold of the areas under MU'AVIAH's Command then and MARWAN was loyal to MU'AVIAH. As the narrator (who also was among SAHABA) told ABU-HURAIRA (RA) about the recitation of ALI when ABU-HURAIRA was the deputy to MARWAN at Madinah, he told him that actually this was the recitation that the Prophet (PBUH) used to make at Friday-SALAH; keeping the political difference aside, this was the approval to ALI's practice.

TOPIC 24-Salah before and after Friday

(521)-Saalim reported from his father (Ibn Umar) from the Prophet (PBUH) that he offered two Raka'at after Friday Salah. [Ahmed 591, Muslim 882, Ibne Majah 1131]

(522)-Nafi reported from Sayyidina Ibn Umar (RA) that after he had offered the Friday Salah, he offered, at home two Raka'at. And he said afterwards that the Prophet (PBUH) used to do it." [Ahmed 6063, Muslim 822, Ibne Majah 1130]

(523)-Sayyidina Abu Huraira (RA) narrated that Allah's Messenger (PBUH) said, "If anyone of you will pray after the Friday prayer then let him pray four Raka'at." [Ahmed 7404, Muslim 881, Nasai 713, Ibne Majah 1133]

Ahadith at this topic narrate the SUNNAH-SALAH after the Friday-SALAH. According to Ahadith, there are either two RAKA'AH or either four RAKA'AH as SUNNAH-SALAH after the Friday's obligatory SALAH. Note here that these both Ahadith are acceptable according to ULAMA as they hold the opinion that if these are read at the mosque then these should be read as four Raka`ah (better to read these in twos though reading even four together is fine); whereas the person reading these at home might

read them as two RAKA'AH of SUNNAH-SALAH and that would suffice. In Pakistan, both these i.e four RAKA'AH and two RAKA'AH of SUNNAH are read after the Friday-SALAH mostly at the mosque combining the effect of both Ahadith; there are other of four-RAKA'AH too that are mentioned as SUNNAH that are read before Friday-SALAH. The four that are before Friday-SALAH are not explicitly mentioned in Ahadith yet it is mentioned that ALI, IBN MASUD, IBN ABBAS, IBN UMAR and ABU-HURAIRAH (may Allah be pleased with all of them) used to read them before the Friday-SALAH. Due to the practice of many of SAHABA, it is praiseworthy to read them though obligation in practice is not claimable even for these four and even for the four and the two that are after the Friday-SALAH.

TOPIC 25-He who gets one Raka'ah of the Friday Salah

(524)-Sayyidina Abu Huraira (RA) narrated that the Prophet (PBUH) said, "If anyone gets one Raka'ah of Salah (with congregation) then he got the Salah." [Ahmed 2669, Bukhari 580, Muslim 607, Abu Dawud 1121, Nasai 49, Ibne Majah 1122]

TOPIC 26-Short nap on Friday

(525)-Sayyidina Sahl ibn Sa'd (RA) narrated 'We did not eat (our meal) nor had a short nap in the times of Allah's Messenger (PBUH) but after Friday Salah.' [Ahmed 22910, Bukhari 939, 859, Bukhari 1086, Ibne Majah 1099]

TOPIC 27-One who dozes on Friday

(526)-Sayyidina Ibn Umar narrated that the Prophet (PBUH) said, "If anyone dozes off on Friday then he must get up from his place and sit elsewhere." [Ahmed 4841, Abu Dawud 1119]

The narration at 524 informs that even if someone reads the second RAKA'AH of Friday-SALAH with the IMAM, he did get the SALAH; he would get the safety from the sin of leaving Friday-SALAH but he would not get the high rewards that are received by coming early. Note that the Friday-SALAH comprises of two RAKA'AH in total and so the second is the last RAKA'AH. Due to this Hadith, the three IMAMS except ABU-HANIFA have gathered that the one who does not participate even in the last RAKA'AH of Friday-SALAH with the IMAM and joins only at the very last does not get it; he would read ZUHR instead. The two prominent students of ABU-HANIFA are with these three IMAMS of FIQH in ruling here; much of the HANAFI school is based on the guidance of these two; sometimes their viewpoint is even preferred over the viewpoint of ABU-HANIFA for practice in the HANAFI school. The narration-525 tells about the preference for taking the lunch that it is better after the Friday-SALAH (and even after some sleep if needed). The last narration here is a psychological attempt to keep-off drowsiness as the change of place might make the man more attentive to the KHUTBAH that is in progress then.

TOPIC 28- Travelling on Friday

(527)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) sent Abdullah ibn Rawahah (RA) on an expedition (with an army) and that happened to be a Friday. While his companions departed in the morning, he said, "I will stay behind, pray (the Friday) with Allah's Messenger then join them." When he prayed with the Prophet he saw him and asked, "What prevented you from going with your companions," He said, "I intended to pray with you and then join them." He (the Prophet) said, "If you were to spend all that is on earth (in charity), you would not attain the excellence of their morning departure." [Ahmed 2317]

If someone travels on Friday for the war in the way of Allah or to

spread the message of Islam (i.e. TABLIGH), then he must leave before the Friday-SALAH at such time that is not exactly the time for SALAH. For other reasons, it is most feasible to stay and read the SALAH before leaving for the intended destination. The Hadith narrated here is clear about JIHAD but it also goes well for TABLIGH due to its affinity to it; both are FARDH-KIFAYHA and both ask to call the disbelievers to Islam; respectively, one does it by arousing fear in wrong ones among them that they would be punished for disbelief even in the world while the other does it by arousing hope in the tolerant persons among them that they would certainly live with peace in this life and also in the coming true life if they accept Islam truly by heart.

TOPIC 29-Using Siwak and applying perfume on Friday

(528)-Sayyidina Bara ibn Aazib (RA) reported that Allah's Messenger (PBUH) said, "It is the duty of every Muslim that he should have a bath on Friday and apply from the perfume of his house. But if he cannot get it then water is perfume for him."

(529)-Ahmad ibn Mani' reported from Hushaym and he reported from Yazid ibn Abu Ziyad a Hadith like it. [Ahmed 18514]

This narration tells to manage some care for Friday especially grooming the self as much as possible so that the physical beauty is also manifested with the spiritual beauty that the Muslim person gets on Friday by the special SALAH offered then. However, caring about the lack of resources, the Prophet (PBUH) clarified that it is not compulsory to apply scent (or even to take a bath); just the good washing of the physique making WUDHU for the SALAH would do well if the person is not in need of the necessary bath; the words "then water is perfume for him" are very beautiful as they denote that his good returns would not be lessened by the lack of the scent or the SIWAK (the wooden piece having ability to clean the teeth

and gums; it is not mentioned here but included in the grooming to take-up at Friday if available with ease); their usage depends upon availability and it certainly is not the condition for the Friday-SALAH; Al-Hamdu Lillah.

5- BOOK ON TWO EIDS (30 to 38)

TOPIC 30-Walking on foot on days of Eid

(530)-Sayyidina Ali narrated that it is the SUNNAH (the Prophet's practice) to walk up to the place of Eid prayer and to eat something before going out (of the home).

From here we have nine topics from topic-30 to topic-38 for EIDAIN (SALAH at the two EIDS that come each year) and each topic has some importance to note. Note that the term EID is based on that pure word of Arabic which means "something that recurs" and EIDAIN means "two EIDS" as one comes at the end of RAMADHAN (EIDUL-FITR) and the other some two and a half months after it that comes just after the most important day in rituals of HAJJ (YAUMUL-ARAFAH i.e. the day of stay at the ground ARAFAH); this is called EIDUL-ADHA that is held at 10th of ZIL-HAJJAH. Incidentally RAMADHAN is the only month mentioned by name in the Holy Book Quran while it gives an indication towards ZIL-HAJJAH too. This first Hadith here tells that it is better to walk to the place of EID-SALAH and in EIDUL-FITR (but not in EIDUL-ADHA) it is better to eat something (sweet) before leaving for EID-SALAH. The most important point to note here is that the days of festivals that Islam recommends are those days on which Muslims thank Allah for providing opportunity of good deeds of high caliber; the former is the day to rejoice due to fasts kept at RAMADHAN and the latter due to HAJJ that is the compensation of all sins for those who perform it and for all those too who ask Allah for His Mercy and Blessing

wherever they are at that time. This tells all those who ask for some other day too to consider as some festival by Islamic viewpoint how mistaken their stance is. Please note well that Islam does not take the birth-day of the Prophet (PBUH) as some festival (and note that Islam means surrender to Allah; it is not named as Muhammadism) because Islamic festivals do not occur by focus on any person's birth. That is why Muslims never gave any importance to the Prophet's birth-date even at his worldly life and the Prophet (PBUH) never did ask for it. It is very interesting to note that the Prophet's date of passing away from the world is 12th RABIUL-AWWAL (which some of Muslims ask to make into some festival due to the claim that it is the birth-date of the Prophet-PBUH) while there is some difference among Muslims about his exact birth-date that falls at some day between 9th of RABIUL-AWWAL to 19th of it; Islam does not care to make festivals of birth-dates of any person (even if that person is the most virtuous of persons Muhammad PBUH, the last of all Prophets); note that anything that challenges the accepted SUNNAH of the Prophet (PBUH) is called BID'AH and BID'AH is highly blameworthy in Islam; certainly, adding festivals to the Islamic life-style challenges the accepted SUNNAH. Although some lighting in limits (not collectively) that denotes some pleasure and hearing sermons about the life of the Prophet (PBUH) is good even at RABIUL-AWWAL yet those who make the 12th day of RABIUL-AWWAL as festival, some of their adverse words said in utter ignorance fall against all SAHABA (and the companions of SAHABA) who never cared to make this occasion as some festival; this makes them so highly sinful that any needed compensation does become utmost difficult for them. I, MSD, would insha Allah provide a couple of incidents at topic-35 just ahead to show that even those deeds that are MUBAH (and even worthy of praise i.e. MUSTAHAB) at their appropriate timing, do become BID'AH when practiced out of their context.

TOPIC 31-Prayer on Eids before the sermon

(531)-Sayyidina Ibn Umar (RA) narrated that Allah's Messenger (PBUH), Abu Bakr (RA), and Umar (RA) prayed the Salah of the two Eid days before sermon. Then they delivered the sermon. [Ahmed 4602, Bukhari 83, Muslim 888, Ibne Majah 1276]

KHUTBAH for EID is given after the EID-SALAH and not before it. Note that the Prophet (PBUH) used to deliver even the KHUTBAH at Friday too after the SALAH yet after the incident that many of SAHABA departed (after the Firday-SALAH) hearing of the advent of the trade goods that had been brought to Madinah, he placed the KHUTBAH at Friday before SALAH. However, the KHUTBAH at EID-SALAH was given after SALAH and that practice stayed until MU'AVIAH or one of his men, put the KHUTBAH before SALAH at EID. This was due to the fact that they used abusive language for ALI (RA) at KHUTBAH and people used to disperse having read the SALAH so as not to hear this filth. It certainly is blessing from Allah that this practice of KHUTBAH before EID-SALAH went away with these people and the IMAM deliver it after SALAH as of now just like the practice that used to be at the times of the Prophet (PBUH).

TOPIC 32-Adhan and IQAMAH are not called for Eid Salah

(532)-Sayyidina Jabir ibn Samurah (RA) narrated that he prayed the Eid prayer with the Prophet more than once or twice without Adhan or IQAMAH. [Ahmed 20891, M 887, Abu Dawud 1148]

As narrated here, there is no ADHAN or call for IQAMAT at EID-SALAH as all the schools of FIQH agree due to this Hadith. However, all schools do have margin to accept calling in minimum statements without being particular about it like IMAM telling the time remaining for the commencement of EID-SALAH at the

speaker for the benefit of MUQTADI (those who read SALAH in the following of the IMAM of SALAH). Note that the reading of EID-SALAH is taken as necessary by all the four schools; SHAFAI' and MALIK taking it as SUNNAH (Muakkadah), ABU-HANIFA taking it as WAJIB and AHMED as FARDH-KIFAYAH.

TOPIC 33-Recital in two Eid Salah

(533)-Sayyidina Numan him Bashir (RA) narrated that the Prophet recited in (the Salah of) Eid and Friday the Surah al-AAla and al-Ghashiyah; if Eid fell on Friday then he recited both Surah (in both prayers). [Muslim 62]

(534)-Ubaydullah ibn Abdullah ibn Utbah reported that Sayyidina Umar ibn al-Khattab (RA) asked Abu Waqid Laythi (whose actual name was Harith Ibn Auf) about what Allah's Messenger (PBUH) recited in the Salah of Eid-al-Fitr and Eid-al-Adha. He answered that he recited al-Qaaf and al-Qamar. [Ahmed 21970, Muslim 891, Abu Dawud 1154, Nasai 1563, Ibne Majah 1282]

(535)-Hannad reported like it from Ibn Uyaynah and he reported it from Damrah ibn Sa'eed who reported from Ubaydullah this same Hadith mentioned at 534.

The Prophet (PBUH) used to recite mostly Surah AALA & GHASHIAH at Friday and even at EID yet sometimes he did take up some lengthy Surah like QAAF and QAMAR at the EID-SALAH.

The overall guidance here is that it is better to take Surah that are not much lengthy at EID though if IMAM and MUQTADI both do not have any problem of scarcity of time then the IMAM might opt for Surah that are somewhat lengthy. Note that at such an occasion when the day of Eid had come at Friday in the times of the Prophet (PBUH), he allowed the people coming from far-away after the EID-SALAH to leave or to stay for the Friday-SALAH as they will; note

also that the Friday-SALAH is read even if EID falls on it as they are not mutually-exclusive.

TOPIC 34-TAKBIR in Eid Salah

(536)-Kathir ibn Abdullah reported from his father who reported from his grandfather that the Prophet (PBUH) called in the Salah of the Eids seven Takbirs before recital in the first Raka'ah and five in the second before recital. [Ibne Majah 1277]

On the basis of this Hadith and a few other, the three IMAMS except ABU-HANIFA has taken to say Seven TAKBIRS more at the first RAKA'AH and Five TAKBIRS more at the second; all before recital. Note that AHMED & MALIK count TAKBIR-OOLA (that is the part of SALAH normally) in Seven TAKBIRS at first RAKA'AH while SHAFI' considers TAKBIR-OOLA as separate from these so there is a bit difference among these three too; AHMED and MALIK take 6 TAKBIR more at first RAKA'AH. ABU-HANIFA takes it with 6 additional TAKBIRS; three more at each RAKA'AH saying the three of the first RAKA'AH before the recitation and the three of the second RAKA'AH after the recitation and his stance is based on the trend set for EID-SALAH by ABDULLAH ibn MASUD (RA), ABU-MUSA (RA) and HUDHAIFAH (RA). Note that except MALIK, the other three IMAMS ask for RAFA-YADAIN (raising hands at additional Takbirs) in the EID-SALAH.

TOPIC 35-There is no Salah before or after the Eid-Salah

(537)-Sayyidina Ibn Abbas reported that the Prophet (PBUH) came out on the Eid ul Fitr and prayed two Raka'at. He did not pray any Salah before it or after it. [Ahmed 2332, Bukhari 964, Muslim 884, Abu Dawud 1159, Nasai 1583, Ibne Majah 1291]

(538)-It is reported that Sayyidina Ibn Umar (RA) came out (of his

home) to pray the Eid Salah and did not pray any prayer before or after the Eid Salah. He said, "The Prophet (PBUH) did like that."
[Ahmed 5212]

Ahadith here are clear on the point that there is no MUSTAHAB SALAH before or after EID and that is how the matter is taken by all four schools though AHMED and MALIK strictly disallow MUSTAHAB-SALAH then while ABU-HANIFA and SHAFI allow MUSTAHAB-SALAH when the MUQTADI returns to his home. Note that there are two incidents that tell us well that deeds that are MUBAH (and even MUSTAHAB) might not remain bearable when they are done out of context. ALI (RA) saw a man reading SALAH after EID-SALAH and he told him not to do so. He remarked that how come you stop me from reading SALAH while this is something good; at this ALI (RA) replied to the effect, "It is good when it is done according to the SUNNAH and if that is not the case, it is BID'AH." The other incident is when HUDHAIFA (RA) saw a man reading SALAH after ASR and he told him not to do so; he gave the same remark as the man at EID-SALAH had given to ALI, amazed at the guidance of HUDHAIFA. The response from HUDHAIFA was the same as ALI; he told him that whatever is not in the SUNNAH (and in fact it becomes challenge to it by its presentation) then it is not something good but it is BID'AH that must be avoided.

TOPIC 36-Women going out for the Eid Salah

(539)-Sayyidah Umm Atiyah reported that Allah's Messenger would instruct unmarried girls, young women, those observing the veil and the menstruating women to come out to the Eid prayers. As for the menstruating women, they stood away from the place of prayer and joined the supplication of the Muslims. One of them asked, "O Messenger of Allah, if one does not have a veil?" He said, "Her sister may lend her, her own veil." [Ahmed 20815, Bukhari 971, Ibne Majah 1307, Muslim 890, Abu Dawud 138, Nasai 1555]

(540)-A similar Hadith is narrated by Ahmad ibn Mani from Hisham who narrated from Hisham ibn Hasan who narrated from Hafsa bint Sirin and she narrated from Umm Atiyah.

Although it was allowed for women to attend EID-SALAH at the times of the Prophet (PBUH) yet ULAMA generally disallow the women now for such attendance due to the general occurrence of FITNAH. Note that just after the passing away of the Prophet (PBUH), many SAHABA that allowed such attendance revised their ruling and disallowed it; the times of the 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; as the people were coming to Islam in great numbers without getting fully aware of the true Islamic Teachings, this did pose threat to the practice of the true Islamic Teachings. Note that 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; 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 and certainly, this outcome has taken place for the better; Al-Hamdu Lillah.

TOPIC 37-Going for Eid-Salah by one way; returning by other

(541)-Sayyidina Abu Hurayrah (RA) reported that when Allah's Messenger (PBUH) took one road for the Eid Salah, he returned by other than it. [Ahmed 8462, Ibne Majah 1301]

Probably, this change of ways in going to and coming from the EID-SALAH occurred because the Prophet PBUH intended to elucidate that even the walk to & from the EID-SALAH by different routes bring much of good returns; probably, the Prophet PBUH opted to

meet as much persons of Madinah as possible on this much pleasant occasion. ULAMA have also commented that this might have been for the spread of teachings of Islam to people coming from far and wide taking the benefit of the occasion and it is better due to this SUNNAH (specially for the learned persons) to go and come by different ways at EID-SALAH.

TOPIC 38-Eat something before going for Eid ul-Fitr Salah

(542)-Abdullah ibn Buraydah (RA) reported from his father that the Prophet (PBUH) did not go out for the Salah of Eid-ul-fitr till he had eaten (something) but he did not eat (anything) on Eid-ul-Adha till he had prayed. (Ahmed 23041, Ibne Majah 1757]

(543)-Sayyidina Anas ibn Maahk (RA) narrated that the Prophet (PBUH) had a breakfast with dates on Eid-ul-Fitr before going to the place of Eid-Salah. [Ahmed 12270, Ibne Majah 17054]

It is MUSTAHAB to eat something sweet at EIDUL-FITR, the EID after RAMADHAN, before going to SALAH; and not to eat anything waiting for the meat of sacrifice at EIDUL-ADHA, the EID at the time of HAJJ. Dates are good to take at EIDUL-FITR yet anything sweet is well then, so Muslims all over the world customarily prepare some sweet dish on the pleasant occasions of these EIDAIN.

6-BOOK ON SALAH WHILE TRAVELLING; & AT ECLIPSES;

(42 topics)

TOPIC 39-Shortening Salah

(544)-Sayyidina Ibn Umar (RA) narrated that he travelled with the Prophet (PBUH), Abu Bakr (RA), Umar (RA) and Uthman (RA); they all prayed for the ZUHR and ASR two Raka'at each and did not pray (any Salah) before or after that. He, Abdullah ibn Umar, said, "If I

were to pray any Salah before that or after that, then I would have completed it (the FARDH).

(545)-Abu Nadrah reported that Sayyidina Imran ibn Husayn was asked about a traveler's Salah. He said, "I performed Hajj with the Prophet and he prayed two Raka'at. Then, I performed Hajj with Sayyidina Abu Bakr (RA) and Umar (RA) and for six or eight years during the caliphate of Uthman (RA) with him, and they too prayed two Raka'at."

(546)-Sayyidina Anas ibn Malik narrated, "We prayed with the Prophet (PBUH) the ZUHR at Madinah four Raka'at and the ASR at Zul Hulayfah two Raka'at."

(547)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) went from Madinah to Makkah and he had no fear except fear of the Lord of the worlds, (yet) he prayed two Raka'at.

Respectable TIRMIDHI has taken up four topics on the matter of QASR-SALAH (SALAH, when read while traveling, is shortened and that is called as QASR-SALAH reading two RAKA'AH instead of four though SALAH that is normally two or three RAKA'AH is not shortened at traveling). These topics comprise of the answers to what is QASR; at how much stay QASR is valid; should any MUSTAHAB-SALAH be read at such time and place; what if someone combines two SALAH together at traveling. The first topic here denotes that during the travel, Caliph and Sahaba used to read SALAH by QASR (the Arabic word that means 'to shorten'); it is taken by three IMAMS except SHAFI'I as necessary while traveling; SHAFI'I takes it as MUSTAHAB. It is notable here that SAYEDAHA AYESAH (RA) used to read SALAH in full while traveling and UTHMAN (RA) also read SALAH in full while traveling in the last half of his term as Caliph (he led SALAH at HAJJ in full); as for the practice of UTHMAN (RA) in this issue, he made IJTEHAD

here (considering it an issue open to debate) that applied well on his own-self. IJTEHAD means that decision which takes place by pondering high on the commands of Islam that needs seeing to 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 "Object" and the person taking the decision on that debatable matter must be very highly knowledgeable in Islamic Teachings that is the "Subject"; 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 ULAMA) takes place on it. As for SAYEDAH AYESHA (RA), she did have reason for her in this issue as there is an incident as recorded in Ahadith that the Prophet (PBUH) had not prohibited reading SALAH for her in full at traveling; this is taken as an exception for her specifically. Note that Allah allows reading SALAH shortening it at the travel when there is some fear of enemy's attack and H-547 clarified that though the first condition about being in travel is necessary yet the second condition about having the fear of enemy is not necessary. It is said in the Holy Book Quran, "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).

TOPIC 40-At how long a stay should one observe the QASR

(548)-Sayyidina Anas ibn Malik (RA) narrated, "We went out with the Prophet (PBUH) from Madinah to Makkah and he prayed two Raka'at." The subnarrator asked him how long did the Prophet stay at Makkah? He said, "Ten days."

(549)-Sayyidina Ibn Abbas (RA) said, "Allah's Messenger (PBUH) made a journey. He prayed two Raka'at for nineteen days at every prayer." He said, "So, we pray two Raka'at at each prayer for nineteen days, but if we stay for more than that we pray four

Raka'at."

Due to difference in narrations about the stay at traveling taking up QASR, there is some difference of opinion how to apply the matter. There has been a consideration in FIQH (the subject that tells how to apply Islamic commands in practice) of how much distance would be covered to become a traveler yet due to rapidity in traveling (moving even from city to city in no time), the ruling for distance as taken by IMAMS is not of much consequence at the present time; however, the intention for the period of stay is of significance even now and it is interesting to note that Ahadith have always been much related to this point (as Ahadith presented here too clarify well) rather than the distance of travel. ABU-HANIFA asks to take-up QASR in SALAH when the person intends to stay away from his actual destination for 15 days; if he intends to stay away for more than this period he does not remain a traveler and he must read the SALAH in full; this period of stay is near to the average of these narrations presented here by respectable TIRMIDHI. As for other three, SHAFI and MALIK take the person as a traveler when he intends to remain away from his actual destination for four days and he must take-up QASR in SALAH and if he intends to remain away for more than that, he must read his SALAH in full. AHMED ibn HANBAL says that when a person intends to read less than 21 FARDH-SALAH outside the place of his actual destination then he must take up QASR in SALAH and in effect, this also comes to the same as the ruling of SHAFI and MALIK. It is interesting to note that all four IMAMS agree that if a person intends to return towards his actual destination in a day or two, he could go on with QASR and the period of stay is no factor of consideration in such a case where some reason stops him to fulfill his intention. There are events recorded of SAHABA that they stayed outside their actual destination sometimes even for months and yet they read SALAH taking-up QASR in them; the most notable of these events is that IBN-UMAR remained in Azerbaijan for six months, as

there was snowfall blocking the pass, and he read two RAKA'AH in SALAH that comprised of four RAKA'AH all the time of his stay there. The last narration here narrated by IBN-ABBAS, presents either the event that relates to the conquest of Makkah or either it is the expedition of TABUK; each comprising of nineteen days.

TOPIC 41-Salah during journey

(550)-Sayyidina Bara ibn Aazib (RA) said, "I made with Allah's Messenger eighteen journeys. I never found him giving up two Raka'at before ZUHR at the sun's passing the meridian (i.e. at the time of ZUHR)."

(551)-Sayyidina Ibn Umar (RA) said, "I prayed 2 Raka'at of ZUHR and 2 Raka'at after that with the Prophet (PBUH) during a journey."

(552)-Sayyidina Ibn Umar (RA) said, "I prayed with the Prophet (PBUH) at home and during journey. So, I prayed the ZUHR with him four Raka'at and two after that at home; but I prayed with him the ZUHR two Raka'at and two after that during journeys; and (I prayed) ASR two Raka'at and did not pray anything after that, and (I prayed with him) the MAGHRIB the same three Raka'at at home or during a journey reducing nothing at home or in a journey. And it is Witr of the day and there are two Raka'ats after that."

It is rational to leave the reading of MUSTAHAB-SALAH while traveling as there is QASR that relates to FARDH; if the MUSALLI should say any other SALAH, he would read the FARDH-SALAH in full and this is how IBN-UMAR reasoned (though he has narrated the Hadith for additional SALAH too). Narrations at this topic tell us that the Prophet (PBUH) used to read some of additional SALAH at travel and this needs elucidation. The commentators at Ahadith have pointed out few explanatory points here and the best among them is that when the MUSTAHAB-SALAH is not attached with the

regular SALAH but read separately (when reading of it is routine to the MUSALLI), he would continue reading it while traveling too and IBN-UMAR used to do that. These narrations tell about the reading of additional SALAH by the Prophet (PBUH) during the travel at ZUHR but this additional SALAH was read at the time of ZUHR but not as direct attachment to the SALAH at ZUHR; the Prophet (PBUH) used to offer this additional SALAH not in the mosque but at home and used to offer it due to his standard practice. As for the two RAKA'AH that are after MAGHRIB, it is the individual inclination of IBNE-UMAR to read them even at travel yet this is not much relevant for the general practice according to the over-all position that is presented by Ahadith.

TOPIC 42-Combing two prayers

(553)-Sayyidina Mu'adh ibn Jabal (RA) said, "During the Battle of Tabuk, if the Prophet (PBUH) advanced before the declination of the sun then he postponed the ZUHR prayer till he combined it with the ASR prayer and prayed them together. But, if he advanced after the sun had passed the meridian then he brought forward the ASR Salah to ZUHR and prayed ZUHR and ASR. And, if he advanced before MAGHRIB, he delayed the MAGHRIB till he prayed it with the ISHA. And, if he advanced after the MAGHRIB, he brought forward the ISHA which he prayed after the MAGHRIB."

(554)-This Hadith is also reported by Ali ibn Madini who reported from Ahmad ibn Hanbal (one of the four IMAMS) who reported from Qutaybah.

(555)-Sayyidina Ibn Umar (RA) narrated that some of his kinsmen appealed to him for help, so he had to hurry on a journey. He delayed the MAGHRIB till disappearance of the twilight. Then he stopped and combined them both. Then he informed them, "Allah's Messenger (PBUH) did this when he was pressed on an urgent

journey." [Ahmed 4472]

We have studied this point of combination of SALAH at H-187 and H-188 and the note presented there gives some explanation for this. The point to note is that ULAMA at the school of ABU-HANIFA have taken this combination to mean that if ZUHR is read at its last time and ASR is read at its first time waiting just for some of time in between, it would seem as if they are combined and this is what this Hadith 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. H-553 points out that the combination for ZUHR and ASR is valid even at ZUHR and the combination for MAGHRIB and ISHA is also valid at MAGHRIB though this is not the practice of the ULAMA mentioned as they allow combination at the last time of the first SALAH and the first time of the second SALAH. However, if someone combines both SALAH at the time of one due to traveling or due to some apparent fear (any of these two reasons is valid singularly) that is fine as Ahadith are very clear on this matter; AHMED and SHAFI' do allow such combination and even AHLE-HADITH take this same view; MALIK also is with AHMED and SHAFI' yet he takes both travel and apparent fear together for such combination. As for the ruling of ULAMA among the SHIA on this issue, they say that the person may combine the SALAH at ANYTIME without any cause of travel, fear, rain, or whatever; they also contend that if the person wants to read SALAH separately that even is quite acceptable; note that SHIA also do read five SALAH being Muslims as that is the number of FARDH-SALAH told by the Prophet (PBUH) yet in three times mostly with ZUHR and ASR together (ZOHRAYN) and MAGHRIB and ISHA together (MAGHRIBAYN); FAJR being read separately like the general practice of all other Muslims.

TOPIC 43-About the Salah of Istisqa (prayer for rain)

(556)-Abbad ibn Tamim reported from his paternal uncle that the Prophet (PBUH) came out with the people to pray for rain. So, he prayed with them two Raka'at, reciting the Qur'an in an audible voice in them (Raka'at). He turned round his cloak and raised his hands making supplication for rain, and he faced the kiblah. [Ahmed16435, Bukhari 1024, Muslim 894, Abu Dawud 1167, Nasai 1505, Ibne Majah 1267]

(557)-Sayyidina Aabee-Lahm reported that he saw Allah's Messenger (PBUH) praying for rain at Ahjar az-Zayt; his hands were raised while he supplicated.

(558)-Qutaybah reported from Hatim ibn Isma'il who reported from Hisham ibn Ishaq (who was Ibn Abdullah ibn Kinanah) who reported from his father who said that Walid ibn Uqbah, the Amir o Madinah, sent him to Sayyidina Ibn Abbas (RA) to ask him about the (Salah of) istisqa of Allah's Messenger. So, he went to him. He said, "Indeed, Allah's Messenger went out without adornment (in old garments), humbly and beseechingly till he came to the place of prayer. He did not deliver a sermon like your sermons, but he did not cease to make petition being humble, and raising the TAKBIR he prayed two Raka'at as are offered on Eid days." [Ahmed 2039, Abu Dawud 1165, Nasai 1505, Ibne Majah 1266]

(559)-Mahmud ibn Gaylan reported from Waki' who reported from Sufyan who reported from Hisham ibn Ishaq ibn Abdullah ibn Kinanah who reported from his father a Hadith like it with these extra words "in a fearful manner".

"ISTISAQA" means to read 2-RAKA'AH SALAH to ask Allah for rain (to eliminate the trouble from Muslims due to its scarcity) and it is said in the Holy Book Quran in Surah NOOH where the speech of NOOH (NOAH) is recorded, "Then I said, Ask forgiveness of your Lord, surely He is the most Forgiving; He woud send down upon

you the cloud, pouring down abundance of rain" (71:10 & 11). Three of IMAMS except ABU-HANIFA take the reading of SALAH for asking of rain necessary but ABU-HANIFA does not take SALAH necessary though he too takes it better for it; his two brilliant students disagree on this point with him taking SALAH for it as necessary. The three IMAMS that ask to read SALAH for it, ask the IMAM of SALAH to recite the Holy Book Quran with some voice and they also ask for KHUTBAH (speech of IMAM of SALAH) after SALAH like in EID (in fact, the SALAH for ISTISQA is also read much like EID with more TAKBIRAAT as elucidated by the three IMAMS as we have studied at H-536 just recently). 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 of ISTISQA, placing its left side on the right side of the body, and its right side on the left. This is how one Hadith has advised and though the person attending the gathering might do it at KHUTBAH yet the better time for it takes place after SALAH.

TOPIC 44-Salah of solar-eclipse

(560)-Sayyidina Ibn Abbas reported that the Prophet (PBUH) offered the Salah of Kusuf (solar eclipse). During that, he recited the Quran then went into RUKU', then recited the Qur'an, then bowed into RUKU, then made the two prostrations. And, prayed the second Raka'ah in the same manner. [Ahmed 3236, Muslim 809, Abu Dawud 9183, Nasai 1463]

(561)-Sayyidah Aisha (RA) narrated that there was a solar eclipse in the times of Allah's Messenger, so he led the people in prayer and made a long recital. Then he bowed into RUKU and made it a lengthy bowing. Then, raised his head and made a lengthy recital and it was shorter than the first. Then, he went into RUKU and made it a lengthy RUKU and it was shorter than the first. Then, he raised himself and prostrated. Then he did that in the second Raka'ah too.

[Ahmed 24527, Bukhari 1065, Muslim 901, Abu Dawud 1180, Nasai 1471, Ibne Majah 1263]

TOPIC 45-How to recite in Salah of Kusuf

(562)-Sayyidina Samurah ibn Jundub (RA) narrated that Allah's Messenger (PBUH) led them in Salah of Kusuf. They did not hear his voice (during recital). [Ahmed 20180, Abu Dawud 1184, Nasai 1583, Ibn e Majah 1264]

(563)-Sayyidah Aisha (RA) said that the Prophet (PBUH) prayed the Salah of Kusuf and made a loud recital in it.

When the Sun is in eclipse that happens only on the very last days of Lunar month or the Moon is in eclipse that happens 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 the 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 lunar eclipse takes place at the fourteenth night of a lunar month, there might occur the solar eclipse at the last days of that lunar month as the direction of the Moon in relation to the Earth remains the same for some period of time. There is some little difference of opinion in how to read the SALAH of KUSUF yet the salient features that relate to it mostly according to the three IMAMS except ABU-HANIFA (who takes reading it as SUNNAH MUAKKADAH and asks to read it in the normal way of reading SALAH) are that it is FARDH-KIFAYAH; that it is read with two-RAKA'AH; that it is read with two RUKU in each of RAKA'AH; that it is read in JAMA'AH (though MALIK among the three disagree for the JAMA'AH at Lunar eclipse); that it is read with silent recitation (though AHMED

among the three asks for a loud recitation) and that it is read with lengthy recitations in both the sections of both the RAKA'AH. The Prophet (PBUH) led SALAH at solar eclipse when his son died in infancy most probably in the middle of 10th Hijri (being around 17 months old as he was born in Zil-Hajjah, the last month of HIJRI calendar, at the eighth year of HIJRAH); that solar eclipse fell at the second day of August of 631 AD, the last but one day of the fourth month of HIJRAH, clarifying about it that this is natural phenomenon as people thought that it is related to his son's death.

TOPIC 46-About prayer at the time of fear

(564)-Saalim reported on the authority of his father that the Prophet (PBUH) prayed one Raka'ah of the prayer of fear with one section (of the two) while the other section faced the enemy. Then they turned about and stood at the place of those, and they came, so he prayed with them the other Rakaah. Then he made the salutation and they stood up and made up their Raka'ah. Thereafter, the first section stood up and made up their Raka'ah. [Ahmed 6167, Bukhari 1243, Muslim 839, Nasai 1534]

(565)-Sayyidina Sahl ibn Abu Hathmah (RA) said about the Salah of fear that the Imam must stand facing the Kiblah. One section of them must stand with him while another section must contend with the enemy and face them. The Imam must pray one Raka'ah with them and they must complete the second by themselves and make two prostrations at their place. Then they may go to the place of the others while those may come and the Imam may pray the Raka'ah with them and make two prostrations. This is for him the second, and for them one. Then they may pray one Raka'ah and make two prostrations. [Bukhari 4131, Muslim 841, Abu Dawud 1237, Nasai 1532, Ibne Majah 1259]

(566)-Muhammad ibn Bashhar said, "I asked Yahya ibn Sa'eed

Qattan about this Hadith and he narrated to me from Shu'bah who narrated from Abdur Rahman al-Qasim who narrated from his father who narrated from Salih ibn Khawwat who narrated from Sahl ibn Abu Hathmah who reported it from the Prophet a Hadith similar to the Hadith of Yahya ibn Sa'eed al-Ansari." He said to me, "Write it down with the remark that I (Yahya ibn Sa'eed Qattan) do not remember the Hadith but it is like the Hadith of Yahya ibn Sa'eed al-Ansari."

(567)-Malik ibn Anas (one of the four IMAMS) reports the like of it from Yazid ibn Ruman who narrated from Salih ibn Khawwat who narrated from someone who was among those who had offered the Salah of fear with the Prophet (PBUH). [Bukhari 4131, Muslim 842]

Probably, the advice of SALAH at fear came at the fourth year of Hijrah when the Holy Book Quran advised, "And when you 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). SALAH at fear was read with two RAKA'AH many times and in many ways (as the Prophet PBUH took the best way at any given situation of fear) that are mostly narrated by ABU-DAWUD; as such it is allowed to read it in different ways yet the best way in general seems to be the one taken by the three IMAMS with the exception of ABU-HANIFA as recorded in H-565 narrated by SAHL ibn ABU-HATHMAH 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 RAK'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. Note here that SALAH at fear behind one IMAM is necessary only when all the MUQTADI want to read this SALAH in his 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. The verse quoted at the beginning of this note also clarifies the point by the words "And when you (O Prophet) are among them". Note that the chain in H-565 includes two persons named YAHYA ibn SAEED, one is QATTAN and the other is ANSARI. Now YAHYA QATTAN has narrated this Hadith from YAHYA ANSARI too that is the narration at 565 and he has narrated this from SHU'BA too that is the narration at 566 yet due to some forgetfulness in the latter, he told MUHAMMAD ibn BASHHAR to write the remark that he does not remember the Hadith exactly yet it is much like the Hadith that he had narrated from YAHYA ANSARI.

TOPIC 47-About SAJDAH of the Qur'an

(568)-Sayyidina Abu Darda said, "I prostrated with the Prophet (PBUH) eleven prostrations; one of them is the one in (Surah) an-Najm." [Ahmed 21750, Ibn e Majah 1055]

(569)-Abdullah ibn Abdur Rahman reported from Abdullah ibn Salih who from Layth ibn Sa'd who from Khalid ibn Yazid who from Sa'eed ibn Abu Hilal who from Umar (who is Ibn Hayan Dimishqi) that he said, "One informer informed me that Sayyidah Umm Darda (RA) said on the authority of Abu Darda (RA) that he said that he had made eleven prostrations with the Prophet inclusive of the

prostration of Surah an-Najm."

There are verses in the Holy Book Quran that are related to SAJDAH (prostration) and when they are read, the reciter would make SAJDAH to Allah. One of these is at SUAD that reads, "and Dawood was sure that We had tried him, so he sought the protection of his Lord and he fell down bowing and turned time after time (to Him)" (38:24) and verse of SAJDAH at Surah NAJM reads, "The near event draws nigh. There shall be none besides Allah to remove it. Do you then wonder at this announcement? And will you laugh and not weep; while you are indulging in varieties? So fall down in SAJDAH to Allah to worship" (53: last 6 verses). These specific verses where the reciter would make SAJDAH are marked at the print of the Holy Book Quran for the ease of the reciter; he makes SAJDAH when he recites them (and he might make them later). All the IMAMS take it praiseworthy to make SAJDAH at such specific verses; ABU-HANIFA taking them as WAJIB while the other three as SUNNAH. There are 15 such places at the Holy Book Quran according to AHMED while according to ABU-HANIFA and SHAFAI, there are 14 such places as the former does not include one of the verses of SAJDAH of Surah HAJJ in the count while the latter does not include the verse of SAJDAH of Surah SUAD here. MALIK does not include the three verses of SAJDAH that come after Surah HUIJURAAT till the last so he takes 11 places that need SAJDAH when recited and the best stance in this respect seems here of AHMED ibn HANBAL. Among these all, the most necessary SAJDAH are mentioned as four that are at SURAH 32, 41, 84 and 96 by sequence.

TOPIC 48-On women going to Mosques

(570)-Mujahid reported that they were with Sayyidina Ibn Umar (RA). He said that Allah's Messenger said, "Permit women to visit the mosques at night." His son said, "By Allah, we shall not permit

them because they might make it a means of mischief." Ibn Umar said, "May Allah do with you this and that! I tell you what Allah's Messenger (PBUH) said and you say that you would not permit."
[Ahmed 5101, Bukhari 899, Muslim 442, Abu Dawud 568]

TOPIC 49-Spitting in mosque is disliked

(571)-Sayyidina Tariq ibn Abdullah Maharabi reported that Allah's Messenger (PBUH) said, "When you offer Salah, do not spit to your right side, but behind you or to your left, or below your left foot."
[Ahmed 27290, Abu Dawud 478, Nasai 725, Ibn e Majah 1021]

(572)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said, "It is a sin to spit in the mosque and its expiation is to bury it." [Ahmed 13433, Bukhari 413, Muslim 552, Abu Dawud 475, Nasai 723]

The two topics that have come here relating to attitudes about the mosque have puzzled the commentators on Ahadith of JAME' TIRMIDHI as these couple of topics seem unrelated being in the discussion of SAJDAH of recitation of the Holy Book Quran. Although some of commentators have pointed out that some relationship might be assumed here yet mostly they have remarked that this seems confusion on the part of the scribe, who wrote these couple of topics at the discussion here, though these had to come after it; this is interesting. However, as for the comments on them, it is better to refer to H-539 and H-540; the note there would clarify the matter of attendance of women at the mosque insha Allah. The response of the son of IBNE-UMAR (whose name has been recorded as WAQID or BILAL) seemed against the Hadith though he only meant to say that in the era of the Prophet (PBUH) there was no problem to it yet in the current times, it is not feasible. This blunt response infuriated IBN-UMAR so much that he did not visit him for years ahead. Though he was right in the sense

he meant the words yet the manner of putting his viewpoint seemingly challenged the Hadith due to the wrong timing to blurt it out. An event that had taken place in this context at the ancient times, is much notable here that once a teacher of the Hadith was explaining an Hadith that told that the Prophet (PBUH) liked the pumpkin (see narrations at 1856 and 1857); one of students there remarked on that just at the very time of the teaching that he (the student) did not like the pumpkin. The student did not mean to challenge the Hadith yet it was the wrong timing to blurt this out; it seemed to mean that though the Prophet (PBUH) liked it but he did not. The teacher controlling his anger asked him to take care about what he says, how he says it and what time and place he has chosen to say it. Spitting in the mosque is against the respect of the mosque so it should be avoided. In those days, the floor of mosques used to have sand so it absorbed the discharge and still it was taken as something that was out of etiquette; however, at necessity it was allowed with care to bury it at the sand but how bad it is at the present times when the floor is usually made of modern tiles. Today either a person should 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.

TOPIC 50-SAJDAH in Surah al-Inshiqaq and Surah al-Alaq

(573)-Sayyidina Abu Huraira (RA) said, "We prostrated with Allah's Messenger in Surah al-Alaq (96th Surah) and in Surah al-Inshiqaq (84th Surah)." [Ahmed 7375, Muslim 578, Abu Dawud 1407, Nasai 959, Ibne Majah 1058)

(574)-Qutaybah reported from Sufyan who from Yahya ibn Saeed who from Abu Bakr ibn Muhammad ibn Amr ibn Hazm who from Umar ibn Abdul Aziz who from Abu Bakr ibn Abdur Rahman ibn Harith ibn Hisham who from Abu Huraira and he from the Prophet (PBUH) a Hadith similar to it. In this Hadith, four Tabi'in are sub-

narrators & one after the other.

TOPIC 51-SAJDAH in Surah an-Najm

(575)-Sayyidina Ibn e Abbas (RA) said, "When Allah's Messenger (PBUH) prostrated (at a verse) in Surah al Najm, the Muslims, the polytheists, jinn and Mankind also prostrated"

TOPIC 52-About one who does not prostrate in it

(576)-Sayyidina Zayd ibn Thabit (RA) said, "I recited the Surah an-Najm to Allah's Messenger (PBUH) but he did not prostrate during the recital." [Ahmed 21647, Bukhari 1072, Muslim 577, Abu Dawud 1404, Nasai 956]

These are Ahadith of three topics related to SAJDAH at recitation of the Holy Book Quran and it is interesting to note that the narration by ABU-HURAIRA contains four TABA'EE (companions of the companions of the Prophet PBUH). These are YAHYA ibn SAEED QATTAN, ABU-BAKR ibn MUHAMMAD ibn AMR, UMAR ibn ABDUL-AZIZ and ABU-BAKR ibn ABDUR-RAHMAN who has reported it from ABU-HURAIRA (RA). Respectable TIRMIDHI has brought these AHADITH for the consideration of the viewpoints of IMAMS as MALIK says that there is no verse for SAJDAH after Surah HAJJ till last (that part is named as MUFASSALAT) while Surah INSHIQAQ (84), Surah ALAQ (96) and Surah NAJM (53), all three are included in this part and there are Ahadith present that ask for SAJDAH in them. SHAFI does not take SAJDAH at Surah SUAD necessary and H-577 (that is just ahead) tells that the Prophet (PBUH) did make SAJDAH in its recitation though IBN-ABBAS has given here his opinion too that goes in favor of SHAFI that this SAJDAH is not among the necessary ones.

TOPIC 53-SAJDAH in Surah Suad

(577)-Sayyidina Ibn Abbas (RA) said, "I saw Allah's Messenger (PBUH) make prostration in Surah Suad." He added, "But, it is not among the Wajib prostrations." [Ahmed 2521]

TOPIC 54-SAJDAH in Surah al-Hajj

(578)-Sayyidina Uqbah ibn Aamir (RA) said that he told Allah's Messenger (PBUH) "O Messenger of Allah! Surah al-Hajj has more excellence than other Surah because it has two SAJDAH." He said, "Yes. And, one who does not prostrate at them has not recited it."

TOPIC 55-What is said in Sajdah of Recital

(579)-Sayyidina Ibn Abbas (RA) narrated that a man came to the Prophet (PBUH) and said, "O Messenger of Allah! I saw myself in the night while I was asleep as though I prayed behind a tree. I prostrated and the tree (also) prostrated against my prostration. So, I heard it say, 'O Allah! Write down for me with You a reward against it. And remove from me against it (my) sins. And make it for me with You a treasure (for the Hereafter). And accept it from me as You did accept it from Your slave Dawud'."

(580)-Sayyidah Aisha (RA) said that in the prostrations of the Quran by night, Allah's Messenger (PBUH) would pray, "My face prostrates to Him who created it, and made its hearing and its sight by His might and power." [Ahmed 960, Muslim 771, Nasai 896, Ibne Majah 1054]

The narration at 578 points out that Surah HAJJ has two SAJDAH and that challenges the viewpoint of ABU-HANIFA (but please note that this is among the narrations that are weakly narrated); seeing the over-all position, the stance of AHMED seems better who says

that there are 15 SAJDAH in total omitting nothing that is reported in this respect from the Prophet (PBUH). As for the Topic-55, note that there are two types of DUA (Supplication to Allah) that are narrated for SAJDAH of recitation here; though the first one was said in the narration of a person's dream yet another version of this same Hadith that is narrated by IBN-ABBAS (RA) tells that the Prophet (PBUH) did take up these words that the man had seen in his dream, in the SAJDAH of recitation. The person might say any of these in Arabic in the SAJDAH of recitation and even the ordinary way of making SAJDAH is well (as that also has words to praise Allah) so this issue does have some margin for its practice; Al-Hamdu Lillah.

TOPIC 56-One might redeem one's missed Rota by day

(581)-Abdur Rahman ibn Abdul Qari reported having heard Sayyidina Umar ibn al-Khattab (RA) say that Allah's Messenger (PBUH) said, "If anyone falls asleep and misses his rota of regular recital (of Quran or supplication) or a portion of it and he recites it between the Salah of FAJR and the Salah of ZUHR then it is recorded for him as though he had recited it at night." [Muslim 747, Abu Dawud 1313, Nasai 1786, Ibn e Majah 1343]

TOPIC 56A-Raising head from RUKU' and SAJDAH before Imam

(582)-Sayyidina Abu Huraira (RA) reported that the Holy Prophet (PBUH) said, "Does the person who raises his head before the Imam not fear that Allah will change his head into a donkey's head?" Qutaybah said that Hammad said that Muhammad ibn Ziyad said to him that he only said "Does he not fear". [Ahmed 7537, Bukhari 582, Muslim 427, Nasai 824, Ibn e Majah 961]

H-582 gives the warning not to surpass the IMAM of SALAH in its postures as that would cause the head of such person to become

like an ass. ULAMA have remarked that when someone makes habit not to obey the one whom he should obey (even parents are included in this context when they do not give him any advice against Islam), his face shows the effect of this disobedience at the time of his death. It means also that he is taken as a foolish person among his associates; so this Hadith denotes double effect on him that inside he becomes a foolish person with time and outside his face takes despicable form when his death comes.

TOPIC 57-He who leads people in prayer after his prayer

(583)-Sayyidina Jabir ibn Abdullah reported that Mu'az ibn Jabal would offer the Salah of MAGHRIB with Allah's Messenger and then return to his people and act as their Imam (that means he led them in Salah). [Ahmed 14311, Bukhari 711, Muslim 465, Abu Dawud 600, Nasai 834]

According to MALIK and ABU-HANIFA, reading of a specific FARDH-SALAH is only once in a day and its repetition is not allowed except as NAFL if he takes up JAMA'AH for it as MUQTADI (follower in SALAH and not IMAM); SHAFAI and AHMED allow this. The narration-583 tells seemingly that it is allowed but ULAMA at HANAFI school take the meaning here that MU'AZ ibn JABL after reading MAGHRIB with the Prophet (PBUH) returned and led the SALAH of ISHA as IMAM for his people so there is no doubling of MAGHRIB-SALAH. There is another version for this Hadith that tells us that he used to read ISHA with the Prophet (PBUH) and here the ULAMA at the school of ABU-HANIFA have said that this happened once only when he stayed the night and even the day there in Madinah; he had led his people in the SALAH of the next ISHA so again there is no doubling of ISHA. Even if this reasoning depends on some guess-work, it is not unworthy to present for the situation; the rule, that the person would read any specific FARDH-SALAH in 24-hours once only, seems valid.

TOPIC 58-Prostration on cloth allowed during heat or cold

(584)-Sayyidina Anas ibn Malik (RA) said, "When we prayed the Salah of ZUHR with the Prophet (PBUH), we made prostration on our pieces of cloth to protect ourselves from heat. [Ahmed 11970, Bukhari 385, Muslim 620, Abu Dawud 660, Nasai 112, Ibn e Majah 1033]

TOPIC 59-Mustahab to sit in mosque after FAJR till sunrise

(585)-Sayyidina Jabir ibn Samurah (RA) said, "When the Prophet (PBUH) had prayed the FAJR, he would sit at the same place of prayer till the sun had risen." (Muslim 670, Abu Dawud 4850, Nasai 1354]

(586)-Sayyidina Anas narrated that Allah's Messenger (PBUH) said, "As for him who prays the FAJR Salah with the congregation and then sits down remembering Allah till the sun has risen when he prays two Raka'at, there is for him a reward of Hajj and Umrah." Anas (RA) reported that he said, "Complete, complete, complete!"

It is allowed to make SAJDAH on some cloth that is worn at the time of SALAH extending it to the place of putting the forehead to have protection from heat (though SHAFAI has some reservation on this). As for sitting in the Mosque till the sun rises, it is MUSTAHAB as the Prophet (PBUH) did sit like that sometimes and when a person reads ISHRAQ after sunrise before leaving the mosque, that gives him the returns as HAJJ and UMRAH. The similarity that is conveyed here is in two ways; one is that as UMRAH strengthens HAJJ so the SALAH of ISHRAQ strengthens the SALAH of FAJR in this sense that Allah would omit by His blessing any lack of attention towards Allah in FAJR due to ISHRAQ (that is why the Prophet (PBUH) repeated the word

"complete"); second is that as UMRAH is to HAJJ in reward by ratio, hopefully such ratio of reward would take place between the ISHRAQ and FAJR. Note that FAJR is not compared to HAJJ and ISHRAQ not to UMRAH; it is the ratio of the reward of these two couple of issues that is similar, both being different in status.

TOPIC 60-Looking sideways in Salah

(587)-Sayyidina Ibn Abbas reported that Allah's Messenger used to glance right and left while in prayer but did not turn his neck back. [Ahmed 2485]

(588)-Mahmud ibn Ghaylan reported from Waki' who from Abdullah ibn Sa'eed ibn Abu Hind and he from some friends of Ikrimah that the Prophet did glance sideways in prayer (without turning his neck) and then he narrated like the foregoing hadith. [Ahmed 2792]

(589)-Sayyidina Anas narrated that Allah's Messenger said. "O my son! Refrain from looking here and there during Salah, for glancing sideways in prayer destroys. But, if you must then do it in the optional (Salah), not during the prescribed."

(590)-Sayyidah Aisha (RA) reported that she asked Allah's Messenger (PBUH) about looking sideways during prayer. He said, "That is a pilferage. The devil steals from man's Salah."

There are two points to note in this topic; one that the first narration is weakly narrated (and the second one is a version for it narrated by another chain that might be weakly-narrated yet as respectable TIRMIDHI has not commented on it so I, MSD, have taken it to be well-narrated though it is technically MURSAL that is TABA'EE directly narrates from the Prophet PBUH); second that there is a difference in words at the first two Ahadith presented here and the last two; the translation in English does not account

totally for that but I would clarify them now. Note that as English has words (transit or intransit verbs) like see, watch, look, observe, glance, glare that denote to get something from eyes; Arabic also has such words and the first two Ahadith have word "LAHZ" that is near to the meaning of glance while the last two have the word "IL TIFAAT" that is near to the meaning of "looking at someone with some attention"; the first (glance) is allowed during SALAH especially for IMAM (when he cares not to turn his posture away from the KA'BAH) to make sure that everything is in order and the second (IL TIFAAT) is not allowed during SALAH except when there is some necessity at the MUSTAHAB-SALAH though even then it is better to avoid.

TOPIC 61-If a late comer finds the Imam in SAJDAH

(591)-Sayyidina Muadh ibn Jabal narrated that Allah's Messenger (PBUH) said that when one of you comes to the prayer and the Imam is in a particular position then let him do as the Imam does. [Ah 22650, Bukhari 637, M 604, AD 539, N 683]

In the beginning when reading of SALAH became obligatory, any of SAHABA who came late at the JAMA'AH and missed some part of SALAH used to complete it individually by guess hastily upto where the others were at SALAH then he went on with JAMA'AH like others. Once MUADH ibn JABAL (RA) came late at JAMA'AH but 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 TASILIM to end SALAH, he stood up and completed the missed part then. The Prophet (PBUH) saw this and appreciated it so much that he made it SUNNAH by issuing this guidance that this is how the person who comes late would do joining the JAMA'AH following the IMAM at whatever position he is completing his missed part of SALAH in the last individually. The

practice in this matter now is in this specific trend since the time MUADH set it and the Prophet (PBUH) appreciated it as SUNNAH.

TOPIC 62-Undesirable that people stand up and wait for Imam

(592)-Abdullah ibn Abu Qatadah reported on the authority of his father that Allah's Messenger (PBUH) said, "When the IQAMAH is called out, you should not stand up till you see me come out." [Ah 22650, Bukhari 637, M 604, AD 539, N 683]

TOPIC 63-Glorifying Allah and saying DURUD on the Prophet PBUH

(593)-Sayyidina Abdullah (RA) said that he was engaged in Salah while the Prophet (PBUH) was sitting; Abu Bakr (RA) and Umar (RA) were with him. When I sat down, I began with chanting the glory of Allah followed by delivering of blessing on the Prophet. Then I prayed for myself. The Prophet said, "Ask and you will be given. Ask and you will be given." [Ahmed 3662]

It is against the etiquette of SALAH that as the clock strikes the time for SALAH and IMAM has not yet come, some MUQTADI (followers of IMAM in SALAH) stand in wait for him. He might have become late due to some necessity or some barrier and this standing in wait for him would obviously embarrass him as he comes late to lead the SALAH. However, when he does come and the IQAMAH is called then is the time to stand up for SALAH. The second Hadith at the topic-63 here tells the etiquette of DUA that before asking Allah for personal needs, the person must say words that are in praise of Allah and show his humbleness to Allah then he must deliver DURUD to the Prophet (PBUH) and then ask what he needs. This would make his DUA much more acceptable at the court of Allah and Allah knows better; Al-Hamdu Lillah.

TOPIC 64-About applying perfume in mosques

(594)-Sayyidah Aisha (RA) said that the Prophet (PBUH) ordered that mosques should be built in neighbourhoods. They should be kept clean and perfumed. [Ahmed 26446, Abu Dawud 455, Ibn e Majah 758]

(595)-Hisham ibn Urwah reported from his father that the Prophet (PBUH) commanded and he reported the like of it.

(596)-Ibn Abu Umar also reported a Hadith like it from Sufyan ibn Uyaynah from Hisham ibn Urwah who reported from his father. Sufyan said that the Prophet (PBUH) commanded that mosque be built in distant residences of the tribes.

To make ease in reading of SALAH, the Prophet (PBUH) commanded to make Mosques at different places so that a person living anywhere in the city could reach there in no time and read the SALAH with JAMA'AH; they are read five times daily. The word used is DOUR that means neighbourhoods yet the other meaning of the word is "houses" and in this meaning it asks to read some MUSTAHAB-SALAH at home too (see Ahadith-450 & 451) and also asks women to set some specific place at home for their SALAH. Ahadith report that the Mosque of the Prophet (PBUH) was cleaned regularly from dust and there is a narration that reports that the Prophet (PBUH) saw some spit at the wall of the Mosque; he scratched it and applied some scent to it. ABU-DAWUD has reported that ABDULLAH ibn UMAR (RA) used to put perfume inside the Mosque when Umar (RA) sat on the pulpit to deliver the Friday-KHUTBAH; see also H-571 & H-572 at JAME' TIRMIDHI that we have studied recently.

TOPIC 65-The optional Salah during day and night in twos

(597)-Sayyidina Ibn Umar narrated that the Prophet (PBUH) said, 'The (optional) prayer during day and night is in twos.' [Ahmed 4791, Abu Dawud 1295, Nasai 1665, Ibn e Majah 1322]

TOPIC 66-How did the Prophet (PBUH) offer optional Salah by day

(598)-Aasim ibn Damrah said that he asked Sayyidina Ali (RA) about the Prophet's (PBUH) Salah by day. He said, "You cannot endure that much." He said, 'Suppose one among us will endure that much?' So, he said, "When the Sun was from here (the east) so far as it is from here (the west), at the time of ASR, he prayed two Raka'at. And when it was from here (east) as it is from here (west) at the time of ZUHR, he offered four Raka'at. And he prayed four Raka'at before ZUHR and two after ZUHR, and before ASR, four Raka'at, separating every two Raka'at with salutation to the angels, the near ones, the Prophets, the Messengers and those of the Believers and Muslims who followed them."

(599)-Muhammad ibn Mathna reported from Muhammad ibn Ja'far who reported from Shu'bah who reported from Abu Ishaq who reported from Aasim ibn Damrah who reported from Sayyidina Ali, Hadith like it from the Prophet (PBUH).

TOPIC 67-Praying in the covering of women disliked

(600)-Sayyidah Aisha said that Allah's Messenger (PBUH) did not pray in the outer covering of his wives. [Ahmed 25033, Abu Dawud 367, Nasai 5381]

The MUSTAHAB-SALAH is in twos though due to some narrations, some have commented that MUSTAHAB at night are in twos and in the day, they are in fours; both of these practices are authentic yet the better position according to the Hadith here seems to be the former as reported in H-597 too. H-598 narrated by ALI (RA)

tells about optional SALAH relative to positions of the sun and to understand it, take a horizontal finite line (x) the points of which mark the sunrise and the sunset respectively with the half circle above showing the course of the sun in time. Now taking the sun at some height from the point of sunset (that is the time of ASR) and marking the same height above the point of sunrise relatively; that is the time of ISHRAQ (see topic-15 of Booklet of WITR). The other time for MUSTAHAB-SALAH might be understood by taking a vertical finite line (Y) that shows the middle of heavens by its high point and as far the sun is at its one side (that is the time of ZUHR), taking the same space from the high point at its other side is the time of CHAASHT (that is also called DHUHA). The narration points-out other MUSTAHAB-SALAH too that are to remain in twos as the words "separating every two RAK'AH with salutation" tell explicitly. Those who have taken four RAK'AH for MUSTAHAB-SALAH at the day-time, they have interpreted this to mean sitting in TASHAHHUD at the two RAK'AH and not the end of SALAH.

TOPIC 68-Movement and action in optional Salah

(601)-Sayyidah Aisha said, "I came while Allah's Messenger (PBUH) was offering Salah at home with the door latched. So, he walked to it till he opened it and then returned to his place." She described that the door was (ahead) in the direction of the Kiblah." [Ahmed 74082, Abu Dawud 922, Nasai 1205]

TOPIC 69-Reciting two Surah in one Raka'ah

(602)-A'mash said that he heard Abu Wail say that a man asked Abdullah about the word "Ghairi Aasin" or "Yasin." He asked, "Have you read the whole Qur'an besides it." He said, "Yes!" Abdullah ibn Mas'ud (RA) remarked, "Some people recite the Qur'an as though they scatter rotten dates. They do not get the Qur'an below their throats (meaning it has no effect on them). I know of such

Mutashabihaat Surah (whose definite meanings are not known) which the Prophet (PBUH) recited together." [Ahmed 3607, 4995, Muslim 822, Nasai 1000]

The sub-narrator said that they asked Alqamah, so he asked Ibn Mas'ud about these specific Surah. So he said, "They are twenty Surah of Mufassal which the Prophet (PBUH) recited two together in one Raka'ah."

TOPIC70-About the merit of walking towards the mosque

(603)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "When a man makes ablution, and makes it well, and goes out to prayer, nothing besides prayer getting him out, or urging him on, then he will not take a step but Allah will raise against it a rank for him and erase from him a sin." [Ahmed 7434, Ibn e Majah 774]

H-601 clarifies that in MUSTAHAB-SALAH it is fine to take some minimum activity though not such that makes a person seeing it gather that the person he sees is not in SALAH. Note that the door was at the right side of the Prophet (PBUH) in front as he was reading SALAH just besides it; most probably he opened it with one hand taking two or three steps ahead towards Kiblah and coming back without turning, the room being a small one like all other of his HAJJURAAH. The Prophet (PBUH) used to read two of Surah in one RAKA'AH occasionally at TAHAJJUD, the night SALAH. The two that he read at each RAKA'AH often were not in sequence but both used to be somewhat lengthy like Surah RAHMAN, NAJM, MUDDATTHIR, MUZZAMMIL, WAQIAH, NOON etc.; these were twenty Surahs that he read at ten RAKA'AH of TAHAJJUD. ABDULLAH ibn MASUD did not like the question from the man about the words whether they should be read as GHAIRI-AASIN (without any foul smell) or GHAIRI-YASIN. Note that the word

GHAIRI-AASIN occurs at Surah MUHAMMAD, the 47th Surah, at verse-15 (and not GHAIRI-YASIN). In another version of this narration it is said that the man told ABDULLAH that he recited all the MUFASSAL-SURAH in one RAKA'AH. This made ABDULLAH remark that such haste is not good as the Prophet (PBUH) read two of Surah maximum in one RAKA'AH and that is why the man is not getting the true meaning of the Holy Book Quran. The next Hadith tells about high virtues of SALAH that when the person reads it with his attention towards Allah, it puts him at the highest of spiritual status; Al-Hamdu Lillah.

TOPIC71-It is better to offer Salah at home after MAGHRIB

(604)-Sa'eed ibn Ishaq ibn Kab ibn Ujrah reported on the authority of his father who reported from his grandfather that the Prophet (PBUH) prayed in Masjid Banu Abdul Ashhal the Salah of MAGHRIB. Some people stood up to offer the supererogatory Salah. So he said that you should pray this Salah at home." [Ahmed 23685, Abu Dawud 1300, Nasai 1596]

TOPIC72-When one converts to Islam, he must have bath

(605)-Sayyidina Qays ibn Aasim said that when he embraced Islam, the Prophet (PBUH) commanded him to have bath with water and leaves of lot-tree. [Ahmed 20635, Abu Dawud 355, Nasai 188j

The Prophet (PBUH) asked to read all SALAH except for FARDH at home; even WITR is better at home. As direct reading of WITR after FARDH is not appreciable so the MUSALLI would read two RAKA'AH between FARDH of ISHA and WITR and this brings total SALAH in 24 hours to 24 RAKA'AH; it is better to read this two RAKA'AH and WITR at late night after some sleep at home as that also would become TAHAJJUD for him insha Allah; see also the Ahadith 450 & 451. When a person comes in Islam, it is admirable

(MUSTAHAB) according to SHAFI' and ABU-HANIFA for him to take bath; AHMED and MALIK take it as necessary (WAJIB) but he might omit the leaves of Lot-Tree (or any tree for that matter).

TOPIC73-To say Bism-Allah on going to the wash-room

(606)-Sayyidina Ali bin Abu Talib narrated that Allah's Messenger (PBUH) said. "The screen between the eyes of Jinns and the private parts of the children of Adam is that when one of them enters the wash-room, he should say Bism-Allah (by the name of Allah)." [Ibn e Majah 697]

Although this narration is one of the weakly-narrated ones yet there is complementary Hadith for it in this topic that we had studied at the beginning of the Booklet of Purification, the first Booklet at JAME' TIRMIDHI; see H-5 & 6. There it is clarified that one must take the protection of Allah when one is to enter the wash-room and BISM-ALLAH also implies the same as it means "by the name of Allah".

TOPIC74-Distinguishing mark of Ummah on the Resurrection

(607)-Sayyidina Abdullah ibn Busr narrated that Allah's Messenger (PBUH) said, "On the Day of Resurrection, the faces of my Ummah will shine because of SAJDAH and their hands and feet because of ablution." [Ahmed 17709]

TOPIC75-It is Mustahab to begin ablution from the right side

(608)-Sayyidah Aisha said that Allah's Messenger (PBUH) liked to begin with his right side in purification, combing his hair and putting on his shoes. [Ah 24681, Bukhari 168, M 268, AD 4140, N 112, Ibn e Majah 40]

TOPIC76-Water that is enough for ablution

(609)-Sayyidina Anas ibn Malik narrated that Allah's Messenger (PBUH) said, "For ablution, two RATL water is enough."

The person who is in SAJDAH for Allah shows total humbleness to ALLAH and this is the peak of acceptance of being His true slave. That is why Allah would give this special reward to them that the faces of all such persons would shine; also their hands and feet would shine due to WUDHU (ablution; that is the unique way of cleanliness) that shows also humbleness to Allah. All works that grooms the physique are initiated by the right side and so in WUDHU first, the right hand is washed and then the left; the feet are washed likewise. We have read about the minimum water that could do well for WUDHU and if taken more than that, it must not be too much; see H-56 at the booklet of Purification. Two of RATAL was also called one MUDD and this quantity of water comes to almost 800 grams by the current standard.

TOPIC77-Sprinkle water over urine of an infant who suckles

(610)-Sayyidina Ali ibn Abu Talib (RA) narrated that the Prophet (PBUH) said about the urine of an infant who is not yet weaned that it is enough to pour water over the urine of a male child while it is necessary to wash the urine of a female child.

TOPIC77A-About wiping as observed by the Prophet (PBUH)

(611)-Shahr ibn Hawshab narrated that he saw Jarir ibn Abdullah make ablution and wipe over his socks. So, he asked him about it and he said, "I saw the Prophet make the ablution and wipe over his socks. He asked whether it was before (the revelation of) al-Ma'idah or after that. He said that I did not embrace Islam till after al-Maidah."

(612)-Muhammad ibn Humayd Razi reported that Nuaym ibn Maysarah Nahwi reported the like of it from Khalid ibn Ziyad.

We have studied the matters related to both the topics 77 & 77-A before at Ahadith presented by respectable TIRMIDHI at the booklet of purification. Reading of the notes at these Ahadith (that are H-71 and H-93 respectively) might do well for the detail.

TOPIC78-Making ablution by the sexually defiled person

(613)-Sayyidina Ammar (RA) reported that the Prophet (PBUH) authorised a sexually defiled person, that if he wishes to eat, drink or sleep, he must make ablution like the ablution of Salah.

Although it is not appreciable to remain in the state of need for GHUSL (Bathing) for long when a person could easily manage GHUSL yet some delay is allowed. However, then the person must make WUDHU at least and maintain it as much as possible for him until he takes the GHUSL.

TOPIC79-Virtues of prayer

(614)-Sayyidina Ka'ab ibn Ujrah narrated that Allah's Messenger (PBUH) said to him, "I place you, O Ka'ab ibn Ujrah in Allah's protection from the rulers who come after me. So, he who enters their doors, shows their lies as true and assists them in their oppression has nothing to do with me and I have nothing to do with him, and he will never come to me at the Pond. And, he who enters their doors, or does not enter, and does not testify to their falsehood (as true) and does not assist them in their tyranny, belongs to me and I belong to him and he will come to me at the Pond. O Ka'ab ibn Ujrah, Salah is evidence, and Saum is a strong shield, and Sadaqah can erase sin as water extinguishes fire. O

Ka'ab ibn Ujrah, there is no piece of flesh that nurtures on the unlawful but the fire will claim him."

(615)-Bukhari said Numayr reported to us from Ubaydullah ibn Musa who reported from Ghalib who reported from Ayub ibn Aa'ez at-Tai who reported from Qais ibn Muslim who reported from Tariq ibn Shihaab who reported from Ka'ab ibn Ujrah the like of it from the Prophet (PBUH).

TOPIC 80-More about it

(616)-Sayyidina Abu Umamah (RA) reported having heard Allah's Messenger (PBUH) deliver a sermon during the Farewell Pilgrimage. He said, "Fear Allah, your Lord. Pray your five times prayer, fast during the month of Ramadan, pay Zakah on your properties and obey your rulers. You will enter the Paradise of your Lord." The sub-narrator said that he asked Abu Umamah, "Since how long have you heard this Hadith?" He said that I heard it first when I was thirty years old. [Ahmed 22223]

There are Ahadith that denote that the Prophet (PBUH) had some worry that some of his SAHABA might have severe differences especially about who is the most worthy of administration. Now it is history that many of tyrannical rulers arose even when SAHABA were around and these particularly include YAZID and many of his associates. H-614 asks to keep away from such cruel administrators if challenging them is not possible while the last Hadith asks to obey the rulers. Please note the difference that if rulers are cruel and oppressive, they would be challenged or if that is not possible then it is necessary to keep away from those as much as possible (see H-2184). But if they try to make ease for Muslims to lead their lives on Islam individually and collectively then they would be obeyed. The words "SALAH is evidence" means that the person who reads SALAH provides the verification that he is one of Muslims; SAUM

(fasting) is a strong shield in the sense that it protects the person from the torments of grave and SADAQAH (amounts given in charity especially ZAKAH) also has the ability like SALAH & SAUM to erase sins and take the person to the height of virtues. The practicing Muslim would care for what he eats as the physique that nurtures by the unlawful means would certainly receive its punishment. The last Hadith here also tells the merit of SALAH, SAUM and SADAQAH; Al-Hamdu Lillah.

(CONTINUED at TIRMIDHI-4)

Presentation by MUHAMMAD SALEEM DADA
saleemdada@yahoo.com
sdada111@yahoo.com

Al-Hamdu-Lillah

TIRMIDHI-4

7-BOOK ON ZAKAH (36 topics)

TOPIC 1-Warning from Allah's Messenger for not paying Zakah

(617)-Sayyidina Abu Dharr narrated saying I came to Allah's Messenger (PBUH) while he was sitting in the shade of the Kabah. He saw me coming and said. "They are the losers on the Day of Resurrection, by the Lord of the Kabah"; I thought perhaps something was revealed concerning me. So, I asked, "Who are they-may my parents be ransomed to you!" He said, "They are the wealthy except those who spend here and there." Then, he scooped his hands and gestured to his front, right and left, and said, "By Him, in Whose Hand is my soul, no man dies leaving a camel or a cow against whom he has not paid Zakah but the same animal will come mightier and fatter than what it is and crush him under its hooves and pass

away striking him with its horns. Every time the second will pass away, the first animal will come back, till people have finished their reckoning." [Ahmed 21409, Bukhari 775, Muslim 990, Nasai 2439. Ibn e Majah 1785]

From here starts the booklet of ZAKAH, one of the five pillars of Islam; Muslims observe ZAKAH too with SALAH so respectable TIRMIDHI brings the booklet of ZAKAH as other compilers do after the booklet of SALAH. Note that ZAKAH or ZAKAT (with the pause at end, the "t" is often changed to "h" in Arabic as a rule) means "purity" and in the Islamic Teachings, it means to give the amount (that is the fraction of the total value of gold, silver, stocks and cash amounts at hand) to the needy to purify assets as that is the command of Allah. The command for ZAKAH as an obligatory matter came in the second year of the HIJRAT at Madinah (the mention at Hadith is about KA'BAH where the Prophet PBUH was sitting and the point to note is that ZAKAH was introduced there at Makkah in the meaning that people must give some charity for the purity of their assets yet it was commanded as an obligation at Madinah); in the same year, SADAQAH of FITR also became obligatory to pay for Muslims at the EID that comes after RAMADHAN; the command to keep SAUM in RAMADHAN also descended the same year in SHA'BAN, the month before RAMADHAN. Also in this very year came the important command to read SALAH at the direction of the Holy KA'BAH (leaving the direction of BAYT-AL-MAQDAS) that became an obvious difference between Muslims and Jews; it told the Jews at Madinah that Muslims are different from them a lot, in their attention towards Allah, the True Lord; Al-Hamdu Lillah.

TOPIC 2-If Zakah is paid, the Wajib is discharged

(618)-Sayyidina Abu Hurayrah reported that the Prophet (PBUH) said, "When you have paid the Zakah on your property, you have,

indeed, discharged your obligation." [Ibn e Majah 1788]

(619)-Sayyidina Anas (RA) said, "We would long for an intelligent villager to come and put question to the Prophet (PBUH) while we were with him. So, we were with this hope when, suddenly, an Aarabi (villager) came and sat down (humbly) on folded legs before the Prophet (PBUH). He said, "O Muhammad! your envoy came to us and informed us that you claim that Allah has sent you as His Messenger." The Prophet (PBUH) said, "Yes." He asked, "By Him who has raised the sky, and stretched the earth, and pitched the mountains has Allah sent you?" The Prophet said, "Yes." He said, "Your envoy informed us that you claim that prayer is prescribed on us five times during a day and night." So the Prophet (PBUH) said "Yes." He said, "By Him who has sent you, has Allah commanded you with that?" He said, "Yes." He said, "Your envoy told us that you claim that fasting is prescribed for us one month in a year." The Prophet (PBUH) said, "He has spoken the truth." He said, "By Him who has sent you, has Allah commanded you with that?" So, the Prophet said, "Yes!" He said, "And your envoy told us that you claim that it is an obligation on us to pay Zakah on our properties." So, the Prophet said, "He has spoken the truth." He said, "By Him who has sent you, has Allah enjoined it upon you?" The Prophet said, "Yes." He said, "Your envoy impressed upon us that you claim that Hajj to the House of Allah is an obligation on those of us who can afford to undertake it." So, the Prophet (PBUH) said, "Yes." He said, "By Him who has sent you, has Allah enjoined it upon you?" He said, "Yes!" So he said, "By Him who has sent you with the truth! I will not deduct anything from it, nor add anything to it." Then, he got up and departed. The Prophet (PBUH) said to his Companions (RA), "If the villager speaks the truth then he will enter Paradise." [Ahmed 12459, Bukhari 63, Muslim 12, Nasai 2087]

ZAKAH is one of the five pillars of Islam and it is the only obligatory SADAQAH in general to be paid at the specified

possessions besides FITR that is sometimes also named as ZAKAH (see the last topic of this booklet of ZAKAH); with that, Muslims that are well-off must not ignore other SADAQAH too that are all amounts that are given in sympathy to the needy for good returns at AKHIRAT; first of the pillars is to express the words of Belief i.e. KALIMAH that there is no god but Allah and Muhammad (PBUH) is the (last) messenger of Allah and with that the person comes into the fold of Islam; second is to observe SALAH five times daily; third is to pay ZAKAH once a year; fourth is to keep SAUM (Fasts) in the ninth month of HIJRAH-calendar i.e. the holy month of RAMADHAN; fifth is HAJJ that means to pay visit to the Holy KA'BAH at Makkah and to adjacent areas at least for once in the whole life-time in the last month of HIJRAH (DHIL-HAJJ) and perform therein the holy rites that the Prophet (PBUH) has taught. When the Muslim person does these five things with total attention to Allah, he becomes a true believer with time by the blessing of Allah getting at TAQWA (that means the situation of peace at heart even when living normal at the ordinary business of life keeping attention towards Allah only); TAQWA guides the attitudes of hope and of fear towards Allah only with total love for Him. The Holy Book Quran says, "Only those believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful. Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them (32: 15 & 16)."

TOPIC 3-Zakah on gold & silver

(620)-Sayyidina Ali (RA) reported that Allah's Messenger (PBUH) said, "I have written off Zakah on horses and slaves. So, pay Zakah on silver, one dirham against every forty dirhams. I want nothing on one hundred and ninety dirhams, but if it comes to two hundred then it is five dirhams on that." [Ahmed 1097, Abu Dawud 1574, Ibn e Majah 1790]

TOPIC 4-Zakah on camels and sheep

(621)-Saalim ibn Abdullah reported from his father that Allah's Messenger (PBUH) compiled the Book of Sadaqah. It had not been sent to the collectors before he died. He had placed it near his sword. When he took over Abu Bakr (RA) complied with it in his actions till he died, and then Umar (RA) till he died. It was recorded in it that a sheep is given for every five camels, two against ten camels, three against fifteen camels, and four against twenty camels. Then, between twenty-five and thirty-five camels, a she-camel of one year age is given, above that till forty-five camels, a two-year old she-camel is given; above that up to sixty camels, a three-year old she-camel is given; then up to seventy-five camels, a four-year old she-camel is given. If their number exceeds that then up to ninety camels, two two-year old she-camels are given. More than that up to a hundred and twenty, two three-year old she camels are given. Above a hundred and twenty, a three-year old she-camel is given against every fifty camels and against every forty camels, one two-year old she-camel is paid in Zakah. Concerning sheep, one sheep is given against forty sheep till their number is a hundred and twenty. Then, over that till two hundred sheep, two sheep are given. When that is exceeded up to three hundred sheep, three sheep are paid. Thereafter, against every hundred sheep, one sheep is given (in Zakah). Then, nothing is paid till the number reaches one hundred. And, sheep or camels of different people are not put together. Also, a single flock is not to be separated to evade (payment of) Zakah. And if there are two partners then they must divide (their liabilities) in equal share (among themselves). And, Zakah is not to be accepted if an old and a defective animal is offered. Zuhri said that when the collector comes, he must divide the flock into three kinds the best, the average and the poor category. The collector must collect from the average category. And, Zuhri did not say anything about cows. [Abu Dawud I68, B1451,

Ibn e Majah 1798]

There are five very important questions in respect to ZAKAH that have to be answered well for a person; on what possessions must he pay ZAKAH, on what quantity of those must he pay it, when must he pay it, where must he pay it and how much of ZAKAH is payable on him. The Holy Book Quran has guided to pay ZAKAH and Ahadith address these questions in detail for its practical application. The point of importance is whereas the Holy Book Quran gives Islam in total for all times and all places in theory, Ahadith give it in total for all times and all places in practice; ULAMA have answered these questions well by Ahadith and insha-Allah our study would endeavor to gather these answers without addressing any minor difference at this note plus the note ahead. For the first question, 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. Because cash is equivalent to gold as of the old days gone-by, it is also included along-with its kinds in these possessions as the fifth item that asks for ZAKAH. Except for these five things, ZAKAH is not on other possessions though USHR is also sometimes termed as ZAKAH that is the obligatory payment for the produce of agricultural land. Please note that it is possible that the fourth of these i.e. cattle might fall at the third category if the trade is related to it and as such it would only be counted in the third; gold and silver are always subject to ZAKAH in their own capacity in whatever form they are in possession and the surplus cash at hand and its like also have the same ruling as gold; this cash-like items include all those that might be treated as cash-in-possession meaning such bonds that might be cashed any time, traveller's cheque or even cheques that are at hand plus the cash at the bank and all such investments that are as good as cash by the opportunity of their realization in a short time; also included in it are all the personal loans too that are given to acquaintances for those are personal assets but they are liable to ZAKAH after

deduction from them of personal loans payable (though guarantees given do not count unless the payment has been made in actual that would have already affected the cash in hand); an important point here is that share of stocks-in-trade and cash & kind involved at the business would be assessed as a personal asset even though by the accounting viewpoint the business concern is a separate entity. Note also that Sole-Proprietorship, and even Partnership, is fine but it is much better to avoid Joint-Stocks Company due to valid Islamic reasons but detail for this statement would not be possible at these notes except for this indication that in matters of ZAKAH, a person must have an acceptable information about the possessions he is paying the ZAKAH on at the specific date and his good control over those possessions on that specific date. For the second question, note that the amount on which the Muslim person becomes liable to pay ZAKAH is called NISAAB and by the amount that is reported at Ahadith, it is 87.5 grams of gold as of today and for silver it is 612.5 grams so if one possesses these in their respective quantities mentioned, he is liable to pay ZAKAH. If a person does not have gold or silver upto NISAAB individually but these both together amount to the value of NISAAB by the market-value of lesser valuable of the two in cash (that is the market-value of 612.5 grams of silver as of today) even then he would pay ZAKAH as the NISAAB completes even by addition. This rule applies also to other possessions that ask for ZAKAH (excluding the cattle that grazes on its own that needs paying of ZAKAH and the produce of the agricultural land); this means that if value of any two of cash, gold, silver and stocks-in-trade (or any three of them or even all four of them) sum-up to NISAAB i.e. the market value of 612.5 grams of silver in cash, the man would pay ZAKAH; the cattle would have to be seen on its own for it has its own NISAAB and even the way of providing ZAKAH in it is unique unless it is in the stocks-in-trade (as then it would have the ruling for stocks-in-trade only); our study would see to it plus USHR at the note ahead insha-Allah. Cash is such standard alone in the living manner as of today that it has the

ability to decide the NISAAB taking the market-value of all these four things together that ask for ZAKAH as 2.5 percent of their total amount. As for the questions when to pay ZAKAH and where to pay it, note that it is to be paid yearly by cash or kind and a day must be set by a person by his intention by the calendar of HIJRAH for his ZAKAH; mostly wealthy Muslims set such date to be some specific day of RAMADHAN when there are very high returns to every good deed done; it must not be changed then except for some totally genuine reason. Now once the date is set, if the person has amounts equal to NISAAB at that specific date and also had NISAAB at that specific date the previous year, he would pay ZAKAH, no matter what has come and has gone in between upon his finances; he must care not to change his finances drastically by taking steps to it before that specific date when he really intends to pay. However, if the Government makes such policies that ask to take ZAKAH, it is upon the good judgment of Muslims how to respond as the people at high offices in the Government in Muslim lands are unworthy people mostly to trust for matters in ZAKAH. Note here too how important the intention is and it is said in one of Ahadith, "Surely, deeds depend upon intentions"; see H-1653. The Muslim person liable to pay ZAKAH would take-out his usage amount of cash aside for a month or so if he is on job or gets monthly remuneration but has full NISAAB available with him even after it; here the importance of intention is even more emphasized. As to where it would be given, briefly it would be given basically to the poor and the needy; the verse-60 at Surah TAUBAH, the ninth Surah, says, "SADAQAH are only for the poor and the needy, and the (righteous) officials over them and those whose hearts are made to incline (to the Truth) and for the liberty of captives and those in debts and in the way of Allah and the way-farer; an ordinance from Allah; and Allah is knowing, Wise (9:60)"; these are the eight rightful persons to ZAKAH and any good TAFSIR (commentary of the Holy Book Quran) would furnish the detail for these rightful persons insha-Allah. Now remains the last and the

most important question in the practice of ZAKAH and that is how much would be given to those that are rightful persons to it so please note here that for cash, gold, silver and stocks at trade, 2.5 per cent of the amount that results by their total, would be given in ZAKAH but for the cattle that graze on its own, not only the NISAAB but the mode of payment is also unique and the same is true for USHR; our study would address both of these at the note that is just ahead insha-Allah.

TOPIC 5-Zakah on Cows

(622)-Sayyidina Abdullah ibn Masud reported that the Prophet (PBUH) said, "For every thirty cows or oxen, one cow or ox is paid. For every forty, a cow of two years old is paid." [Ibn e Majah 1804]

(623)-Sayyidina Mu'adh ibn Jabal said that the Prophet (PBUH) sent him to Yemen. He commanded him to take from every thirty cattle a male or a female calf of a year old, and from every forty a two year old cow, and from every young man, one dinar or garments of equal value (towards izyah). [Ahmed 22190, Nasai 2449, Abu Dawud 1578, Ibn e Majah 18031]

(624)-Muhammad ibn Bashhar reported from Muhammad ibn Jafar, from Shu'bah, from Amr ibn Murrâh that he asked Abu Ubaydah if he remembered any saying from ABDULLAH. He replied in negative.

TOPIC 6-Dislike for taking the best property as Zakah

(625)-Sayyidina ibn Abbas (RA) reported that Allah's Messenger (PBUH) sent Mu'adh to Yemen. He told him that you will come to a people who are of the scripture so invite them to bear witness that there is no god but Allah and that I am Allah's Messenger (PBUH). If they submit to that inform them that Allah has made obligatory for them the five prayers during day and night. If they obey, inform

them that Allah has prescribed on them Sadaqah on their wealth; it has to be acquired from their wealthy and has to be paid to their poor. If they submit to that then refrain from taking the best portion of their property as Zakah. And, fear the supplication of the wronged one, for there is not any veil between the petition and Allah. [Ahmed 2071, B740, Muslim 19, Abu Dawud 1584, Nasai 2434, Ibn e Majah 783]

TOPIC7-Zakah on farm, fruit and grain

(626)-Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet (PBUH) said, "There is no Zakah on less than five camels. There is no Zakah on less than five oqiyah silver. And, there is no Zakah on less than five awsaq of grain. [Ahmed 11253, Bukhari 742, Muslim 979, Abu Dawud 155, Nasai 2441, Ibn e Majah 1793]

(627)-Muhammad ibn Bashhar reported from Abdur Rahman ibn Mahdi who from Sufyan who from Shu'bah who from MALIK ibn Anas who from Amr ibn Yahya who from his father who from Sayyidina Abu Saeed Khudri and he reported from the Prophet (PBUH) a Hadith like the Hadith of Abdul Aziz reported by Amr ibn Yahya.

The amount of ZAKAH in the cattle that graze on its own that is camels, sheep, goats and cows, is told here in Ahadith; the Muslim person liable to pay ZAKAH would make its payment in animals when he possesses animals (ages of these animals are significant as difference in ages causes difference in their values accordingly); he would provide ZAKAH for them each year at the specific date he has set for it. As the Hadith at the topic-4 has mentioned, there is upon 5 camels to 24 camels, a sheep that would be provided for every five of them; so it is one sheep for 5 upto 9, two sheep for 10 upto 14, three sheep for 15 upto 19 and four sheep for 20 camels as ZAKAH upto 24. There is nothing if camels are lesser than five as

the NISAAB of camels starts from five. From 25 to 35, there is no sheep to be given but a she-camel of one year that would be given in ZAKAH; from 36 to 45, a she-camel of two years; from 46 to 60, a she-camel of three years; from 61 to 75, a she-camel of four years would be given in ZAKAH. From 76 camels to 90, two she-camels of two years each have to be provided in ZAKAH and above that till 120, two she-camels of three years each; this is the ZAKAH for camels. As for sheep; and that goes for goats too; that one of them would be given when they are from 40 to 120 in quantity; there is nothing in lesser than 40 as its NISAAB starts from 40 sheep. Then from 121 to 200, two sheep have to be given in ZAKAH then from 201 to 399 (note the figure that it is neither 299 nor 300 but 399), three sheep have to be given. Then from 400 upto 499, there are four sheep to provide and from 500 upto 599, five sheep and so on increasing one sheep at the next hundred; here the ZAKAH would go on like that ahead. As for cows, Hadith at the topic is clear that there is nothing before 30 as NISAAB for the oxen or the cow commences from 30. Upon 30 of them, a cow that has completed its first year would be given in ZAKAH and if they come up to 40, a cow that has completed its second year would be given. Then the manner in the payment of ZAKAH here 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; at 80 in number, two cows each of two years would be provided and so on ahead. As for USHR, if the produce of the agricultural land is 5 WASAQ or more it is liable to ZAKAH. Note that WASAQ is equal to 60 SA' while a SA' has been taken as around 3.2 Kilograms (as told by ABU-HANIFA by the standard at KUFAN in Iraq) or around 2.2 Kilograms (as told by other IMAMS) as of today; 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; note that ABU-HANIFA does not take any exemption from the produce here as valid against the three

other IMAMS so his measurement of SA' here is certainly better to omit; so 5 WASAQ comes to around 5 X 60 X 2.2 that results in 660 Kilograms and for the practical purpose here in ZAKAH, 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 (mostly the lands are of this type at the present era and so USHR on their produce is the twentieth part of it) and if the produce is cultivated at gardens and fields that get the water by rain much and they are not irrigated, then USHR on it is the tenth part as told in the topic-14 of this booklet; it is paid by the same produce (though even the equivalent amount of cash might do well here) without waiting a year but paying each time as the production turns out. Here as a part of discussion, please note that it is a matter of FIQH (Jurisprudence) to decide first what lands are those where USHR might be imposed and what lands are those where KHARAJ might be imposed; please note that our study of Ahadith in brief here, would not touch the matter though for the application of USHR as the FIQH guides to it even in the present era, it is necessary to know this categorization. By the detail at this note, we have gathered that the ZAKAH of the cattle that grazes on its own has unique NISAAB and unique mode of payment that is not difficult to understand (where each of the cattle is taken singularly as our study has defined categorically). We have also learnt for USHR that it has unique NISAAB and unique mode of payment that is not difficult to understand keeping aside the designation of lands; Al-Hamdu Lillah. I, MSD, would take the worked example for ZAKAH in the next note insha-Allah about the four items that are cash, gold, silver and stocks-in-trade that ask for 2.5 per cent of it so as to clarify the calculation of it in the modern era; Al-Hamdu Lillah.

TOPIC 8-Zakah is not paid on horses and slaves

(628)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) said, "No Sadaqah (Zakah) is due from a Muslim on his horse and on his slave." [Ah 7299, M 982, AD 1594, N 2463]

TOPIC 9-Zakah on honey

(629)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "As for honey, against every ten skins, (Zakah is) one skin."

(630)-Ubaydullah ibn Umar narrated that Umar ibn Abdul Aziz asked him about Zakah on honey. So, he said, "We have no honey on which to pay Zakah as Mughirah ibn Haakim has informed us that there is no Zakah on honey." Umar ibn Abdul Aziz said, "Justice pleases." So he wrote to the people that it was relaxed from them.

TOPIC 10-Zakah is not paid on receipts till a year elapses

(631)-Sayyidina Ibn Umar (RA) narrated that Allah's Messenger (PBUH) said, "One who acquires property is not liable to pay Zakah thereon till a year passes (over it)." [Ibn e Majah 1792]

Ahadith here express that ZAKAH on horses is not payable (unless they are the part of stocks-in-trade) and so any difference in opinion with this clear guidance is better to omit. As for honey, note that the narration at 629 is weakly narrated and so there is a difference of opinion if it is necessary to pay ZAKAH on it as a separate commodity or not though as stocks for trade it is liable to ZAKAH as other items; MALIK and SHAFI'I rule that honey does not ask for ZAKAH and this seems the better ruling. ZAKAH is payable at the date that is set by intention by the Muslim person and he would pay ZAKAH on the financial position he has on that specific date on possessions that ask for it. Note that whole of cash, whole of gold, whole of silver and whole of stocks at hand is

considered then, even if the whole year has not passed over some particular possession; some of such possession might have come to him at the beginning of the fiscal year by the date he has specified for it and some at the end yet by the ruling, they all would be included into the amount that asks for ZAKAH on the specific date; ULAMA take the last narration to mean that ZAKAH would not be due on the person before the annual date he has specified for ZAKAH as that only ends his fiscal year. It is not much difficult to calculate it for the one who is on job only getting the monthly salary; he would keep his salary aside if it is enough or even if it is some more in amount than his monthly necessities; if that is not enough then he would take the deficit from the amounts he has in deposit calculating it for a month only though he might calculate that deficit for four months ahead in the present era if he intends but not more; he must care to curb his necessities as much as possible and have TAWAKKUL on Allah as He is the True Provider of all necessities; it is purely a matter of good intention with inclination towards the payment of ZAKAH and not towards its avoidance. So the Muslim person at job or getting remuneration on monthly basis (when he does decide that he has the NISAAB of ZAKAH by the total of four things), would have to pay 2.5 percent of ZAKAH on their total; note that when the NISAAB completes, the whole amount of these four things become liable to ZAKAH; these four things are cash, gold, silver and stocks in trade. He must see what amounts he has by cash; this includes cash-in-hand keeping the salary's pay-check aside, cash-at-bank that is easily accessible (but not the fixed deposit that brings JAEZ profits because the ZAKAH to it would be payable in the year of its realization though its realized profit would be liable to ZAKAH; note that to keep anything fixed in deposits for interest is HARAAM and even all other transactions too with banks need to avoid interests), cash given as short-term loans receivable (but loans payable of all sorts must be deducted from it and ZAKAH for the long-term loans given would be payable in the year of their realization), investments that

are easy to liquidate and this includes bonds or market-securities too. After the grand-total of all cash, he would see the amount of gold he has by market value and also the silver he has and then he must add it to the grand-total of the cash-amount. As he has no stocks-in-trade being a person at job, he would pay 2.5 percent of the total that comes at the last as the ZAKAH due on him for the year elapsed and Allah knows better. Let us now take a worked example here for a man at some business and this would benefit those highly insha-Allah who are good at Accounting; I, MSD, would present this example for ZAKAH with easy figures to do justice to the task insha-Allah. Assuming that a person has an established trading business that is run by him as Sole-Proprietorship and the sales from which are maintained on credit only, the summary of its accounts on the specific date he intends to pay ZAKAH is as follows. The business shows net credit sales of Rs. 3600000/- for the year starting from the same date specified for ZAKAH of the last year and the amount of its cost of goods sold comes to Rs.2520000/-; gross-profit being Rs.1080000/. The total of expenses of the business during this term after adjustments come to Rs. 126000/- and this tell us that the net-profit of the business stands at Rs. 954000/- (Net Sales - COGS - Expenses). As for the Balance-Sheet, the firm shows Current Assets at Rs. 6000000/-; that comprise of cash-at-hand of Rs. 63000/, cash-at-bank Rs. 1137000/, receivables with no bad-debts expected Rs. 2400000/, advance to suppliers Rs. 270000/, advance to workers Rs. 30000/, Investments in market-securities Rs. 300000/ and Stocks-in-trade Rs. 1800000/; the fixed-assets comprise of the Furniture amounting to Rs. 30000/- net and a long-term loan extended to a relative by the Sole-Proprietor for Rs. 270000/-; so the assets of the business come at Rs. 6300000/- in total. There is no need to see the credit side as the Cash & kind and the Stocks at hand known with the total of Retained Earnings of the business would do well insha-Allah for the calculation of ZAKAH but for clarity, let us assume that the credit side equalizes the debit side by two of

accounts at the head of Liabilities that amount to Rs. 2100000/; the break-up being Accounts Payable of Rs. 1850000/ and Advance from Customers of Rs. 250000/; and by three of accounts at the head of Proprietorship that amount to Rs. 4200000/; the break-up being Retained Earnings (Previous) of Rs. 846000/, Retained Earnings (Current) of Rs. 954000/ plus the Capital of Rs. 2400000/; so the equities come to 6300000/ in total. This man, the Sole Proprietor, has on this specific date, the personal cash in hand at Rs. 150000/ and personal cash in bank Rs. 2370000/; he has for him bonds in hand at Rs. 450000/ and has extended loan from his personal funds to acquaintances for Rs. 330000/ with no payable to pay as the personal liability; he has gold coins as personal assets amounting to the market-price of Rs. 900000/ but no silver at hand; these amounts that are termed as his personal come to Rs. 4200000/ in total so the ZAKAH that is payable by him in the amounts he has at personal capacity is Rs. 105000/. But now, the point to note here is that the amounts he has invested, that presents too the personal touch for the purpose of his ZAKAH; as he runs the business solely, all the assets there also are his personal for the practical concern of his ZAKAH. Counting the whole finances that he has provided to the business as among the necessity (on which he depends for his earnings and execution of his obligations), there is no ZAKAH due except for three things that the Islamic Jurisprudence indicates explicitly for this issue; these are the Cash & kind, the Stocks-in-Trade and the Net-Income that he is liable to get from the business; the Net-Income technically is not the asset of the business yet counting it in the personal receivables that the man is liable to get from it, it asks for ZAKAH to him. Also note that besides the incomes shown at the credit side of the Balance Sheet (even if not realized and shown at the Retained Earnings and that would be calculated each year at the specific date whether previous or current as it is the short-term receivable to the man), capital would not be put to the calculation of ZAKAH taking it to be the element pertaining to the necessity of the man. Also note that at

the liquidation of the business that realizes by cash or kind, or the realization of any Asset (whether current or fixed of any sort) that brings cash or kind, it would then automatically affect cash coming to realization and would certainly ask for ZAKAH at that term when it is realized. Now, adding Cash-in-hand at the business in the worked example to Cash-in-bank, Investments most easy to liquidate (taking it into the kind relating to Cash) and stocks in trade, we get Rs. 3300000/-; ZAKAH of which is Rs. 82500/- charging by 2.5 percent of the total. Adding to it the ZAKAH of Retained Earnings (both for previous and current) that is Rs. 45000/-, we get the total figure of ZAKAH as Rs. 127500/- that he is liable to pay from his personal resources; the simple formula for the amounts of business on which he is liable to pay ZAKAH, would take his share of Cash & kind therein, his share of Stocks at hand therein and the share of his Profits therein (Cash & kind + Stocks in trade + Retained Earnings); please note here that I, MSD, have taken the investments that have been made at the market as among the kinds of cash due to the extreme ease in its conversion to cash at any time (in this situation, it would be liable to ZAKAH each year being among the cash until it realizes to cash itself) but these investments might be designated as among the ordinary current assets other than Cash & its kinds whereas it would be liable to ZAKAH only at its realization (though the JAEZ profits on it would be liable to ZAKAH each year in both of these placements being the part of the Retained Earnings); note for the Balance Sheet that other of assets (besides Cash & kind and Stocks in hand) or other of accounts that are its credit side (besides the Retained Earnings) do not ask consideration at the calculation of ZAKAH. The grand-total of ZAKAH is the sum of Rs. 105000/- (upon the personal fund that he keeps as handy) and Rs. 127500/- (upon the business he runs) and so the ZAKAH that the man would pay is Rs. 232500/- (by his personal resources) for the year elapsed and Allah knows better; Al-Hamdu Lillah.

TOPIC 11-Jizyah is not levied on a Muslim

(633)-Sayyidina Ibn Abbas reported that Allah's Messenger (PBUH) said, "Two Qiblahs are not suitable on one land and there is no Jizyah on Muslims." [Ahmed 2576, Abu Dawud 3053]

(634)-Abu Kurayb reported from Jabir who from Qabus through the same Sanad (i.e. the chain of narration) a similar Hadith.

TOPIC 12-Zakah on jewellery

(635)-Sayyidah Zaynab (RA) wife of Sayyidina Abdullah (RA) reported that Allah's Messenger addressed them, the women. He said, "O women! Give Sadaqah even if it is from your jewellery, for on the Day of Resurrection, you will form a majority of the dwellers of Hell". [Ahmed 4037, Bukhari 778]

(636)-Mahmud ibn Ghaylan reported a similar Hadith from Abu Dawood who reported from Shub'ah who from Amash who from Abu Wail who from Amr ibn Harith, Sayyidah Zaynab's (RA) nephew who was the wife of Sayyidina Abdullah (RA), and he reported from her who from the Prophet (PBUH).

(637)-Amr ibn Shu'ayb reported from his father who reported from his grandfather that two women came to Allah's Messenger (PBUH). They had two bracelets in their hands. He asked them, "Have you both paid the Zakah against these? They said "No!" So, he asked them, "Do you like that Allah make you wear bracelets of fire?" They said, "No!" So, he said, "Pay Zakah against them." [Ahmed 6679, Abu Dawud 1563]

JIZYAH is the financial tax upon the non-Muslim DHIMMI against the provision of security to their possessions, honor and life. DHIMMI means those non-Muslim that live with Muslims in their

protection and it is necessary for Muslims to care for them in all possible ways. Note that ZAKAH that Muslims pay is not a tax in actual but it is given due to the command of Allah and as such it is an obligation put on Muslims that we do not consider as some kind of tax; note that respectable TIRMIDHI brought this narration-633 here to point-out the fact that non-Muslims do not pay ZAKAH which brings not only worldly betterment but the blessing of Allah at AKHIRAT too; non-Muslims have to see to another type of financial obligation that is JIZYAH that is related to the world only though that does provide them high security here as Muslims then take it an obligation to fulfill; please note also that even if they do not pay JIZYAH but ask for security that Muslims are able to provide, Muslims would provide it even then, on the basis of EHSAAN insha-Allah. As for the part in H-633 that indicates that two QIBLAHS are not suitable in one land, its meaning is two-fold; one of the meaning is that in the land of Arabia, Jews and Christians would not reside for their way of life is totally different than how Muslims live and two type of living-ways here is not acceptable so they must live apart from Muslims; the other meaning is that Muslims must not live at places in the environment that is heavily influenced by the living-way of non-Muslims. Note that the Prophet PBUH gave this guidance when there was no mention of concepts of Psychology and he gave it so that Muslims issue their impression only and not take any impression from anyone adverse to their living-ways. As for Jewellery of women, three of IMAMS except ABU-HANIFA do not find it necessary to pay for that even if that is of gold or silver when it is in usage as their ornament; note that H-637 is weakly narrated and H-635 though strong by the chain of narration is not totally explicit on the subject; SADAQAH that is noted here might be MUSTAHAB (praiseworthy) and not among the necessary SADAQAH; here, the better stance for the practice seems of ABU-HANIFA; and Allah knows better.

TOPIC 13-Zakah on land produce

(638)-Sayyidina Muadh reported that he wrote to Allah's Messenger (PBUH) asking him about vegetables and grocery. He said, "There is nothing on that."

TOPIC 14-Zakah on land irrigated by rivers

(639)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, 'In the land that is watered by the heaven (rain-water) and springs, a tenth is payable. And, on that which is drawn by animals (or tubewells and the like), a twentieth is payable.' [Ibn e Majah 1816]

(640)-Saalim reported on the authority of his father from Allah's Messenger (PBUH) that he prescribed a tenth of that which is watered by the heaven (rains) and springs or is 'athari' and for that which water is drawn by animals (or artificially), one-twentieth is payable. [Bukhari 1483]

The produce of land would be paid by half of tenth amount when it is cut and weighed if it has been cultivated by irrigation and by efforts to provide water to it in different ways (yet vegetables do not ask for this payment); it is named as USHR. ATHARI means those trees that absorb water that is near to them by spreading their roots so any natural means that waters the produce and it does not need much efforts for its total growth, ask for the tenth of it in the payment of ZAKAH; Al-Hamdu Lillah. Note that it is better to take out USHR from the produce of the irrigated land without any addition to its value or any deduction from its value by expenses made on its irrigation though there certainly are some minor differences that do occur at this matter.

TOPIC 15-Zakah on property of orphan

(641)-Amr ibn Shu'ayb narrated on the authority of his father who from his grandfather that the Prophet (PBUH) spoke to the people, saying, "if anyone is guardian of an orphan who owns property then he must trade with it and not leave it (unattended) till Zakah devours it."

TOPIC 16-There is no retaliation on wound caused by an animal

(642)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH), "If an animal wounds anyone or if one falls in a well or a mine and is wounded or dies then there is no bloodwit (or compensation). And, on buried treasure a fifth is paid." [Ahmed 7258, Bukhari 802, M1710, Abu Dawud 3085, Nasai 2494, Ibn e Majah 2673]

There is some difference of opinion among IMAMS whether the property of an orphan asks for ZAKAH or not; and this difference even occurred among SAHABA (the companions of the Prophet PBUH). The possibility is that H-641 indicates that if the property of the orphan remains unattended, the orphan when he does get it, might not be able to keep it safe by his inexperience but with a running business at hand, he might have learnt the ways of trade beforehand and might make his finances better. In this context, the Hadith at the topic mentions the future prospects that without anything done with it, the orphan boy as he gets it would lose much of it; if he does not lose it in anything, he would still lose it by paying for ZAKAH as that is an obligation; so the better ruling here is that when the property of an orphan lies idle (in the custody of its caretaker) there is no ZAKAH in it. As for the narration-642, note that if someone gets wounded or even dies by the attack of an animal, there is no compensation given or taken if there is no criminal negligence in the accident while if someone gets wounded or

dies by falling into some cavity at the land (that might be a well or a natural cavity at the land) that also does not ask for anything in compensation if there is no criminal negligence in the accident; note that it is the specific duty of the owner of the field that the cattle do not damage his field of crops at the day-time; this same duty to care at the night is upon the owner of the cattle. If someone finds a buried treasure at his land, he would pay the fifth part of it to the state treasury and he would keep the rest to his own self. If someone finds something of value at a mine on his land, the same ruling is valid that he would have to pay the fifth part of it to the state treasury while the rest is for him and Allah knows better.

TOPIC 17-Concerning grain

(643)-Khubayb ibn Abdur Rahman reported having heard Abdur Rahman ibn Mas'ud ibn Niyar say that Sahi ibn Abu Hathmah came to them and narrated that Allah's Messenger (PBUH) said, "When you have made an estimate, leave one third aside, and if you do not leave aside the third then leave aside (at least) a fourth (that is, exempt from Ushr)." [Ahmed 15713, Abu Dawud 1605]

(644)-Sayyidina Attab ibn Usayd reported that the Prophet (PBUH) used to send to the people those who would estimate for them their (produce of) vines and dates. And it is reported from the same sanad (line of narrators), that the Prophet (PBUH) said about Zakah on vines (i.e. USHR) that they shall be estimated as palm-trees are estimated. Then their Zakah is paid by raisins as the Zakah on palm trees is paid in dried dates. [Abu Dawud 1603, Ibn e Majah 1819, Nasai 2617]

It is interesting to note that though Islam does not allow taking more or lesser than due as USHR (and it would be calculated with care by practical facts & figures when it is collected by the just ruler of Muslims) yet there is an exceptional issue that relates

strictly to the practical application of USHR at extreme necessity; this is where he is allowed to ask for USHR on estimation though lesser than expected in actual that is called KHARS. Note that as a rule, the officials appointed by the Government would collect ZAKAH and USHR but taking these obligatory amounts, it is extremely necessary for them to ask only the minimum of current taxes from Muslims; sadly the matter as it stands today is that the most unworthy people rule Muslims generally who care but little about the people they rule. KHARS is the estimation for the fruits that would be received from the cultivation beforehand and as Statistics of today applies to get results by Probability, there used to be KHARS in those days when and where necessary. Persons that were adept in such estimation by the crop that was cultivated, by quality of the crop, by acres of the land, by the labor and the finance applied, by the quality of the management and all other related things, they were called KHARIS; they used to evaluate the value of the cultivation that would come at fore and the USHR was taken on that good estimation of those good persons when it seemed necessary for planning of some of state-ventures for the future; please note this well that this estimation that is named KHARS is only allowed for USHR and that also upon necessity and upto necessity as there is another Hadith reported by ABU-DAWUD that the Prophet (PBUH) has prohibited KHARS; that clearly indicates that it is not allowed in normal circumstances so the Hadith here permits it only when there is an extreme necessity for it. The exemption allowed from USHR as noted in the Hadith here is the third or the fourth part of the estimated produce and that must be kept aside; ULAMA have taken it to mean few different things but the better meaning is what we presently call the margin of error in Statistics; that means that not only KHARIS have to assess the value of cultivation with caution but they also have to leave the one-fourth of the estimate in favor of the owner of the land (who pays the USHR) at such necessity. After the harvest when it is available at hand, the owner would pay the official

assessment only, even if the actual value of USHR is more; it is better to pay it in full if the AMIR is highly pious.

TOPIC 18-Concerning a just collector

(645)-Sayyidina Rafi' ibn Khadij reported that he heard Allah's Messenger (PBUH) say, "The collector who is just in collecting Zakah, is like the ghazi (warrior) in Allah's path till he returns to his home." [Ahmed 17286, Abu Dawud 2936, Ibn e Majah 1809]

TOPIC 19-About one who commits excess while collecting Zakah

(646)-Sayyidina Anas ibn Malik (RA) narrated that Allah's Messenger (PBUH) said, "One who extorts more Zakah than is due is like one who refuses to pay it." [Abu Dawud 1585, Ibn e Majah 1808]

TOPIC 20-To please the collector of Zakah

(647)-Sayyidina Jabir (RA) reported that the Prophet (PBUH) said, "When the collector of Zakah comes to you, do not separate from him without pleasing him." [Ahmed19228, Muslim 989, Abu Dawud 1589, Nasai 2456]

(648)-Abu-Ammar reported from Sufyan from Sha'bi from Jarir who from the Prophet (PBUH) Hadith like it. Allah's Messenger (PBUH) said, "One who extorts more Zakah than is due is like one who refuses to pay it." [Abu Dawud 1585, Ibn e Majah 1808]

Here in these Ahadith at study, we find the guidance to both the sides i.e. the taker of ZAKAH and the provider of it. The official person responsible to collect it must take care to have trust on all Muslims that he is dealing with and not extort more on the basis of his official status than what they have plainly put as their obligation

by their accounts in the matter; his manners would denote him an easy person with fair dealings so that he might deal with care to both sides simultaneously that is the Government and that are the payers of ZAKAH. If he takes undue amounts in favor of the state (or the Government) to show his efficiency, he would cause the payers to seek ways to avoid paying even the actual ZAKAH due on them and that is what Ahadith here denote; so becoming the cause of refusal of ZAKAH, he also would be counted as one of such people. On the other hand, if the payer pays the unworthy part of his stocks (if he would pay in animals or produce) or if he pays much less deceiving the official by some means when the official is one of good persons that represents the good AMIR, then that man is addressed here as the refuser of ZAKAH; he not only is refusing to pay it but he also is providing ways to others to go for such deception to officials; both sides must take care to the obligation that Islam asks of them respectively; if done so, this brings rewards like rewards of the warrior who fights in the way of Allah; the good finances at the disposal of the Islamic administration provide for the spread of the message of Islam and they also provide for the fight against the non-Muslims who have become high threat to the Islamic way of life; Al-Hamdu Lillah.

TOPIC 21-Zakah is taken from the rich and paid to the poor

(649)-Awn ibn Juhayfah reported his father as saying, "The Zakah collector from the Prophet (PBUH) came to us. He collected Zakah from our rich and distributed it to our poor. And I was a young orphan child, so he gave me a she-camel."

TOPIC 22-Who is allowed to take Zakah

(650)-Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger said, "If anyone begs from people though he has sufficiency then he will come on the Day of Resurrection with his

begging prominent on his face as wounds of scratchings or of sweat." He was asked, "O Messenger of Allah, what is the point of sufficiency?" He said, "Fifty dirhams, or its value in gold." [Ahmed3675, Abu Dawud 1626, Ibn e Majah 1840, Nasai 2591]

(651)-Mahmud ibn Ghaylan reported this Hadith from Yahya ibn Aadam, from Sufyan and he has reported it from Hakim ibn Jubayr. The friend of Shu'bah, Abdullah ibn Uthman, said to Sufyan, "Would that anyone besides Shu'bah had reported this Hadith." Sufyan said, "What is wrong with Hakim? Does Shu'bah not narrate from him?" He said, "Yes." Sufyan said, "I had heard Zubayd to narrate the same thing from Muhammad ibn Abdur Rahman ibn Yazid."

TOPIC 23-He who is not allowed to take Zakah

(652)-Sayyidina Abdullah ibn Amr (RA) reported that the Prophet said, "Zakah is not lawful for a rich man and for one who is strong and healthy." [Ahmed 6812, Abu Dawud 1634]

(653)-Hubshi ibn Junadah Sutuli reported that Allah's Messenger (PBUH) was standing at Arfah at Farewell Pilgrimage when villager came and holding the edge of his cloak begged from him. So, he gave him (something) and he went away. At that moment, begging became disallowed. So, Allah's Messenger said "Begging is disallowed to a wealthy person and to one who has strength and is sound of body, but (allowed to) the very poor, extremely needy. And he who begs from people that he increase therewith his wealth will have scratches on his face on the Day of Resurrection. He will eat heated stones in Hell. So let him who wishes seek little and who wishes seek plenty."

(654)-Mahmud ibn Ghaylan reported from Yahya ibn Aadam and he from Abdur Rahim ibn Sulayman a Hadith like it.

ZAKAH is taken from the Muslims who have NISAAB and it is given to those Muslims who are poor and needy or they relate to any other category as mentioned in the verse-60 of Surah TAUBAH, the Ninth Surah; they have to be Muslims as ZAKAH is not given to non-Muslims but their poor must be helped by other funds. Note that it is not appreciable to give ZAKAH at other places than the city from where it has been collected yet if there remains no need for it there then that might be used elsewhere without blame. Also note that the person who himself is able to pay ZAKAH, he must never ask for it treacherously as it is a wound that he puts on his face; the words of Hadith tell that when a man asks for some provision while there is enough for him for few days or when he is able to earn for his sustenance, he puts different kinds of wounds on his face that would be evident in AKHIRAT. Although an idea is given that fifty Dirhams cause a man to become free from asking any charity yet that was an idea for those times; today if a person has amounts equal to NISAAB after keeping the cash for his necessities aside, he is taken as fine in finance able to give charity and not liable to it. One of Ahadith tells us that nobody has eaten better than the person who has eaten by the efforts of his own hands and yet another Hadith tells us that the upper hand is better than the lower hand. It certainly is difficult to detect who really is needy and this is more so as the one who truly is in need would not trouble anyone for his needs; it is better for every Muslim who is unprivileged to refrain from asking SADAQAH and it is better for every privileged Muslim to refrain from adverse remarks to anyone; they all 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.

TOPIC 24-Debtors and others may receive Zakah

(655)-Sayyidina Abu Saeed Khudri (RA) reported that in the times of the Prophet (PBUH) a man suffered a heavy loss in the fruit he

had bought. So, he became indebted. At that, Allah's Messenger (PBUH) said, "Give him Sadaqah." Therefore, the people gave him Sadaqah but that was not enough to offset his debts. So, Allah's Messenger (PBUH) said to the creditors, "Take what you find, and you will have nothing beyond that." [Ahmed 11551, Muslim 1556, Nasai 312, Abu Dawud 3469, Ibn e Majah 2356]

TOPIC 25-Zakah disallowed to the Prophet (PBUH) & AHLE-BAYT

(656)-Bahz ibn Hakim reported on the authority of his father who reported from his grand-father that when anything was presented to Allah's Messenger, he would ask, "Is it Sadaqah or a gift?" If the givers said, "Sadaqah", then he would not consume it, but if they said, "A gift", he would consume it.

(657)-Sayyidina Abu Rafi' (RA; the slave of Allah's Messenger) reported that Allah's Messenger (PBUH) sent a man of Banu Makhzum to collect Zakah. He said to Abu Rafi, "Accompany me that I may give a share to you too." He said, "No! Until I meet and ask Allah's Messenger." So, he went to the Prophet and asked him. He told him that Zakah is not lawful to us and the slaves of people belonging to us. [Ahmed19014, Abu Dawud 1650, Nasai 2611]

To take ZAKAH (the obligatory SADAQAH) and even NAFL-SADAQAH was not allowed for the Prophet (PBUH) or for his AHLE-BAYT (that comprised of his wives; RA; his son-in-law ALI; RA; his daughter FATIMAH and his other off-spring; RA; and the children of ALI & FATIMAH including HASAN; RA; and HUSSAIN; RA). Note that besides the descendants of ALI and FATIMAH, SADAQAH is not allowed on descendants of his paternal uncles ABBAS (RA) and HARITH while descendants of his first cousins, sons of ABU-TALIB, namely JA'FAR (RA) and AQEEL (RA) are also included here. All such descendants are named as SAYYED or SHARIF and they are not allowed to take ZAKAH; note that the

Muslim person might give ZAKAH without disclosing to the receiver that this is from ZAKAH that he is paying but he is not allowed to pay ZAKAH to any SAYYED. As for the narration at 655, note that when a man among Muslims is unable to pay his debts, the Muslims would give ZAKAH or other SADAQAH to him that he pays his debts as much as possible; if that is not enough to pay all of his debt and debtors are more than one, they would distribute it according to the ratio of their debts; after that, they would have no claim in the future on him for these debts; see also H-1266. Please note that TAMLIK (to give possession) is necessary in the payment of ZAKAH and that means that it must totally be transferred to the receiver at his disposal; so even if the payers of ZAKAH intend to pay his debt, it would be given to him to decide.

TOPIC 26-Paying of Zakah to the relatives

(658)-Salman ibn Aamir reported the Prophet (PBUH) as saying, "When one of you breaks his fast let him break it with dates for that is a blessing. But, if he does not find any dates then with water for it is purifying." And, he said, "To give Zakah to a needy is one Zakah and to give to a relative, it is two of Zakah as it also is joining of ties of relationship." [Ah 16231, Nasai 2581, Abu Dawud 2355, Ibn e Majah 1699]

TOPIC 27-More than Zakah is payable from wealth

(659)-Sayyidah Fatimah bint Qays (RA) said that she or someone else asked Allah's Messenger (PBUH) about Zakah. He said, "More is due on property apart from Zakah." He then recited this verse from Surah al-Baqarah --- it is not virtue that you turn your faces to east (2,177).

(660)-Aamir reported from Fatimah bint Qays that the Prophet (PBUH) said, 'There is more due on wealth besides Zakah.'

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. Also other SADAQAH must also be given as much as possible as Islam does not appreciate gathering wealth except for the genuine necessity; the Muslim person has been given the right to judge his needs by himself but he would be prudent, with care to the environment he lives in. He must give other amounts in charity when and where necessary as much as possible if he has been blessed with wealth by Allah as deposits for AKHIRAT are much better than deposits that relate to the worldly life. It is said in the Holy Book Quran, "They question you about intoxicants and games of chance. Say that in both is great sin and (some) 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 is superfluous'; so in this way, Allah makes clear the revelations to you that haply you might reflect" (2:219).

TOPIC 28-Merits of paying Zakah

(661)-Sa'eed ibn Yasar said that he heard Sayyidina Abu Hurayrah (RA) say that Allah's Messenger said, "If anyone gives Zakah from his lawful wealth—and Allah does not accept but the lawful—then the Compassionate takes it in His right hand even if it is a piece of date. Then it grows in the Hand of the Compassionate till it is bigger than a mountain. It is as though a person nourishes a colt or a calf." [Ahmed 10940, Bukhari 1410, Muslim 1014, Nasai 2521, Ibn e Majah 1842]

(662)-Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (PBUH) said, "Surely Allah accepts Sadaqah and causes it to grow for one of you just as one of you looks after his colt till the

morsels grow like (mount) Uhud. The confirmation for it is found in the Book of Allah, the Glorious, the Majestic---And He is (Allah) Who accepts repentance from His servants (42:25)----and take the alms (9:104)---Allah blots out usury and augments charity (2:276).

(663)-Sayyidina Anas (RA) reported that the Prophet (PBUH) was asked, "Which fast is most superior after Ramadan?" He said "Sha'ban to honour Ramadan." He was asked, "Which Sadaqah is superior?" He said, "Sadaqah given during Ramadan."

(664)-Sayyidina Anas ibn Malik reported that Allah's Messenger said, "Surely Sadaqah cools down the anger of the Lord and protects one from an evil death."

The mention of any body-part of Allah is something on which ULAMA have given the guidance to say that Allah knows better; we do find such mention in the Holy Book Quran and also in Ahadith. As for the meaning of Ahadith at the topic, they tell us that whatever is given in SADAQAH (obligatory or NAFL), it would give returns manifold at AKHIRAT and that growth would be in accordance with the caliber of the intention it had behind it, especially at RAMADHAN; for Muslims, the best returns are those that relate to good deeds that are practiced at RAMADHAN. Note that if someone has troubles of any sort in life, he must go on spreading the teachings of the Holy Book Quran as much as possible and give SADAQAH as much as possible (and he must take-up these both keeping attention towards Allah); these two things, one at the spiritual level and other at the physical, have all the ability to remove all adversities, all anguishes, all afflictions and all atrocities from the life; Al-Hamdu Lillah.

TOPIC 29-About the right of a beggar

(665)-Abdur Rahman ibn Bujayd reported that his grandmother,

Sayyidah Umm Bujayd (RA) who was one of those who had pledged allegiance to the Prophet (PBUH) said to him, "The needy (often) stands at my door, but I do not find anything that I might give him." So, Allah's Messenger (PBUH) said to her. "If you do not find anything you may give him except a burnt hoof then put that into his hand." [Abu Dawud 1667, Nasai 2561]

TOPIC 30-Giving something to win over hearts

(666)-Safwan ibn Ummayyah said, "Allah's Messenger (PBUH) gave me something on the occasion of the Battle of Hunayn. At that time he was the most despised of all creatures to me, but he did not cease to give me till he became the most liked of all creatures to me." [Ahmed15304, Muslim 2313]

TOPIC 31-One who inherits property that was given as Zakah

(667)-Abdullah Ibn Buraydah reported his father as saying he was sitting with the Prophet (PBUH) when a woman arrived. She submitted, 'O Messenger of Allah! I had given a female slave to my mother as Zakah, and she has died'. He said, "Your reward is due to you while she (slave) is returned to you as your inheritance." She said, "O Messenger of Allah! Fasting of a month was due on my mother; may I fast on her behalf?" He said, "Keep fast for her." She asked, "O Messenger of Allah! She had not performed hajj at all; may I perform hajj for her?" He said, "Yes; make the pilgrimage on her behalf." [Muslim 1149, Abu Dawud 1656, Ibn e Majah 2394, Ahmed 23032]

It is not proper to reject the plea of a needy man when it is known that he really is in need; it is difficult to bear rejection especially for those who have experienced it mostly and that often leads to an anger that might apply elsewhere if such rejected persons of the society get some strength; they might cause trouble to the innocent

people not responsible for their plight. If on the other hand, a righteous person cares about such person who has troubled him in the past and now that person faces some trouble, this good attitude has the ability to awaken some feelings of gratitude inside him for sure. It is said in the Holy Book Quran, "The good deed and the evil deed are not alike. Repel the evil deed with the one which is better (in attitude), then lo! he between whom and you there was enmity would be as though he was a bosom friend" (41:34). H-667 mentions the compensation for lack of deeds of others that needs some explanation; it is most evident that every Muslim person would make the physical worship of Allah by his own self for his own. Note that among the five pillars of Islam (see H-619 at this booklet of ZAKAH), three are to recite the words of belief accepting them by heart (KALIMAH), to read SALAH and to keep SAUM (fast); these are physical deeds that a person should perform himself and that would not be done by any other on his or her behalf; as for the payment of ZAKAH, it is the deed related to finance and some other person might pay 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 such person 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) in which, no person would substitute another person. It means that if HAJJ-BADL is performed for someone, it would highly be deficient for him and the best ruling here is that it only is to ask Allah to give the deceased person some part of the good returns that the performer has received by the performance of his own HAJJ without lessening any of the performer's returns; it must not be the obligatory HAJJ for the person who performs it. Note that the Hadith at the topic does not actually denote compensation because ULAMA clarify that the SAUM (fast) of a person would not become compensation for other person's deficit in SAUM; as such, FIDYAH

(amount in SADAQAH) is paid on his behalf for his deficit in SAUM; it does not mean keeping SAUM for the deceased person actually. Note also the important point in respect to the issue in consideration 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; this transmission of goodness (EESALE-THAWAB) is allowed for a living Muslim person too. The bottom-line is that for the compensation to the deficit of ZAKAH and to the deficit of SAUM, payment of cash to some needy person is well on behalf of the deceased Muslim person by one of his heirs or by anyone close to him but there is no compensation physically for any of the pillars of Islam (the mentioned two also included; for other three even no cash-payments would do); the issue is such that one should see to all these high obligations for one's own self certainly or otherwise pay the consequence; Al-Hamdu Lillah.

TOPIC 32-It is Makruh to take back one's Sadaqah

(668)-Sayyidina Umar (RA) gave away a horse in the cause of Allah. Then he saw it being sold, so he decided to buy it. The Prophet (PBUH) said. "Do not take back your Sadaqah." [Bukhari 2971, Muslim 1621, Abu Dawud 1953]

TOPIC 33-Paying Sadaqah on behalf of the dead

(669)-Sayyidina Ibn Abbas (RA) reported that a man submitted, "O Messenger of Allah! My mother has died. Will it benefit her if I give Sadaqah on her behalf?" He said, "Yes". The man said, "I have a garden and ask you to witness that I have given it as Sadaqah on her behalf." [Bukhari 6771, Abu Dawud 2882, Nasai 3656]

TOPIC 34-The spending of wife of her husband's property

(670)-Sayyidina Abu Umamah Bahiliy said that he heard Allah's Messenger (PBUH) say during a sermon in the year of the farewell Pilgrimage. "A woman must not spend anything from her husband's home without his permission." He was asked, "O Messenger of Allah! And not even food?" He said, "That is the best of our properties'. [Abu Dawud 3565, Ibn e Majah 2295]

(671)-Sayyidah Ayshah (RA) narrated that the Messenger said, "If a woman gives Sadaqah from her husband's home then there is a reward for her, and the like of that for her husband, and the like of that for the treasurer. And nothing is diminished from each of them against the reward of the other; for him (the husband) against what he has earned and for her against what she spends." [Ah 2294, Bukhari 1437, M 1024, AD 1685, Ibn e Majah 2294]

(672)-Sayyidah Ayshah (RA) reported that Allah's Messenger (PBUH) said, "When a woman gives something (in charity) from her husband's home with a kind heart, not in mischief, then for her is the like of his reward. She has (reward) for her pious intention. And, for the treasurer is a reward similar to that."

H-668 tells us that it is disallowed to take back the given SADAQAH as the things given become the property of the person who has received it; to take it back is such wrong that one of Ahadith tells us that the person who takes his gift back is like the dog that licks its vomit back (See H-1302). As for H-670, note that it is not allowed for the wife to give anything in charity unless she has taken the permission of the husband for it even if she takes it as unworthy in value totally; this ruling also applies to the treasurer that is trusted for the status he has. The wife if she gives charity from something by her husband's permission and likewise the treasurer permitted to care about someone in need from the resources he has been trusted upon, they both would get their own share of the virtuous deed without lessening any good returns of

the husband and the owner of the resources respectively. Note also that SADAQAH mentioned here are the NAFL-SADAQAH but not ZAKAH (that is obligatory) that each one would pay by his own resources when alive; after his death if his ZAKAH of the previous session is still payable, third of his amount left could see to it or someone close might give the amount of his ZAKAH on his behalf; ZAKAH of the current session would not be due being waived insha-Allah as the specific date set for the obligation is yet ahead.

TOPIC 35-Concerning Sadaqat ul-Fitr

(673)-Sayyidina Abu Sa'eed Khurdri (RA) narrated that during the presence of Allah's Messenger among them they used to give Sadaqat ul-Fitr a SA' of grain, or of barley, or of dates, or of raisin, or of cheese. They did not cease to give in this manner till Mu'aviah came to Madinah. He spoke to the people, saying. "I think that two Syrian mudd of wheat are the equivalent of one SA' of date." So, the people adopted that. But, Abu Sa'eed (RA) said, "I did not cease to pay as I used to do (before that)." [Ahmed11932, Bukhari 1506, Muslim 985, Abu Dawud 1616, Nasai 2508, Ibn e Majah 1829]

(674)-Amr ibn Shu'ayb reported from his father who from his grandfather that the Prophet (PBUH) sent an announcer to the streets of Makkah (to proclaim) that Sadaqah Fitr is Wajib on every Muslim; male or female, free-man or slave, young or old, (at the rate of) two mudd of wheat, or a SA' of (any kind of) grain apart from it.

(675)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) made Sadaqatul-Fitr obligatory on (every Muslim) male or female, free-man or slave, one SA' dates or barley. He said that people later changed it to half SA' of wheat. [Ahmed 5174, Bukhari 1511, Muslim 984, Abu Dawud 1615, 2496, Ibn e Majah 1825]

(676)-Sayyidina Abdullah ibn Umar (RA) reported that Allah's Messenger (PBUH) made it obligatory to pay Sadaqat ul-Fitr of Ramadan at a SA' of dates or barley on every free-man or slave, male or female, of the Muslims.

TOPIC 36-Sadaqat-ul-Fitr is paid before Salah

(677)-Sayyidina Ibn Umar (RA) said that Allah's Messenger (PBUH) instructed them that Sadaqat ul-Fitr must be paid before going out in the morning for the Salah of Eid ul-Fitr. [Ahmed5345, Bukhari 1509, Muslim 986, Abu Dawud 1610]

(678)-Sayyidina Ali (RA) said that Sayyiddina Abbas (RA) asked Allah's Messenger about paying Zakah before it became due. So, he permitted to do so.

(679)-Sayyidina Ali (RA) narrated that the Prophet (PBUH) said to Sayyidina Umer (RA), "We have already taken from Abbas last year Zakah for this Year."

(680)-Sayyidina Abu-Hurayrah (RA) reported that he heard Allah's Messenger (PBUH) say , "One of you who goes out in the morning and returns carrying a wood on his back from which he gives Sadaqah is absolved from begging of men is better than one who begs from others who may or may not give him. For, the upper hand is better than the lower hand. And begin to spend on those who are your responsibility" [Ahmed 10442, Bukhari 2074, Muslim 1042]

(681)-Sayyidina Samurah ibn Jundub narrated that Allah's Messenger (PBUH) said, "Surely to beg is mutilating. A man distorts his face with it, except one who seeks from a ruler, or begs when there is no way out of it." [Abu Dawud 1639, Nasai 2589]

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 due to give thanks to Allah that He provided us the opportunity to keep SAUM (fasts) at RAMADHAN (and to 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. Note that ABRAHAM (AS i.e. Salam on him) was provided an animal to slaughter instead of ISHMAEL (AS) when he intended to slaughter him on the command of Allah; the slaughter of an animal at the EIDUL-ADHA is to commemorate that event with thanks to Allah; Al-Hamdu Lillah. FITR has the same ruling as ZAKAH that it is payable on every Muslim person who has NISAAB available with him and it becomes due at the sunset of the last SAUM (or according to the HANAFI-School at the dawn of the EIDUL-FITR day) but it might be paid earlier at any-time in the whole of RAMADHAN by intention for it. FITR is equivalent in the cash amount to the market-price of one SA' of dates or one SA' of barley as the Hadith at the topic indicates; taking SA' by the standard of KUFAN at 3.2 kilograms here (and ULAMA at HANAFI School prefer to pay the amount for 3.5 Kilograms in FITR as the cautious amount) or the value for 1.75 Kilograms of wheat as only two MUDD of it that is equivalent to half of SA' is allowed as FITR as reported in H-674; this amount is often announced well near the end of RAMADHAN by ULAMA telling how much of cash is payable on an individual 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 would 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 might share EID with the pleasure that is generally prevalent (it

would be paid to any of the rightful persons to it that are the same as the rightful persons to ZAKAH); it is most necessary for the Muslim person liable to pay the FITR that he pays it most respectfully to the Muslim person that takes it; he certainly is the most rightful to take it because of the claim he has upon him; Al-Hamdu Lillah.

8- BOOK ON FASTING (83 topics)

TOPIC1-Excellences of Ramadan

(682)-Sayyidina Abu Hurayrah reported that Allah's Messenger said, "When it is the first night of the month of Ramadan, the devils and the rebellious jinns are put in hackles. The gates of Hell are shut and not one of them is opened. And the gates of Paradise are unlocked and none of them is locked. And, an announcer calls, 'O seeker of good, come forward. And O seeker of evil, desist'. And, freedom from fire is (allowed) by Allah. And, this happens every night." [Ahmed8692, Bukhari 1898, Muslim 1079, Nasai 2094, Ibn e Majah 1642]

(683)-Sayyidina Abu Hurayrah narrated that Allah's Messenger (PBUH) said, "He who fasts during Ramadan and prays during its night with faith, seeking reward will be forgiven his past sins. And he who prays during Iaylatul qadr (the night of power) with faith, seeking reward, will be forgiven his past sins." [Ahmed 10308, Bukhari 37, Muslim 759, Abu Dawud 1371, Nasai 1598]

From here we have the Book of SAUM (Fasts; one of the five pillars of Islam) that are obligatory to keep in RAMADHAN that is the ninth month of the HIJRAH calendar and it is the sacred month in which Allah chose to give TORAH that was dictated to MUSA (AS) by Him initially; Allah gave also in this sacred month of RAMADHAN the Holy Book Quran to Muhammad (PBUH), the last Messenger of

Allah. It is the month when Allah tells the decisions for the coming year to angels at the night of QADR and in this month, each and every virtuous act counts more and all wrongs are pushed back as the purity of the human nature manifests. SAUM means stopping from eating and drinking; it guides attention towards the virtue inside that achieves power by this intentional deprivation of physical need of edibles for the sake of getting the pleasure of Allah; SAUM was made FARDH in the second year of HIJRAH. Although, the rebellious JINNS that are named as SHAYA TEEN (devils) are shut down for this month yet the adverse effect they had made on the inside of the wrong people before the holy month still plays-on and these adversely affected people do make mischief even in this month though they seldom have the ability to target any new victim. One of the good things among the many about RAMADHAN is that it discloses clearly the right ones and the wrong ones; it is a point to note that the first big collision between Muslims and the infidels (that was at BADR) took place in this holy month where Muslims won the field and that day is named as YAUMUL-FURQAN (the day that disclosed the right and the wrong); the conquest of MAKKAH also took place in this month and in this present era too, Allah has provided much blessing to Muslims in this holy month though I, MSD, would omit the detail for this at these brief notes.

TOPIC 2-Do not keep fast to welcome Ramadan

(684)-Sayyidina Abu Hurayrah reported that the Prophet (PBUH) said, 'Do not seek to welcome the month (of Ramadan) by fasting a day or two prior to it, except that one is accustomed to those fasts which he always keeps. Keep fast after seeing the new moon and cease to fast on seeing the moon but if there are clouds over you then count thirty days and then break fast.' [Ahmed 10188, Bukhari 1914, Muslim 1082, Abu Dawud 2335]

(685)-Sayyidina Abu Hurayrah (RA) reported Allah's Messenger as

saying, "Do not approach the month of Ramadan with fasting in advance by a day or two except if a man is used to fast (on those days) then he may fast."

TOPIC 3-It is Makruh to fast on the day for which one is doubtful

(686)-Silah ibn Zufar narrated that they were with Ammar ibn Yasir (RA) when a roasted sheep was brought. So he said, "Eat." one of the people went aside, saying, "I am fasting." So Ammar said, "He who fasts on the day about which there is doubt has, indeed, disobeyed Abul-Qasim (i.e. the Prophet PBUH)." [Abu Dawud 2334, Nasai 2187, Ibn e Majah 1645]

It is disallowed for Muslims to keep SAUM just before the holy month of RAMADHAN as whole of it ahead is the month to keep SAUM as an obligation. For the man, who often keeps SAUM at some specific day (for example every Monday) and that specific day falls before Ramadhan just a day or two before, it is allowed for him to fast on that day too as he keeps them regularly though that even is better to omit. Note that though it is proper not to keep SAUM a day or two before RAMADHAN yet it is much better to refrain from keeping SAUM from the 16th of SHA'BAN, the eighth month of Hijrah, as another Hadith has mentioned this; see H-738 ahead; also notable is the fact that the SAUM at 15th of SHA'BAN is said to be highly praiseworthy. Another message that we get here from the Hadith at the topic 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 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 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); it would not be taken as the first of RAMADHAN.

TOPIC 4-Observe the moon of Sha'ban for the sake of Ramadan

(687)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Calculate the Moon of Sha'ban for Ramadan."

TOPIC 5-About fasting and stopping it on seeing the new moon

(688)-Sayyidina Ibn Abbas reported that Allah's Messenger (PBUH) said, "Do not fast before Ramadan. Fast on seeing the new moon and break fast on seeing it. If the atmosphere is cloudy then complete the thirty days." [Ahmed1985, Abu Dawud 2327, Nasai 2128]

TOPIC 6-A month may have twenty-nine days

(689)-Sayyidina Ibn Mas'ud (RA) said, "The fasts that I (and we all) kept with the Prophet (PBUH) were mostly for twenty nine days than what we fasted for thirty days." [Abu Dawud 2322]

(690)-Sayyidina Anas said Allah's Messenger (PBUH) swore not to meet his wives for a month. So, he retired to an upper chamber for twenty nine days. The Sahabah (RA) reminded him that he had taken an oath for a month. He said that a month is also made up of twenty-nine days." [Bukhari 5289, Nasai 3452]

In the days of the Prophet (PBUH) and even centuries after that, people used to calculate days by counting them manually as there were no calendars available so the Prophet (PBUH) gave instructions to calculate the days of SHA'BAN with care so as to ascertain properly the advent of RAMADHAN. This guidance was given to emphasize the importance of RAMADHAN as memories were excellent in those days. It needs the testimony of high number of people for the sighting of the new Moon when the atmosphere is

clear though at cloudy nights, testimony of few good persons is valid for it; ULAMA have guided that even if two good persons bear witness to sighting of the new Moon at EIDUL-FITR that would do while only one statement by some highly virtuous person for sighting of the new Moon for the advent of RAMDHAN is enough for acceptance. The better ruling is that on cloudy nights, good persons that witness to sighting the new Moon must be in the double figure (when the astronomical calculation of the current times also point out that the sighting of the new Moon at the night is totally feasible from the area where they are seeking it); note that the astronomical calculation would not do alone for the acceptance of the sighting as the practical sighting is necessary. As for the narration-690, note that when a person takes an oath to stay away from his wives, that issue is named as EELA; at one occasion when the wives of the Prophet (PBUH) asked for more worldly convenience than what they were getting, he took an oath to keep away from them for a month; see also the note at H-1205. Please note the differences in the Western calendar and the HIJRAH calendar that the former is calculated on the solar basis while the latter is calculated on the lunar basis; the former has 365 or at leap-years, 366 days while the latter is 11 days shorter in general with months of 30 days occurring a fraction more than the ones with 29 days (though RAMADHAN at Madinah at the time of the Prophet PBUH occurred mostly of 29 days as told in H-689); the former has fixed days of months that are 30 or 31 with February varying with 28 or 29 days while the latter might have any month of it either of 29 days or either of 30 days based on the sighting of the new Moon, night being counted first from the sunset in the date; the last of these dissimilarities but not the least is that the HIJRAH calendar depends on the most pious act of leaving the place where the practice of Islam was difficult going to the place where that was comparatively easy. Please note this well that even though we Muslims use also the Western calendar yet we pronounce the names of days to identify them only and certainly we do not

accept any such thing on which their naming has been established as that has been allotted to them by infidels who did not believe in Allah truly, the Only True Lord; they had given them the names of what they worshipped; this notable point is valid even at astronomy (and astrology and wherever such naming is practiced where the names to heavenly bodies are given in the same way); we Muslims certainly do not take it in meaning but pronounce it only for identity; some of months too have been named for the Roman emperors to which we have no concern; it is mentioned in one of Ahadith, "Surely, deeds depend upon intentions"; see H-1653. Please note also that the other paths of life go by the names of human beings while Islam is based on the surrender of human desires to the Will of Allah; Al-Hamdu Lillah.

TOPIC 7-Fasting after testimony of sight of new Moon

(691)-Sayyidina Ibn Abbas (RA) reported that a villager came to the Prophet (PBUH) and confirmed that he had seen the new moon. So, he asked him, "Do you bear witness that there is no god but Allah? Do you bear witness that Muhammad is Allah's Messenger?" He said, "Yes!" The Prophet said, "O Bilal! Proclaim to the men that they should fast tomorrow." [Abu Dawud 2340, Nasai 2112, Ibn e Majah 1652]

TOPIC 8-Both months of Eid do not diminish together

(692)-Abdur Rahman ibn Abu Bakrah reported on the authority of his father that Allah's Messenger (PBUH) said, "The months of Eid, Ramadan and DhuI Hajjah, do not diminish together." [Ahmed 20501, Bukhari 1912, Muslim 1089, Abu Dawud 2323, Ibn e Majah 1659]

TOPIC 9-About every city

(693)-Kurayb said that Umm Fadl bint Harith sent him to Mu'aviah in Syria. He said that he reached and accomplished the task she had assigned him. Meanwhile, he observed the new moon of Ramadan. He was in Syria and sighted the moon on Friday night. Then he came to Madinah towards the end of the month. Ibn Abbas (RA) asked him when he had seen the new moon. He said, "We saw it on the night of Friday." He asked. "Did you see it yourself?" He said, "The people saw it and kept fast. Mu'aviah also kept fast." Ibn Abbas said, 'We saw the new moon on Saturday, so we shall keep fast for thirty days unless the new moon for Eid is visible.' Kurayb said, "Is not the seeing of Mu'aviah and fasting enough for you?" He said, "No! Allah's Messenger (PBUH) has commanded us to do like this." [Muslim 1078, Abu Dawud 2332, Nasai 2107]

EIDUL-FITR is celebrated on the day when the new Moon has been sighted the night before; the point to note is that the Muslims celebrate EID for each place by the sight of the new Moon at that very place or at the adjacent areas to that. Therefore it is possible that some of Muslims at the one side of specific country have EID while other of Muslims at its other areas have the last day of RAMADHAN (which they are fasting) especially if the country is very vast; this is nothing unusual as the EID depends upon the sighting of the Moon. This happens even by the western calendar that operates by the solar basis that some parts of the world have the dawn of a day while there are other places where the sun of that same day had just set. The lunar month is based on the relative position of the Moon to the Sun and the former comes to the same status in relation to the latter after around 29 days yet as it takes somewhat more than 29 days so the balance in the cycle is provided by the months that have 30 days. Now, in general, this ruling is fine yet the problem arises when someone is at travel and he has completed his 28 days of SAUM and the place he arrives in, witnesses the new Moon as 29 days of SAUM have elapsed there; the other problematic case might surface where the man in travel

has completed his 30 SAUM but the place he arrives in, does not witness the new Moon that has started the SAUM a day after him due to the difference of sighting of the Moon; it has one more day of RAMADHAN that would be his 31st day of SAUM. This latter case is not difficult to solve as the man would not keep his SAUM at the last day of that place (though he must avoid eating and drinking just as if he is at SAUM) as it would be his 31st (there are no 31 days to a lunar month but he would wait for the EID that would be the next day and join with all in that EID); if the place has EID after its 29 days with the man completing 30 of his SAUM, he would join the festival without any gap with no problem. Now, taking the case where the traveller has completed his 28 days of SAUM and the place he finds himself in has EID the next day, his 29th SAUM, the best option for him is that he would celebrate the EID with all there at the place (as there is no SAUM at the day of EID); after the EID, he would keep SAUM for a day in QADHA (SAUM in substitution) of the day he has missed of RAMADHAN asking Allah for His blessing. The summary for the matter at consideration here is that if a person manages 29 or 30 days of SAUM in travel then there is no problem yet if he gets one more than 30, he should omit his SAUM while avoiding to eat or drink and celebrate EID the next day with all; please note here that many of ULAMA ask him to keep the SAUM even for the 31st day if the situation comes to it. With one day lesser than 29 he would celebrate the EID with all, omitting his SAUM and make the QADHA keeping the missed SAUM afterwards. As for the narration at 692, its meaning applies at the spiritual level; it denotes that the blessing at DHUL-HAJJ would compensate for any lack in goodness that the righteous person has incurred at RAMADHAN where he could not get such benefits that he usually received, due to some reason; Allah would provide TAUFIQ (more chances to do good) if the man tries to compensate at DHUL-HAJJAH for the lack in RAMADHAN by increasing his good activities there as much as possible; Al-Hamdu Lillah.

TOPIC 10-With what is it Mustahab to break fast

(694)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger said, "One who finds dates must break his fast with it. And one who does not, must break it with water, as indeed, water is purifying."

(695)-Sayyidina Salman ibn Aamir Dabbi (RA) reported that the Prophet said, 'When one of you breaks fast let him do it with dates, but if he does not find any then let him break his fast with water, for it is purifying.' [Ahmed 16231, Abu Dawud 2355, Ibn e Majah 1699 Nasai 2581]

(696)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) used to break his fast before praying (on Eid ul-Fitr) with a few fresh dates, or if that was not possible then with some dry dates, or if there were not any then with a few sips of water. [Abu Dawud 2356]

TOPIC 11-Fast is ceased on Eid ul-Fitr

(697)-Sayyidina Abu Hurayrah narrated that the Prophet said, "Fasting (in Ramadan) is when you observe fast, all of you. And Eid ul-Fitr is the day when all of you cease to fast. And Eid-Adha is when all you celebrate it (by making sacrifice)." [Abu Dawud 2324]

TOPIC 12-Break fast at the end of day and before night begins

(698)-Sayyidina Umar ibn al-Khattab (RA) reported that Allah's Messenger (PBUH) said, "When night approaches and the day ends and the sun disappears, break your fast." [Ahmed 231, Bukhari 1954, Muslim 1100, Abu Dawud 2351]

Ahadith at these topics inform about IFTAR, the opening of SAUM

by eating and drinking at the sunset. SAUM is to avoid eating and drinking till sunset with more attention towards righteousness than usual. At the time of IFTAR, a person must open the SAUM with dates and if that is not available then with water; this is the manner that is MUSTAHAB. Just as the month of RAMADHAN ends and the new Moon comes at sight, it is EIDUL-FITR the next day. It is the first day of the tenth month of HIJRAH that is called SHAWWAL yet often the EID is related to RAMADHAN (so it is named as the EID of RAMADHAN); note that Muslims are disallowed to keep the fast on the days of EID. It is better to avoid being late in opening of the SAUM taking-in dates or water just after the sunset and in the current era, there are means applied (sirens; electronic media) to inform the time for IFTAR at those lands where Muslims reside in huge numbers.

TOPIC 13-Making haste to break the fast

(699)-SahI ibn Sa'd (RA) reported that Allah's Messenger (PBUH) said, "The people will not cease to prosper as long as they hasten to break the fast." [Ahmed 22868, Bukhari 1957, Muslim 1098, Ibn e Majah 1957]

(700)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said that Allah, the Glorious, the Majestic, said , The dearest of My slaves to Me is he who hastens to break his fast. [Ahmed 8368]

(701)-Abdullah ibn Abdur Rahman reported the like of it from Abu Aasim and Abu Mughirah and they from Awza'i.

(702)-Abu Atiyah narrated that he and Masruq visited Sayyidah Ayshah (RA) and they said to her, "O Mother of the Believers! There are two men among the Companions of Muhammad (PBUH) one of whom hastens to break the fast and hastens to pray while the

other delays to break the fast and delays prayer." She asked, "Which of them hastens the Iftar and hastens the Salah?" They disclosed that he was Abdullah ibn Mas'ud (RA) and she said, "This is what Allah's Messenger did." The other man was Abu Musa (RA). [Ahmed 2155, Muslim 1099, Abu Dawud 2354, Nasai 2154]

TOPIC 14-Delaying the pre-dawn meal i.e. SEHR

(703)-Sayyidina Zayd ibn Thabit (RA) narrated that they had the Sahr (pre-dawn meal) with Allah's Messenger. Then they went for the Salah of FAJR. The sub-narrator asked him how much time they had and he said, "What it takes to fifty verses." [Ahmed 21677, Bukhari 575, Muslim 1097, Nasai 2151]

(704)-Hanad reported the like of this Hadith from Waki' from Hisham but the answer is with addition of "recite" in words that is 'what it takes to recite fifty verses'.

TOPIC 15-Concerning dawn

(705)-Talq ibn Ali reported that Allah's Messenger (PBUH) said, "Eat and drink and do not let the rising light confuse you. Eat and drink till redness (of dawn) is apparent to you." [Abu Dawud 2348]

(706)-Sayyidina Samurah ibn Jundub reported that Allah's Messenger (PBUH) said, 'Let not the Adhan of Bilal and the lengthy FAJR (the false dawn) prevent you from eating your Sahr but (stop at) the dawn spreading on the horizon.' [Ahmed 20169, Muslim 1094, Abu Dawud 2346, Nasai 2167]

Narrations here tell us that it is better to take SEHR (pre-dawn meal) very near to the time of FAJR that is the ending time for SEHR. Note that SEHR is asked late in time while IFTAR is asked early in time so that the person makes the SAUM just according to

the requirement of not eating and drinking when the Sun is above the horizon; this tells explicitly that even the fulfillment of the minimum requirement of some command (with quality in that) is enough to see to it. The Hadith at the topic notes that sometimes some light at the horizon confuses though it is not the end of SEHR so it advises the good observation for it. Nowadays, there often is some official information for the time of the end of SEHR by sirens or by the electronic media so this issue at present poses no problem to Muslims; Al-Hamdu Lillah.

TOPIC 16-Warning against backbiting while fasting

(707)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said, "If a person does not give up false speech and deeds corresponding to it then Allah is in no need of his giving up his food and his drink." [Bukhari 1903]

TOPIC 17-Merit of predawn meal

(708)-Sayyidina Anas ibn Malik (RA) reported the Prophet (PBUH) as saying, "Partake of the predawn meal, for there is blessing in it." [Ahmed 11950, Bukhari 1923, Muslim 1095, Nasai 2142]

(709)-This Hadith is reported by Qutaybah from Layth, from Musa ibn Ali, from his father, from Abu Qays (the freed-man of Amr ibn Aas), from Amr ibn Aas who from the Prophet. [Ahmed 17817, Muslim 1096, Abu Dawud 2343, Nasai 2162]

SAUM loses much of its virtues if the person keeping it does not avoid GHEEBAT (back-biting) and lying and all sins that are committed by the tongue. Although his fast would not become void yet it would lose much of its virtues and so he must take much more caution than usual about his speech necessarily when at SAUM. The message at the topic-17 is that the SEHRI (the predawn meal) does

bring good returns for AKHIRAT and it is soothing for the SAUM ahead so it is the blessing from Allah certainly.

TOPIC 18-Dislike for keeping fast during a journey

(710)-Sayyidina Jabir ibn Abdullah (RA) reported that when Allah's Messenger (PBUH) set out for Makkah in the year of conquest, he kept fast till he reached Kura' al-Ghamim, and the people also fasted with him. He was told that some people found it burdensome to fast and they waited to see what he did. So he asked for a cup of water after ASR and drank it. The People looked at him and some of them broke their fast and some of them continued to fast. So, he was told that people were fasting and he said, "They are the disobedient." [Ahmed 14406, Muslim 1114, Nasai 2259]

TOPIC 19-Permission to fast during journey

(711)-Sayyidah Ayshah reported that Sayyidina Hamzah ibn Amr Aslam (RA) asked Allah's Messenger about fasting during a journey, he being accustomed to fast without interruption. So, Allah's Messenger (PBUH) said, "Fast if you like, or cease to fast if you like." [Ahmed 16037, Muslim 1121, Abu Dawud 2402, Nasai 2380, Ibn e Majah 1662]

(712)-Sayidina Abu Sa'eed said, "We used to travel with Allah's Messenger in the month of Ramadan. Neither those who fasted nor those who broke fast found fault with the other." [Ahmed 11083, Muslim 1116, Abu Dawud 2406, Nasai 2305]

(713)-Sayyidina Abu Sa'eed al-Khudri (RA) reported. "We would travel with Allah's Messenger (PBUH) and there used to be with us those who kept fast and those who did not. So, neither did he who did not fast find fault with him who kept fast nor did he who fasted find fault with one who did not. They held that he who had strength

and fasted did well; he who was weak and did not fast also did well."

It is allowed for the Muslim person to keep fast or not to 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 of RAMADHAN while at his own place until he takes-up the travel practically; also he must not break his SAUM of any sort at the travel when he had taken it up initially. 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, that was due to the fact that at that moment of time it seemingly challenged the guidance of the Prophet (PBUH); 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 this, told that this is his disobedience to go-on with SAUM while he had permitted to leave it; so he gave that statement on that specific matter. This narration-710 relates to the travel that was made at RAMADHAN towards Makkah as is reported in the narration too; this was the occasion when the Muslims conquered it in that RAMADHAN; Al-Hamdu Lillah.

TOPIC 20-Warriors permitted not to keep fast

(714)-Ma'mar ibn Abu Huyiyah asked Ibn Musayyib about fasting during a journey. He narrated that Sayyidina Umar ibn Khattab said, "We travelled with Allah's Messenger in two expeditions in Ramadan, the day of Badr and the conquest (of Makkah) and we broke fast both times."

TOPIC 21-Concession to woman who is pregnant or who suckles

(715)-Sayyidina Anas ibn Malik who was a man of Banu Abdullah ibn

Ka'b (and not the renowned Anas ibn Malik and this is the only narration by the man here of Banu-Abdullah) said that the army of Allah's Messenger (PBUH) attacked his tribe. He went to the Prophet (PBUH) and found him having his meal. He said, "Come close and eat." The man said, "I am fasting." The Prophet (PBUH) said, "Come close. I will tell you about fasting. Allah has forgiven the fasts for the traveler and he has to say half the prayer; and for the pregnant woman and for her who suckles." The man said, "By Allah, he mentioned both the pregnant woman and the suckling mother or any one of them. Alas for me! Why did I not eat the food of the Prophet (PBUH)?" [Ahmed 19069, Abu Dawud 6408, Nasai 2314, Ibn e Majah 1667]

TOPIC 22-To fast on behalf of the dead

(716)-Sayyidina Ibn Abbas (RA) reported that a woman came to the Prophet and said, "My sister has died with two months successive fasts against her." He said, "Listen, if she had a debt payable then would you have discharged it?" She said, "Yes!" He said, "The right of Allah is more important to discharge." [Ahmed 3224, Bukhari 1953, Muslim 1148, Abu Dawud 3310, Ibn e Majah 1759]

(717)-Abu Kurayb reported from Abu Khalid Ahmar, from A'mash, from the same sanad a Hadith like it.

Men when they put their masculine strength to use in the way of Allah to make Islam easy to practice, and women when their feminine quality is directed for the birth, bringing-up and betterment of the children; in such situations it is allowed that they leave SAUM at RAMADHAN and keep QADHA for all the SAUM left. Note that among the five pillars of Islam (see H-619 at this booklet of ZAKAH); to recite the words of belief accepting them by heart (KALIMAH), to read SALAH and to keep SAUM (fast) are physical deeds that a person would perform himself and that are not

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 the physical exertion that is about 80% if not more in all matters of HAJJ; in that, no person is able to substitute another person; please see the note at H-667 to understand this issue better; Al-Hamdu Lillah.

TOPIC 23-Expiation of fast

(718)-Sayyidina Ibn Umar (RA) reported that the Prophet said, "If a person dies with a month's fasts due on him then a needy person must be fed against every day."

TOPIC 24-If someone vomits while fasting

(719)-Sayyidina Abu Sa'eed al-Khudri (RA) reported that Allah's Messenger (PBUH) said, "Three things do not break the fast of one who is fasting, cupping, vomitting and nocturnal emission."

TOPIC 25-Vomitting intentionally

(720)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said, "If anyone gets vomit by itself then he is not obliged to redeem his fast, but if anyone vomits intentionally then he must make up for the fast (later on)." [Ahmed 10468, Abu Dawud 2380, Ibn e Majah 1676]

Vomiting intentionally certainly breaks the fast and it needs

QADHA plus FIDYAH and that which comes unintentionally when it flows to the mouth even if it gets back after coming to the mouth breaks the fast; it needs QADHA only when the matter remains unintentional; H-719 at the topic denoted the ruling about vomiting at first but it was revised; note that some of SAHABA used to take the unintentional vomiting in the SAUM as no problem as it did not cause any damage to the SAUM.

TOPIC 26-If one who fasts eats or drinks by mistake

(721)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "If anyone eats or drinks forgetfully then he must not abandon his fast, for, it is only the provision that Allah has provided them." [Ahmed 9494, Bukhari 6669, Muslim 1155]

(722)-Abu Sa'eed Ashaj reported from Abu-Umamah who reported from Awf who reported from Sirin and Khilas, and they both from Abu Hurayrah who reported from the Prophet a Hadith like this.

TOPIC 27-To void the fast intentionally

(723)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "If anyone omits to fast one day in Ramadan without a reason, or without being ill, then even a lifelong fast will not make up for it, if he keeps fast (always)." [Ahmed 9712, Abu Dawud 2396]

TOPIC 28-Expiation for voiding the fast of Ramadan

(724)-Sayyidina Abu Hurayrah (RA) narrated that a man came and exclaimed, "O Messenger of Allah (PBUH) I am done for (and a failure)." He asked, "What has caused that?" The man said, 'I have had intercourse with my wife during (the fast of) Ramadan.'" He asked, "Can you set a slave free?" The man said, "No." He asked,

"Then can you keep fast for two months running?" He said, "No!" The Prophet (PBUH) asked, "Then, can you feed sixty poor people?" He said, "No!" The Prophet sat down." So, he sat down. Shortly an araq full of dates was brought to the Prophet (an araq is a miktal of large size said to contain between 15 and 30 SA' of dates). The Prophet (PBUH) said to him, "Give this away in Sadaqah." The man said, "There is none between the two mountains of Madinah poorer than we are." The Prophet laughed till his molars were visible, and said, "Take it and feed it to your family." [Ahmed 7294, Nasai 1936, Abu Dawud 2390, Ibn e Majah 1671]

If someone eats or drinks forgetfully in SAUM there is no blame on him and his SAUM is not damaged a bit even though the intake is high; that is no problem. The narration-723 is weakly-narrated and it actually means that the SAUM kept in QADHA (compensation) for the SAUM lost in RAMADHAN would not bring such good returns as that yet it would remove the sin insha-Allah of leaving it. 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 something intentionally), then not only would he provide QADHA but also would have to give FIDYAH; that means to do one of three things that are either to free a slave, either to keep SAUM for 60 days that are consecutive or either to feed 60 of needy persons.

TOPIC 29-Using siwak during fasts

(725)-Abdullah ibn Aamir ibn Rabi'ah reported from his father that he said, "I saw the Prophet (PBUH) umpteenth times using the siwak during his fasts." [Ahmed 15678, Abu Dawud 2364]

TOPIC 30-Applying Kuhl (collyrium)

(726)-Sayyidina Anas ibn Malik (RA) narrated that a man came to

the Prophet and complained about his eyes troubling him. He said, "Shall I apply collyrium while I am fasting?" He said, "Yes!"

TOPIC 31-To kiss in the state of fasting

(727)-Sayyidah Ayshah (RA) narrated that the Prophet (PBUH) used to kiss during the month of fasting. [Ahmed 25905, Muslim 1106, Abu Dawud 2383, Ibn e Majah 1683]

IMAMS of FIQH have some difference in using MISWAK at SAUM, ABU-HANIFA takes it totally allowed while MALIK takes the dry one as totally allowed; AHMED considers its use at the SAUM in RAMADHAN as MAKRUH but allowed at other SAUM that are not obligatory while SHAFAI takes it allowed only when the Sun has not passed the Midheaven; afterwards it is MAKRUH. As for collyrium, its application does not have any adverse effect upon the SAUM. For the man who has good control on his desires, it is allowed to fondle or kiss his wife even when he has kept the SAUM and even if it is obligatory in RAMADHAN.

TOPIC 32-Fondling when one fasts

(728)-Sayyidah Ayshah (RA) said, 'Allah's Messenger (PBUH) used to fondle me while he was fasting and he had more control than any of you over his impulses.' [Ah 25873, Bukhari 1927, Muslim 1106, Ibn e Majah 1687)

(729)-Sayyidah Ayshah said, "Allah's Messenger (PBUH) would kiss and fondle though he fasted. And he had a greater control over his sexual urge than any of you."

TOPIC 33-Fast of one who does not resolve at night is not proper

(730)-Sayyidah Hafsah (RA) reported the Prophet (PBUH) as saying,

"He, who has not formed an intention (to fast) before dawn, has not fasted." [Ahmed 26519, Abu Dawud 2454, Nasai 2331, Ibn e Majah 1700]

TOPIC 34-Breaking a voluntary fast

(731)-Sayyidah Umm Hani (RA) said, I was sitting with the Prophet and he was brought something to drink. He drank from it and then gave something of it to me and I too drank it. Afterwards, I said, "I have committed a sin. Do seek forgiveness for me." He asked, 'What is the sin?' I said that I was fasting but my fast is void. He asked, "Was that a redeeming fast?" I said, "No." He said, "There is no harm in that." [Ahmed 27453, Abu Dawud 2456]

(732)-Mahmud ibn Ghaylan learnt from Abu Dawood who from Shu'bah and he from Simak ibn Harb that he heard from one of the children of Sayyidah Umm Hani. Thereafter, he met the most superior of them whose name was Ja'dah. Sayyidah Umm Hani (RA) reported to him and he narrated (to Simak) from her (his grandmother) that Allah's Messenger visited her and asked for water. He drank it and gave it to her. She too drank it. Having done that, she exclaimed, "O Messenger of Allah! But, I was fasting!" He said, "One who keeps an optional fast is the turstee of his own soul. If he wishes, he may fast, or, if he wishes, he may cease to fast." Shu'bah asked him, "Did you hear that directly from Umm Hani?" He said, "No. I was told of it by Abu Salih and my family." [Ahmed 26958]

As for intention of SAUM before the time of FAJR, AHMED and MALIK take it as necessary while according to SHAFI'IT it is necessary for SAUM except for NAFL. ABU-HANIFA takes it necessary in other SAUM than of RAMADHAN (and also other than those that a man has taken upon him to keep) to make intention before FAJR as according to him, those SAUM that are well

understood that he has to keep them, have already the intention for them so the Hadith at study does not address that. For H-732, note that according to AHMED and SHAFI, if the voluntary fast is opened up in between the day without completion even without any necessity, it does not ask for QADHA (redemption at some other day); they took guidance from Ahadith at topics-34 and 35; while ABU-HANIFA at one hand does not appreciate its leaving in between except where necessary but on the other hand, like MALIK, he also asks for its QADHA (he takes-up his reason from H-735 that is ahead). The voluntary task that is once taken-up on the self becomes obligatory to it if it is left incomplete and the ruling of QADHA for it certainly is better.

TOPIC 35-Optional fast without resolve

(733)-Sayyidah Ayshah (RA), the Mother of Believers, said, "One day when Allah's Messenger (PBUH) came home, he asked if I had anything (for him to eat). When I said that there was nothing, he said, "I am fasting." [Ahmed 25789, Muslim 1154, Abu Dawud 2455, Muslim 2321, Ibn e Majah 1701]

(734)-Sayyidah Ayshah, the Mother of Believers, said that whenever the Prophet came home, he asked, "Have you any food?" If I said, "No", then he would say, "I am fasting." So, when he came one day, I said, "O Messenger of Allah! We have been presented some food." He asked, "What is it?" I said, "It is HAIS." He said, "Oh, I had resolved in the morning that I would fast." But, he then ate it [as in # 733].

TOPIC 36-Voluntary fasts must be made up

(735)-Sayyidah Ayshah (RA) narrated that Hafsah and I were fasting when food was presented to us. We were inclined to it and ate it. When Allah's Messenger (PBUH) came, Hafsah preceded me

in asking him. Indeed, she was her father's daughter. She said, "O Messenger of Allah, We were fasting when food was presented to us. We were drawn to it and ate it." He said, "Redeem it on some other day." [Ahmed 26327, Abu Dawud 2457]

TOPIC 37-Continuing to fast the Sha'ban and Ramadan

(736)-Sayyidah Umm-Salmah (RA) said, "I never saw the Prophet (PBUH) fast two months consecutively except during Sha'ban and Ramadan." [Ahmed 26624, Abu Dawud 2336, Nasai 2174 Ibn e Majah 1648]

(737)-We learnt this Hadith from Hannad, from Abduh, from Muhammad ibn Amr from Abu Salamah (RA) from Sayyidah Ayshah (RA) from the Prophet (without the mention of "consecutively"). [Ah 26112, Bukhari 1969, M 1156, AD 2434, N 2347]

Our study has seen at H-684 that 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. Note that the Prophet (PBUH) used to keep much more than 15 SAUM at the month of SHA'BAN; the words that imply that he kept SAUM consecutively for two months that were SHA'BAN and RAMADHAN (H-736) are intended to mean that he kept the SAUM of SHA'BAN too with fervor; it is a figure of speech here like saying that this person reads SALAH the whole night. For the Ummah, however, he has given this specific guidance that they must not keep SAUM from its 16th day; this means to refrain from SAUM from that day till the advent of RAMDHAN, is MUSTAHAB and if someone continues his SAUM near to the end of SHA'BAN stopping only a few days before RAMADHAN, he still is not blameworthy. Due to H-739 ahead, though weakly narrated, the night of 15th SHA'BAN has been valued as the night of BARR-AT (freedom); Allah grants His mercy to all those in it who ask for it forgiving

their sins; that blessed mercy of Allah is very high rather unlimited providing the forgiveness of sins to very huge number of people who ask for it; the sheep of the tribe BANU-KALB were numerous; those who repent for their sins must have the intention to avoid all wrongs in the future ahead.

TOPIC 38-Makruh to keep fast during the last 15 days of Sha'ban

(738)-Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger said, "When half of Sha'ban remains, do not keep fast." [Abu Dawud 2337, Ibn e Majah 1651]

TOPIC 39-Concerning fifteenth of Sha'ban

(739)-Sayyidah Ashah said (RA) that I missed Allah's Messenger (PBUH) one night. So I went out (to search him). He was at the graveyard Baqi' and he said. "Were you afraid that Allah and His Messenger would be unfair to you?" I said, "O Messenger of Allah! I did think that you have gone to one of your wives." He said, "Indeed, Allah the Blessed and the Exalted descends on the night of the fifteenth of Sha'ban to the sky above the earth and forgives people more than the hair of the sheep of Banu Kalb." [Ahmed 26077, Ibn e Majah 1389]

TOPIC 40-Fasting during Muharram

(740)-Sayyidina Abu Hurayrah (RA) reported Allah's Messenger (PBUH) as saying. "The most excellent fast after the fasts of the month of Ramadan is in the month of Allah, Muharram." [Ah 8542, M 1163, AD 2429, N 1609, Ibn e Majah 1742]

(741)-Numan ibn Sa'd reported from Sayyidina Ali that a man asked him, "In which month after Ramadan, do you command me to fast?" He said, "I did not hear anyone ask about it except a man whom I

heard ask Allah's Messenger (PBUH) while I was sitting by him. So, he had asked, 'O Messenger of Allah! Which month, besides the month of Ramadan do you command me that I should fast?' He had said, 'If I were to fast besides the month of Ramadan then I would fast during Muharram, for, it is the month of Allah'. There is a day in it when Allah accepted the repentance of a people and, on it, will relent towards another people (too)." [Ahmed 1321]

MUHARRAM is the first month of the HIJRAH calendar and in this month we have the day of ASHURAH i.e. the tenth of it that is mentioned as having marked high success against the challenge that was given to the Truth many times in history. It is mentioned that this was the day when four important events happened that were related to the Messengers of Allah. This was the day when the ship of NOAH landed somewhere in the present-day Iraq or Turkey; this was the day when IBRAHIM was saved from the fire in which he was thrown by Nimrod; this was the day when MUSA (with the BANI-ISRAEL) crossed the river that had miraculously parted for them and that drowned Pharaoh and his men; this was the day when EESA (Jesus Christ) was raised to heaven unharmed alive; SALAM be upon all Messengers of Allah. However, except for the matter related to MUSA, other matters do not have any clear confirmation anywhere in Ahadith. Here in the narration-740 & 741, Muharram means ASHURA only as that is the only day in the month that is really the manifestation of success against the challenge given to the Truth. Its importance highly increased when HUSSAIN (RA) and many of his family members were assassinated at Karbala on this day of Muharram 61 AH; it fell in the second week of October 680 AD; Al-Hamdu Lillah.

TOPIC 41-Keeping fast on Friday

(742)-Sayyidina Abdullah (RA) reported that Allah's Messenger used to fast three days at the outset of every month, and it was

very rare that he did not fast on Friday. [Abu Dawud 2450, Nasai 2367, Ibn e Majah 1725]

TOPIC 42-Makruh to fast only on Friday

(743)-Sayyadina Abu Hurayrah reported that Allah's Messenger (PBUH) said, "None of you must fast on Friday unless he fasts before it or he fasts after it." [Ahmed 10808, Bukhari 1985, Muslim 1144, Abu Dawud 2420, Ibn e Majah 1723]

TOPIC 43-To fast on Saturday

(744)-Sayyidina Abdullah ibn Busr reported from his sister that Allah's Messenger (PBUH) said, "Do not fast on Saturday except the fast that is prescribed on you. If one of you does not find anything to eat on this day then he must chew the peel of vine or shoots of a tree and break his fast." [Ah 27143, AD 2421, Ibn e Majah 1726]

AHMED and SHAFa'I take the matter of keeping SAUM at Friday only, as MAKRUH while MALIK and ABU-HANIFA take it as fine without any problem. Note that this day of the week is the best among all days for the voluntary SAUM and the stance of MALIK and ABU-HANIFA seems better in this matter taken by the preference of H-742; AHMED and SHAFa'I have preferred H-743 for their stance and that also is well-narrated.

TOPIC 44-Fasting on Monday and Thursday

(745)-Sayyidah Ayshah (RA) said that the Prophet (PBUH) kept fast on Monday and Thursday with regularity. [Ahmed 175, Nasai 688, Ibn e Majah 739, Abu Dawud 449]

(746)-Sayyidah Ayshah (RA) said that Allah's Messenger (PBUH) used to keep fast on Saturday, Sunday, and Monday one month, and

Tuesday, Wednesday and Thursday next month.

(747)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Deeds are presented on Monday and Thursday so I love that my deeds should be presented while I am fasting."

TOPIC 45-Fasting on Wednesday and Thursday

(748)-Ubaydullah al-Muslim al-Qurashi reported his father as saying that he asked; or someone else asked; the Prophet (PBUH) about perpetual fasting. So, he said, 'Indeed, your family members have right over you'. He also said, "Fast during Ramadan and that which follows it and Wednesday and Thursday. So then you have indeed kept fast." [Abu Dawud 2432]

TOPIC 46-Excellence of fasting on the day of Arafah

(749)-Sayyidina Abu Qatadah (RA) reported that the Prophet (PBUH) said, 'I hope from Allah that the fast of the day of Arafah will atone for sins a year past and a year hence'. [Ahmed 22600, Ibn e Majah 1713, Muslim 1162, Abu Dawud 2425, Nasai 2379]

It is better to keep the voluntary SAUM at Mondays, Wednesdays, Thursdays or Fridays. H-748 gives the guidance to keep SAUM at the month that follows RAMADHAN; it means to keep SAUM at any six days at SHAWWAL that are mentioned at the narration-759 ahead. The ninth day of DHUL-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, HAJI (those who perform Hajj) 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. 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-FADHL 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); he drank it and so everyone knew that he was not at SAUM at that time (see H-750 ahead). This is a point to note that the SAUM at ARAFAH eliminates the sins of the past year and gives TAUFIQ (opportunity that occurs for good deeds due to good deeds already done) to avoid them in the coming year and this also implies that the one who keeps the SAUM of this day, has a better chance to the safety to life for the coming year ahead. However, the HAJI (the person performing HAJJ) should better avoid SAUM at the day of ARAFAH as H-773 coming ahead indicates explicitly.

TOPIC 47-It is Makruh to fast at Arafat

(750)-Sayyidina Ibn Abbas reported that the Prophet did not keep fast of the day till Arafah. Sayyidah Umm-Fadl sent him milk and he drank it.

(751)-Ibn Abu Najih reported from his father that Sayyidina Ibn Umar (RA) was asked about the fast of the day of Arafah at Arafat. He said, "I performed Hajj with the Prophet (PBUH) but he did not keep fast. Simiarly, Abu Bakr (RA), Umar (RA) and Uthman (RA) also did not keep fast on this day. So, I too do not fast on this day; neither do I command anyone to fast nor prohibit anyone."

TOPIC 48-About the fast of Ashura day

(752)-Sayyidina Abu Qatadah (RA) reported that the Prophet (PBUH) said, "I hope from Allah that the fast of the day of Ashura will atone for (the sins of) the past year."

TOPIC 49-Fast may be given up on the day of Ashura

(753)-Sayyidah Ayshah (RA) said that the Quraysh used to fast on the day of Ashura in the Days of Jahiliyah. And Allah's Messenger (PBUH) also used to fast. When he came to Madinah, he used to fast and he commanded the people to fast. But when the fasts of Ramadan were prescribed, they became FARDH and the Ashura was given up. So he who wished, fasted (on that day) and he who wished, did not (fast). [Ahmed 26127, Bukhari 4502, Muslim 1125, Ibn e Majah 1733, Abu Dawud 2442]

The tenth day of Muharram is named as ASHURA and due to its relation to the release of BANI-ISRAEL, the Prophet (PBUH) commanded to keep SAUM in it so as to thank Allah for the security he gave to MUSA (AS) telling SAHABA (RA) that we Muslims are nearer to MUSA than Jews. However, as the Prophet had asked to fast for two days at this time taking either the 9th or either the 11th with it, so answering the enquirer IBN-ABBAS indicated clearly that he must not only keep the SAUM at ASHURA (that is the tenth day) but also at the 9th before the ASHURA (see H-754 that is just ahead). When SAUM for RAMADHAN became obligatory, the SAUM at ASHURA became one of voluntary SAUM.

TOPIC 50-Which day is ASHURA

(754)-Hakam ibn A'raj reported that he went to Sayyidina Ibn Abbas (RA) who was sitting by the Zam-Zam reclined on his cloak. He asked him, "Tell me about the day of Ashura; on which day do I fast?" He said, "When you see the new moon of Muharram, begin to count and get up on the ninth day fasting." He asked, "Is this how Muhammad (PBUH) kept fast on it?" He said, "Yes!" [Muslim 1133, Abu Dawud 2446]

(755)-Sayyidina Ibn Abbas (RA) said, "Allah's Messenger (PBUH)

enjoined on us the fast of the day of Ashura on the tenth (of Muharram)."

TOPIC 51-Fasting during first ten days (of Dhul Hajjah)

(756)-Sayyidah Ayshah (RA) said, "I never saw the Prophet (PBUH) keep fast during the first ten days of the month of Dhul Hajjah." [Abu Dawud 2439, Ibn e Majah 1729, Muslim 1176]

TOPIC 52-(Good) deeds during the first 10 days (of DhuI-Hajjah)

(757)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, 'None of the days when good deeds are done are dearer to Allah than during these ten days.' They asked, O Messenger of Allah! Not even jihad in Allah's cause?" So, he said, "Not even jihad in Allah's cause except that a man goes out with his body and wealth and does not return with anything." [Ahmed 1968, Bukhari 795, Abu Dawud 2438, Ibn e Majah 1727]

(758)-Sayyidina Abu Huryrah reported that the Prophet said, "None of the days are dearer to Allah during which He is worshipped than the ten days of Dhul Hajjah. Fasting on each of these days (except for EID) is like fasting for a year and standing (in worship) on each of its nights is like standing on Laylatul Qadr." [Ibn e Majah 1728]

There is high merit of keeping SAUM in the first week of DHIL-HAJJAH; afterwards the days relate to the Hajj; and 10th of it is EID in which SAUM is prohibited. It is strange that Sayyidah AYESHA (RA) could not observe the Prophet (PBUH) keeping SAUM at any of these days but as her observation here is taken at fault therefore her narration in this matter is not given much weight.

TOPIC 53-About six fasts in Shawwal

(759)-Sayyidina Abu Ayyub (RA) reported that Allah's Messenger said, "If anyone fasts during Ramadan and follows it up with six (fasts) during Shawwal then that is like perpetual fasting." [Ahmed 23592, Muslim 1164, Abu Dawud 2433, Ibn e Majah 1716]

TOPIC 54-Three fasts each month

(760)-Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (PBUH) took a promise from him for three things that he should not sleep without (offering) the Witr (Salah); he should keep three fasts every month and he should pray the (Salah of) Dhuha. [Bukhari 1178, Muslim 721, Nasai 1673]

(761)-Musa ibn Talhah said that he heard Sayyidina Abu Dharr (RA) say; Allah's Messenger (PBUH) said to him, "O Abu Dharr! If you keep three fasts during a month then keep them on the thirteenth, fourteenth and fifteenth."

(762)-Sayyidina Abu Dharr (RA) narrated that Allah's Messenger (PBUH) said, "if anyone keeps fast for three days every month then that is perpetual fasting. Indeed, Allah, the Blessed and Exalted revealed a confirmation of that in His Book; whoever comes with a good deed, receives ten times as much (6:160); so, each is like ten days." [Ahmed 21359, Nasai 2405, Ibn e Majah 1708]

(763)-Yazid ar-Rishk said that Mu'adhah said that she asked Sayyidah Ayshah (RA), "Did Allah's Messenger (PBUH) fast three days every month?" She said, "Yes!" She asked, "On which days of it, did he fast?" She said, "He was not particular on which of these he fasted." [Ahmed 25181, Muslim 1160, Abu Dawud 2453, Ibn e Majah 1709]

TOPIC 55-Merit of Fasting

(764)-Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (PBUH) said, "Indeed, your Lord says, every good deed is like ten times to seven hundred times, and the fast is for Me and I give a reward for it. And, fasting is a shield from Hell. And the scent of breath of one who is fasting is better in Allah's sight than the fragrance of musk. If an ignorant person reviles one of you who is fasting then let him say 'I am fasting.'" [Ahmed 7793, 9720, Bukhari 1904, Muslim 1151, Ibn e Majah 1638, Nasai 2214]

(765)-Sayyidina Sahl ibn Sa'd (RA) narrated that the Prophet (PBUH) said, "In Paradise, there is a gate called Rayan to which those who keep fasts are invited. Thus, he who is among those who observe fasting will enter it. And whoso enters it will never feel thirsty." [Bukhari 3257, Muslim 1152, Ibn e Majah 1640]

(766)-Sayyidina Abu Hurayrah (RA) reported Allah's Messenger as saying, "For one who fasts, there are two pleasures, joy at the time of breaking his fast and joy when he will meet his Lord." [Ahmed 972, Bukhari 1940, Muslim 1151, Nasai 2212, Ibn e Majah 1638]

As for the six days of SHAWWAL, note that even an ordinary good deed done with fervor brings good-returns that is at-least ten times more to it so the 30 days bring the good-returns for 300 days and 6 days of SHAWWAL bring good-returns for 60 days so the total is 360 days by good-returns that is meant here; note that the year by Hijrah Calendar is 354 days. Accordingly, 36 days of SAUM or 35 days (if Ramadhan then happens to be of 29 days) cover the whole year ahead; Al-Hamdu Lillah. To keep SAUM for three days in each month will cover the whole month by good-returns insha-Allah as the SAUM of one day would be 10 days in counting by minimum of good-returns for it. These three days might be consecutive or separate; being at any side of the month or at the middle of it so there is no rigidity here but it depends on the ease of the person keeping it. To keep SAUM is such deed that Allah

says He would give the returns to it manifold and these SAUM would become shield against the hell-fire for the man who keeps them with his attention totally towards Allah. There is a gate to JANNAH that is named as RAYAN and from that the persons keeping SAUM with fervor would enter. The last narration here observes the fact that when the person who had kept the SAUM the whole day, drinks the water taking the first sips at this status of thirst at IFTAR, it gives him high physical pleasure. And in AKHIRAT, he would have high good-returns for his SAUM that would be highly pleasing to him spiritually insha-Allah.

TOPIC 56-Perpetual fasting

(767)-Sayyidina Abu Qatadah (RA) reported that it was said, "O Messenger of Allah! How is he who fasts always?" He said, "He neither kept fast nor broke it (or he said that he never fasted and never broke it)." [Ahmed 22600, Muslim 1162, Abu Dawud 2425, Nasai 2379, Ibn e Majah 1713]

TOPIC 57-Fasting the successive days

(768)-Abdullah ibn Shafiq said that he asked Sayyidah Ayshah (RA) about the fasts of the Prophet (PBUH). She said, "He used to fast till we thought that he would continue to fast, and he would cease to fast till we thought that he would never again fast. And Allah's Messenger (PBUH) never fasted during a whole month, except during Ramadan." [Ahmed 26112, Muslim 1156, Nasai 2345]

(770)-Sayyidina Abdullah (RA) narrated that Allah's Messenger (PBUH) said, "The most excellent fast said, is the fast of my brother Dawood. He used to fast one day and go without fasting the next day. And, he would never flee when he encountered (an enemy)." [Ahmed 6891, Bukhari 1977, Muslim 1159, Nasai 2374, Ibn e Majah 1706]

It is not allowed to keep the NAFL-SAUM (i.e. voluntary SAUM) continuously for the greater part of a month; however to keep SAUM voluntarily for a few days of every month plus the whole of RAMADHAN is highly commendable. There is also another attitude towards SAUM that the person that keeps it does not take IFTAR and takes it on the other day joining two days in the SAUM; that is uninterrupted SAUM and it is named as SAUM-WISAAL; this is addressed in H-778 and like keeping NAFL-SAUM continuously for days, this also is not allowed. Note that the Prophet (PBUH) called DAWOOD (AS) his brother as he also was the Messenger of Allah.

TOPIC 58-About disapproval to fast on Fitr and the sacrifice-day

(771)-Abu Ubayd (RA) the freed-man of Abdur Rahman ibn Awf said that he saw Umar ibn al-Khattab (RA) beginning with Salah on the day of sacrifice before the sermon. He said, "I heard Allah's Messenger (PBUH) disallow fasting on these two days. As for the Eid ul-Fitr, it is your breakfast after your fasts, and an Eid for Muslims. And, as for the day of sacrifice (Adha), eat the flesh of your sacrifice." [Ahmed 224, Bukhari 1990, Muslim 1137, AD 2416, Ibn e Majah 1722]

(772)-Sayyidina Abu Sa'eed Khudri said that Allah's Messenger (PBUH) disallowed two fasts, the fast of the day of al-Adha and of the day of al-Fitr. [Ahmed 11804, Bukhari 1991, Muslim 827, Abu Dawud 2417, Ibn e Majah 1721]

TOPIC 59-Makruh to fast on days of TASHRIQ

(773)-Sayyidina Uqbah ibn Aamir reported that Allah's Messenger (PBUH) said, "The day of Arafah, the day of sacrifice and the days of tashriq are Eid days (festivals) for us, the people of Islam. These are days to eat and drink." [Abu Dawud 2419, Nasai 3001]

TOPIC 60-It is Makruh for one who fasts to apply cupping

(774)-Sayyidina Rafi' ibn Khadij (RA) narrated that the Prophet (PBUH) said, "The fast of one who gets himself cupped and one who cups are invalidated." [Ahmed 15828]

It is allowed to cup or to be cupped at the status of being in SAUM as the last of acts in this respect of the Prophet (PBUH) records permission to it (see H-775 ahead). Cupping was the way of cure to severe wounds at the skin and to even other of diseases at that time; it meant to take out blood from the affected site in some quantity (mostly by sucking that out by the mouth) that the person adept in cupping thought necessary; it did have its benefits certainly as it did provide relief to patients.

TOPIC 61-One who fasts is allowed to get cupped

(775)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger had himself cupped when he was in the state of ihram and was fasting. [Ahmed 1849, Bukhari 1835, Muslim 1202, Abu Dawud 1835, Nasai 2843]

(776)-Sayyidina Ibn Abbas (RA) narrated that while he had assumed the ihram and was fasting, the Prophet (PBUH) had himself cupped between Makkah and Madinah.

(777)-Ibn Abbas narrated that the Prophet had himself cupped between Makkah and Madinah while he was a Muhrim and was fasting.

TOPIC 62-Uninterrupted continuous fasting disliked

(778)-Sayyidina Anas (RA) narrated that Allah's Messenger said,

"Do not fast an uninterrupted fast." They (the Sahabah) said, "But, you keep an uninterrupted fast, O Messenger of Allah!" He said, "I am not like one of you. Indeed my Lord feeds me and gives me to drink." [Ahmed 12205, Bukhari 7241, Muslim 1104]

TOPIC 63-One sexually defiled may form intention to fast

(779)-Sayyidah Ayshah (RA) and Umm Salamah the noble wives of the Prophet reported that dawn would overtake the Prophet (PBUH) while he was in a state of sexual defilement through a wife of his. He would then have a bath and keep fast. [Ahmed 25732, Bukhari 1930, Muslim 11091]

As for the uninterrupted fast, it means that the person does not take IFTAR at the first day of SAUM but takes it on the other day joining two days in the SAUM; it is named as SAUM-WISAAL that is addressed in H-778 and it is disallowed. The Prophet (PBUH) guided here that in this matter, SAHABA and others of his UMMAH have no obligation to follow him; he expressed explicitly that his attention towards Allah is to that extent where physical necessities like eating and drinking are not as necessary to him as to other of men; Al-Hamdu Lillah. Note that when the time of FAJR commences (where the time for SEHR ends) that marks the start of SAUM and the person at SAUM is in need of bath due to sexual defilement, it does not affect his SAUM adversely. He must take his bath and attend the FAJR-SALAH.

TOPIC 64-Acceptance of an invitation in the state of fasting

(780)-Sayyidina Abu Hurayrah reported that the Prophet (PBUH) said. "If one of you is invited to a meal then he must accept it. If he is fasting then let him make a supplication." [Ahmed 10353, Abu Dawud 2460]

(781)-Sayyidina Abu Hurayrah (RA) reported that the Prophet said, "When one of you is invited and he is fasting then let him say, 'I am fasting'." [Ahmed 7308, Muslim 1150, Abu Dawud 2461, Muslim 1750]

TOPIC 65-Optional fast Makruh without husband's permission

(782)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said, "A woman should not fast outside Ramadan while her husband is there without his permission." [Ahmed 7347, Ibn e Majah 1761]

TOPIC 66-Delay in redeeming the fast(s) of Ramadan

(783)-Sayyidah Ayshah (RA) said, "I did not redeem what was due against me from Ramadan but in Sha'ban till the death of Allah's Messenger (PBUH)." [Bukhari 1950, M 1146, AD 2399, N 2315, Ibn e Majah 1669]

When a person is invited somewhere, he might pardon himself with the clarification that he is fasting; note that Islam does not appreciate rejection to invitation for such feasts that by ruling are the necessary feasts (especially if that is VALIMAH that is the feast provided on the marriage by the bride-groom); however, for reasons endorsed by Islam, even rejection to an invitation is allowed; the invited person must make DUA if the feast is of marriage for the couple to have good companionship in the life ahead. The Hadith also guides that it is not appropriate to keep the feast as dinner for the marriage but it might be held as lunch at the day. Another notable thing here is that the woman is asked to take the permission for the voluntary SAUM from the husband while at H-789, it is asked that a person staying with someone must care to ask his permission about the voluntary SAUM; this permission would prevent any such trouble to him that the voluntary SAUM might

cause unintentionally. It is necessary for women to compensate for their SAUM left due to the period of menses yet they would not make any QADHA of SALAH left for the same reason. H-783 tells clearly that as the Prophet (PBUH) fasted much of SHA'BAN, the month before RAMADHAN, so Sayyidah Ayesha (RA) preferred to keep the QADHA of the previous RAMADHAN at that time delaying it to the maximum period.

TOPIC 67-The excellence of fast when others eat in his presence

(784)-Abu-Layla reported from his freed slave that the Prophet (PBUH) said, "When food is consumed in the presence of one who is fasting, the angels pray for him." [Ahmed 27179, Ibn e Majah 1748]

(785)-Sayyidah Umm-Umarah (RA) daughter of Ka'b Ansari narrated that the Prophet visited her and she presented to him the meal. He said, "Eat." She said, "I am fasting." So, he said, "Indeed, the angels pray for one who is fasting when food is eaten in his presence till they finish eating."

(786)-Muhammad ibn Bashhar reported from Muhammad ibn Ja'far who from Shu'bah who from Habib ibn Zayd who from Layla who from Umm-Umarah (RA) bint Ka'b reported Hadith of the like of it. But the final words 'till they finish eating' are not found in it.

TOPIC 68-Menstruation asks to redeem fasts but not Salah

(787)-Sayyidah Ayshah (RA) narrated that when they would get their menses in the times of Allah's Messenger, they would purify themselves and he would command them to make up for the (missed) fasts but he did not command them to redeem the Salah. [Ah 24714, Bukhari 321, M 335, AD 262, N 282, Ibn e Majah 631]

TOPIC 69-Makruh to insert much water in nostrils at fast

(788)-Aasim ibn Laqit reported from his father who asked the Prophet, "O Messenger of Allah, inform me about ablution." He said, "Make it well, thread your fingers through each other and if you are not fasting, insert water into the nostrils deep inside." [Ahmed 17863, Abu Dawud 2366, Nasai 87, Ibn e Majah 407]

As for eating and drinking in front of the person who is keeping a voluntary SAUM, note that it is not disallowed yet it is better to ask his permission. As for WUDHU (the ablution for SALAH), note that the person must wash all parts well yet when the person keeps SAUM, he must take caution not to put water much at nostrils due to the risk of getting it inside; that would be his own blunder by choice that would lead to the termination of his SAUM.

TOPIC70-A guest should not keep fast without host's permission

(789)-Sayyidah Ayshah (RA) narrated that Allah's Messenger (PBUH) said, "One who stays with a people, should not keep optional fast without their permission." [Ibn e Majah 1763]

TOPIC71-About I'tikaf

(790)-Sayyidina Abu Hurayrah (RA) and Urwah reported from Sayyidah Ayshah (RA) that the Prophet (PBUH) observed the i'tikaf of the last ten days of Ramadan till Allah took him away. [Bukhari 2026, Muslim 1172, Abu Dawud 2462]

(791)-Sayyidah Ayshah (RA) narrated that whenever Allah's Messenger (PBUH) intended to observe the itikaf, he prayed the FAJR after which he entered his place of i'tikaf. [Ah 24598, Bukhari 2033, M 1173, AD 2464, N 705, Ibn e Majah 1771]

(792)-Sayyidina Ayshah narrated that Allah's Messenger observed

i'tikaf in the last ten days of Ramadan and said, "Seek the laylatul qadr in the last ten days of Ramadan." [Ahmed 24346, Bukhari 2020, Muslim 1169]

Note that the person staying with some people must ask the permission of those about his voluntary SAUM so as not to disturb them unintentionally though there is no need for asking anyone for his obligatory SAUM even if it causes some inconvenience to anyone. I'TEKAAF of the Muslim person means to leave the worldly matters totally for the time being and keep attention towards reciting the Holy Book Quran, studying Islam by it and by the SUNNAH and doing as much good-deeds as possible in the last decade of the blessed month of RAMADHAN; he would stay at the MASJID he 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 place he had made for I'TEKAAF at the FAJR of the twentieth RAMADHAN. This specific groundwork ensures that the person does not leave unawares the LAYLATUL-QADR (the holy night at which the Holy Book Quran started to descend) that is the best in all nights of the year; at this night, Allah tells the decisions for the year ahead 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 (mostly the 27th) yet it might be any one of these last nine or ten holy nights of the holy month of RAMADHAN; Al-Hamdu Lillah.

TOPIC72-About Laylatul Qadr

(793)-Zirr reported having asked Sayyidina Ubayy ibn Ka'b (RA), "How did you inform Abu Munzir that Laylatul Qadr is the night of twenty-seventh?" He said, "Surely, Allah's Messenger (PBUH) informed us that it is a night on whose morning the sun rises without rays. We counted it and remembered it. By Allah! Ibn

Mas'ud (RA) knows certainly that it is in Ramadan and it is the twenty-seventh night, but he disliked to inform you lest you rely (only) on it." [Ahmed 21267, Muslim 762, Abu Dawud 1378]

(794)-Uyaynah ibn Abdur Rahman (RA) reported that his father mentioned Laylatul-Qadr before Sayyidina Abu-Bakrah (RA). So, he said, "I have ceased to look out for it since I heard from Allah's Messenger (PBUH) that it is in the last ten. I heard him say, "Seek it when nine nights remain, or seven remain, or five remain, or three, or the last night." Abu Bakrah used to pray during the twenty (nights) of Ramadan as he prayed all through the year, but when the last ten days began, he became more devoted." [Ahmed 20398]

TOPIC73-More on it

(795)-Sayyidina Ali reported that the Prophet (PBUH) used to wake up his family during the last ten days of Ramadan.

(796)-Sayyidah Ayshah (RA) said that Allah's Messenger used to make an extraordinary effort in worship in the last ten days such as he did not make at times other than these. [Ahmed 26248, Muslim 1767]

By Ahadith, it is known that LAYLATUL-QADR is one of the last ten nights of RAMADHAN; there are some Ahadith that even point-out that they are among the odd ones but as is clear by the narration and by the practice of ABU-BAKRAH-RA (this companion is other than ABU-BAKR-RA), it might be any of the nights that come at the last decade of the month. Also, other Ahadith here point-out that all ten nights are highly important so one or two nights must not be marked for it; note that IBN-ABBAS-RA used to put emphasis on the 24th night; certainly it is much better to remain most attached to the Holy Book Quran at all nights of this last holy decade of the holy month of RAMADHAN.

TOPIC74-Fasting during winter

(797)-Aamir ibn Mas'ud (RA) reported that the Prophet said, "Fasting in winter is the unearned booty." [Ahmed 18982]

TOPIC75-Fasting of the unable

(798)-Sayyidina Salamah ibn Akwah (RA) reported that when the verse was revealed (2:184), those of us who desired did not fast but paid a fidyah, till the next verse was revealed that abrogated (rather clarified) the command. (Bukhari 4507, Muslim 1145, Abu Dawud 2315, Nasai 2312]

Days in winter are short in time in ARABIA and all lands that are located not much far from the equator, so to keep SAUM in them becomes easier than at other times. That is why the term "unearned booty" is used that Muslims get good-returns for the SAUM without any high trial. The verses in Surah Baqarah indicate the importance of SAUM; the Surah says, "O you who believe! To fast is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil). (Fast) a certain number of days; and for him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom that is the feeding of a man in need - but whoever does good of his own accord, it is better for him; and that you fast is better for you if you did but know" (2:183, 184). It says further, "The month of Ramadhan in which was revealed the Quran, the guidance for mankind and clear proofs of the guidance and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month" (2:185); so without any sound reason like being sick or being at journey, it is disallowed to omit the SAUM of RAMADHAN; when the person leaves any of that with some sound reason, then it needs QADHA that the person would see to, at other days when he is at ease.

TOPIC76-One who eats his meal and sets on a journey

(799)-Muhammad ibn Kab narrated that he visited Sayyidina Anas ibn Malik (RA) during Ramadan. He had intended to set out on a journey and his conveyance was readied for him and he was wearing travelling garments. He asked for food to be brought and ate it. So, he (Muhammad ibn Ka'b) asked him, "(Is it) SUNNAH?" He replied, "(Yes, it is) SUNNAH", and rode (his beast).

(800)-Muhammad ibn Ismail reported from Saeed ibn Abu Maryam who reported from Muhammad ibn Ja'far who reported from Zayd ibn Aslam who reported from Muhammad ibn Munkadir and he reported from Muhammad ibn Kab who said that he visited Anas (RA) and narrated a Hadith like the foregoing one.

TOPIC77-Concerning gifts to one who is fasting

(801)-Sayyidina Hasan ibn Ali narrated that Allah's Messenger (PBUH) said, "The gift for a person who is fasting is oil and perfume."

TOPIC78-When do Eid ul-Fitr and Eid ul-Adha fall

(802)-Sayyidah Ayshah (RA) narrated that Allah's Messenger (PBUH) said, "The Fitr is when people break (cease to) fast and the Adha when people make the sacrifice." [Ibn e Majah 1660]

As we have studied, it is allowed to leave the SAUM of RAMADHAN when at illness or at travel and that must be compensated by other days when at ease. According to ANAS (RA), the Prophet (PBUH) used to eat something before the start of the travel that used to be a tough task at those times but note that the word SUNNAH expressed by ANAS tells that the Prophet (PBUH) did not keep

SAUM at travels; it does not mean that he left the SAUM at the onset (and it is probable that Anas took it that way). In H-801, the term "gift" is used as figure of speech and the point to note is that as bathing soothes the person in SAUM (and that is allowed) so the application of oil to hair and the application of perfume to the clothing also is the source of some relaxation in SAUM; it might be taken literally that the better gift to the person at SAUM is the oil and the perfume. EIDAIN, the two EID festivals of Muslims, are related to thanking Allah that He provided TAUFIQ to perform the virtuous deeds; FITR when Muslims get TAUFIQ of SAUM at RAMADHAN that asks them to avoid injustice and ADHA when they get TAUFIQ to provide sacrifice of an animal that asks them to avoid negative passions that might lead them to shameful deeds.

TOPIC 79-One who misses the i'tikaf

(803)-Sayyidina Anas ibn Malik said, "The Prophet (PBUH) used to observe i'tikaf during the last ten days of Ramadan. One year he did not observe it so, during the year following, he observed the i'tikaf for twenty days." [Ibn e Majah 1770]

TOPIC 80-Can a Mu'takif attend to needs

(804)-Sayyidah Ayshah (RA) narrated that when Allah's Messenger (PBUH) observed the i'tikaf, he would put his head towards her and she combed it. And he never entered the house except for human compulsion (to relieve himself). [Ah 2696, Bukhari 2029, M 297, AD 2468, Ibn e Majah 1776]

(805)-We were informed by Qutaybah on the authority of Layth that all the Ulama maintain that a Mutakif must not come out of his place except to answer to nature's call. They differ on the issue of a Mutakif coming out to pay a sick visit and to offer Friday-Salah and the funeral prayer.

SHAFI'I rules that there is no QADHA for leaving I'TEKAAF while MALIK asks for QADHA of whole ten days if someone leaves the I'TEKAAF incomplete. ABU-HANIFA balances both these rulings by asking to make QADHA for that day only on which the person left his I'TEKAAF so he would have to make QADHA for one day only if he leaves the I'TEKAAF incomplete. The MU'TAKIF (the person at I'TEKAAF) might leave the Mosque for necessary human-needs and for anything that Islam asks of him; example of the former is to go out to attend the wash-room and of the latter is to go out to say the Friday-SALAH if that is not said at the mosque in which he makes I'TIKAAF; but he must not leave the Mosque for the sick-visit or to read the funeral-SALAH unless he had taken-up the I'TIKAAF excluding these acts by his intention at the beginning.

TOPIC 81-Praying Salah at night during Ramadan

(806)-Sayyidina Abu Dharr narrated that we kept fast with Allah's Messenger. He did not pray with us till seven (nights) remained in the month when he stood with us (in prayer) till the third of the night passed away. Then he did not stand with us on the sixth (means sixth-from the last) night but stood with us (in Salah) on the fifth (means fifth from the last) night till the middle of the night was gone. So, we submitted, "O Messenger of Allah! Would not that is good if you had prayed the supererogatory (Salah) with us for remainder of the night. He said, "He who stood with the Imam till he finishes has a full night's standing (in Salah) recorded for him." Thereafter, he did not pray with us till three (nights) remained in the month, He prayed (the Salah) with us on the third (last night) and called the folk of his house and his wives, standing so long that we feared that we might miss al-falah. The sub-narrator said that he asked him, "What is al-falah?" He said, "It is Sahr (predawn meal)." [Ah 21476, Abu Dawud 1375, Nasai 1364, Ibn e Majah 1327]

TOPIC 82-Merit of serving one who is fasting at time of IFTAR

(807)-Sayyidina Zayd ibn Khalid Juhanni reported that Allah's Messenger (PBUH) said, "If anyone gives to a person who is fasting something with which to break his fast then for him is an equivalent reward without the least being diminished from the reward of the fasting person." [Ahmed 17030, Ibn e Majah 1746]

TOPIC 83-To offer Salah at night in Ramadan and its merits

(808)-Sayyidina Abu Hurayrah reported that Allah's Messenger encouraged people to offer (voluntary) Salah during Ramadan without prescribing it as an obligation. He would say, "He who stands in prayer during Ramadan with faith and seeking reward sincerely is forgiven his sins of the past." Then Allah's Messenger (PBUH) died while this was practiced. Then it was done like that in the Caliphate of Abu Bakr (RA) and the early period of the Caliphate of Umar ibn Khattab (RA) in the same manner. [Ahmed 7792, Muslim 759, Abu Dawud 1371, Nasai 2100]

It is highly virtuous act to provide IFTAR to fasting persons and in the current times, those who are able to do it mostly provide for it even on streets here at Karachi. I, MSD, have seen at HAJJ too that persons who are able to provide edibles to the Haji, they certainly do whatever possible for them at Makkah (especially in the days of HAJJ) and at Madinah; this makes them liable to receive good returns at AKHIRAT while it does not diminish the good returns of the persons keeping SAUM or making HAJJ; Al-Hamdu Lillah. As for SALAH at nights of RAMADHAN, it is offered after the ISHA by the name of TARAVIH; this issue has some difference in detail about its practice that has aroused some debate among the AHLE-SUNNAH and the AHLE-HADITH; however, all of them take it necessary to practice; here, I would provide some explanatory points for this issue insha-Allah. The first point is that TARAVIH

itself is a proven matter as seen in H-808 at the topic here and everyone accepts its merit; the second point is that the Prophet (PBUH) did not want it to become obligatory in practice so it would not be right to blame anyone who does not take it into practice regularly in RAMADHAN but reads it as he finds appropriate; the third point is that 20 RAKA'AH were set for TARAVIH at the period of UMAR's Caliphate (and he set JAMA'AH too for it) so strictly keeping to the KITAB and the SUNNAH, it is fine to remark that neither the 20 RAKA'AH is necessary for its practice nor the JAMA'AH is necessary for its practice; it certainly is a moot point to present the reasoning that there came 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 TARAVIH. However, 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 knowledgeable in matters of Islam), certainly brings it out of the category of BID'AH (something that is against SUNNAH); the fourth point is that TARAVIH in essence is not liable to be taken as FARDH, WAJIB or SUNNAH-MUAKKADAH as the first two would ask it as obligatory and the third also would ask for some urgency in its practice that would fall against the expression of the Hadith mentioned here; the better designation for it seems to be the SUNNAH (GHAIR-MUAKKADAH) for all Muslims indeed. The bottom-line to the discussion is that reading of TARAVIH is highly admirable (whether it is read individually or at JAMA'AH) for the fine adornment to the SAUM at each of the night in RAMADHAN; however, the person might read it in any quantity that he wills in two's and certainly Allah knows better; Al-Hamdu Lillah.

(CONTINUED at TIRMIDHI-5)

Presentation by MUHAMMAD SALEEM DADA

saleemdada@yahoo.com
sdada111@yahoo.com

Al-Hamdu-Lillah

TIRMIDHI-5

9- BOOK OF HAJJ (116 topics)

*TOPIC*1-Sanctity of Makkah

(809)-Sayyidina Abu Shurayh Adawi (RA) reported that he said to Amr ibn Sa'eed while he was despatching an army to Makkah, "Permit me, O Amir to narrate the Hadith that Allah's Messenger delivered standing on the morning of the conquest (of Makkah). My two ears heard it and my heart remembers it and my two eyes observed it while he was speaking. He praised Allah and glorified Him. He said, Allah has made Makkah sacred and men have not made it sacred. It is not lawful for a man who believes in Allah and the Last Day to shed blood here or to cut down its trees. So, if anyone regards fighting allowed because of the fighting of Allah's Messenger here then tell them that Allah had permitted His Messenger and did not permit you. And, permission was given to me only for some time during the day and the sanctity is restored hereafter, today as its sanctity (unlawfulness) was last evening. So, let those who are present convey it to those who are not here. Abu Shurayh was asked, "What did Amr ibn Sa'eed say to you?" (He said that Amr) said, "I know better than you about it, O Abu Shurayh. Indeed the Haram does not give refuge to the disobedient and the rebels or to those who flee after slaying someone or robbing someone." [Ahmed 16373, Bukhari 1832, Muslim 1354, Nasai 1873]

From here, we have the topics on HAJJ that is the fifth pillar of the practice of Islam. HAJJ means "to intend for some highly

virtuous thing time and again" but please note here keeping aside the literal meaning, that HAJJ is FARDH only once in the whole life-time though it might be performed more than once if some person is able to provide for it with ease financially and physically. There is some difference as to when HAJJ became FARDH yet the better stance here is that ALLAH commanded it as FARDH in the ninth year of HIJRAH and the Prophet (PBUH) performed it as FARDH in the 10th year of HIJRAH so there was not much delay in carrying out the command; this tells that delay is not feasible at all when the positive side is present that is when the person has the financial and the physical strength available for HAJJ and the negative side is absent that is the law of the land and the turmoil at the way does not become hindrance; the Prophet passed away after three months of its execution and that is why his HAJJ is also called HAJJATUL-WIDA, the farewell HAJJ. Many of the compilers of Ahadith also use the term MANASIK for HAJJ (these include NASAI and IBN-MAJAH); note that MANASIK means worship to Allah by slaughtering some animal in the name of Allah. HAJJ is the name of visiting MAKKAH and areas adjacent to it with rituals in specific sequence as told by the Prophet PBUH (especially visiting the ground of ARAFAH at 9th of Zil-Hajjah); HAJI perform HAJJ in the last month by the Lunar Calendar. The holy rituals of HAJJ commence from the 8th of Zil-Hajjah for five days ahead when the first step that HAJI (the person performing HAJJ) makes is the intention for HAJJ taking the IHRAM (pronounced EHRAAM that is special apparel for the performance of HAJJ though it also symbolizes that the man is now at HAJJ and he would observe its demands; this is not to be taken-up by women who wear ordinary decent clothes) and leaving towards MINA (he reads ZUHR there and other SALAH and stays upto FAJR of 9th there); then the second step is that after reading FAJR at 9th he moves towards ARAFAH where he stays till MAGHRIB reading the ZUHR and ASR there; then the third step is that after MAGHRIB when the night of 10th starts, he moves towards MUZDALIFAH reading both

MAGHRIB and ISHA there together whenever he reaches there and also FAJR of the 10th; then the fourth step is that he moves back towards MINA from MUZDALIFAH after FAJR before sunrise at the 10th and reaching at JAMRA TUL-AQABAH (that is a huge wall with a chest-high boundary around representing the big-satan) at MINA, he throws seven pebbles on it after the sun-rise; then the fifth step is that he sacrifices a goat or a sheep; then the sixth step is that he shaves-off the hair at his head and after this all he changes the IHRAM coming to ordinary clothes but the HAJJ is not yet over; this day is the tenth of ZIL-HAJJAH. Note about JAMRAAT at MINA that there are three JAMRAAT in total here but on the 10th of ZIL-HAJJAH, only this one is hit leaving the other two, and they both also are represented by walls, that are JAMRA TUL-OOLA (the small-satan) and JAMRA TUL-WUSTA (the middle-satan), that incidentally come before the big-satan when the HAJI comes towards it from the side of MUZDALIFAH and they are just a little far at the same site from each other; a 2-minutes walking distance from one to other as I, MSD, remember from the HAJJ that I performed at the year 2010; Al-Hamdu Lillah. The seventh step for the HAJI is to perform TAWAF of KA'BAH (TAWAF-ZIYARAH) that means to circle around the KA'ABAH 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 the HAJI would be at the HAJR-ASWAD for the eighth time. Now after that, the eighth step is 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 would start from SAFA, the seventh walk that is final would end at MARWA. After SA'I, the HAJI would offer two-RAKA'AH-SALAH anywhere at the Mosque and then would drink some ZAM-ZAM water if he intends, for which innumerable outlets are provided at the Mosque, MASJID AL-HARAM. Note that TAWAF-ZIYARAH with SA'I could 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. The ninth step for the HAJI is 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 after ZAWAAL and that does make the man HAJI yet there still is the final touch to it remaining. The tenth and the final step that the HAJI must take for HAJJ is to perform TAWAF of KA'BAH when he leaves Makkah that is named as TAWAF-WIDA, the farewell circulation; that is necessary and it finally concludes the holy rituals of HAJJ and the man going through all these holy rituals finally becomes HAJI; Al-Hamdu Lillah. Note that Makkah is the most sacred land but some rulers in history have violated its sanctity at different times for their own sinister reasons; one such incident is reported at the narration here when AMR ibn SAEED dispatched an army towards it to fight against ABDULLAH ibn ZUBAYR (RA), the AMIR of Makkah, and was not happy to hear anything against it blaming the AMIR of Makkah with false allegations.

TOPIC 2-Reward against Hajj and Umrah

(810)-Sayyidina Abdullah (RA) reported that Allah's Messenger (PBUH) said, 'Let the Hajj and Umrah follow one another, for they remove poverty and sin as the bellows remove rust from iron, gold and silver. And there is no reward for an accepted Hajj but Paradise.' [Ahmed 3669, Nasai 2627]

(811) Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "If anyone performs Hajj, not being immodest (with women) or sinful (and wickedfully transgressing), his past sins are forgiven." [Ahmed 10278, Bukhari 1819, Muslim 1350, Nasai 2626, Ibn e Majah 2889]

TOPIC 3-Warning on neglecting Hajj

(812)-Sayyidina Ali (RA) narrated that Allah's Messenger (PBUH) said, "If a person possesses enough provision of journey and a riding beast to take him to the House of Allah but does not perform Hajj then it makes no difference whether he dies a Jew or a Christian. And that is because Allah has said in His Book---And pilgrimage to the House is a duty of Mankind towards Allah, for him who is able to make his way to it (3:97).

TOPIC 4-Provision and Conveyance make Hajj FARDH

(813)-Sayyidina Ibn Umar (RA) reported that a man came to the Prophet (PBUH) and said, 'O Messenger of Allah! What makes Hajj obligatory?' He said, "Possession of provision of journey and a riding-beast."

HAJJ MABRUR, that is the HAJJ that is accepted at the court of Allah, washes away the sins of the person completely and even brings ease in the worldly life. The sheet of deeds of the HAJI becomes clear of sins and only the good-deeds remain; that is why if Allah accepts his HAJJ, it shows in his life ahead. Mostly he becomes a better person and gets TAUFIQ (the power of good deeds to attract other good deeds) of such works that are most praiseworthy at the court of Allah; Al-Hamdu Lillah. The Muslim person who is adult, sane, physically fit, financially capable and knowledgeable of the manner to perform HAJJ decently must perform HAJJ without delay; if that is not done, that would surely cause some negative effect to his Belief. Note that for the Muslim woman it is also necessary that some close relative (that is her MEHRAM) accompanies her at the travel of HAJJ.

TOPIC 5-How many times is Hajj FARDH

(814)-Sayyidina Ali narrated that when the verse (3:97) was revealed, they said, "O Messenger of Allah! Is that every year?" So he observed silence. They said (again), "O Messenger of Allah! Is that every year?" he said, "No! If I had answered 'Yes' to it then it would have become FARDH (every year)." So Allah the Exalted, revealed --- O you who believe! Do not question about things which if they were disclosed to you, would annoy you (5:101).

TOPIC 6-How many times did the Prophet (PBUH) perform HAJJ

(815)-Sayyidina Jabir ibn Abdullah narrated that the Prophet (PBUH) performed Hajj three times, twice before making the hijrah and once after hijrah with which he performed an Umrah (too). He drove sixty-three camels with him. And Ali came from Yemen with the remaining which included a camel of Abu Jahl too. It had a silver ring in its nose. The Prophet sacrificed them. He then commanded (the men) that a piece of flesh from each animal must be taken and cooked. He then drank its broth. [Ibn e Majah 3026]

(816)-Qatadah (RA) said that he asked Sayyidina Anas ibn Malik (RA) how many times did the Prophet (PBUH) perform Hajj, and he said, "Hajj once and Umrah four times; Umrah once in Zulqadah, Umrat ul-Hudaybiyah, an Umrah with Hajj that he performed, and Umrat ul-Ji'ranah when he distributed the booty of Hunayn.

TOPIC 7-How many times did the Prophet (PBUH) performed Umrah

(817)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) performed Umrah four times, the umratul Hudaybiyah, the second Umrah (next year) in Dhulqa'dah to make up for the one of Hudaybiyah, the third Umrah from Jiranah and the fourth which was with his Hajj. [Abu Dawud 1994, Ibn e Majah 3003]

Note that HAJJ became FARDH at the 9th year of HIJRAH and

the Prophet (PBUH) performed HAJJ only once after that. So the Prophet (PBUH) performed it once only (that is also named as HAJJATUL-WIDA); HAJJ is FARDH once only in the whole lifetime. As for UMRAH, note that it is not FARDH at all, both of Ahadith (narrated by ANAS and by ABDULLAH ibn ABBAS respectively), tell us that the UMRAH of the Prophet (PBUH) were four in total, three of them performed at ZIL-QA'AD, the 11th month by the Lunar Calendar. These were respectively in the sixth year of HIJRAH that is the UMRAH of Hudaybiyah, in the seventh year that was made for the compensation of the incomplete UMRAH of Hudaybiyah the previous year, and in the eighth year after HUNAYN from the place known as JIRANAH while one was performed with the HAJJ at the month of HAJJ in the 10th year of HIJRAH (he took-up the IHRAM for that too in the last of ZIL-QA'AD). Note that the Prophet PBUH had not completed the mentioned UMRAH at Hudaybiyah yet that also is counted in all the UMRAH that he had performed.

TOPIC 8-At which place did the Prophet (PBUH) assume the ihram

(818)-Sayyidina Jabir ibn Abdullah (RA) said that when the Prophet resolved to perform the Hajj, he proclaimed that to the people. So, they gathered, and when they were at Bayda, he assumed the ihram.

(819)-Sayyidina Ibn Umar said, "You tamper with facts (when you say) that Allah's Messenger assumed the ihram at Bayda. By Allah, he assumed it at the mosque (at Dhul Hulayfa) near the tree."

[Bukhari 1541, Muslim 1186]

TOPIC 9-When did the Prophet (PBUH) assume the ihram

(820)-Sayyidina Ibn Abbas said that the Prophet (PBUH) recited the Talbiyah after offering the Salah. [Nasai 2750]

The Prophet (PBUH) assumed IHRAM from DHUL-HULAYFAH and started to recite the TALBIYAH (expressions recited at HAJJ and UMRAH) from there and not from Madinah. He appointed specific MIQAT (sites for entering the ritual state for HAJJ and UMRAH) and assigned DHUL-HULAYFAH as the MIQAT for the HAJI coming from Madinah. The other MIQAT are Juhfah for the HAJI of Syria; Qarn Al-Manazil for the HAJI of Najd; and Yalamlam for the HAJI 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. Note that BAYDA is a place sixty kilometres south of Madina on the route to Makkah, near DHUL-HULAYFAH and JABIR (RA) thought that the Prophet (PBUH) took the IHRAM there. Also note that IHRAM is not only the term for the special apparel of HAJJ but it also means to get into the state where the HAJI would not do anything against the requirement of HAJJ but would care for them with extreme fervor, insha-Allah.

TOPIC10-Hajj of the ifrad kind

(821)-Sayyidah Ayshah (RA) reported that Allah's Messenger (PBUH) performed Hajj ifrad. [Ah 26122, M 1211, AD 1277, N 2711, Ibn e Majah 2904]

TOPIC11-Combining Hajj and Umrah in one ihram

(822)-Sayyiddina Anas (RA) said that he heard the Prophet (PBUH) say, 'Labbayk with Umrah and Hajj', (meaning that he intended for both one by one). [Ahmed 11961, Bukhari 4354, Muslim 1232, Nasai 2727]

(823)-Sayyidina Ibn Abbas said, "Allah's Messenger (PBUH) performed tamattu. And Abu Bakr, Umar and Uthman (also performed it). And the first person to disallow it was Mu'aviah." [Ahmed 2732, Nasai 2732]

TOPIC 12-Concerning Tamattu'

(824)-Muhammad ibn Abdullah ibn Harith ibn Nawfal heard Sa'd ibn Abu Waqqas (RA) and Dahhak ibn Qays discuss tamattu' which includes Hajj and Umrah. Dahhak said, "Only he who is ignorant of Allah's command will do it." Sa'd said, "What a bad thing you have said, O nephew!" Dahhak said, "Indeed, Umar ibn al-Khattab had disallowed it." Sa'd asserted, "Certainly Allah's Messenger (PBUH) had performed it and those with him had performed it." [N 2730]

(825)-Ibn Shihab narrated that Saalim ibn Abdullah told him that he heard a man of Syria ask Abdullah ibn Umar (RA) about 'tamattu', the Hajj with Umrah. Abdullah ibn Umar (RA) said to him. "It is lawful." The Syrian said, "But, your father had disallowed it." So, Abdullah ibn Umar (RA) said, "What would you say if my father disallowed it while Allah's Messenger (PBUH) performed it, will you obey my father's command or the command of Allah's Messenger (PBUH)?" The man said, "Rather, the command of Allah's Messenger (PBUH)" So, he asserted, "Allah's Messenger had done it indeed."

The Muslim person that intends for HAJJ (and is termed HAJI), might perform it with UMRAH or without it; also if the HAJI intends, he might take UMRAH and HAJJ one by one or together so there become three manners for HAJJ and the Muslim person might take any of these manners to fulfill his obligation; these manners are named as IFRAD, TAMATTU' and QIRAAN respectively. 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 HAJI take-up IHRAM; 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; first he performs the UMRAH and then changes from IHRAM to ordinary ways; then afterwards he takes-up IHRAM again (this time for HAJJ) and performs HAJJ from the 8th day of ZIL-HAJJAH till the HAJJ is over and he would provide the sacrifice of an animal. HAJJ-QIRAAN is where also the HAJI takes up UMRAH but in this, he takes-up UMRAH and HAJJ together and he is called QAARIN; his difference to TAMATTU' is that he does not change the IHRAM after UMRAH and remains committed to the restrictions that are on him due to IHRAM till the HAJJ is over; he would provide the sacrifice of an animal. The Prophet (PBUH) took-up the manner of TAMATTU' and some have the opinion that it was IFRAD; note that except for the narration-821 that is by Sayyidah AYESHA, all other Ahadith here tell clearly that it was TAMATTU'. There is some difference of opinion among IMAMS about the manner that is better in these three to take-up in HAJJ; the best viewpoint certainly is that HAJJ with the total attention towards Allah only, provides well for the fulfillment of the obligation of the Muslim person; his manner for the HAJJ might be any but if Allah accepts his HAJJ, he has done it in the best manner and Allah knows better.

TOPIC 13-About Talbiyah

(826)-Sayyidina Ibn Umar reported that the Talbiyah of the Prophet was, "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" [Bukhari 818, Muslim 1184]

(827)-Qutaybah reported from Layth who from Nafi' who from Ibn Umar, that he recited the Talbiyah in the same way. Sayyidina Ibn Umar said that this was the Prophet's Talbiyah. Later on Ibn Umar added some words on his own and used to say, "I am here. I am here. Willingly obeying You. All good is in Your Hands. I am here. My

desires and deeds are for You." [Ah 4457, Bukhari 1549, M 1184, AD 1812, N 2745, Ibn e Majah 2918]

TOPIC 14-Merits of Talbiyah and sacrifice

(828)-Sayyidina Abu Bakr (RA) narrated that Allah's Messenger (PBUH) was asked, "Which (kind of) Hajj is more excellent?" He said, "Al-Ajj wat-Thajj" meaning "The Hajj with high number of Talbiyah and in which much blood flows (means sacrifice is given)." [Ibn e Majah 2924]

(829)-Sayyidina Sahl ibn Sa'd (RA) reported that Allah's Messenger (PBUH) said, 'Hardly does a Muslim call the Talbiyah, when all on his right and his left, be those stones or trees or lumps of mud, also call it out till the earth is penetrated from here and from there.' [Ibn e Majah 2921]

TOPIC 15-Recite the Talbiyah loudly

(830)-Khallad ibn Saib reported from his father that Allah's Messenger (PBUH) said, "Jibrail came to me and instructed me to command my Companions that they should raise their voices on reciting the Talbiyah." [Ahmed 16569, Abu Dawud 1814, Nasai 2752, Ibn e Majah 2922]

TALBIYAH tells about the HAJI that he is the slave of Allah and about Allah that He is the true Lord; Al-Hamdu Lillah; the recitation of TALBIYAH 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 their voices low; it

should 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 for the HAJI with the highest of beauty insha-Allah.

TOPIC 16-Having a bath while assuming the ihram

(831)-Kharijah ibn Zayd ibn Thabit reported from his father that he saw the Prophet (PBUH) took off his garments and had a bath to assume his ihram.

TOPIC 17-Miqat of pilgrims from distant lands

(832)-Sayyidina Ibn Umar (RA) reported that a man asked, 'From where do we assume the ihram, O Messenger of Allah?' He said, from Dhul Hulaifah, the Syrians from Juhafah, the Najdis from Qarn, and the Yamanis from Yalamlam." [Ahmed 5087, Bukhari 1525, Muslim 1182, Abu Dawud V37, Nasai 2647, Ibn e Majah 2914]

(833)-Sayyidina Ibn Abbas (RA) reported that the Prophet appointed Aqiq as the Miqat for the people of the east. [Ahmed 3205, Abu Dawud 1740]

Note that to take bath (and even to make WUDHU) is neither the condition for IHRAM nor necessary to get into IHRAM so that would not affect the fulfillment of HAJJ yet to leave them without any reason is MAKRUH that means that their omission is not appreciable. Also to read the two-Raka'ah NAFL-SALAH before entering the state of IHRAM is praiseworthy though even that is not necessary. MAWAQIT (the plural of MIQAT) are the sites for entering the ritual state for HAJJ and UMRAH en-route to

Makkah. DHUL-HULAYFAH is the MIQAT for the people of Madinah and the other MAWAQIT are Al-Juhfah for the people of Syria; Qarn Al-Manazil for the people of Najd; and Yalamlam for the people of Yemen. The fifth MIQAT is Dhatu-Irq located inside the desert that UMAR set as MIQAT at his period of KHILAFAT for the ease of Iraq. These MAWAQIT are for the people of these very places too and also for those who come through these places en-route to Makkah; note that DHUL-HUYLAYFAH is also called the valley of AQIQ.

TOPIC18-What should one who has assumed the ihram, not wear

(834)-Sayyidina Ibn Umar reported that a man stood up and asked, "O Messenger of Allah, what garments do you order us to wear in the state of ihram?" So, Allah's Messenger (PBUH) said, "Do not wear the shirt, the trousers, hooded cloak, turban or the socks; but, if one of you does not have the sandals then he may wear socks, cutting them below the ankles. And, do not wear garments on which saffron or WURS (i.e. scented grass found in different forms) is applied. And, a woman must not put a veil over her face nor wear hand gloves." [Ah 4835, Bukhari 1542, M 1177, AD 1824, N 2670, Ibn e Majah 2929]

TOPIC19-In case the lower wrapper and sandals are unavailable

(835)-Sayyidina Ibn Abbas (RA) said that he heard Allah's Messenger (PBUH) say, "If one who assumes the ihram does not have the lower wrapper then he may wear the trousers. And if he does not have sandals, he may wear socks. [Ah 5075, Bukhari 1740, M 1178, N 2668, Ibn e Majah 2931]

TOPIC20-One who wears shirt or robe on assuming the ihram

(836)-Ata reported from Yala ibn Ummayyah that the Prophet

(PBUH) saw a villager who was in a state of ihram wearing a robe. He commanded him to remove it. [Ahmed 17989, Bukhari 1837, Muslim 1180, Abu Dawud 1819]

(837)-Ibn Abu Umar reported a Hadith of the same purport from Sufyan ibn Amr ibn Dinar, from Ata, from Safwan ibn Ya'la from his father, from the Prophet.

In the state of IHRAM, there are some restrictions upon the HAJI that are necessary for him to observe. It is better if the sheets of IHRAM are white but colored ones are also permissible that are not stitched. One sheet of the 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, the men would not use such pair of slippers (or shoes) that might cover the raised bone of the foot as it is necessary to leave the area of the raised bone exposed; if it remains covered for some considerable time, he would have to pay SADAQAH of wheat weighing 3.5 kilograms or its value. Also in IHRAM, the men would not wear socks or gloves or tie some cloth at the head or the face. While in IHRAM, it is forbidden too for both men and women to cover their faces in such manner that the cloth touches either the whole or either some part of the face, such as cheeks or nose or chin. It is prohibited to apply perfume to the body or the IHRAM, to apply henna to the head (or the beard), to trim nails and to remove hair from any part of the body in the state of IHRAM. If the HAJI uses the perfumed soap once or twice, he would be liable to pay SADAQAH of the wheat as mentioned or the equivalent value to it; if he does so repeatedly, he would have to pay DAMM that means he would have to slaughter an animal against the act that was not

allowed at IHRAM. These are some matters that the HAJI must see to while in the state of IHRAM; and Allah knows better.

TOPIC 21-Which animals may a pilgrim in the state of ihram kill

(838)-Sayyidah Ayshah (RA) reported that Allah's Messenger (PBUH) said, "Five noxious creatures may be killed in the Haram. They are the rat, the scorpion, the crow, the eagle and the biting dog." [Bukhari 3314, Muslim 1198, Nasai 2887]

(839)-Sayyidina Abu Saeed reported that the Prophet (PBUH) said, "A pilgrim who has assumed the ihram may kill the wild beasts, the biting dog, the rat, the scorpion, the eagle, and the crow." [Ahmed 11755, Abu Dawud 1848, Ibn e Majah 3089]

TOPIC 22-May one who has assumed the ihram have himself cupped

(840)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) had himself cupped when he was in the state of ihram. [Ahmed 1928, Bukhari 1835, Muslim 1202, Abu Dawud 1835, Nasai 2843, Ibn e Majah 3081]

In the state of IHRAM, HAJI 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 biting dog means the wolf at this narration); he might kill the rat too because 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. Please note here that the matter is not related to these mentioned five only but any animal that might become highly dangerous, is included in its ruling so the snake, the leopard and all wild animals of attacking nature are included here; however, the HAJI must not kill those that run away from human-beings and they are not initially much

aggressive like the fox or the hyena. As for the eagle and the crow that are mentioned here, there is much detail that ULAMA have provided yet the point to note here in these brief notes is that the HAJI would not trouble any of birds if they do not cause hindrance to the performance of the holy rituals for HAJJ; that is the denotation of the Hadith here at the topic. For the next Hadith, please note that cupping means to cure people of different diseases by sucking-out blood from the site of affliction by mouth. This needed force in sucking and as it did make things better for the afflicted persons, it was an accepted way of cure in those times; the issue was that it did cause bad blood to fill the mouth of the cupper at times and that was not appreciable; he had to care that it does not get inside his system. Cupping is allowed in the state of IHRAM when extremely necessary and when the nails and the hair do not come-off because of its application. There is a narration in Bukhari that the Prophet (PBUH) said, "If there is any good in your medical treatments, it is in the knife of the cupper, drinking of honey, or cauterization with fire, as appropriate to the cause of the illness, but I would not like to be cauterized" (this tells for the current era that people at some authority having some impression upon the society must not take-up any surgery of any sort leaving the matter as it is because the care to the pain only is the best thing here so that it remains bearable). The best dates that are mentioned for the cupping, are the odd dates of the third quarter of the Moon; 17, 19 & 21 (note that 15 is not included). As one of narrations at ABU-DAWUD recommends taking some light food before the cupping, it is better to take it then.

TOPIC 23-Dislike for solemnising marriage in the state of ihram

(841)-Nubayh ibn Wahb reported that Ibn Ma'mar decided to have his son married. So, he sent Nubayh to the amir of the pilgrimage Aban ibn Uthman (RA). He went to him and said, 'Your brother intends to have his son married and that you should witness the

solemnising'. He said, 'I find him not but illiterate. Neither does a pilgrim in the state of ihram, marry nor have anyone married'. Then he narrated from Uthman like that a Marfu Hadith. [Ah 462, M 1409, AD 1841, N 2840, Ibn e Majah 1966]

(842)-Sayyidina Abu Rafi (RA) narrated that when Allah's Messenger (PBUH) married Sayyidah Maymunah (RA) he had not assumed the ihram and when he consumated the marriage, he had (still) not assumed the ihram. Abu Rafi (RA) said, 'I was the one who carried the proposal between them'. [Ahmed 27267]

TOPIC 24-One who in is a sacred state is allowed to marry

(843)-Sayyidina Ibn Abbas (RA) said that the Prophet (PBUH) married Maymunah (RA) while he was a Muhrim.

(844)-Sayyidina Ayyub (RA) reported from Ikrimah who from Ibn Abbas (RA) that the Prophet (PBUH) married Sayyidah Maymunah (RA) while he was a Muhrim (person in the state of ihram).

(845)-Qutaybah reported from Dawud ibn Abdur Rahman Attar, from Amr ibn Dinar, from Abu Shatha on the authority of Sayyidina Ibn Abbas that the Prophet (PBUH) married Sayyidah Maymunah while he was in the sacred state. [Bukhari 5114, Muslim 1410, Nasai 3269]

(846)-Sayyidah Maymunah (RA) said that Allah's Messenger (PBUH) married her while he was not in a state of ihram. He cohabited with her also when he was not in the sacred state. She died (later) at Sarif and they buried her in the same place where he had cohabited with her. [Ahmed 26892, Muslim 1411, Abu Dawud 1843, Ibn e Majah 1964]

Due to the difference in reports about the marriage of the Prophet

(PBUH) with Sayyidah MAYMUNAH (RA) that do not express explicitly whether he married her at the state of IHRAM or not, ULAMA differ on the point. The marriage actually took place when the Prophet (PBUH) was not at the state of IHRAM (and it was 7 AH) when the Prophet (PBUH) was at UMRAH to compensate for the incomplete UMRAH of HUDAYBIYAH the year before. Note that to propose for marriage and to accept the proposal of marriage both are allowed at IHRAM; however, the marriage itself at that time is prohibited. The narration by IBN-ABBAS that the Prophet (PBUH) was at the sacred state of IHRAM at that marriage is not accepted in general; it is taken to mean that he was present at the HARAM (that is the KA'BAH and the surrounding area). Except for the school of ABU-HANIFA, generally ULAMA do not agree that it is permissible for the person in IHRAM to marry and even the HANAFI-School does not allow the sexual relationship after the marriage at this state till he has come out of IHRAM. The better stance is that it is not allowed as the narration about the Prophet's marriage at that status is unclear while the words that relate to its prohibition are most explicit and Allah knows better.

TOPIC 25-A Muhrim eating flesh of the hunted animal

(847)-Sayyidina Jabir (RA) reported that the Prophet (PBUH) said, "The flesh of the game is lawful for you while you have assumed the ihram provided you have not hunted it or had it hunted for you."
[Ahmed 14900, Abu Dawud 1851, Nasai 1851]

(848)-Sayyidina Abu Qatadah (RA) narrated that he was with the Prophet (PBUH) till somewhere on the road to Makkah, he lagged behind with some of his companions who were Muhrim while he was not a Muhrim. He observed a wild donkey. He jumped on his horse and asked his mates to give him a spear, but they declined. So he asked them for a whip, but they again declined. So, he took (the weapon) himself and rushed towards the donkey and killed it. Some

of the Sahabah (RA) of the Prophet ate its flesh and some of them declined. They caught up with the Prophet (PBUH) and asked him about it and he said, 'That was only a meal for you that Allah fed you'. [Ah 22630, Bukhari 1823, M 1196, AD 1852, N 2812]

(849)-Qutaybah reported a Hadith like the Hadith of Abu an-Nadr about a wild animal, from Maalil from Zayd ibn Aslam from Ata ibn Yasar from Abu Qatadah. But, it has these words too, The Prophet (PBUH) said, 'Do you still have some of its flesh with you?' [Ahmed 22631, Bukhari 2914, Muslim 1196]

TOPIC 26-It is Makruh for a Muhrim to eat flesh of game

(850)-Ubaydullah ibn Abdullah reported that Sayyidina Ibn Abbas (RA) informed him from Sayyidina Sa'b ibn Jaththamah (RA) who said that Allah's Messenger (PBUH) met him at Ahwa or Waddan (between Makkah and Madinah). He presented the Prophet (PBUH) a wild donkey but he returned it to him. When Allah's Messenger (PBUH) observed on his face dislike (for that), he said, "It is not that I returned it to you (due to any displeasure), but only because I am in a sacred state." [Ah 16423, Bukhari 1825, M 1193, N 2815, Ibn e Majah 3090]

TOPIC 27-Game of seas is lawful for a Muhrim

(851)-Sayyidina Abu Hurayrah said that they went out with Allah's Messenger (PBUH) to perform Hajj or Umrah. They encountered a swarm of locusts and they began to strike them with their sticks and whips. The Prophet (PBUH) said, "Eat it, for it is the game of the sea." [Abu Dawud 1854, Ibn e Majah 3222]

Ahadith here point out the ruling about the hunted animals when the person is with MUHRIM persons (that have taken-up IHRAM) or when he himself is MUHRIM. Note that 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 disallowed according to three IMAMS except ABU-HANIFA. There is a third situation too that if someone hunts some animal 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 taken by all IMAMS. As for the fish, eating of it is allowed even at the state of IHRAM as it belongs to the water and needs no slaughter.

TOPIC 28-About hyena for a Muhrim

(852)-Sayyidina Ibn Abu Ammar (RA) said that he asked Jabir ibn Abdullah (RA) about hunting the hyena. He said, "Yes (it is allowed)." He asked about eating it and he answered, "Yes (it is allowed)." He asked, "Did Allah's Messenger (PBUH) eat it?" Jabir said, "Yes!" [AD 3801, Tirmidhi 1798, Ibn e Majah 3085, Ahmed 14456]

TOPIC 29-Bath before entering Makkah

(853)-Sayyidina Ibn Umar said that before entering Makkah, the Prophet had a bath at the place FAKH.

TOPIC 30-Entering Makkah by heights; departing by low-lands

(854)-Sayyidah Ayshah (RA) said that when the Prophet (PBUH) came to Makkah, he entered through its heights. When he departed, he went out through its low-lands. [Bukhari 1577, Muslim 1258, Abu Dawud 1869]

As for hyena, please see the note at the H-1798 of JAME' TIRMIDHI. Ahadith here give the MUSTAHAB (the appreciated) way to enter Makkah; if possible it is better to take a bath before entrance there and enter during the day-time; but seeing to the

necessity, entrance to it without bath at any time for the Muslim person is not disallowed. Note that if someone does not intend for HAJJ or UMRAH and passes any MIQAT towards Makkah, then according to SAHFA'I, he does not need to take IHRAM but ABU-HANIFA asks to take IHRAM for all those who pass from MIQAT en-route to Makkah; for residents inside the MIQAT, he says that taking IHRAM is not necessary. MALIK and AHMED allow passing the MIQAT without IHRAM for anyone whose need occurs time and again to visit Makkah but they ask those whose need is for the time-being to take IHRAM when they pass any MIQAT en-route to Makkah even if they do not intend UMRAH or HAJJ.

TOPIC 31-The Prophet (PBUH) entered Makkah by day

(855)-Sayyidina Ibn Umar (RA) said that the Prophet (PBUH) entered Makkah during day time. [Muslim 1257, Ahmed 5230, Ibn e Majah 2941]

TOPIC 32-Dislike for raising hands when sight falls on Bayt Allah

(856)-Muhajir Makki said that Sayyidina Jabir ibn Abdullah (RA) was asked if a man might raise his hands on seeing Bayt-Allah. He said, "We performed Hajj with Allah's Messenger (PBUH), we did raise our hands." (It has also been translated 'did we raise our hands?').

TOPIC 33-Nature of Tawaf

(857)-Sayyidina Jabir (RA) reported that when the Prophet (PBUH) came to Makkah, he entered the mosque, he kissed the Black stone. Then he went to its right and practised Ramal three times and walked four times. Then he came to the station (of Ibrahim) and said---Take to your-selves Ibrahim's station as a place for prayer (2:125). There he prayed two Raka'at, placing the station between

him and the House. Then he came to the stone after the two Raka'at, kissed it and went to Safa. The narrator said that he thought he recited---Surely the Safa and the Marwa are among the emblems of Allah (2:158). [Ahmed 14666, M 1218, AD 3969, N 2936, Ibn e Majah 1008]

There are three types of TAWAF (circumambulating the KA'BAH) at HAJJ and UMRAH; TAWAF-QUDUM (at arrival to KA'BAH); TAWAF-ZIYARAH (the necessary circumambulation of KA'BAH to perform at HAJJ or UMRAH and it is also named as TAWAF-IFADHA); TAWAF-WIDA' (at leaving Makkah). TAWAF starts from the HAJR-ASWAD (the black stone at the KA'BAH) and ends at it; each TAWAF comprising of seven circles. The point to note here is that according to MALIK and ABU-HANIFA, it is WAJIB (necessary) to make TAWAF on foot except for some extreme necessity. Also note that the Prophet (PBUH) performed all these three TAWAF at HAJJ and it is reported that at TAWAF-ZIYARAH, the Prophet (PBUH) circulated the KA'BAH riding on an animal as there were thousands of people around him, an extremely huge gathering for that time, that might have disturbed each other as everyone would have intended nearness to the Prophet if he had been on foot; he did want people to see his gestures that were related to HAJJ that would become the authentic way ahead to perform HAJJ; Al-Hamdu Lillah. H-857 that JABIR (RA) has narrated tells about the RAMAL (it means to walk hastily, to take shorter steps, to 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 took up RAMAL to show that the life at Madinah has not made Muslims weak and they still are strong to fight in the way of Allah whenever and wherever necessary; Al-Hamdu Lillah. Note that HAJI is allowed to raise hands when at the line of HAJR-ASWAD (the black stone) keeping the palms towards it; he would say BISM-ALLAH, ALLAHU-AKBAR though this gesture of raising hands is not necessary.

TOPIC 34-About ramal from the hajr-aswad ending at it again

(858)-Sayyidina Jabir (RA) reported that the Prophet (PBUH) began Ramal from the Black stone back again to it three rounds, and he walked (as usual in remaining) four. [Ahmed 15275, Muslim 1263, Nasai 2936, Ibn e Majah 2951]

TOPIC 35-Kissing nothing besides Hajr Aswad and Rukn Yamani

(859)-Abu Tufayl reported that they were (performing Tawaf) with Sayyidina Ibn Abbas (RA), and Mu'aviah would never go by a corner without kissing it. So, Sayyidina Ibn Abbas (RA) said to him, "Surely the Prophet never kissed (any corner) except the Hajr Aswad and Rukn Yamani (Yamani-Corner)." Mu'aviah said, "There is nothing in the House that may be forsaken." [Bukhari 849, Muslim 1269]

TOPIC 36-The Prophet performed Tawaf observing idhtiba

(860)-Ibn Abu Ya'la reported from his father that the Prophet (PBUH) circumambulated the Ka'bah observing idhtiba; He had a green mantle on him. [Abu Dawud 1883, Ibn e Majah 2954]

IBN-ABBAS (RA) was right to point-out to MU'AVIAH that no corner of the KA'BAH would be kissed except the HAJR-ASWAD (the black stone in KA'BAH) or at most, the RUKN-YAMANI though kissing any of them even is not necessary at all. Note that the four corners of the Holy KA'BAH are named as the RUKN-ASWAD i.e. the Eastern Corner from where the rounds of TAWAF commence, the RUKN-IRAQI i.e. the Northern Corner that comes second at the round, the RUKN-SHAMI i.e. the Western Corner that comes third at the round and then the RUKN-YAMANI i.e. the Southern Corner that comes fourth at the round; these four corners of the KA'BAH roughly point to directions that the compass shows. KA'BAH

has black silk and gold covering that is known as KISWAH; it is replaced annually at ZIL-HAJJ. As for IDHTIBA, it means to take the sheet of IHRAM from below the right arm-pit from the back and put it upon the left shoulder at TAWAF; the right shoulder and both the arms remain uncovered. This posture is taken-up for the whole of TAWAF and it is appreciable according to the three IMAMS except MALIK; the HAJI also performs SA'I (covering the area by foot between SAFA & MARWAH) after it; but note here that IDHTIBA is not necessary.

TOPIC 37-Kissing the Black Stone

(861)-Aabis ibn Rabi'ah said that he saw Sayyidina Umar kiss the Stone and say. "I kiss you while I know well that you are a stone, and had I not seen Allah's Messenger kiss you I would not have kissed you." [Muslim 1270, Abu Dawud 1873, Nasai 2934]

(862)-Zubair ibn Arabi (RA) narrated that a man asked Ibn Umar (RA) about the istilaam (kissing) of the Stone. He said, "I saw the Prophet (PBUH) touch it and kiss it." The man asked, "Even if I am surrounded and crowded?" He said, "Do it with your right hand. I saw the Prophet greeting and kissing it."

TOPIC 38-Begin the Sai from Safa

(863)-Sayyidina Jabir (RA) reported that when the Prophet (PBUH) came to Makkah, he made the Tawaf of the House seven rounds. He came to the Station and recited "Appoint for yourselves a place of prayer on the standing-place of Ibrahim." (Surah-2, 125). Then prayed Salah behind the Station, and came to the HAJR and kissed it. After that he said, "We begin with what Allah has begun." So he began SA'I at Safa reciting ---Surely the Safa and the Marwa are among the signs appointed by Allah (2:158; see H-857). [Ah 14447, M 1218, AD 1905, N 708, M 2960]

TOPIC 39-Making Sa'i between Safa and Marwah

(864)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) robustly made the rounds of the House and the rounds between Safa and Marwah so that the idolators might observe his strength. [Bukhari 1649, Muslim 1266, Nasai 2976]

(865)-Kathir ibn Jumhan said that he saw Sayyidina Ibn Umar (RA) walk during Sa'i. So he asked him, "Do you walk during Sa'i between Safa and Marwah?" So, he said, "If I run then I have seen Allah's Messenger (PBUH) also run. And if I walk then, indeed, I saw Allah's Messenger walk. And now I am an old man." [Abu Dawud 1905, Nasai 2926, Ibn e Majah 2988]

H-861 is much noteworthy as UMAR (RA) clarified here that all Muslims care about the worship of Allah only; if they give respect to anything in that worship of Allah, it does not mean that it is a challenge to that worship. Note that HAJR-ASWAD (the Black Stone) was absent from the KA'BAH from the beginning of 930 AD to 952 AD and still the HAJJ went on without it. The ISMAILI sect QARAMATIAH that revolted against the ABBASID Caliph at that time had stolen the stone to BAHRAIN and they returned it only after about 23 years when the ransom-money for it was paid by the Abbasids. Afterwards, the leader of QARAMATIAH Abu-Tahir was afflicted with gangrene that ate up his flesh and he died one of the most painful deaths as reported in history. 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. SAFA and MARWAH used to be two hills yet now only the markings for them remain though the path is the same one that

SAYYIDAH covered. Three of IMAMS except ABU-HANIFA take SA'I as the essential part of HAJJ so without it, HAJI has not completed the HAJJ according to them; ABU-HANIFA take it as WAJIB so if the HAJI gives an animal as DAMM for its omission for some reason, his HAJJ would complete. SA'I starts from the point at SAFA and the round ends at MARWAH then from MARWAH to SAFA, it is another round; there are seven rounds in total so the SA'I would finally end at MARWAH. During SA'I, the HAJI must run for some space that is marked by the green lights there as it is mentioned that Sayyidah HAJIRAH ran at this space to cover it fast as she could not view ISMAIL from there; the old men do not need to run and women (even if they are able to manage the run) must not cover it by running at the site; it certainly was the highly respectable woman whose action is memorized by the SA'I but she was alone there left by IBRAHIM by the command of Allah and here, a great number of men are present where the women would remain more reserved than usual.

TOPIC 40-Making Tawaf on a conveyance

(866)-Sayyidina Ibn Abbas (RA) said that the Prophet (PBUH) made the Tawaf on his riding beast. When he came to a corner (Hajr Aswad), he would make a gesture towards it. [Bukhari 1612, N 2952]

TOPIC 41-Excellence of Tawaf

(867)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger said, "If anyone made Tawaf of the House fifty times then he will be (as) absolved of his sins, as on the day his mother had given him birth."

(868)-Ibn Abu Umar reported from Sufyan ibn Uyaynah, from Ayyub that the scholars considered Abdullah ibn Sa'eed ibn Jubayr (one of the narrators of Hadith # 867) more excellent than his

father in narration. He also had a brother Abdul MALIK ibn Sa'eed ibn Jubayr who was also a narrator of this Hadith.

According to MALIK and ABU-HANIFA, it is necessary to make TAWAF on foot except for some extreme necessity; according to SHAFI' it is not necessary on foot while the HANBALI (that follow AHMED) have conflicting statements; one is according to the former and the second is according to SHAFI'. The Prophet (PBUH) made the TAWAF riding so that all might see him with ease and learn the way to perform HAJJ well; see also the note at the H-858. As for the matter that 50 TAWAF wash away the sins of a person, that means that his petty sins would be erased from his sheet of deeds and insha-Allah he would get the TAUFIQ to repent and ask for forgiveness for his major sins (note that major sins are not erased except by repentance and asking mercy from Allah). It is most important for Muslims that they try their best to keep away from all major sins that are either injustice or either deeds of high shameful nature; certainly, the Muslim person should never commit major sins on the thought that he would compensate. As each TAWAF comprises of seven circulations, 50 TAWAF means 350 circulations that the person might perform at different times as the Hadith does not ask for these all to be at one time or just in few days though if he does perform them in few days of stay at Makkah, that certainly is most praiseworthy; Al-Hamdu Lillah.

TOPIC 42-Two Raka'at of Tawaf after ASR and FAJR

(869)-Sayyidina Jubayr ibn Mut'im narrated that the Prophet (PBUH) said, "O Children of Abd-Manaf, do not disallow anyone who makes Tawaf of this house to offer Salah at whichever hour of night or day he likes." [Ahmed 16737, Abu Dawud 1894, Nasai 584, Ibn e Majah 1254]

TOPIC 43-What may one recite in two Raka'at of Tawaf

(870)-Sayyidina Jabir ibn Abdullah reported that Allah's Messenger (PBUH) recited in the two Raka'at of Tawaf, the Surah al-Kafirun and al-Ikhlās.

(871)-Hannad reported from Waki, from Sufyan, from Jafar ibn Muhammad who from his father that it is Mustahabb to recite Surah al-Kafirun and al-Ikhlās in the two RAKA'AT of Salah.

According to SHAFI' and AHMED ibn HANBAL, it is allowed to read the two-RAKA'AH of SALAH that are read after TAWAF at any time according to the Hadith at the topic; MALIK and ABU-HANIFA do not allow it on the disallowed timing for SALAH due to the practice of UMAR that he did not read this SALAH at such timing and they take this practice as to represent what the Prophet (PBUH) had intended; also IBN-UMAR and AYESHA disallow it though they do allow TAWAF at any time so this curbs the Hadith at the topic to exclude the disallowed timing that are proved by other Ahadith. BANI ABD-MUNAF had their houses adjacent to KA'BAH so the Prophet (PBUH) addressed them especially to guide them that they must not become any hindrance to anyone in the performance of acts that are related to HAJJ. It is appreciable to read Surah KAFIRUN and Surah IKHLAS much in two RAKA'AH of SALAH that is read after TAWAF (that is MUSTAHAB by designation) and Allah knows better.

TOPIC 44-It is unlawful to make Tawaf in the nude

(872)-Ibn Uthay said that he asked Sayyidina Ali , "With what were you sent (by the Prophet PBUH)" ?' He said, "With four things; no one but a Muslim will enter Paradise. Do not make Tawaf of the House in the nude. The Muslims and the idolators will not come together (for Hajj) after this year. If there is a covenant between anyone and the Prophet (PBUH) then that will be valid till its expiry

but if no period is stipulated then it will operate for four months.'

(873)-Ibn Abu Umar and Nasr ibn Ali reported the like of it from Sufyan, from Abu Ishaq and they named the narrator Zayd in the chain of the (previous) narration as Zayd ibn Yuthay and this is narrated in the better way.

TOPIC 45-Going inside the Ka'bah

(874)-Say'dah Ayshah (RA) said that once the Prophet (PBUH) departed from her with cool eyes and a happy disposition. When he returned to her he was grieved. She asked him and he said, "I entered the Ka'bah and I wished that I had not done that. I fear that I have put my Ummah to inconvenience after me." [Ahmed 25110, Abu Dawud 2029, Ibn e Majah 3064]

TOPIC 46-Offering Salah inside the Ka'bah

(875)-Sayyidina Bilal (RA) said that the Prophet offered Salah inside the Ka'bah. But Sayyidina Ibn Abbas (RA) said that he never prayed but called the TAKBIR.

The Prophet (PBUH) had asked ALI (RA) to make the announcement about the four things that are mentioned in H-872 (he had appointed him the AMIR at HAJJ); this includes that no one must make TAWAF in nude after this year as some of the men among unbelievers did in the times of JAHILIYYAH as they took it as something worthy of appreciation; note that though ABU-HANIFA asks for DAMM if some part of the body opens from the area that must remain hidden (SATAR) yet SHAFAI takes it as a condition for TAWAF and so according to him if the part that must remain hidden opens at TAWAF, the HAJJ would become void. This announcement also included that those who have not accepted Islam and have not taken time to stay at Makkah from the Prophet (PBUH)

individually, have four months in general to leave Makkah and adjacent areas so that nobody but Muslims remain here who would be the only ones to make HAJJ from now on with its true spirit. At H-874 (and H-875), we find that the Prophet (PBUH) went inside the holy KA'BAH and here the other narration by BILAL (RA) tells us that he read NAFL-SALAH there. However, it is narrated by USAMAH (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 one of the narrators has erred in judgment about the SALAH; this error might have occurred due to the dim light inside or the lack in observance of the Prophet's actions there. 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 USAMAH had witnessed him at the time and he had got his point from USAMAH; in any case, the Muslim person would avoid the FARDH-SALAH there even if entry inside becomes possible; that is the ruling of Malik. The better stance has been taken as of BILAL in general yet there is high probability that the occasion is only one (that is the conquest of Makkah) and USAMAH (and IBN-ABBAS) are right in their judgment that the Prophet (PBUH) did not read any SALAH there.

TOPIC 47-About demolishing the Ka'bah

(876)-Aswad ibn Yazid said that Ibn Zubayr (RA) asked him to report to him that which the Mother of the Believers, Sayyidah Ayshah (RA) had disclosed to him. So he told him that she had said that Allah's Messenger (PBUH) said to her, "If your people had not been very recent Muslims (after Jahiliyah), I would have demolished the Ka'bah and made two doors into it." So when Ibn Zubayr (RA) became governor of Makkah, he demolished it and made two doors for it. [Ah 24763, Bukhari 1584, M 1333, Ibn e Majah 2955]

TOPIC 48-Offering Salah in the Hijr (Hateem)

(877)-Sayyidah Ayshah (RA) narrated that she longed to enter the Ka'bah and pray (Salah) therein. So, Allah's Messenger took her by her hand and admitted her into the hijr (Hateem) and said to her, "Offer the Salah, if you like to enter the House, for it is a part of the House. Your people made it small when they built the Ka'bah and took this out of the House." (Ahmed 24670, Abu Dawud 2028, 2910]

TOPIC 49-Merits of the Station of Ibrahim (AS) & Hajr-Aswad

(878)-Sayyidina Ibn Abbas narrated that Allah's Messenger (PBUH) said, "The Black Stone was sent down from Paradise and it was whiter than milk, but the sins of the children of Aadam turned it black."

(879)-Qutaybah reported from Yazid ibn Zuray' from Raja' Abu Yahya who said that he heard Ibn-Umru (RA) say that he heard Allah's Messenger (PBUH) say, "The Rukn and the Maqam (Station of Ibrahim) are two rubies from the rubies of Paradise. If Allah had not blotted out their light then they would have brightened that which is between the east and the west." [Ahmed 7017]

ABDULLAH Ibn ZUBAYR (RA) made the KA'BAH in 64 AH the way that the Prophet (PBUH) intended to make it when the forces of YAZID Ibn MU'AVIAH had caused damage to it; this was the way the Prophet IBRAHIM (AS) had made it 2500 years ago from the golden period of the Prophet (PBUH); ABDULLAH leveled the door to the ground, made two doors to it and brought the area that was left out inside it that is named as HATEEM; later-on after about ten years of this construction, HAJJAJ, the cruel murderer, in his great despise of Ibn-ZUBAYR and even by his intention to oppose the will of the Prophet (PBUH), made it again as before by the approval of the Caliph of the time. HIJR is the other name for HATEEM; it is about nine feet area from the Holy KA'BAH that was

left out by the QURAYSH when they renovated KA'BAH (to repair some damage that it had incurred) a few years before the Prophet (PBUH) received the first revelation; at present HATEEM covers some more space than this mentioned area. The two points, one at the holy KA'BAH itself and the other at its front that is named as the station of IBRAHIM (AS), are said to be the two rubies from the Paradise. Note that HAJR-ASWAD, the black stone, descended from JANNAH and it was pure white initially, yet with time drawing out the sins of the peoples that touched it by the intention to get spiritual purity, it had turned black. As for the station of IBRAHIM that also is mentioned as the big stone that came from JANNAH to make ease in the building of the holy KA'BAH for IBRAHIM as he used to stand on it to construct the walls of the holy KA'BAH; it is covered by an enclosure at MATAF, the area for walking for the circulation of the Holy KA'ABAH.

TOPIC 50-Going to Mina and staying there

(880)-Sayyidina Ibn Abbas said, "Allah's Messenger (PBUH) prayed with us at Mina the Salah of ZUHR and ASR and MAGHRIB and ISHA and FAJR. Then he departed for Arafat in the early morning." [Ibn e Majah 3004]

(881)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) prayed with us the ZUHR and FAJR Salah. Then he went to Arafat in the morning.

TOPIC 51-The first to reach Mina deserves more to stay

(882)-Sayyidah Ayeshah reported that they said, "O Messenger of Allah! Shall we build for you a structure in Mina to give you shade?" He said, "No. He who comes to Mina first, it is his place." [Ahmed 25776, Ibn e Majah 3006, Abu Dawud 2019]

TOPIC 52-Praying the Qasr at Mina

(883)-Sayyidina Harithah ibn Wahb (RA) said, "I prayed with the Prophet (PBUH) at Mina, all people being at peace, and they prayed two Raka'at (Qasr, or shortened Salah). [Bukhari 1083, M 696, AD 1965, N 2441]

The first place to stay at the HAJJ after making its intention by taking IHRAM is MINA. It is not much far from Makkah (it is around 8 Kilometers from it); and people do walk to it though taking some ride is more feasible for the weak persons that are the old men, women and children. Five of SALAH counting from ZUHR of the 8th of ZIL-HAJJAH are to be read here and whatever good the HAJI is able to collect by reading NAFL-SALAH, the Holy Book Quran, sitting in the gathering of ULAMA, giving amounts in charity etc., he must collect it. SALAH for the people of Makkah would remain the same yet the persons coming from outside have to make QASR that is to shorten the FARDH-SALAH of ZUHR, ASR and ISHA to two RAKA'AH instead of reading four; MAGHRIB and FAJR would remain the same. Although it is best to stay at MINA for the five SALAH moving to ARAFAH in the morning that is about 14.5 Kilometers from MINA yet due to millions of people at the occasion as of now, vehicles move from the night of the 9th after MAGHRIB and millions of people often reach ARAFAH at the night saying FAJR at ARAFAH; note that this does not affect the caliber of the HAJJ in any way.

TOPIC 53-To stand at Arafat and make supplication

(884)-Sayyidina Yazid ibn Shayban (RA) said that Ibn-Mirba' Ansari (RA) came to them while they were standing at the Mawqif (place of standing), a place distant from Amir (the imam). He (Ibn Mirba) said, "I am the envoy of Allah's Messenger (PBUH) to you. Stand, all of you, at your places so that you keep to the legacy of Ibrahim." [Ah

17233, Abu Dawud 1919, Nasai 3014, Ibn e Majah 3011]

(885)-Sayyidah Ayshah narrated that the Quraysh and those who were on their religion, the Hums, stood at Muzdalifa. They used to say. We are servants of Allah (so they did not go to Arafat). And those besides them would (go and) stand at Arafat. So Allah the Majestic and Glorious revealed---Then hasten onward from the place wherefrom the people hasten onward (2:199). [Bukhari 4520, Muslim 1219, Abu Dawud 1910, Nasai 3009]

TOPIC 54-All of Arafat is place of standing

(886)-Sayyidina Ali ibn Abu Talib (RA) narrated hat Allah's Messenger (PBUH) stood at Arafat. He said, "This is Arafat and it is the Mawqif (standing place), and all of it is the Mawqif." Then, he returned when the sun set and took Usamah ibn Zayd (RA) as his co-rider. And as was his wont, he began to gesture with his hand. And the people were on the right and left beating the track. He turned towards them and said, "O People! You must remain peaceful." Then they all came to Muzdalifah and he prayed with them the two prayers (of MAGHRIB and ISHA) together. When it was dawn, he came to Quzah and stood there and said, "This is Quzah and it is the mawqif. Rather, the whole of Muzdalifah is the mawqif." Then, he moved forward till he came to the valley Muhassir where he struck his she-camel a whip (softly) so that it began to run till they were beyond the valley. He stopped and took Fadl ibn Abbas as his co-rider and came to the Jamrah and hit it with pebbles (called Rami). Then he came to the slaughtering place. He said, "This is the Mazbah (slaughtering place) and all of Mina is place of slaughtering. A young girl of the tribe Kath'am said, "My father is old. The obligation of Hajj is on him. May I perform Hajj on his behalf?" He said, "Perform Hajj on behalf of your father." He then turned away Fadl's neck from this girl. So, Abbas asked. "O Messenger of Allah! Why did you turn the neck of the son of your uncle?" He said, "I saw

a young man and a young woman and was apprehensive of the devil's Mischief." A man came shortly and said, "O Messenger of Allah! I have performed the Tawaf of If'adah before shaving my head." He said, "Shave it now. There is no sin in that." Another man came and submitted, "O Messenger of Allah! I have made the sacrifice before pelting the stones." He said, "Make Rami (pelt stones) now. There is no sin." Then he came to the House (of Allah), made the Tawaf and came to the well of Zam-Zam. He said, "O children of Abdul Muttalib! Were it not that people would overpower you (and draw water) I would have drawn for myself." [Ahmed 562, Abu Dawud 1935, Ibn e Majah 3010]

TOPIC 55-About returning from Arafat

(887)-Sayyidina Jabir reported that the Prophet (PBUH) hurried out of the valley Muhassir. Bishr (RA) added that when he returned from the assembly (Muzdalifah), he was at peace and commanded them (the Sahabah) to be at peace. Abu Nu'aym added that the Prophet commanded them to cast such pebbles at the Jamrah which they could hold in their fingers. He also said, "Perhaps, I may not see you after this year." [Ah 14559, M 1297, AD 1944, N 3021, Ibn e Majah 3023]

The H-884 tells that stay of ARAFAH is valid wherever the HAJI stays there; it certainly is a very vast area that has the capacity to hold millions and one of the most notable things about it is that it would be one of the parts of the ground where people would gather at the Day of Judgment; with the white IHRAM on the men everywhere, the scene really seems to guide attention towards that. The place of stay needs to be inside the ground of ARAFAH as that is the most important part of the rituals of HAJJ. The stay here for some of time between the time of ZUHR and MAGHRIB is necessary; the HAJI should move after MAGHRIB only from this site to MISHEREL-HARAM (MUZDALIFAH). H-885 narrated by

Sayyidah AYESHA tells about the attitude of the people of Makkah at HAJJ that they took their-selves very special and did not go beyond MUZDALIFAH; this means that they did not visit ARAFAH as ARAFAH is out of the HARAM (the sacred area; Makkah and its surrounding area is termed as HARAM while Madinah and its surrounding area also is termed as HARAM) while MUZDALIFAH is inside the HARAM; HUMS means here the people of the area of HARAM. The verse of Surah BAQARAH (2:199) commanded them too as they had become Muslims now, to perform the stay at ARAFAH and it checked their views that they held of old. The H-886 narrated by Ali (RA) is taken to be the basis for HAJJ as it describes the HAJJ from the stay of ARAFAH, one of the most important aspects of the HAJJ, to the last; the only thing it leaves is HALQ (the shaving of hair). The sequence is as mentioned in this Hadith that when the HAJI reaches ARAFAH from MINA at the 9th of ZIL-HAJJAH; he would stay there till MAGHRIB then without reading the MAGHRIB-SALAH, he would march on to MUZDALIFAH; whenever he reaches there, he would read the MAGHRIB and the ISHA together. Then after FAJR at MUZDALIFAH, he would march on to MINA where he would perform RAMI (throwing of pebbles at the big-satan), then NAHR (sacrifice of an animal) and then HALQ (shaving of his hair at the head which he might perform at Makkah if he intends); after that he would go to Makkah and change IHRAM to ordinary clothes in which he would make the TAWAF (ZIYARAH); the sequence is WAJIB (necessary) according to ABU-HANIFA to maintain as the discrepancy in that would cause the HAJI to become liable to give DAMM (sacrifice of another animal besides the usual sacrifice) though AHMED asks to give DAMM only when this discrepancy results by will; please read also the note at the first topic of this booklet of HAJJ. The HANAFI-School says that as this was the first of HAJJ where all people accompanied the Prophet (PBUH) after it became FARDH so the Prophet (PBUH) did not press hard on discrepancies of the SAHABA; he did allow some discrepancy

that had occurred by some of them yet that was specific to HAJJATUL-WIDA only. Note that QUZAH is the mountain at MUZDALIFAH and MAWQIF means the place to stay; note also that MUHASSAR is the place between MINA and MUZDALIFAH and to make the stay of MUZDALIFAH there is not valid; it is here that Allah destroyed ABRAHA and his army that came with high strength and the elephant for the destruction of the holy KA'BAH. This incident is mentioned in Surah FEEL and it is SUNNAH for the HAJI to walk briskly at this area clearing it fast as the Prophet (PBUH) did; this was a place of punishment from Allah and all such places would be crossed fast according to the SUNNAH. The H-887 narrated by JABIR (RA) tells explicitly that the Prophet (PBUH) was aware that he would leave the world that year; he was not liable to bring such huge number to Islam but only to give the message of Allah to all the peoples of the world yet seeing the huge gathering present there, he certainly gathered that his work is done; such high quantity did show the quality. That is why he asked the people to witness that his work is done at this moment of time as Ahadith tell us explicitly and the people there answered in positive. He got one of the last revelations there at ARAFAH that said, "This day I have perfected for you your religion and completed My favor on you and chosen for you Islam as the pathway" (5:3); he passed away after three months of HAJJATUL-WIDA. There is one more thing at the narration by ALI (RA) that does need some comment and that is the turning away of the view of FADL Ibn ABBAS when a young girl asked the Prophet (PBUH) about HAJJ-BADL (please see the note at H-667 for comments on HAJJ-BADL). As HEJAB is somewhat relaxed at the HAJJ and this young girl of the tribe of KATH'AM 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 version of this narration (and young girls certainly are sensitive to the sight of men towards them) so the Prophet (PBUH) took care that the matter does not advance. It is a

point to note that the manifestation of such attraction of the man towards some NA-MEHRUM lady is not appreciable in Islam even at ordinary times whereas this was the occasion of HAJJ; that also when the Prophet (PBUH) himself was leading the occasion. The only option for him according to Islam (when he does feel a true attraction towards some NA-MEHRUM lady) is to ask her to marry him if that is possible; however, if his proposal is rejected, then he should just forget about it; and Allah knows better.

TOPIC 56-Pray MAGHRIB and ISHA together at Muzdalifah

(888)-Abdullah ibn MALIK said that Sayyidina Ibn Umar (RA) led the Salah at Muzdalifah, combining two prayers with one IQAMAH. He said, "I had seen Allah's Messenger (PBUH) do like this at this place." [Ah 5287, M 1288, AD 1932, Nasai 3026]

(889)-Muhammad ibn Bashhar reported like this in a marfu' form from Yahya ibn Sa'eed from Isma'il ibn Abu Khalid, from Abu Ishaq, from Sa'eed ibn Jubyr from the Prophet Muhammad ibn Bashhar said on the authority of Yahya ibn Saeed that the Hadith of Sufyan is Sahih (i.e. right).

TOPIC 57-One who stands at Muzdalifah with the Imam

(890)-Sayyidina Abdur Rahman ibn Yamur (RA) said that some people of Najd met Allah's Messenger (PBUH) while he was at Arafat. They asked him (about Hajj), so he ordered an announcer to proclaim and he proclaimed that Hajj was (the standing) at Arafah. One who reaches Arafat before rise of dawn on the night of Muzdalifah has, indeed, performed Hajj. The days of Mina are three days, "then whosoever hastens (his departure) after his stay of two days (at Mina) there is no sin on him and whosoever delays there is no sin on him" (2:203). Muhammad said that Yahya added that the Prophet (PBUH) took a co-rider and got him to proclaim.

[Ahmed 18976, Abu Dawud 1949, Nasai 3016, Ibn e Majah 3015]

(891)-A Hadith of same meaning is reported by Ibn Abu Umar from Sufyan ibn Uyaynah (RA) from Sufyan Thawri from Bukayr ibn Ata, from Abdur Rahman ibn Yamur and then from the Prophet (PBUH).

(892)-Sayyidina Urwah ibn Mudarris ibn Aws ibn Harithah ibn al-Umm at-Ta'i said that he met Allah's Messenger at Muzdalifah while he was coming out for Salah. He submitted, "O Messenger of Allah, I have come from Mount Tai. I have tired my riding beast (she-camel) and wearied myself. By Allah, I have not let any mountain go where I have not stood. Is my Hajj valid?" So Allah's Messenger (PBUH) said, "He who offered this prayer with us and stays with us till we are here and he has observed the standing at Arafat before this during (any portion of) day or night, has indeed performed Hajj and done his duty." [Ahmed 18328, Abu Dawud 1950, Nasai 3036, Ibn e Majah 3016]

TOPIC 58-Weak may be sent off from Muzdalifah early

(893)-Sayyidina Ibn Abbas said, "The Prophet (PBUH) sent me away from Muzdalifah while it was still night with the luggage." [Ahmed 2204, Muslim 1294]

(894)-Sayyidina Ibn Abbas narrated that the Prophet (PBUH) sent ahead the weak people of his household and told them that they should not pelt the pebbles on the Jamrah before the sun rise. [Ahmed 3203]

Staying at MUZDALIFAH is also important at HAJJ and at that place, two SALAH that are MAGHRIB and ISHA of the 10th night of ZIL-HAJJAH (night coming before the day in the Lunar Calendar) are read together. Here, SHAFAT and ABU-HANIFA ask to say one ADHAN but read each SALAH with its own IQAMAH

(that is the announcement at the beginning of SALAH by specific words that it is now commencing). AHMED asks not to say ADHAN but pronounce two IQAMAH while MALIK asks to say two ADHAN and two IQAMAH as there are two of SALAH together. It is difficult to indicate the exact practice that the Prophet (PBUH) took-up there at MUZDALIFAH in respect to this matter and that is why IMAMS take different views here; however this difference is such that taking any side of the matter with sincerity would do well insha-Allah. As for the departure towards MINA early from MUZDALIFAH, note that the weak persons might leave for MINA at the night after reading MAGHRIB and ISHA together yet they should walk such that they read their FAJR while at the area of MUZDALIFAH (though it is valid even if they do not say FAJR there but say it after crossing it).

TOPIC 59-About Rami in the morning on the day of slaughter

(895)-Sayyidina Jabir (RA) reported that the Prophet (PBUH) cast pebbles at the time of duha (chaast) on the day of sacrifice (tenth Zul-Hajjah). Thereafter, he cast them after Zawal (declination of the sun). [Ahmed14360, Muslim 1299, Abu Dawud 1971, Nasai 3060, Ibn e Majah 3053]

TOPIC 60-Departing from Muzdalifah before sunrise

(896)-Sayyidina Ibn Abbas (RA) reported that Prophet (PBUH) returned (from Muzdalifah) before sunrise. [Ahmed 2051]

(897)-Abu Ishaq narrated that he heard Amr ibn Maymun say that we were at Muzdalifah when Umar ibn Khattab (RA) said, "The idolators did not depart from Muzdalifah till the sun had risen. They used to say, 'Let Thabbir shine (before going)'. But, Allah's Messenger differentiated from them." So, Umar went onward before sunrise. [Ahmed 84, Bukhari 1684, Nasai 3044, Abu Dawud

1938, Ibn e Majah 3022]

TOPIC 61-Throwing small pebbles

(898)-Sayyidina Jabir (RA) said, "I saw Allah's Messenger (PBUH) throw pebbles at the Jamrat like the ones in a sling (that is, small pebbles)". [Ahmed 14559, Muslim 313, Abu Dawud 1944, Nasai 3071, Ibn e Majah 3023]

The better time for RAMI (pelting pebbles at JAMRAH-UQBAH) at the 10th day is after the sunrise but at the 11th and the 12th, the actual time for RAMI is after the commencement of the time of ZUHR; both these days, all three JAMRAT would be hit seven times each; Al-Hamdu Lillah. The HAJI would commence the walk towards MINA from MUZDALIFAH before the sunrise after FAJR. In the times of JAHILIYYAH, the unbelievers used to wait till the rays of the Sun lighted the mountain THABIR but the Prophet (PBUH) changed this tradition and told the HAJI to march towards MINA before the sunrise. Note that the HAJI would throw only such pebbles at JAMRAT at MINA which he might hold easily between the thumb and the index-finger; it is better to collect at-least seven of them from MUZDALIFAH.

TOPIC 62-Throwing pebbles after the sun has passed its meridian

(899)-Sayyidina Ibn Abbas said that Allah's Messenger used to cast the pebbles after the sun had passed the meridian. [Ibn e Majah 3054]

TOPIC 63-To cast pebbles while mounted on riding beast

(900)-Sayyidina Ibn Abbas (RA) reported that the Prophet cast pebbles at the Jamrat while riding (a beast). [Ahmed 2056, Ibn e Majah 3034]

(901)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH) walked to the Jamrat and back when he cast pebbles at them.

TOPIC 64-How is Rami done

(902)-Abdur Rahman ibn Yazid said that when Abdullah (RA) came to Jamrat ul-Aqabah in the middle of the valley, he faced the Ka'bah and began to cast pebbles at the Jamrah to his right. He cast seven pebbles, calling out the TAKBIR at each throw. He then said, "By Allah besides Whom is no one (worthy of worship), from here, he, on whom Surah al-Baqarah was revealed, cast pebbles." [Bukhari 1747, Muslim 1296, Abu Dawud 1974, Nasai 3067, Ibn e Majah 3030]

(903)-Sayyidah Ayshah (RA) narrated that the Prophet said, "The Rami of the Jimar and the Sa'i between Safa and Marwah are imposed only to maintain remembrance of Allah." [Ahmed 25134, Abu Dawud 1888]

The narration-899 relates to casting of pebbles on the 11th and the 12th of ZIL-HAJJAH that the HAJI would do after the commencement of the time for ZUHR. The Prophet (PBUH) threw the pebbles at JAMRATUL-AQABAH only on the tenth day of ZIL-HAJJAH at the morning while he was riding on an animal, a she-camel. On the next two days, he threw the pebbles walking at all three of JAMRAAT so the report is not conflicting but relates to different occasions about JAMRAAT as is clarified by the ULAMA. Although it is not necessary to assume some special posture at RAMI-JIMAR (the throwing of pebbles at JAMRAAT that denote the temptation from the Satan to IBRAHIM-AS) yet those who are particular in the rituals, they try to keep the posture that KA'BAH remains in front (just a little towards the left) of them as BUKHARI has reported. Note that RAMI-JIMAR and running

between SAFA and MARWAH both guide towards DHIKR (the remembrance of Allah) as these both acts were taken-up by IBRAHIM and HAJIRAH respectively in the pursuit of mercy and blessing from Allah.

TOPIC 65-Dislike of pushing people during Rami

(904)-Sayyidina Qudamah ibn Abdullah said that he saw the Prophet (PBUH) cast pebbles at the Jimar while riding a she-camel. There was no striking, pushing, or 'away!, away!' [Ahmed 15412, Nasai 3058, Ibn e Majah 3035]

TOPIC 66-Associating people in sacrifice of camel and cow

(905)-Sayyidina Jabir (RA) said that in the year of Hdaybiyah, we, with Allah's Messenger (PBUH) sacrificed a cow associating seven people and a camel also seven people in association. [Ahmed 14120, Muslim 1318, Abu Dawud 2809, Ibn e Majah 3132]

(906)-Husayn ibn Hurayth and more than one reported from Fadl ibn Musa, from Husayn ibn Waqid, from Ilya ibn Ahmar, from Ikramah from Sayyidina Ibn Abbas (RA). He reported that we were with the Prophet (PBUH) in a journey when the eid al-Adha drew upon us. So, seven of us associated in a cow and ten in a camel. [Ahmed 2484, Nasai 4404, Ibn e Majah 3131, Tirmidhi 1506]

TOPIC 67-Marking the camel for sacrifice

(907)-Sayyidina Ibn Abbas (RA) narrated that the Prophet (PBUH) garlanded his she camel with two sandals on its neck and marked it on the right side at Zul Hulaifah and wiped off the blood from it. [Ahmed 3149, Muslim 1243, Abu Dawud 1752, Nasai 2769. Ibn e Majah 3097]

The Prophet (PBUH) asked the SAHABA on the tenth day in the morning by the gesture of his hands to practice the highest of patience and he tried for his own self then, to maintain the dignity in all what he did; there certainly were thousands and thousands of people at that time at the place yet it was not a disturbed mob but the most disciplined gathering of the most righteous persons of that time; Al-Hamdu Lillah. Seven persons would take part in the big animals like the cow or the camel; that is how all the four Schools of FIQH take the matter. Also, according to MALIK and AHMED, even one goat or one sheep is enough for the whole house-hold in sacrifice, no matter how many occupy the house; they consider it SUNNAH-MUAKKADAH while ABU-HANIFA considers it as WAJIB for every adult Muslim who is able to afford it. AHLE-HADITH take the other Hadith that guides to accepting the share of ten persons in the sacrifice of one camel; for goats or sheep their ruling too is one for one like ABU-HANIFA. As for the marking of an animal (that means to wound the animal at some place for identity), it is allowed where occurs the genuine risk that it might not be recognized among animals (it is kept with) without such marking; please note well that without any genuine reason, such things like beating, wounding or putting any pain to the animal (and especially to the bird) is strictly avoidable; this statement implies that it is highly sinful for the Muslim person to confine any of birds to cages as that deprives them of their true habitat; may Allah guide all persons to live near to the natural manner of the life as much as possible; and certainly Allah knows better.

TOPIC 68-No Caption

(908)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH) bought his hadi at Qudayd. [Ibn e Majah 3102]

TOPIC 69-About the resident garlanding his hadi

(909)-Sayyidah Ayshah (RA) said, "I used to twist ropes into garlands for the hadi of Allah's Messenger (PBUH). After that he would neither assume the ihram nor cease to wear (normal) garments." [Bukhari 1696, Muslim 1321, Abu Dawud 1757, Nasai 2779, Ibn e Majah 3098]

TOPIC70-Garlanding sheep

(910)-Sayyidah Ayshah (RA) said, "I twisted garland of the hadi (animal for sacrifice) of Allah's Messenger (PBUH), all of them sheep. After that he did not assume the ihram." [Ahmed 25930, Bukhari 1702, Muslim 1321, Nasai 2774, Ibn e Majah 3095]

It was IBN-UMAR himself who used to buy HADI (animal for sacrifice) at the place named QUDAYD as respectable TIRMIDHI has clarified at this narration; the Prophet (PBUH) took camels for sacrifice as we know by other narrations and he did not take sheep for sacrifice; the camels that he took were 100 in total as he had 63 of them with him while others were brought to him by ALI (RA) from Yemen (see H-815). The narration at 909 might be sound in the meaning as it mentions HADI (the animal for sacrifice) yet the next one is difficult to get where sheep is mentioned. It means that Sayyidah AYESHA (RA) made the bands for the necks of animals adorning them well (and that is garlanding) and by the words "after that he did not assume the IHRAM" she meant that just by this preparation, he did not come into the state of IHRAM; she wanted to clarify that the purchase or the preparation of HADI does not make the person a MUHRIM unless he intends for it. The mention of sheep does not go well here and it is some mistake on the part of some narrator in the chain of this narration.

TOPIC71-What if the hadi is near death

(911)-Sayyidina Najiyah Khuza'i (RA) narrated that he said, "O

Messenger of Allah! How should I treat the hadi that is on the point of death?" He said, "Slaughter it and dip its shoes with which it is garlanded in its blood. After that leave it among the people that they may eat it." [Ahmed 18965, Abu Dawud 1762, Ibn e Majah 3106]

TOPIC72-Riding the sacrificial camel

(912)-Sayyidina Anas (RA) narrated that the Prophet (PBUH) saw a man drive his camel. He said to him, "Ride it." The man said, "O Messenger of Allah! It is a sacrificial camel." So, he said three or four times, "Ride it!" and said "wayhaka" or "waylaka" (it is colloquial meaning something like 'alas on you'; both words have the same meaning). [Ahmed 13414, Bukhari 1690, Ibn e Majah 3104]

TOPIC73-Where should be the beginning of the shave

(913)-Sayyidina Anas ibn Malik said that when Allah's Messenger (PBUH) pelted pebbles at the jamrat, he sacrificed the animals. After that he called the barber and put the right side of his head towards him. He shaved it and he gave the hair to Abu Talhah. Then he put the left side towards him and he shaved it. The Prophet told him, "Divide them among the people." [Ahmed 12093, Muslim 1305, Abu Dawud 1981]

Ahadith here tell the attitude about HADI (while H-913 also tells about the shaving of hair); if HADI is near to its death that seems obvious then the HAJI would slaughter it and all persons would eat of it. However, he would have to give other animal in sacrifice as the one eaten was for the feast. Nowadays, when the animal of sacrifice is not provided beforehand and there at Makkah just orders are placed for it, the matter has become obsolete. H-912 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.

TOPIC74-About shaving and clipping

(914)-Sayyidina Ibn Umar said that Allah's Messenger (PBUH) had his hair shaved and a section of his Companions also had their hair shaved, but some of them had theirs clipped. He added that Allah's Messenger (PBUH) said once or twice, "May Allah have mercy on those who have shaved." After that he said, "And those who have clipped." [Ahmed 6012, Bukhari 1727, Muslim 1301, Ibn e Majah 3044]

TOPIC75-It is forbidden to woman to shave her head

(915)-Sayyidina Ali (RA) said that Allah's Messenger (PBUH) disallowed the woman to shave her head.

(916)-Muhammad ibn Bashhar reported a similar Hadith from Abu Dawud, from Hammam from Khilas without mentioning Sayyidina Ali.

TOPIC76-Shaving before salughtering or sacrificing before rami

(917)-Sayyidina Abdullah ibn Amr (RA) narrated that a man asked Allah's Messenger (PBUH), "I have shaved before the sacrifice." He said, "Sacrifice now. There is no harm (or sin)." Another asked, "I have sacrificed before I cast pebbles." He said, "Cast them now, and there is no harm (or sin)." [Ahmed 6499, Bukhari 83, 1736, Abu Dawud 2014, Ibn e Majah 3051, Muslim 1306]

Ahadith here relate to shaving of the hair that the HAJI takes-up after the sacrifice of the animal at HAJJ. It is among the AADAAB (good etiquette) in this to recite the name of ALLAH at the beginning, starting it from the right and disposing all the hair with total care. 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 the women would clip just a small fraction of hair at the edge all round by the space of two fingers horizontally; it serves fine for the fulfillment of their obligation.

TOPIC77-Applying perfume after coming out of ihram

(918)-Sayyidah Ayshah said, "I applied perfume to Allah's Messenger (PBUH) before he assumed the ihram and on the day 01 sacrifice before he circumambulated the House (in Tawaf Ziyarah) with perfume containing musk." [Ahmed 26065, Bukhari 1539, Muslim 1189, Abu Dawud 1745, Nasai 2681]

TOPIC78-When to stop reciting Talbiyah (labbayk) during Hajj

(919)-Sayyidina Fadl ibn Abbas (RA) said, "Allah's Messenger took me as a co-rider from Muzdalifah to Mina. He did not cease to recite the Talbiyah till he pelted pebbles at Jamrat ul-Aqabah." [Ahmed 1831, Bukhari 6228, Muslim 1281, Nasai 3080, Ibn e Majah 3060]

TOPIC79-When is Talbiyah given up during Umrah

(920)-Sayyidina Ibn Abbas (RA) traced the Hadith to the Prophet (PBUH) that he stopped reciting the Talbiyah during Umrah when he kissed the hajr aswad. [Ahmed 1817]

The ruling about TALBIYAH is that the HAJI might cease its recitation after RAMI-JIMAR of the JAMRATUL-AQABAH in HAJJ while he might cease its recitation at TAWAF-ZIYARAH at UMRAH when the HAJI gets the chance to kiss the HAJR-ASWAD; however, even indication to it by hands is enough with palms to it if kissing it is not possible. After HALQ, the HAJI might use perfume before TAWAF-ZIYARAH though for the

nearness to his wife, he would still wait till he makes TAWAF (ZIYARAH) of KA'BAH.

TOPIC 80-Performing Tawaf Ziyarah at night

(921)-Sayyidina Ibn Abbas (RA) and Sayyidah Ayyshah (RA) said that the Prophet (PBUH) post-poned the Tawaf Ziyarah (the circulation of holy Ka'bah for the visit) till night. [Ahmed 25857, Ibn e Majah 3059, Abu Dawud 2000]

TOPIC 81-Staying at Abtah

(922)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH), Abu Bakr (RA), Umar (RA) and Uthman (RA) used to stop at Abtah. [Ahmed 2631, Muslim 1310, Ibn e Majah 3069]

(923)-Sayyidina Ibn Abbas (RA) said, "There is nothing about Muhassab save that it is a station where Allah's Messenger (PBUH) stopped-over (for rest)." [Ahmed 1925, Bukhari 1866, Muslim 1312]

TOPIC 82-He who stops at Abtah

(924)-Sayyidah Ayyshah (RA) said that Allah's Messenger (PBUH) stopped at Abtah because that was easier for him to depart (when he had to). [Ahmed 25778, Bukhari 901, Muslim 1311, Ibn e Majah 3067]

The Prophet (PBUH) stayed at the 13th of ZIL-HAJJAH going back to Makkah at the valley of MUHASSAB (and that also is called ABTAH) that is located on the way between MINA and Makkah and he took some rest there; it is not among the rituals of HAJJ. He stopped there because there was a time before HIJRAH that the QURAYSH and the chiefs of SINANAH had decided at this place to boycott Muslims putting economic embargo on them so that they

leave Islam; the Prophet (PBUH) intended now to let the people around know that even at this valley, Islam with all its beauty has reached well; Al-Hamdu Lillah. Note that after TAWAF-ZIYARAH, the HAJI comes out of the restrictions that HAJJ had imposed upon him and he would use perfume (and it might be used even just before TAWAF), wear such clothes that are attached to the body and even has the right restored for the nearness to his wife. The Prophet (PBUH) made TAWAF-ZIYARAH at the day as other narrations clarify and here the narration-921 tells that he gave the permission to perform it at the night; those who have attended the holy KA'BAH at HAJJ know how extremely difficult it is to perform TAWAF there at this moment of time at the ground where with all teachings of etiquette, there are some HAJI who like to make way even by some force if needed. It is better to make TAWAF at the second or the third floor though it might take much more time and it is better to make it at the night. Better to give time at that holy place for holy rituals necessary for HAJJ rather than to make fuss as if some burden is discarded; HAJI should remain aware at all the term for HAJJ that he is at the visit of the most beautiful holy place that gives the most lovely shine to this wonderful earth in which we all live in; Al-Hamdu Lillah.

TOPIC 83-About Hajj of a child

(925)-Sayyidina Jabir ibn Abdullah (RA) narrated that a woman carried her child to Allah's Messenger (PBUH) and asked, "O Messenger of Allah! May he perform Hajj?" He said, "Yes! And the reward (thereof) is for you." [Ibn e Majah 2910]

(926)-Sayyidina Sa'ib ibn Yazid said, "My father took me along and performed Hajj with Allah's Messenger (PBUH) during the farewell pilgrimage. I was then seven years old." [Ah 15718, Bukhari 1858]

(927)-Ahadith like it is reported Marfu by Qutaybah from Qaza'ah

ibn Suwayd Bahili, from Muhammad ibn Munkadir from Sayyidina Jabir (RA) while there is a Hadith in Mursal form, too, from Muhammad ibn Munkadir.

TOPIC 84-More on it

(928)-Sayyidina Jabir (RA) said, "When we performed Hajj with the Prophet we would call the Talbiyah for the women and throw the pebbles for the children." [Ahmed 14377, Ibn e Majah 3038]

When a child that is intelligent enough to manage the rituals of HAJJ by himself and does it well, then according to all IMAMS except SHAFI, his HAJJ is done; according to SAHFA'I he would have to perform the HAJJ again when he becomes an adult if he finds ease in it by his health and by his finances. Women must not say TALBIYAH loudly and if the man intends, he would raise his voice more for the women of his house-hold; this issue is addressed here at H-928; they would say it too but in the low voice.

TOPIC 85-Hajj on behalf of an old man, or someone who is dead

(929)-Sayyidina Fadl ibn Abbas (RA) narrated that a woman of Bani Kath'am said, "O Messenger of Allah (PBUH) Hajj is FARDH on my father but he is a very old man unable to sit on the back of a camel." He said, "You perform Hajj for him." [Ah 3050, Bukhari 1513, M 1334, AD 1809, Nasai 2637, Ibn e Majah 2909]

TOPIC 86-No caption

(930)-Sayyidina Abdullah ibn Buraydah (RA) reported from his father that a woman came to the Prophet (PBUH) and said, "My mother has died and did not perform Hajj. May I perform Hajj on her behalf?" He said, "Yes, you may perform Hajj for her." [Muslim 157, Abu Dawud 2877]

TOPIC 87-About the same

(931)-Sayyidina Abu Razin Uqayli (RA) said that he met the Prophet (PBUH) and said to him, "O Messenger of Allah! My father is a very old man who cannot perform Hajj or Umrah neither can he sit on the riding beast." He said, "Make Hajj for him and the Umrah." [Ahmed 16184, Abu Dawud 1810, Nasai 2617, Ibn e Majah 2906]

Here Ahadith address HAJJ-BADL (the HAJJ which is performed for someone else). The issue is not easy to clarify as by the rule, there is some margin to give the monetary compensation that might repair the deficit of someone in the righteous handling of his finances; however, if someone intends (by his own physical acts) to repair the deficit of some other person in his physical obligatory acts, that is not feasible; the difference becomes clear by the fact that some person might pay for due ZAKAH on someone that is the deed related to finances yet providing funds to the needy is invalid for his missed SALAH that is the deed related to his physique. Note that HAJJ involves a very high physical exertion as all those who have performed it know quite well certainly; that is why IBN-UMAR (RA) took it as the matter of SALAH where no-one could substitute the other and MALIK also showed some reservation to it; in essence he does not take it as invalid. Ahadith for this issue denote that if someone performs HAJJ for the benefit of someone dead that would only be DUA (supplication to Allah) for him that Allah may have mercy on him; it is not the compensation for his omission actually but it is named as EESALE-THAWAB which is allowed certainly but the HAJJ would only remain his own indeed (see also the note at H-667); and Allah knows better.

TOPIC 88-Is Umrah Wajib or not

(932)-Sayyidina Jabir (RA) narrated that the Prophet (PBUH) was

asked if Umrah was wajib, he said, "No. But, if it is observed then that is better." [Ahmed 14404]

TOPIC 89-More about it

(933)-Sayyidina Ibn Abbas (RA) narrated that the Prophet (PBUH) said, "Till the Last Day, Umrah is included in Hajj." [Ahmed 2115, Muslim 1241, Abu Dawud 1790, Nasai 2811]

TOPIC 90-The virtues of Umrah

(934)-Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (PBUH) said, "An Umrah till another Umrah is expiation for what is between the two (of sins). And a Hajj Mabrur (means the accepted Hajj at the court of Allah) has no reward except Paradise for it." [Ahmed 9955, Bukhari 1773, Muslim 1349, Nasai 2625, Ibn e Majah 2888]

UMRAH is not necessary though a person with health and finance must do it once or twice at different times as it is highly virtuous indeed. HAJI coming from the areas that are outside of MIQAT (areas from where HAJI takes-up IHRAM), would make UMRAH too before HAJJ (either by taking the manner of TAMATTU' or either of QIRAAN). If the HAJJ of the HAJI is HAJJ-MABRUR, all of his past minor sins wither away and he gets TAUFIQ to ask Allah for the pardon of his major sins; Al-Hamdu Lillah.

TOPIC 91-About Umrah from Tan'im

(935)-Sayyidina Abdur Rahman ibn Abu Bakr (RA) said that the Prophet (PBUH) commanded him to get Sayyidah Ayshah to assume the ihram for Umrah from Tan'im. [Muslim 1212, Ibn e Majah 2999]

TOPIC 92-To perform Umrah from Ji'ranah

(936)-Sayyidina Muharrish Ka'bi (RA) reported that Allah's Messenger (PBUH) came out of Ji'ranah on a night to perform Umrah and came to Makkah while it was (still) night and performed Umrah. Then he went out in the night and saw the morning in Ji'ranah as one spends the night. When the sun declined next day, he went out and came to Sarif where the two roads meet. This is why this Umrah of his is unknown to the people. [Ahmed 15512, Abu Dawud 1996, Nasai 2863]

TOPIC 93-Performing Umrah in Rajab

(937)-Sayyidina Urwah (RA) said that Sayyidina Ibn Umar was asked, "In which months did Allah's Messenger (PBUH) perform Umrah?" He said, "In Rajab." But Sayyidah Ayshah said, "He did not perform Umrah but he, meaning Ibn Umar, was there and he never performed Umrah in Rajab." [Bukhari 1775, Muslim 1255, Abu Dawud 1992, Ibn e Majah 2998]

(938)-Ahmad ibn Mani reported, from Hasan ibn Musa, from Shayban, from Mansur, from Mujahid and from Ibn Umar (RA) that the Prophet (PBUH) performed four Umrah, one of which he performed in Rajab." [Ahmed 6250, Bukhari 1775, Muslim 1255, Abu Dawud 1992]

Note that when the HAJI at Makkah (at TAMATTU' who has come from a place that is far from Makkah) needs to perform another UMRAH before the days of HAJJ when he has done the UMRAH for TAMATTU' and has come out of its IHRAM at Makkah, he needs to go to some place that has been designated as MIQAT; TAN'IM and JI'RANAHA are two of such places; TAN'IM is around 4.5 Kilometers from Makkah and JI'RANAHA around 24 Kilometers; the mentioned HAJI at MAKKAH' might go there with the intention of UMRAH, change to IHRAM, come up to Makkah and perform the

second UMRAH before HAJJ; this is also called the minor UMRAH. This is from where the Prophet (PBUH) allowed Sayyidah AYESHA (RA) to perform UMRAH (though except for this, there is no example of UMRAH related to that time just after the days of HAJJ). The UMRAH from Masjid JIRANAH (that is situated about 24-km north-east of Masjid Haram) is called the big UMRAH from where the Prophet (PBUH) performed UMRAH going to Makkah at the night in ZIL-QA'AD at the 8th year of HIJRAH; if the residents of Makkah intend to perform UMRAH, they also would leave for TAN'IM or JI'RANAH and come-up to Makkah to perform it though for their HAJJ (IFRAD), they would take IHRAM from any place at Makkah. The narration (937) about the UMRAH of the Prophet (PBUH) in RAJAB is interesting in the sense that this denotes forgetfulness at the part of a SAHABA that is rare yet they also were human-beings; it is fine that Sayyidah AYESHA had indicated this lack of memory for this narration of IBN-UMAR.

TOPIC 94-About Umrah in Dhul Qa'dah

(939)-Sayyidina Bara ibn Aazib narrated that the Prophet (PBUH) performed Umrah in Dhul Qa'dah. [Bukhari 1844]

TOPIC 95-About Umrah in Ramadan

(940)-Umm Ma'qil (RA) reported that the Prophet said, "Performing Umrah in Ramadan is parallel to performing Hajj." [Ahmed 2736, Abu Dawud 1988, Ibn e Majah 2993]

Note that UMRAH is not FARDH; Ahadith here tell us that the UMRAH of the Prophet (PBUH) were four in total, three of them performed at ZIL-QA'AD, the 11th month by the Lunar Calendar while fourth was performed at 4th of ZIL-HAJJAH at 10 AH though even for that, the Prophet (PBUH) took IHRAM in ZIL-QA'AD. These were respectively in the sixth year of HIJRAH that

is the UMRAH of Hudaibiyah, in the seventh year that was made for the compensation of the incomplete UMRAH the previous year, in the eighth year after HUNAYN from JIRANAH and with the HAJJ at the month of HAJJ in the tenth year of HIJRAH. The narration by UMM-MA'QIL (RA) tells that UMRAH at RAMADHAN is equivalent in its good returns to the HAJJ. May Allah guide all righteous men towards the height of Knowledge, Belief and the Gathering of good-deeds; Al-Hamdu Lillah.

TOPIC 96-One who is handicapped after reciting Talbiyah

(941)-Ikrimah said that Hajjaj ibn Amr narrated to him that the Prophet said, "If anyone breaks a limb or becomes lame then he comes out of the ihram and it becomes Wajib for him to perform Hajj next year." He narrated the Hadith to Abu Hurayrah and Ibn Abbas and they said, "He spoke the truth." [AD 1862, N 2860]

(941A)-Abd ibn Humayd reported from Abdur Razzaq, from Ma'mar, from Yahya ibn Abu Kathir, from Ikrimah from Abdullah ibn Rafi, from Hajjaj ibn Amr who from the Prophet (PBUH) a Hadith of this kind.

TOPIC 97-Placing of Condition for Hajj

(942)-Sayyidina Ibn Abbas (RA) reported that Sayyidah Duba'ah bint Zubayr (RA) met the Prophet (PBUH) and asked him, "O Messenger of Allah! I intend to perform Hajj. May I place a condition?" He said, "Yes." She asked, "How?" He said, "Say, Here am I, O Allah! Here am I. I will come out of the sacred state wherever You stop me. [Ahmed 3117, Muslim 1208, Nasai 2761, Ibn e Majah 2938]

TOPIC 98-More on it

(943)-Saalim reported from his father (IBN-UMAR; RA) that he denied placing condition in (the resolve of) Hajj, saying, "Is not the SUNNAH of your Prophet enough for you?"

If any such problem occurs due to the physical affliction that stops a person from the rituals of HAJJ when he has already commenced it, he would leave it and say QADHA (the compensation for it) the next year. The condition in HAJJ means to make the intention of IHRAM in such way that wherever something happens adverse in which the HAJI feels the high need to leave the state of IHRAM, he would do so; in such intention if he needs to truncate the HAJJ during any of its rituals, he would not be liable to make QADHA for it at any time ahead. Both SHAFI' and AHMED allow this type of condition at the start of HAJJ though ABU-HANIFA and MALIK do not allow it due to the last Hadith here; it indicates that at the occasion of HUDAYBIA, the Prophet (PBUH) did not take the leaving of IHRAM of UMRAH as without compensation; he made QADHA for it the next year. However, that was UMRAH and no condition had been specified at the time so there is much space to take the ruling of SHAFI' and AHMED especially when the authentic Hadith (narrated by Sayyidah DUBA'AH bint ZUBAYR-RA), is present for it too.

TOPIC 99-The woman who gets her menses after Tawaf Ifadah

(944)-Sayyidah Ayshah (RA) narrated that Allah's Messenger was told that (Sayyidah) Safiyah bint Huyyay began to menses during the days of Mina. He asked "Will she detain us?" They said, "She has performed the Tawaf Ifadah." So, he said, "Then, there's no need to stay behind." [Ahmed 24168, Muslim 1211]

(945)-Sayyidina Ibn Umar (RA) said, "One who performs the Hajj must make the last Tawaf at the House, but Allah's Messenger (PBUH) has allowed women to go without observing it.

*TOPIC*100-About the menstruating woman

(946)-Sayyidah Ayshah (RA) said, "I was menstruating. So the Prophet (PBUH) commanded me to observe all the rituals except the Tawaf of House."

(947)-Sayyidina Ibn Abbas (RA) narrated the Hadith from the Prophet (PBUH) that women who experience lochia and those who have menses may bathe themselves and assume the ihram. They must observe all rites of Hajj except the Tawaf of the House (which they may perform) on purifying.

*TOPIC*101-HAJI must perform Tawaf before returning home

(948)-Sayyidina Harith ibn Abdullah ibn Aws (RA) narrated that he heard the Prophet (PBUH) say, "One who performs the Hajj of this House, or the Umrah, let his last rite be Tawaf of the House." Sayyidina Umar (RA) said to him, "How sad! You heard this from Allah's Messenger and did not inform us of it!" [Ahmed 15442, Abu Dawud 2004]

There are three types of TAWAF (circumambulation of the holy KA'BAH) at HAJJ and UMRAH; TAWAF-QUDUM (at the arrival to Makkah); TAWAF-ZIYARAH (necessary to perform at HAJJ & UMRAH; it is also named as TAWAF-IFADHA); TAWAF-WIDA' (at the leaving of Makkah); the first one is SUNNAH, the second one is among the conditions of HAJJ and 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. UMAR (RA) used to say the same thing to the HAJI from outside that they must perform TAWAF-WIDA' though he was not aware of the Hadith that asked for the same so as he heard the Hadith from

HARITH Ibn ABDULLAH (RA), he felt some anger that why he did not tell him that before. 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. The problem arises where such woman is not able to 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 purity as possible for her; she would give 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.

TOPIC102-The Qarin may make only one Tawaf

(949)-Sayyidina Jabir (RA) said, that Allah's Messenger (PBUH) performed the Qiraan (which combines) Hajj and Umrah. He made only one Tawaf for both. [Ibn e Majah 2973]

(950)-Sayyidina Ibn Umar (RA) narrated that Allah's Messenger (PBUH) said, "One who has assumed the ihram for Hajj and Umrah should suffice with one Tawaf and Sa'i for both till he comes out of the sacred state from both." [Ahmed 5350, Ibn e Majah 2975]

TOPIC103-Muhajir must tarry in Makkah for 3 days after Hajj

(951)-Sayyidina Ata ibn Hadrami (RA) reported in a marfu' form that the Muhajir must tarry in Makkah for three days, after having observed his rites (pertaining to Hajj). [Ahmed 19006, Bukhari 1832, Muslim 441]

TOPIC104-What is said while returning from Hajj and Umrah

(952)-Sayyidina Ibn Umar (RA) said that whenever the Prophet (PBUH) returned from a battle or Hajj or Umrah and came across a

height or an uneven place, he called the TAKBIR (Allahu Akbar) three times and said, "There is no god but Allah Who is Alone and Who has no partner. To Him belongs the dominion and for Him is all praise, and He is over all things Powerful. We return repentant, worshipping, returners for our Lord, glorifying and praising our Lord. Allah made His promise true and helped His slave and He alone routed the confederates." [Ahmed 49603, Bukhari 1797, Muslim 1344]

QARIN (who takes UMRAH and HAJJ together without getting out of the restrictions of the state of IHRAM until the HAJJ is over) is liable to make one TAWAF-ZIYARAH for HAJJ and UMRAH and make one SAI for both according to the ruling of three IMAMS except ABU-HANIFA who asks to take them separately. At the beginning after HIJRAH till the conquest of Makkah, it was not allowed for MUHAJIR who had left Makkah migrating to Madinah to return there. Then after the conquest of Makkah it was allowed for them to stay there for some days and even after HAJJATUL-WIDA', they were allowed to stay for three days more after the HAJJ. With time as the people at Makkah converted totally to Islam in the era of the Prophet (PBUH), MUHAJIR were allowed to stay there as needed; it is notable that there is no such restriction as of now though the traveler must care about the current official requirement certainly. The other 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 our total attention towards Allah. Our conquests against 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 only is providing us these high successes; Al-Hamdu Lillah.

TOPIC 105-If a Muhrim dies while he is in a state of ihram

(953)-Sayyidina Ibn Abbas (RA) narrated that they were with the Prophet (PBUH) on a journey. They saw a man fall down from his camel. He broke his neck and died. He was a Muhrim. So, Allah's Messenger (PBUH) said, "Give him a bath with water and lotus leaves, shroud him in his two garments and do not cover his head, for, he will be raised on the Day of Resurrection reciting the Kalimah or the Talbiyah." (The narrator said the Tahlil or the Talbiyah). [Ahmed 3230, Bukhari 1849, Muslim 1206, Nasai 2710, Ibn e Majah 3084]

TOPIC 106-If a Muhrim has eye-trouble then he may apply aloe

(954)-Nubayh ibn Wahb reported that Umar ibn Ubaydullah ibn Ma'mar had eye trouble while he was a Muhrim. He asked Aban ibn Uthman who said, "Give them a dress in with aloes. For, I had heard Uthman ibn Affan mention that Allah's Messenger (PBUH) said, "Dress that with aloes." [M 1204, AD 1838, N 2707]

TOPIC 107-What if a Muhrim shaves his head in a state of ihram

(955)-Sayyidina Ka'b ibn Ujrah (RA) reported that the Prophet (PBUH) passed by him in Hudaibiyah before entering Makkah while he was a Muhrim, kindling a fire on a vessel and lice infested his face. He (the Prophet) asked him, 'Do they trouble you?' He said, "Yes." So, the Prophet said, "Shave your head and feed a faraq to six poor people - and a faraq is three SA'- or fast three days, or sacrifice an animal (and the version of Ibn Nujayh has "or sacrifice a goat)." [Bukhari 921, Muslim 80]

When some HAJI dies at the state of IHRAM, the ruling of SHAFAI and AHMED is that his IHRAM remains intact and he would be given the funeral with unstitched clothes, his hair would not be covered and no perfume would be put onto him. However, taking other Ahadith that do not show any particular feature for

HAJI dying at the state of IHRAM, MALIK and ABU-HANIFA ask to give him the normal funeral as given to others; they take the matter reported here at the narration-953 as specific dealing of the Prophet (PBUH) with the man. Medicine at IHRAM is no problem but whatever is applied to the body, it must not be perfumed; if the HAJI applies the perfumed medicine or the scented soap but only for few times at space of a finger or two during the HAJJ then he would pay FIDYAH (payment of some amount in charity) but if he makes the excessive use of them in time and space then it would cause him to become liable to provide DAMM for it; the FIDYAH also occurs for the cutting of two or three nails while in the state of IHRAM performing the HAJJ. The charity amount must be counted by the maximum value of 3 X 3.2 kilograms of wheat as one SA' is equivalent to either 2.2 Kg or 3.2 Kg; see the note at H-627. Note that 3.2 Kg in today's terms is the better amount to take at all narrations of JAME' TIRMIDHI where the SA' is mentioned except for the measurement of exemption in USHR that is addressed in the Ahadith-626 & 627, where the figure as exempted would remain 2.2 kg and Allah knows better. When the HAJI shaves his head without any valid reason at the state of IHRAM, he would pay DAMM for it necessarily; that is the sacrifice of an animal. This last Hadith 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, or feed the poor, or offer sacrifice; 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).

TOPIC 108-Shepherds permitted to make Rami alternate days

(956)-Abu al-Baddah ibn Aasim ibn Adi reported from his father that the Prophet (PBUH) gave concession to the shepherd to cast pebbles one day and skip the next day. [Ahmed 23835, Abu Dawud 1976, Nasai 3068, Ibn e Majah 3036]

(957)-Abu al-Baddah ibn Aasim ibn Adi reported from his father that Allah's Messenger (PBUH) allowed the camel-herds to not stay in Mina and to cast pebbles on the day of sacrifice and after that make rami of two days together after the day of sacrifice on one of the days. MALIK said, I imagine that he said, "On the first of those days and then on the day of departure." [Ahmed 23837, Al 1975, Nasai 3069, Ibn e Majah 3037]

TOPIC 109-No caption

(958)-Sayyidina Anas ibn Malik (RA) narrated that Sayyidina Ali came to Allah's Messenger (PBUH) from Yaman. He asked, "What intention have you formed?" He said, "I have formed the same intention that Allah's Messenger (PBUH) has formed." He said, "If I did not have with me the HADI then I would have come out of the ihram." [Bukhari 1558, Muslim 1250]

TOPIC 110-The day of the HAJJ AKBAR

(959)-Sayyidina Ali said that he asked Allah's Messenger (PBUH) "What day is the Hajj Akbar (the greater pilgrimage)?" He said, "On the day of sacrifice (10th Dhul Hajjah)."

(960)-Sayyidina Ali (RA) said, "The day of the Hajj Akbar is the day

of sacrifice," and he did not trace the Hadith to the Prophet (PBUH).

The narration-956 (and also 957) permits the sheperds 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 yet the Prophet (PBUH) did allow its omission. The HAJI might make the intention for HAJJ taking IHRAM without specifying what type of HAJJ he intends as ALI (RA) had done; however, he must specify its type before the visit to the holy KA'BAH. Note that the eighth day of ZIL-HAJJAH (also written as DHUL-HAJJAH) is named the day of MINA, ninth is named as ARAFAH, tenth is named as NAHR (sacrifice), eleventh is named as QARR, twelfth is named 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. The Holy Book Quran says, "And an announcement from Allah and His Messenger, to the people (assembled) on the day of HAJJ-AKBAR (the Great Pilgrimage), is that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If then you repent, it is best for you; but if you turn away, know that you cannot frustrate Allah. And proclaim grievous penalty to those who reject Faith" (9:3). Here the day of HAJJ-AKBAR means the day of NAHR that is the tenth of ZIL-HAJJAH, the day for the Eid of sacrifice.

TOPIC111-About the istilam of the two Rukns

(961)-Abu Ubayd ibn Umayr reported from his father that Sayyidina ibn Umar used to crowd (stop) at the two corners. So, he said to him, "O Abu Abdur Rahman! Do you stop at the two corners making a crowd? I have not seen any of the Prophet's (PBUH) companions stop here." He said, "If I do that then I had heard Allah's Messenger (PBUH) say, 'The touching of these two is an

atonement of sins'. And I had heard him say, 'If anyone makes circuit of this House seven times and counts them then it is like setting a slave free'. And, I had heard him say, 'Hardly is a foot put down (during Tawaf) and the other raised but Allah obliterates by it a sin from him and a pious deed is recorded for him'." [Ahmed 5706]

TOPIC 112-About talking during Tawaf

(962)-Sayyidina Ibn Abbas (RA) reported that the Prophet said, "The Tawaf round the House is like the Salah except that you converse during it (the Tawaf). And, he who converses must not do so except with good words."

TOPIC 113-About the Black Stone

(963)-Sayyidina Ibn Abbas reported that Allah's Messenger (PBUH) said concerning the (Black) stone, "By Allah! Allah will raise it on the Day of Resurrection such that it will have two eyes with which it will see, and a tongue whereby it will speak to give testimony over those who made its Istilam with truth, (meaning touched it or kissed it truly)." [Ibn e Majah 2944]

IBN-UMAR used to have high concern to touch the two corners of the holy KA'BAH that were RUKN-YAMANI and the corner with HAJR-ASWAD. The holy stone HAJR-ASWAD has been given the power by Allah at the world to draw-out the adverse impressions of minor sins of the past of persons touching it (touching of it is called ISTILAM); it guides them not to fall in major sins in the future if their HAJJ is accepted; it would be given power of speech at the Day of Judgment so that it could bear witness where necessary for or against someone. Umayr, the father of Abu-Ubayd, enquired Ibn-Umar about his act of touching these two corners and he narrated the Hadith about the excellence of touching these two that this act eliminates a minor sin and records a good deed for the

person who does it with their respect in love of Allah. HAJI must not speak during TAWAF of the Holy KA'BAH though where necessary, his speech must remain brief and highly decent; at that time the best thing for the HAJI is to recite the name of ALLAH including especially DUA of HAJJ that has been mentioned in the Holy Book Quran at Surah BAQARAH, ---And of them there are some who say, 'Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire' (2:201); the HAJI must recite it as much as possible between the walk from RUKN-YAMANI to the corner of the HAJR-ASWAD; it certainly is the best DUA to recite at the first sight on the Holy KA'BAH; Al-Hamdu Lillah.

TOPIC 114-No Caption

(964)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH) used to apply to himself while he was a Muhrim olive oil which was not perfumed. [Ahmed 4783, Ibn e Majah 3083]

TOPIC 115-No Caption

(965)-Sayyidah Ayshah (RA) reported that she used to carry the water of Zam-Zam with her. She reported that Allah's Messenger PBUH (also) carried Zam-Zam water.

TOPIC 116-No Caption

(966)-Abdul Aziz ibn Rafay narrated that he asked Sayyidina Anas (RA), "Narrate to me something of what you learnt from Allah's Messenger (PBUH); where did he say the ZUHR on the day of Tarwiyah (8th Zul-Hajjah)?" He said, "At Mina." He asked, "And where did he pray the ASR on the day of departure?" He said, "At Abtah." And he said, "Do as your chiefs do." [Bukhari 1763, Muslim

1309, Abu Dawud 1912, Nasai 2994]

Respectable TIRMIDHI (may Allah put His blessing on him) provided Ahadith to us at the beginning of this booklet about the rulings for Makkah, IHRAM and general issues about HAJJ; then he provided Ahadith in sequence for the rituals of HAJJ at this booklet and now he ends the Booklet of HAJJ with some Ahadith without captions as these are Ahadith that give the final touch to it; Al-Hamdu Lillah. The first of Ahadith here guides that the Prophet (PBUH) used to apply pure olive oil (that was not perfumed) on him and that is how the three IMAMS take this issue who rule for its permission except for ABU-HANIFA who does not appreciate this pointing out that H-964 is weakly-narrated. It is good for the HAJI to take ZAM-ZAM water on person to the place he belongs to and airlines provide service to it with pleasure with co-operation of the officials at Makkah (& Jeddah) and manage to deliver the ZAM-ZAM to the destination of the HAJI as of now; this water came out from the well that sprung by the frantic search of Sayyidah HAJIRAH (Salam on her) at the thirst of her son ISMAEL (Salam on him) some 4000 years back from now; it was buried for about a century but then found again just a year or two before the birth of the Prophet PBUH. It still is gushing out well and it certainly is cure to some physical ailments too; Al-Hamdu Lillah. As for the comment at the last narration here, it is much interesting to note that respectable TIRMIDHI started this booklet by a narration that told us that the most cruel people had attained authority in the Muslim people (they were not only displeased to hear the truth but used to challenge it without any shame) and this last narration also indicates their negativity as ANAS-RA advised Abdul-Aziz to follow his chiefs as to challenge the practice of those unjust rulers under which the rituals of HAJJ were taking place at that time (and who were not much interested in SUNNAH) might have caused more chaos in Muslims. These bad people feared that their adverse attitude to SUNNAH might flare-

up such anger among Muslims that might become high threat to their worldly status so that only checked them not to try to introduce changes to the Islamic Commands; it is notable that an evil person associates his respect with some outside material so if he loses that, he loses all he has; he has nothing worthy inside him to give him value even to his own-self. Note that ANAS was one of the very last SAHABA of the Prophet (PBUH) as he lived for more than 100 years of age, most of it spent exclusively in learning and teaching of the Islamic issues; Al-Hamdu Lillah.

10- BOOK OF FUNERALS (77 topics)

TOPIC 1-About reward against illness

(967)-Sayyidah Ayshah (RA) narrated that Allah's Messenger said, "If a Believer is pricked by a thorn or afflicted by what is above that then Allah raises him a rank against that and obliterates from him a sin." [Ahmed 26437, Muslim 2572]

(968)-Sayyidina Abu Sa'eed Khudri (RA) narrated that Allah's Messenger (PBUH) said, "Nothing afflicts a Believer like fatigue, grief, chronic illness or worry that worries him but Allah expiates with that his sins." [Bukhari 5641, Muslim 2573]

From here, we have the booklet of funerals and respectable Tirmidhi has brought Ahadith in sequence to provide many aspects to death. Starting from pains that a person has, he brings Ahadith related to visiting the sick that is told for the persons around; and not to wish for death that is told for the person in pains. Then come Ahadith that ask the persons around to make DUA for the sick while the sick must make his will about his possessions when he finds the recovery hard; his will must only remain to the one-third of his total property. Then Ahadith relate to how must the people around provide farewell to him and how must he bear his pain. Then

Ahadith tell us that the people around must give him hopes for betterment in the world ahead he is leaving for, reciting the verses of the Holy Book Quran and the person who is much near to his death, must prepare for it with the hope to get the mercy of Allah yet fearing his wrath, reciting the verses of the Holy Book Quran if he is able to manage that; hope and fear, when they are towards Allah with His love, make the person MUTTAQI (the true servant of Allah). Then Ahadith indicate the obligations of the persons around that they must bear his departure with patience though crying due to grief without screams is not disallowed; they must care about the bath to his body and his coffin refraining from screaming in announcement of his death as was the manner of many people in JAHILIYYAH. Ahadith then tell about the funeral-SALAH and taking the coffin to the graveyard and then they cover the matters in general related to funerals like the funeral-SALAH in absence of the coffin of the deceased and like the situation where the deceased has debts upon him or her. This presentation enfolds many issues that relate to funerals and respectable TIRMIDHI is certainly worthy of much praise on this presentation. The booklet opens with the Hadith related to pains of the sick telling that any pain to the Muslim that practices Islam, brings promotion in his rank as a good deed is written for him on that and one of his minor sins is also eliminated from his work-sheet. Another Hadith at the topic tells that a righteous person might have four troubles; two being at the physical side that are fatigue from an acute illness and affliction from a chronic disease and two being 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 sincere to Islam to get His blessing by his Belief and by all his good deeds that he does according to that Belief; Al-Hamdu Lillah.

TOPIC 2-Paying a sick visit

(969)-Sayyidina Thawban (RA) reported the Prophet (PBUH) as saying, "When a Muslim pays a sick visit to his brother Muslim, he does not cease to pick up the fruits of Paradise." [Ahmed 22470, Muslim 2568]

(970)-Muhammad ibn Wazir Wasti reported from Yazid ibn Harun, from Aasim Ahwal from Abu Qilabah, from Abu Ash'ath, from Abu Asma, from Thawban, from the Prophet a similar Hadith with these many more words, (He was asked, 'What is khurfah of Paradise? He said, "To collect the fruit"). [Muslim 2568]

(971)-Thuwayr reported his father as saying that Sayyidina Ali held him by his hand and said, "Come, let us pay a sick visit to Husayn." There they found Sayyidina Abu Musa (RA) with him. Sayyidina Ali asked him, "Have you come to pay a sick visit, O Abu Musa, or just a regular visit?" He said, "I have come to visit the sick." So, Ali said, "I heard Allah's Messenger (PBUH) say that 'If a Muslim pays visit to a sick Muslim in the morning, seventy thousand angels pray for him till evening, and if he pays him the sick visit at night then seventy thousand angels pray for him till morning, and there is (also) a garden for him in Paradise.'" [Abu Dawud 3098, Ibn e Majah 1442]

TOPIC 3-About prohibition to wish for death

(972)-Harithah ibn Mudarrib reported that he went to Khabbab (RA) who had branded his stomach (for some reason). He said, "I do not know of any companion of the Prophet (PBUH) who has faced as many trials as I have. In the times of Allah's Messenger, I did not have even a dirham but now there are forty thousand dirhams in my house. Were it not that Allah's Messenger (PBUH) had disallowed us to wish for death, I would have wished for it." [Ahmed 21116, Bukhari 2246, Muslim 2681]

(973)-Ali ibn Hujr reported this Hadith from Ismail ibn Ibrahim

from Abdul Aziz ibn Suhayb from Anas ibn Malik (RA) who from the Prophet (PBUH). [Bukhari 2245, Muslim 2680]

To pay visit to the extremely sick who had been the good companion to him, is soothing to that sick person and it gives high good returns to the visitor as if he is collecting fruits from JANNAH; it is as if he has been given entry there and he is taking the good things fast from there lest the time ends and he is asked to leave; the narration from Ali (RA) elaborates the point. The sick person must not make DUA for death even when he is in high pain but he must seek such manner for cure that Islam does not disallow so that the pain ceases to pressurize his nerves and so that he might go on with his normal routine of life; the point to note is that death is inevitable and it would certainly occur whenever its appointed time does come to the man.

TOPIC 4-About supplication for the patient

(974)-Sayyidina Abu Saeed (RA) reported that Sayyidina Jibril (RA) came to the Prophet and asked, "O Muhammad, do you have a complaint?" He said, "Yes" He said, "In the name of Allah, I put a spell on you against everything that may harm you, against the evil of every person and every envious eye. In the name of Allah, I cast a spell on you and may Allah cure you."

(975)-Abdul Aziz ibn Suhayb reported that he and Thabit Bunani went to Sayyidina Anas (RA). Thabit said, "O Abu Hamzah, I have a complaint (of illness)." So, Anas (RA) said, "Shall I not apply a charm to you with the spell of Allah's Messenger?" He said, "Certainly." So, he prayed, "O Allah, Lord of the people, Remover of the suffering. Heal, for You are the Healer. There is no healer except You. Give a healing that leaves no sickness." [Bukhari 2265, Abu Dawud 3890]

TOPIC 5-Encouragement to draw a will

(976)-Sayyidina Ibn Umar reported that Allah's Messenger (PBUH) said, "It is upon every Muslim who possesses something for which he should leave instructions that he should not let two nights pass without writing a will about it?" [Ahmed 5197, Bukhari 1314, Muslim 1627, Ibn e Majah 2699, Abu Dawud 2862]

TOPIC 6-Drawing a will for one-third or one fourth of property

(977)-Sayyidina Sa'd bin MALIK (RA) said that during my illness, Allah's Messenger (PBUH) visited me and asked me, "Have you willed." I said, "Yes." He asked, "How much property?" I said, "All my property, in Allah's cause." He said, "What have you kept aside for your children?" I said, "They are rich and happy." He said, "Make a will for one-tenth (leaving one-ninth for your children)." But I did not cease to diminish their share till he said, "Make a will for one-third though that is much." Abu Abdur Rahman said, "We wished that he should lower down on one-third because of the saying of Allah's Messenger that one-third is too much." [Muslim 1628]

The visitor or the person around might cause the pain of the sick to diminish by making DUA for him; he might even get better insha-Allah. He must recite the KALIMAH if he sees that the afflicted person might depart any time now and this would insha-Allah cause the man leaving away to recite it too. 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 make the will; their shares are specified in the Holy Book Quran. It is better that he leaves all his possessions to heirs if they are needy because to make the will for anything at possession is not obligatory.

TOPIC 7-What to encourage the dying to say and to pray for him

(978)-Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet said, "Encourage those of you who are near to death, to say 'there is no god but Allah'." [Ah 10993, M 916, AD 3117, N 1822, Ibn e Majah 1445]

(979)-Sayyidah Umm Salamah (RA) said, Allah's Messenger (PBUH) said to us, "If you go to a sick person or (at a funeral of) a dead person then speak a good word, for the angels say Aameen to what you say." When Abu Salamah (RA) died, I went to the Prophet (PBUH) and said, "O Messenger of Allah, Abu Salamah has died." He said, "Say 'O Allah, forgive me and forgive him. And give me better than this (loss)'." So, Allah gave me one who was better than him and that is Allah's Messenger (PBUH).

TOPIC 8-About pangs of death

(980)-Sayyidah Ayshah (RA) said, "I saw Allah's Messenger (PBUH) while he was dying. He had a bowl of water by him. He put his hand into it and then wiped his face with water. Then he said, 'O Allah! Help me to bear the pangs of death and the agonies of death'." [Ahmed 24535, Ibn e Majah 1623]

(981)-Sayyidah Ayshah (RA) said, "I do not envy anyone an easy death after what I have seen of the severity of the death of Allah's Messenger (PBUH)." [Bukhari 4446, Nasai 1826]

(982)-Alqamah (RA) narrated that he heard Abdullah (RA) narrate that I heard Allah's Messenger say, "Surely, the soul of the believer goes out in his perspiration. And I do not love a death like the death of the donkey." Someone asked what the death of the donkey was and he said, "An instant death."

The person around the dying person must recite the KALIMAH softly but apt to hearing for the person leaving the world so that he

might recite it too insha-Allah. He must convey his good wishes for the departed person to all those who do have grief on his departure. The dying person must bear his pain with patience and try to keep his attention towards Allah as much as possible for him; the pain is only for the time-being for the Muslim and it does not actually occur at the time of death but it occurs for some period before it only; the Prophet PBUH did bear that pain most patiently as we know by Ahadith and the words reported here as the statement of Sayyedah AYESHA (RA) that 'I have seen of the severity of the death of Allah's Messenger (PBUH)' are most certainly an exaggeration to that situation. Death is inevitable and the practicing Muslim does certainly need even more attention near to his death towards Allah than what he had kept towards Him all his life; Al-Hamdu Lillah.

TOPIC 9-No Caption

(983)-Anas ibn Malik (RA) narrated that Allah's Messenger said, "When the two guarding angels go up to Allah with what they have recorded by day or night and Allah finds in the first of the record and in the last of it that which is good, He says, 'Be you witnesses that I have forgiven My slave what is between the two ends of the record'."

TOPIC 10-No Caption

(984)-Abdullah ibn Buraydah (RA) reported on the authority of his father that the Prophet (PBUH) said, "The Believer dies with sweat on his forehead." [Ahmed 23109, Nasai 1827, Ibn e Majah 1452]

TOPIC 11-No Caption

(985)-Sayyidina Anas (RA) reported that the Prophet (PBUH) visited a young man who was dying. He asked, "How do you find

yourself?" He said, "By Allah, O Messenger of Allah! I have hope in Allah. I am fearful because of my sins." Allah's Messenger (PBUH) said, "These two things (hope and fear) do not combine in the heart of a Believer but Allah grants him what he hopes for and protects him from what he fears." [Ibn e Majah 4261]

The persons around must care to give hopes to the man who is leaving the world and the dying good person must understand that he would bear the death for the time being, after which he would have total bliss insha-Allah. Even the Prophet (PBUH) bore this pain and that he did with all patience; note that it was some period before to his death and not particularly on the day of his passing away; so all Muslims must have patience at death and all of them must have hope towards Him that their good Belief and good deeds would be accepted. This hope of the Muslim at his death would dominate the fear (that brings sweat to the forehead) of the punishment for his sins that Allah would forgive him and grant His mercy to him due to the virtuous manner with which he had lived by keeping his attention towards Him only; Al-Hamdu Lillah.

TOPIC 12-Dislike for announcing anyone's death

(986)-Sayyidina Abdullah (RA) reported that the Prophet (PBUH) said, "Keep away from announcement of death, for that is from the deeds of Jahiliyah." Abdullah said, "Na'yun (death-notice) is announcing a death."

(987)-Sa'eed ibn Abdur Rahman Makhzumi reported in like manner from Abdullah ibn Walid Adni, from Sufyan Thawri, from Abu Hamzah, from Ibrahim, from Alqamah. And he reported from Abdullah a non-marfu Hadith.

(988)-Sayyidina Hudhayfah (RA) is reported to have said, "When I die, do not inform anyone of my death lest this should be like a

death notice. I heard Allah's Messenger (PBUH) disallow announcing anyone's death." [Ibn e Majah 1476]

*TOPIC*13-Patience is shown at the beginning of shock

(989)-Sayyidina Anas reported that Allah's Messenger said, "Patience is at the beginning of the shock." [Ahmed 12319, Bukhari 1302, Muslim 926, Abu Dawud 3124, Nasai 1865]

(990)-Thabit Bunani reported from Sayyidina Anas ibn Malik (RA) that Allah's Messenger (PBUH) said, "Patience is at the first shock."

*TOPIC*14-Kissing the dead

(991)-Sayyidah Ayshah (RA) said that the Prophet (PBUH) kissed the dead body of Sayyidina Uthman ibn Maz'un (RA). He wept, or his eyes were moist. [Ah 24220, AD 3163, Ibn e Majah 1456]

These three topics at study actually point out that to scream-out and to beat one's own self at the death of someone is extremely bad. In JAHILIYYAH, the people (especially the women) used to beat the head and the chest shrieking out the name of the deceased person that he has died and what a loss it is; this indecent announcement was disallowed by the Prophet (PBUH) though just the formal information about someone's death is not disallowed. The indecent attitude at someone's death is not to be justified even by the statement that the loss of the deceased man is such awful loss that the control to self is extremely difficult; his death would certainly affect many of his near-ones adversely but they must show patience that actually is the name of control to self at the beginning of the grief only; with time the wound would heal. However, when the tears come to eyes by the genuine feelings of the grief at the time without any shrieks or beatings to the physique, it is not an objectionable attitude.

TOPIC 15-About giving bath to the dead

(992)-Sayyidah Umm Atiyah (RA) narrated that one of the daughters of the Prophet (PBUH) died, so he said, "Wash her an odd number of times, three, five or more than that if you think fit. And wash her with water and lotus leaves, and put camphor, or some of it in the last bathing. When you have finished, inform me." So, when we had finished, we informed him and he gave us his lower garment, saying, "Wrap her in it." Umm Atiyah narrated that we braided her hair in three plaits. Hushaym said, "I think that she also narrated that we put them behind her back." Hushaym said that Khalid reported from Hafsa and Muhammad and they from Umm Atiyah (RA) that she narrated that Allah's Messenger (PBUH) said to us, "Begin with the right side and the limbs on which ablution is performed." [Ahmed 27368, Muslim 939, Abu Dawud 3142, Ibn e Majah 1458]

TOPIC 16-About applying musk to the dead

(993)-Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet (PBUH) was asked about musk. He said, "It is the best of your perfumes." [Ahmed 11311, Muslim 18, 19, Abu Dawud 3158]

(994)-A similar Hadith is reported by Mahmud ibn Ghaylan who reported from Shu'bah who reported from Khulayd ibn Ja'far.

TOPIC 17-Having a bath after washing the dead

(995)-Sayyidina Abu Hurayrah reported that the Prophet said, "There is bath after bathing the dead and ablution after carrying him." [Ahmed 7693, Abu Dawud 3161]

These topics relate to giving the bath to the body of the deceased

and AHMED takes WUDHU necessary for that. Others do not take WUDHU necessary yet they do rule that to take a bath to give that bath is better (MUSTAHAAB); though even that is not necessary. The daughter of the Prophet (PBUH) mentioned at the Hadith is ZAYNAB (RA) and the Prophet provided the lower garment for ease at the grave for her as the pleasure or the torment both commence from the grave. Note that it is not necessary to make plaits of hair for women when they are dead and this was specific to ZAYNAB (RA) that the Prophet (PBUH) had commanded; the hair of the deceased woman if they are long would be brought in front and left; she would be shrouded in five clothes that are long KAMEES, 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. For men, the first three are enough for the shroud for the dead body according to ABU-HANIFA (taking it as SUNNAH) while MALIK asks for five clothes even for men substituting a turban for the scarf and a sheet for the chest-band. 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. The water would be scented with camphor and there would be some of musk applied after the body had been shrouded with the necessary clothing; note that the genuine musk is highly expensive and not necessary to apply; note also that the clothing to the dead body must be white, simple and inexpensive. The person who gives bath to the body of the deceased would take bath after the completion of the task (but it is not necessary); his fine WUDHU would do as the substitute to his bath.

TOPIC 18-About shrouding

(996)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "Dress yourselves in your white garments, for, they are

the best of your garments, and shroud your dead in them." [Ahmed 2479, Abu Dawud 3878, Ibn e Majah 1472]

TOPIC 19-No Caption

(997)-Sayyidina Abu Qatadah (RA) reported that Allah's Messenger (PBUH) said, "When one of you is the guardian of his (dead) brother, he must give him the best shroud."

TOPIC 20-How many pieces made up the Prophet's shroud

(998)-Sayyidah Ayshah (RA) said that the Prophet (PBUH) was shrouded in three white Yamani garments, neither a shirt nor a turban was among them. She was reminded of their (people's) saying that there were two garments and a striped cloak. She said, "A cloak was brought, but returned and he was not shrouded in it." [Ah 26008, Bukhari 1271, M 941, AD 3152, Ibn e Majah 1469]

(999)-Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (PBUH) shrouded Sayyidina Hamzah ibn Abdul Muttalib (RA) in one woollen garment.

It is necessary to see that the clothing to the deceased person is white, simple and inexpensive; all three clothes with which the dead body is shrouded (five for the dead body of the woman) is clean; note that the "best shroud" mentioned here, does not mean expensive as that goes against the guidance that is given in this issue. When the cloth is insufficient as was the case at UHUD where HAMZA fell achieving SHAHADAH, it is FARDH to cover the SATAR (private parts that must remain hidden) with it and then as much of the body as possible.

TOPIC 21-Preparing meal for the family of the dead

(1000)-Sayyidina Abdullah ibn Ja'far said that when news arrived of the martyrdom of (Sayyidina) Ja'far (RA) the Prophet (PBUH) said, "Prepare meal for the family of Jafar, for they have heard what occupies them." [Ahmed 1751, Abu Dawud 3132, Ibn e Majah 1610]

TOPIC 22-Forbidden to beat face and tear garments at distress

(1001)-Sayyidina Abdullah (RA) reported from the Prophet (PBUH) that he said, "He is not of us who tears the front of his garment and beats his cheeks and cries out the cries of the jahiliyah." [Ah 4111, Bukhari 3519, M 103, N 1860, Ibn e Majah 1584]

TOPIC 23-About wailing

(1002)-Rabi'ah Asadi narrated that a man of the Ansars, Qarazah ibn Ka'b, died. The people wailed over him. Mughirah ibn Shu'bah climbed on the pulpit, praised and glorified Allah and said, "What has wailing to do in Islam? I had heard Allah's Messenger (PBUH) say, 'If anyone is wailed over then he will be punished'." [Ahmed 18265, Bukhari 1291, Muslim 933]

(1003)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Four things of the jahiliyah, people of my ummah will not abandon, wailing, taking pride over line of descent, believing that infection and mangy camel cause hundred to get the same so who infected the first, and that it rains because of movement of the heavenly body (the Moon)." [Ahmed 9376]

Although nowadays, the meal is prepared for all persons that attend the funeral generally by the family members of the deceased person yet it actually is the liability of his relatives (and even his neighbors) to prepare some food for his family members and for all persons that attend his funeral; that is why ULAMA rule in general that the family members of the deceased would not prepare the

food for persons that attend the funeral; however, if they do provide for foods (that is much ordinary foods and its amount is not paid from the left resources of the deceased person) to persons that attend it and care to provide the needy too from it, it should better not be designated as BID'AH so the persons that attend there might eat from it; but to provide foods at the third day or at the fortieth day from the death of the deceased person certainly is BID'AH that everyone must avoid and Allah knows better. Note that it is disallowed to cry screamingly over some deceased person though tears that come to eyes due to high emotions without any complaint (and screams) are not blameworthy. In the period of Jahiliyyah (the era that was before the Prophet PBUH invited towards Islam), there were women who made much commotion on the death of someone in the family and sometimes these women included those that had the profession to cry screamingly over the deceased; they were especially employed to serve at the occasion to create havoc by their shrieks beating their heads and chests indecently. H-1002 tells us that the deceased person feels torment when someone cries over him; Sayyidah Ayesha (RA) took this as some misunderstanding on the part of IBN-UMAR-RA (who has also narrated a Hadith with this meaning; see H-1006 ahead) as she had understood the matter in the manner that when the Prophet (PBUH) saw that the relatives of a Jew man were crying screamingly over him, he mentioned the situation just as statement for the fact that they are crying and he is being punished at the grave; Sayyidah Ayesha indicated that this is against the teaching of the Holy Book Quran too that the deceased person gets punished due to the doings of his relatives; it is notable that there are narrations by other SAHABA too that convey the same message that IBN-UMAR has narrated. This complexity is not difficult to resolve as ULAMA have remarked that the deceased person if he used to be happy on crying screamingly over deceased persons when he was alive (and this same thing now happens to his own dead body), he would be tormented for his own acceptance of the wrong yet if he had shown

his disapproval about it at his life, he would not receive any punishment for such commotion on his death insha-Allah and Allah knows better. As for H-1003, it tells that though the Prophet has prohibited four things, those would remain present somewhere even if that is in some small faction of his UMMAH; it is the wailing with shrieks on the deceased person, taking pride on the high status by birth, considering the spread of disease by infections and indicating astrological reasons to rains. Please note that all these four things relate to the birth or to the death (note that the rain on an inactive land has been mentioned in the Holy Book Quran at many places as the blessing that brings it to life; it compares this to the giving of the life to the dead at the Day of Judgment by Allah; see Surah BAQARAH-164; Surah AARAAF-57; Surah NAHAL-65; Surah ANKABUT-63; Surah RUM-24 and other places); in addition, all these four have some detail that brings each of them come-out of the effect of JAHILIYYAH (the era of ignorance before Islam took hold). The detail pertaining to the matter is that it is not objectionable to weep without screams on the dead due to genuine grief; it is not objectionable to respect the high status of birth (especially being SAYYID; see the note at H-657) when the person at such status adheres highly to the Islamic Teachings that increases the quality of the caliber of his good deeds (though the high birth is secondary only to such adherence and to mention it with pride is still disallowed); it is not objectionable to accept the cause of an infectious disease as related to the bug that caused it when the acceptance does include the recognition of the fact that it only occurred due to the weak response of the immune system of the man (if the bug only is responsible then everyone at the specific infected area would certainly have it; it is notable that the study of Psychology too as is prevalent at the west disregards in practice that there is an amazing power named FITRA TH by Islam to combat the adverse impression of heredity and environment at the individual level and to combat all wrongs at the collective level, inside the man; see also H-2150), it is not objectionable to indicate

physical reasons by the study of atmosphere that rains fall due to such reasons yet there must necessarily remain care that it actually is the will of Allah by which everything occurs and that also includes the rainfall; note that there are twenty-seven mansions at the orbit of the Moon in each of which, the Moon has different effect astrologically. Note also the point with most clarity about the last two matters (that relate to the acceptance of physical concepts about infectious diseases and about the rainfall) that if the person believes totally that Allah only is the Performer of all acts (and that also includes causing infectious diseases and causing rains to fall), it is not of much consequence what views he holds about the physical reasons he finds for these phenomena because even if he errs in understanding the physical reasons truly by which Allah does His works, his basis still is totally correct; Al-Hamdu Lillah.

TOPIC 24-Weeping loudly on someone's death

(1004)-Saalim ibn Abdullah reported on the authority of his father that Sayyidina Umar ibn Khattab reported Allah's Messenger as saying, "The dead is punished because of the weeping over him of his folks." [Ah 386, Bukhari 1292, M 927, N 1849, Ibn e Majah 1593]

(1005)-Musa ibn Abu Musa Ash'ary reported on the authority of his father that Allah's Messenger (PBUH) said, "If anyone dies and his mourner gets up and says, 'O the mountain', 'O the chief', or something like that then two angels are put over the dead who beat him on the chest asking him if he was like that." [Ahmed 19737, Ibn e Majah 1594]

(1006)-Sayyidina Ibn Umar reported that the Prophet (PBUH) said, "The dead is punished because of the weeping of his family over him." (On hearing this), Sayyidah Ayshah (RA) said, "May Allah have mercy on him. The dead is not punished, but he has misunderstood.

Allah's Messenger (PBUH) only said about a Jew who had died that the dead is being punished and his folk are weeping over him." [Ahmed 288, Bukhari 1286, Muslim 928, Nasai 1853]

(1007)-Sayyidina Jabir ibn Abdullah (RA) narrated that the Prophet (PBUH) took the hand of Abdur Rahman ibn Awf (RA) and went with him to his son Ibrahim (RA). He found him dying. So, the Prophet (PBUH) took him in his lap and wept. Abdur Rahman ibn Awf said, "Do you weep? Have you not disallowed us to weep?" He said, "No. But, I disallowed two foolish noises-clawing at the face, weeping and tearing garments; and wailing and shrieking like the devil (Rannatu-Shaytan)."

TOPIC 25-More on it

(1008)-Amrah narrated that Sayyidah Ayshah (RA) was told that Ibn Umar (RA) said, "The dead will be punished for the weeping of the survivors." She (Sayyidah Ayshah) said, "May Allah forgive Abu Abdur Rahman (Ibn Umar). Surely he has not lied, but has forgotten (or is mistaken). It happened that Allah's Messenger (PBUH) had passed by a (deceased) Jewess over whom they were weeping. He had said then that they are weeping while she is being punished in her grave." [Ahmed 24812]

TOPIC 26-Walking ahead of the coffin

(1009)-Saalim reported from his father that he said, "I saw the Prophet, Abu Bakr and Umar walk ahead of the funeral." [Ahmed 4539, Ibn e Majah 1482, Abu Dawud 3179, Nasai 1943]

(1010)-Hasan ibn Ali Khalal, reported from Amr ibn Aasim, from Hammam from Mansur, Bakr Kufi, Ziyad and Sufyan, all of whom from Zuhri who from Saalim that he heard his father say, "I saw the Prophet, Abu Bakr and Umar walk ahead of the funeral."

(1011)-Abd ibn Humayd reported from Abdur Razzaq from Ma'nar from Zuhri that he said, "The Prophet (PBUH), Abu Bakr (RA) and Umar (RA) used to walk ahead of the funeral."

(1012)-Sayyidina Anas ibn Malik (RA) said, "Allah's Messenger (PBUH) walked ahead of the funeral, as did Abu Bakr, Umar and Uthman. [Ibn e Majah 1483]

H-1007 points out that at the time of sorrow, it is not right to shriek, tear clothes and beat the head & the chest that women did at the era of JAHILIYYAH before Islam took hold; also, at the time of happiness, it is not right to shriek like the people do (especially the women) at the fast music nowadays in glee as that also is RANNA TU-SHAYTAN; both these shrieks that take place at the sorrow and the glee respectively are highly wrong; Islam asks for high sobriety at times when emotions might run high. Please see the note at the H-1286 for the ruling of music as it is not prohibited outright but needs the check on emotions just as weeping on the deceased without any screams (or any indecent behavior) is not HARAAM when the person does experience some high grief.

TOPIC 27-Walking behind the funeral

(1013)-Sayyidina Abdullah ibn Mas'ud (RA) narrated that we asked Allah's Messenger about walking behind the funeral. He said, "Not more than a trot (that is walk slower than running). For, if he was pious then you will consign him soon (to the grave) and if he was evil then only the people of the Fire are kept away. The funeral is followed and it does not follow. He who walks in front of it is not of us." [Ahmed 3734, Abu Dawud 3184, Ibn e Majah 1484]

TOPIC 28-It is Makruh to ride behind the funeral

(1014)-Sayyidina Thawban narrated that we went to a funeral with the Prophet (PBUH) and we saw people riding. So he said, 'Do you not feel ashamed that while the angels of Allah are on their feet and you are on the backs of the beasts.'

TOPIC 29-About permission to ride

(1015)-Simak ibn Harb reported having heard Sayyidina Jabir ibn Samurah (RA) say, "We were with the Prophet (PBUH) in the funeral of Ibn-Dahdah, and he was on a horseback and it was at a mild running pace. We were around him and so he drove it at a small pace." [Ah 20877, M 965, AD 3178, N 2022]

(1016)-Sayyidina Jabir ibn Samurah (RA) narrated that the Prophet (PBUH) followed the funeral of Ibn-Dahdah walking and returned on horseback.

Although it is allowed both ways, to walk behind or walk ahead of the dead body, when it is moved towards the place of funeral-SALAH or towards the graveyard yet it is better to walk behind it; one should not ride behind the dead body though after the burial, it is no problem if one takes a ride back. Note that in the current era, if the dead body is transferred in a vehicle then its fine to follow it in some vehicle but in walking, the better thing is to follow it and that also on foot only.

TOPIC 30-About hastening with the funeral

(1017)-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." [Ah 10336, Bukhari 1315, M 944, AD 3181, N 1910, Ibn e Majah 1477]

TOPIC 31-About martyrs of Uhud and Sayyidana Hamzah (RA)

(1018)-Sayyidina Anas ibn Malik (RA) narrated that Allah's Messenger (PBUH) came to Sayyidina Hamzah on the day of Uhud. He stood by him and observed that he was mutilated. He said, "Were it not that Safiyah would feel bad, I would have left him as he is that animals may consume him so he would have been resurrected on the Day of Resurrection from their bellies." The narrator continued that he then sought a sheet of cloth to shroud him in it. When it was stretched over his head, his feet were left uncovered; if his feet were covered, his head was bared. The (number of) martyrs increased while the garments became scarce. So, one, two or three martyrs were shrouded together in one and buried in one grave. Allah's Messenger (PBUH) asked about them, "Which one of them knew more of the Quran?" He placed him (ahead) towards the Kiblah. Then Allah's Messenger (PBUH) buried them and did not pray over them (the funeral Salah). [Ah 12302]

The ruling is to bury the dead body as soon as possible; it is towards the blessing that the people take the good person so they must move him fast; if the dead body is of a bad person then it is better to get rid of him fast, the sooner the better. At UHUD the clothes were scarce and like MUS'AB ibn Umayr, HAMZA also had to be shrouded in some insufficient clothing while many of Muslims that achieved SHAHADAH there, were shrouded together in twos and threes (this is not allowed normally and even here it might mean that a single cloth was torn for each to have his shroud) and buried together (that is allowed when and where necessary but with as much care as possible so as to give some necessary space to each one of them) with more respect given to the person among them who had memorized the Quran most. IMAMS have some difference on reading the Funeral-SALAH on SHAHEED (one who dies in the way of Allah at JIHAD); SHAFa'I asks not to read it on SHAHEED

while AHMED considers it MUSTAHAB; the school of MALIK says not to read it when the JIHAD is in defence but to read it when it has taken place as an attack; ABU-HANIFA rules that Funeral-SALAH would be read on SHAHEED without care to any difference in JIHAD. Note that giving the bath to the body of the SHAHEED is not necessary in any case.

TOPIC 32-No Caption

(1019)-Sayyidina Anas ibn Malik (RA) said that Allah's Messenger (PBUH) used to visit the sick, accompany the funeral, ride the donkey and accept invitation of the slave. And on the day of Banu Qurayzah he had ridden a donkey whose reins were made of peels of dates and whose saddle was also made of peels of dates. [Ibn e Majah 2296]

TOPIC 33-No Caption

(1020)-Sayyidah Ayshah (RA) reported that when Allah's Messenger (PBUH) died, they (the Sahabah RA) differed on (the site of) burial. So, Abu Bakr (RA) said, "I had heard from Allah's Messenger (PBUH) what I have not forgotten. He said, 'Allah did not take away the soul of a Prophet except at the place where He liked him to be buried.'" So, he was buried where his bed lay.

H-1019 tells how modest the Prophet (PBUH) was as he never did anything to express how important he is; there certainly was not even little bit of haughtiness in him. He would visit his sick companions and ride donkeys even if those had simple reins and ordinary saddles while he could have many horses available if he wanted; in today's terms it would be riding some very ordinary vehicle instead of highly expensive one; and he even accepted invitation of slaves to meet or eat some meal with them though before he raised their status, they were taken as nobodies in the

society; there was no grade-consciousness in Muhammad (PBUH), the last Messenger of Allah, that he might have cared for. Note that the Islamic Teachings ask the common man to respect and obey the persons at authority when they do not go against the commands of Allah but it does not appreciate imposing grades from the persons at authority; though it is difficult to develop the proper attitudes in people in accordance to the Islamic Teachings yet the persons at authority must try that to the utmost possibility; they must not impose their importance as there is no V.I.P. culture in Islam and certainly no imposed protocol; indeed the true greatness belongs to Allah only. The Prophet (PBUH) was a simple person who led all his life in the most simple manner keeping his total attention towards Allah only; he never cared about accumulating the material assets; Al-Hamdu Lillah. The other Hadith is somewhat difficult to elucidate and it would rather be "the Prophet" indicating his own self rather than "a Prophet"; this narration-1020 here is weakly narrated and it does not have any sound version too to second it so the words here need to be handled with care; the report here provides the meaning (with the substitution of "a" with "the") that the Prophet (PBUH) told explicitly that whenever he passes away, he must be buried at the very place from where he leaves this world; the wording seems "Allah would not take away the soul of the Prophet except at the place where He likes him to be buried"; that was done accordingly.

TOPIC 34-No Caption

(1021)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger said, "Mention the goodness of your dead and desist from their evils." [Abu Dawud 4900]

TOPIC 35-About sitting down before the body is lowered

(1022)-Sayyidina Ubadah ibn Samit (RA) reported that when Allah's

Messenger (PBUH) accompanied a funeral, he did not sit down till the body was lowered into the grave. A Jewish priest met him and said, "This is what we do, O Muhammad!" So, Allah's Messenger (PBUH) sat down, saying "Contradict them." [Abu Dawud 3176, Ibn e Majah 1545]

TOPIC 36-Virtues of calamity if borne patiently

(1023)-Abu Sinan said that he buried his son, Sinan, while Abu Talhah Khawlani was sitting at the edge of a grave. When they were departing, he held him by the hand and said, "Shall I not give you the good news, O Abu Sinan?" He said "Certainly!" So he narrated that Dahhak ibn Abdur Rahman ibn Arzab reported to him on the authority of Abu Musa Ash'ari that Allah's Messenger (PBUH) said, "When someone's son dies, Allah asks the angels, 'Did you take away the son of My slave?' They say, 'Yes'. He asks, 'Did you take away the fruit of his heart?' They say, 'Yes'. So, He asks, 'What did My slave say?' They say, 'He praised you and said that we belong to Allah and to Him is our return'. So, Allah says, 'Build for My slave a house in Paradise and name it Bayt ul-Hamd (House of Praise)."

The narration-1021 tells that it is not proper for the persons at the funeral to mention the wrongs of the deceased person but they must commemorate his good deeds; however, if someone had been at authority and had used his authority adversely being cruel to the common man then there is no problem to mention his wrongs even at that time; probably then, the other cruel people at authority might have some awareness what would happen to them when they become helpless at death. The other Hadith needs some explanation; please note that Islam does not care to do something due to opposition to someone but it has its own total set of values and we Muslims take those up in practice; Al-Hamdu Lillah. However, what the Hadith points-out is that when the non-Muslims take some detail of an act of Muslims as their holy act (especially when they are much adverse

to Islam) then Muslims might omit such detail. So it is allowed to sit down when the dead body is lowered down from shoulders without waiting that it is lowered down into the grave. The last Hadith here at the topic informs that when the Muslim person praises Allah reading the verse of Surah-BAQARAH, "Who, when afflicted with calamity, say 'Truly! To Allah we belong and truly, to Him we shall return' (2:156)", he would be given the most wonderful respect on this praise to Allah at such calamity, as Allah would provide him the residence in JANNAH (Paradise); Al-Hamdu Lillah. Please note here about H-1023 that Allah certainly knows everything and whatever He orders the angels, only that they obey but the Prophet (PBUH) sometimes stressed even the understood issues in his speech as many AARAABI (persons from villages and suburbs of Madinah), attended the gatherings at the mosque in Madinah; they were coarse in manners. So the Prophet (PBUH) took such manner of speech that had an appeal to them and due to it, he sometimes put emphasis on even an understood concept. Seeing the situation, this certainly was commendable and Allah knows better.

TOPIC 37-About the TAKBIR in the funeral Salah

(1024)-Sayyidina Abu Hurayrah reported that the Prophet prayed over the Negus and called the TAKBIR four times. [Bukhari 1245, Muslim 591, Abu Dawud 3204, Nasai 1967]

(1025)-Abdur Rahman ibn Abu Layla said that Sayyidina Zayd ibn Arqam (RA) called four takbirs in their funeral prayers. But, once he called five takbirs. So, they asked him about it and he said, "Allah's Messenger used to do like that." [Muslim 957, Abu Dawud 3197, Nasai 1978, Ibn e Majah 1505]

TOPIC 38-Supplication in funeral Salah

(1026)-Yahya ibn Abu Kathir reported that Abu Ibarhim Ashhali

narrated on the authority of his father that when Allah's Messenger (PBUH) led the funeral Salah, he made this supplication, "O Allah! Forgive our living and our dead, those of us who are present and those of us who are absent; the young among us and our old, and our males and our females." Yahya said further that Abu Salamah ibn Abdur Rahman narrated on the authority of Sayyidina Abu Hurayrah (RA) that the Prophet (PBUH) said like that and added thereto, "O Allah, those of us whom You spare, cause them to live on Islam and those You take away from us cause them to die on faith." [Ahmed 23554]

(1027)-Sayyidina Awf ibn MALIK (RA) said that he heard Allah's Messenger (PBUH) over the dead and learnt these words, "O Allah, forgive him. Have mercy on him and wash him with hail as garments are washed." [Ahmed 24030, Muslim 963, Nasai 1979, Ibn e Majah 1500]

TOPIC 39-Reciting al-Fatihah in the funeral Salah

(1028)-Sayyidina Ibn Abbas (RA) reported that the Prophet recited Surah al-Fatihah in the funeral Salah. [Ibn e Majah 1495]

(1029)-Talhah ibn Abdullah ibn Awf narrated that Sayyidina Ibn Abbas (RA) prayed over a dead and recited Surah al-Fatihah. I asked him and he said, "This is one of the SUNNAH (or for the completion of the SUNNAH)." [Bukhari 1335, Abu Dawud 3198, Nasai 1983]

These topics relate to how the funeral-SALAH (that is FARDH-KIFAYAH) is offered and the notable thing is that it has four TAKBIR that means that in it, ALLAHU-AKBAR is said four times. It has no RUKU or SAJDAH but only DUA (supplication to Allah) for the deceased person, standing all the time. So it needs to say ALLAHU-AKBAR four times and to make QAYAM which has three

things all being SUNNAH-MUKKADAH; these are SANA (praise to Allah), DURUD (asking the blessing of Allah on the Prophet PBUH), and DUA for the deceased person. The Prophet (PBUH) said more than four TAKBIR too at times in the Funeral-SALAH but very soon, it became the general custom to say four TAKBIR in it. The casket of the dead-body is put ahead and the IMAM stands first at its middle (for the man, he would stand a bit towards the head if he intends) then rows are made behind him; the last being the better one. The funeral-SALAH has three sessions that are recognized by TAKBIR that the IMAM says loudly. With the first TAKBIR that IMAM says, he and the followers raise hands and bind them as in all SALAH; this raising of hands is at the first TAKBIR only. Then everyone reads SANA silently in the beginning as is read in all SALAH and then the IMAM says the second TAKBIR loudly. Then the DURUD is read by all silently as is read in all SALAH and then after the third TAKBIR, the specific DUA for the deceased person is made and here, if a person has not memorized the specific DUA for the Funeral-SALAH or even if he knows that, it is allowed to recite the Surah FATIHA as DUA. When the IMAM says the fourth TAKBIR, he says the TASLIM just after the TAKBIR to end the Funeral-SALAH without giving any gap between TAKBIR and TASLIM. There is some difference in words of the specific DUA for the adult and the child while there is difference in words due to the need of grammar too that relates to the male and the female accordingly.

TOPIC 40-The nature of the Salah of funeral and interceding

(1030)-Marthad ibn Abdullah Yazani reported that when MALIK ibn Hubayrah (RA) led the funeral Salah and there were few people, he arranged them into three rows. He said that Allah's Messenger had said, "He over whom three rows (of men) prayed, Paradise is assured to him." [Ahmed 16724, Abu Dawud 3166, Ibn e Majah 1490]

(1031)-Sayyidah Ayshah (RA) narrated that the Prophet (PBUH) said, "There is none among the Muslims who dies and a section of the Muslims numbering up to a hundred pray over him and intercede for him, without their intercession being accepted." And Sayyidina Ali narrated in his Hadith that their number is hundred or more than that. [Ah 24182, M 947, N 1987]

TOPIC 41-Makruh to pray the funeral Salah at sunrise and sunset

(1032)-Sayyidina Uqbah ibn Aamir Juhanni (RA) said, "There are three hours when Allah's Messenger disallowed to offer Salah or bury our dead, when the sun rises till it is fairly high, when it is overhead till it has gone past the meridian and at sunset as it goes down till it has set. [Ahmed 17382, Muslim 831, Abu Dawud 3192, Nasai 559, Ibn e Majah 1519]

Both the Ahadith at the topic-40 here tell that when a high number make DUA for the deceased person at the Funeral-SALAH he would insha-Allah get the mercy and the blessing of Allah. The first narration gives this notion by the number of rows that are better if three at least and the other one mentions the number of people that is hundred. MALIK ibn HUBAYRAH tried to have three rows in the Funeral-SALAH as he took the words of the Hadith narrated by his own self at its apparent meaning though it is the high quantity that is referred here as ULAMA have clarified filling at-least three big rows in total. It is improper to read the Funeral-SALAH at the three times mentioned like all other SALAH though SHAFI' does allow that as an exception yet it is better to avoid then.

TOPIC 42-Funeral Salah over children

(1033)-Sayyidina Mughirah ibn Shu'bah reported that the Prophet (PBUH) said. "The rider accompanying the funeral must keep behind it while he who walks may walk wherever he likes. And, Salah must

he offered over (dead) children (also)." [Ahmed 18186, Abu Dawud 3180, Nasai 1938, Ibn e Majah 1507]

TOPIC 43-If a child dies before crying after birth

(1034)-Sayyidina Jabir (RA) reported that Allah's Messenger said, "No Salah is offered over a (dead) child and neither does he inherit nor leave an inheritance if he does not utter a sound (before dying)." [Ibn e Majah 1508]

TOPIC 44-To offer the funeral Salah in a mosque

(1035)-Sayyidah Ayshah (RA) said that Allah's Messenger (PBUH) prayed over Suhayl ibn Bayda (his funeral Salah) in the mosque. [Ahmed 1035, Muslim 973, Abu Dawud 3189]

When the child denotes at its birth by his voice or any gesture that he has come into the world alive, his death does ask for the reading of the Funeral-SALAH; this is how MALIK and ABU-HANIFA rule yet the other two IMAMS ask to read the Funeral-SALAH on the child even when he does not show any sign of life. However, the child that comes early and it is not formed in physique properly (also it does not show any sign of life), then there is no Funeral-SALAH that is offered on it. SHAFI' and AHMED allow the Funeral-SALAH to be offered at the Mosque and the other two that are MALIK and ABU-HANIFA do not allow it. The Hadith here at the topic is the reasoning for the former two yet there is a Hadith at ABU-DAWUD that the Prophet (PBUH) said, "Whoever reads SALAH at Mosque, he has nothing (of good returns in this act) for him" and this becomes the reasoning for the latter two. Also, at the times of the Prophet (PBUH), there was a separate place for the funeral-SALAH that was adjacent to the mosque so both sides have their reasons; however, the better stance is to offer the Funeral-SALAH at the separate place that is adjacent to the mosque.

TOPIC 45-Where must Imam stand while leading funeral Salah

(1036)-Abu Ghalib narrated that Sayyidina Anas ibn Malik (RA) was leading the funeral Salah of a man, and stood in line with his head. Then the funeral of a Qurayshi woman was brought. The men said, "O Abu Hamzah, pray over her," so he stood in line with the centre of the body. On that, Ala ibn Ziyad asked him, "Had you seen Allah's Messenger (PBUH) stand in this manner at your place in her funeral (where you stood) and at your place in his funeral (where you stood)?" He said, "Yes," and when it was over he said, "Remember it!" [Abu Dawud 3194, Ibn e Majah 1494]

(1037)-Sayyidina Samurah ibn Jundab said that the Prophet (PBUH) prayed the funeral prayer of a woman, standing in line with the centre. [Ah 20237, Bukhari 1331, M 964, AD 3195, N 1972, Ibn e Majah 1493]

TOPIC 46-About passing over funeral Salah of a Shahid (martyr)

(1038)-Abdur Rahman ibn Ka'b ibn MALIK reported that Sayyidina Jabir ibn Abdullah told him that the Prophet (PBUH) shrouded every two martyrs of Uhud together in one shroud. After that, he asked which of them knew more of the Quran and when the person was pointed out, he put him forward in the grave, saying, "I am witness over these people on the Day of Resurrection." And, he commanded that they should be buried with their blood, and their funeral Salah was not offered nor were they given a bath. [Bukhari 4079, Ibn e Majah 1515, Abu Dawud 3134]

SHAFI' and AHMED ask the IMAM to stand at the line of head of the man and at the center of the woman in the Funeral-SALAH as the Ahadith at the topic denote. The other two IMAMS of FIQH ask the IMAM to stand at the center of the casket without

considering whether the cadaver is of a man or of a woman, though even they do not take it questionable to stand little here or little there in any of these; note that the man who was brought for his funeral-SALAH was IBN-UMAR at the narration-1036. As for the Funeral-SALAH on SHAHEED, please read the note at H-1018.

TOPIC 47-About funeral prayer at the grave

(1039)-Shabi reported that one who had seen the Prophet (PBUH) informed him that he observed a distant, withdrawn grave. So he arranged his Sahabah in rows and prayed (the funeral Salah) over it. Shabi was asked who had informed him, and he said, "Ibn Abbas." [Ahmed 255, Bukhari 1319, Muslim 954, Abu Dawud 3196, Nasai 2019, Ibn e Majah 1530]

(1040)-Sayyidina Saeed ibn Musayyab (RA) reported that Sayyidah Umm Sa'd died while the Prophet (PBUH) was not there. When he came, he prayed over her, and a month had gone by since.

TOPIC 48-About the Prophet's Salah for the Negus

(1041)-Sayyidina Imram ibn Husayn narrated that Allah's Messenger (PBUH) said to them, "Your brother, the Najashi (Negus) has died. So stand up and pray over him." They stood up and arranged themselves in rows as are arranged for the dead, and they prayed over him (the funeral Salah) as is prayed over the dead. [Ahmed 19912, Muslim 953, Nasai 1942]

There are a couple of issues in these topics; one is to read Funeral-SALAH over the grave and the other is to read SALAH without the cadaver present at the time. MALIK and ABU-HANIFA do not agree to read Funeral-SALAH at the grave due to the reasoning that this act was specific to the Prophet (PBUH) while the other two that is SHAFAI and AHMED allow reading it at the grave but

only within one month of the death. If someone had been buried without the Funeral-Salah, some ULAMA of HANAFI-School allow reading his Funeral-SALAH within 3 days of death but even they ask to leave it if the time has elapsed more; note that even if it is read, it must be read standing away from the grave and not facing it (see H-1052). As for the Funeral-SALAH in absence of the cadaver, the former two that are MALIK and ABU-HANIFA do not allow it and take this as specific to the Prophet (PBUH) while the other two allow it; SHAFI' puts the condition here that his Funeral-SALAH has not been offered before. NAJASHI was the ruler of ABYSSINIA who had taken-up Islam and has provided space to live with ease to Muslims when they were in great trouble at Makkah due to the severe attitude of chiefs of the QURAYSH towards them. 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. There are two occasions that are mentioned when the Prophet (PBUH) read the Funeral-SALAH in absence of the cadaver; one was at the death of NAJASHI and the other was at the death of one of SAHABA (MU'AVIAH Ibn MU'AVIAH); he did not read the Funeral-SALAH at any occasion other than these two so both the sides have their reasoning; however, it does seem better not to read the Funeral-SALAH in the absence of the cadaver.

TOPIC 49-Excellence of (participating in) the funeral Salah

(1042)-Sayyidina Abu Hurayrah narrated that Allah's Messenger (PBUH) said, "For him who prays the funeral prayer is a qiraat. And for him who accompanies it till it is buried two qiraats, each of which, or the smaller of them, is like Uhud." The sub-narrator said, I mentioned that to Ibn Umar (RA) and he sent an enquiry to Sayyidah Ayshah (RA) and she said, 'Abu Hurayrah has spoken the truth'. So, Ibn Umar said, "Indeed, we have lost many qiraats."

[Ahmed 7694, Muslim 945]

TOPIC 50-Another Hadith on same

(1043)-Abu Mu'azzam said that he kept company of Abu Hurayrah for ten years. He heard him say that he had heard Allah's Messenger say, "He who follows a funeral and shoulders the coffin three times has indeed, fulfilled its right that was over him."

QIRAAT was the unit of measurement of quantity and the H-1042 tells how great the return of participating in the funeral of some Muslim is. IBN-UMAR saw that there were many funerals that he did not or could not attend so he mentioned that he had lost many QIRAAT. When someone attends a funeral, he should try to shoulder the casket of the dead-body at-least four times taking each side once as then he certainly has helped in carrying the dead body to the grave.

TOPIC 51-To stand up on seeing a funeral

(1044)-Sayyidina Aamir ibn Rabi'ah (RA) narrated that the Prophet (PBUH) said that when you see a funeral, stand up for it till it leaves you behind or is placed down. [Nasai 1911, Ibn e Majah 1542]

(1045)-Sayyidina Abu Sa'eed Khudri reported that Allah's Messenger (PBUH) said, "When you see a funeral, stand up. He, who accompanies it, must not sit down till it is placed on the ground."

[Ahmed 11195, Bukhari 1310, Muslim 959, Nasai 1910]

TOPIC 52-Permission not to stand

(1046)-Sayyidina Ali ibn Abu Talib (RA) mentioned standing up for the funeral till it was placed down. He said, "Allah's Messenger (PBUH) stood up and then sat down" (that means he used to stand

up, but afterwards, he used to keep sitting). [Ah 1094, M 962, AD 3125, N 1995, Ibn e Majah 1544]

TOPIC 53-The Prophet's saying about the niche and about the split

(1047)-Sayyidina Ibn Abbas (RA) narrated that the Prophet (PBUH) said, "The lahd (niche) is for us while the shaqq (split) is for others." [Nasai 2005, Abu Dawud 3208, Ibn e Majah 1554]

As for the Ahadith at the topic-51 & 52, first the ruling was to stand-up when the person (not attending the funeral) saw the procession of the funeral and then he would keep on standing until it went away out of sight (or the casket therein was put onto the ground); with time the ruling was changed and the Prophet (PBUH) allowed SAHABA to remain seated (most probably caring for ease of the UMMAH) while the procession of the funeral passed on though it is still MUSTAHAB to stand at such occasion. After the procession to graveyard, the matter of burial comes into consideration and respectable TIRMIDHI provides well for it bringing AHADITH that guide on this matter. For H-1047, note that LAHD (niche) means that a place is dug at the bottom of the grave on the side that is closest to the QIBLAH, in which the deceased is placed on his right side facing the QIBLAH, then this hole is filled in with bricks behind the deceased and the soil, sand and mud is then filled in. SHAQQ (split) means that a trench is dug in the middle of the grave to suit the size of the deceased, and its sides are built with bricks so that it will not collapse on the deceased who is in it on his right side facing the QIBLAH, then this trench is covered with stones with the ceiling raised a little so that it will not touch the deceased and the soil, sand and mud is then filled in. The ULAMA agree on the point that LAHD and SHAQQ both are permissible with the detail that if the ground is stable and would not collapse then LAHD is preferable and if it is unstable and might collapse, then SHAQQ is preferable and Allah knows better.

The Hadith that shows the preference to LAHD means that for the people of MADINAH, this form is better while for others where the ground is unstable, SHAQQ is suitable.

TOPIC 54-About what to say when burying the dead

(1048)-Sayyidina Ibn Umar (RA) narrated that when the dead-body of anyone was put in the grave, the Prophet (PBUH) said, "In the name of Allah, at His command and on the Shariah of Allah's Messenger"; and in the other version, the narration is that the Prophet (PBUH) said, "In the Shariah of Allah, at His command, according to the SUNNAH of Allah's Messenger (PBUH)" (the meaning however remains the same). [AD 3213, Ibn e Majah 1550]

TOPIC 55-Spreading sheet of cloth in the grave

(1049)-Jafar ibn Muhammad narrated from his father that Abu-Talhah dug the grave of Allah's Messenger (PBUH) and the one who stretched a piece of cloth under the Prophet (PBUH) was Shuqran, the freed-man of Allah's Messenger (PBUH). Ja'far reported that Ibn Abu Rafi told him that he heard Shuqran say, "By Allah, I had spread the piece of cloth under Allah's Messenger in the grave."

(1050)-Sayyidina Ibn Abbas (RA) said, "A red cloak was spread in the grave of Allah's Messenger (PBUH)" [Ahmed 2021, Muslim 967, Nasai 2008]

H-1048 reports the commendable words to recite at this occasion of burying the dead. Note that SHUQRAN (RA) spread a reddish sheet of cloth under the sacred body of the Prophet (PBUH) when ABU-TALHA (RA) had made LAHD as grave for it. Though many of commentators mention that this sheet was taken out at the last moment yet it might not be so; please note that ULAMA do not prefer to spread any sheet beneath the body of the deceased at

the grave in general and with the assumption that the sheet did remain at the grave, they take the act of SHUQRAN as specific to the Prophet (PBUH) only.

TOPIC 56-Levelling the grave

(1051)-Abu Wail reported that Sayyidina Ali (RA) said to Abu Hayyaj Asadi, "I am sending you to do what the Prophet sent me to do (that) leave no high grave without levelling it (with the ground) and no picture without obliterating it." [Muslim 969, Abu Dawud 3218, Nasai 2027]

TOPIC 57-About disapproval to walk over and sit on graves

(1052)-Sayyidina Abu-Marthad Ghartawi reported that the Prophet said, "Do not sit on graves and do not offer prayers in their direction. [Ahmed 17216, Nasai 972, Abu Dawud 3229, Nasai 756]

(1053)-Ali ibn Hujr and Abu-Ammar reported from Walid ibn Muslim, from Abdur Rahman ibn Yazid ibn Jabir, from Busr ibn Ubaydullah, from Wathilah ibn Asqa, from Abu-Marthad, from Allah's Messenger (PBUH) a Hadith like that. It does not mention Abu-Idris as was in the previous version and this is Sahih.

TOPIC 58-Large plastering and writing on graves disapproved

(1054)-Sayyidina Jabir (RA) reported that Allah's Messenger (PBUH) forbade that graves should be plastered and that anything should be inscribed thereon and that a structure should be raised on them and that they should be trodden on. [Muslim 970, Abu Dawud 3225, Nasai 2023]

The three topics here tell about the limits to the respect of graves; it is not allowed to make them much high from the ground (only a

little bit height is allowed that could tell that this here is a grave) and they must not be sit upon due to the respect that the Muslim persons' remains are at the site; this respect must not transcend the limit set by Islam. Muslims must strictly avoid all such acts that might convey to the onlooker that the grave might be the object of worship; may Allah save all Muslims from all wrongs especially the wrongs that some of Muslims do at graves of the good Muslim persons (by the name of their respect) that have departed from the world; it actually is not their respect but they incline towards the prohibited respect to their graves; this is but grave foolishness that leads to utmost deviation from the Truth. Muslims (even sitting at home) must ask Allah to provide mercy to them (though they are good Muslim persons yet we Muslims need to make DUA even for the Prophet PBUH who is the best of men); the true love asks us to do what we might do for them and we should make DUA to Allah for all of us Muslims that are alive and for all of those Muslims that have departed from the world. The last of narrations here that is by JABIR (RA) is explicit on the point that no height must be given to graves by some structure upon them except for some low border that is provided by bricks; there must be no sacred writing of the Holy Book Quran or even of Ahadith inscribed there (due to the risk of disrespect to them as animals roam about in graveyards and even people with very coarse manner also do visit it) except for the inscription of the name and dates of birth and death plainly on a simple stone; Al-Hamdu Lillah.

TOPIC 59-What may a man say on visiting a grave-yard

(1055)-Sayyindina Ibn Abbas narrated that Allah's Messenger passed by some graves of Madinah. He turned his face towards them and said, 'Peace be on you, O people of the grave! May Allah forgive us and you too; you have gone before us and we are to follow'.

TOPIC 60-Permission to visit graves

(1056)-Sulayman ibn Buraydah reported from his father that Allah's Messenger (PBUH) said, "I had disallowed you to visit graves. Now, indeed, Muhammad (PBUH) has been permitted to visit the grave of his mother. So, you (too) visit graves, for that reminds of the Hereafter."

TOPIC 61-Women visiting graves

(1057)-Abdullah ibn Abu Mulykah narrated that Abdur Rahman ibn Abu Bakr died at HUBSHI (a place near Makkah). His body was brought to Makkah and buried there. When her sister Sayyidah Ayshah (RA) came (to Makkah), she came to the grave of Abdur Rahman ibn Abu Bakr and said (in poetry) 'The two of us were like friends of Jazimah (that was the king of Iraq and he had two companions that were very close friends), together for an age so that it was thought we were unseparable. When we were apart, though we had been together for a long time, it seemed that we had never been together.' Thereafter, she said, "By Allah, if I was there, I would have buried you not but only where you died (as the burial is better at the place where the death happens) and if I had seen you, I would not have visited you (today)."

Men are allowed to visit graves yet women must refrain from it; H-1056 is very clear on the matter though once in a blue moon, if they do visit a close relative's grave with control of self not to cry-out with voice, that is bearable; however, the case related to Sayyidah AYESHA (RA) that is told at the narration-1057 is exceptional and it is not feasible to take it in practice; most certainly, it is better to avoid; see also H-1058 ahead. The Muslim men who visit graves must make DUA asking for mercy for their brothers gone away from the world and remember that they also have to leave the world soon. H-1055 conveys the message that the Prophet (PBUH)

addressed the dead persons that were buried at graves and this matter is highly controversial among ULAMA whether the dead hear the living-ones or not. Here, the first thing to note is that the Holy Book Quran says, "Surely you do not make the dead to hear, and you do not make the deaf to hear the call when they go back retreating (27:80)" and at other place it says, "Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves (35:22)". Still at another place, the Holy Book points out, "And who is in greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection and they are heedless of their call? (46:5)". Although these verses have been taken to mean that the persons who do not take the guidance when they are called towards it are like dead persons who do not hear and so do not answer yet this in itself denotes that dead persons do not hear; the simple is always the best. However, please note that there is general acceptance that the Prophet (PBUH) does hear the SALAAM addressed to him at his grave while the SALAAM that is given by heart to him with some voice at some place away from him is taken-up by angels and conveyed to him; this proves that Allah has allowed him to hear the SALAAM presented to him by the UMMAH but that is specific permission for him and that also about SALAAM only that is conveyed to him. The important point to note is this that the verse 35:22 of the Holy Book Quran tells very clearly that if the person who has departed from the world does hear anything from here, it is because Allah wants him to hear that and no living person makes anyone that has passed away hear anything from his side by his own efforts. The Prophet (PBUH) did address the dead persons yet it is possible that being the Messenger of Allah, he knew that they would hear him by the permission of Allah; as for us, we all must refrain from addressing the dead as if they are hearing; Al-Hamdu Lillah. Note that even for the SHAHEED who live on somewhere just as they achieve SHAHADAH (and it might even be some place at JANNAH), the

ruling for hearing our voice would remain the same that even they do not get it, as their lives are at the plane that we do not understand. It is mentioned in the Holy Book Quran, "And say not of those who are killed in the Way of Allah that 'they are dead'. Nay, they are living, but you perceive not" (2:154).

TOPIC 62-Dislike for women to visit graves

(1058)-Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (PBUH) cursed women who visited graves frequently. [Ahmed 8678, Ibn e Majah 1576]

TOPIC 63-Burying at night

(1059)-Sayyidina Ibn Abbad (RA) narrated that the Prophet (PBUH) got down a grave in the night (to bury some one), so light was provided to him by a lantern. He held him from the side of Kiblah and said, "May Allah be merciful to you. You were soft-hearted and a great reciter of the Qur'an." He then called TAKBIR four times (leading the funeral Salah).

TOPIC 64-About speaking well of the dead

(1060)-Sayyidina Anas ibn Malik (RA) reported that a funeral passed by Allah's Messenger and the Sahabah spoke well of him. So, he said, "(Paradise) has become due (to him)." He added, "You are Allah's witnesses on earth." [Ah 12937, Bukhari 2642, M 949, N 1928, Ibn e Majah 1491]

(1061)-Abu Aswad Dayli narrated that he came to Madinah and sat down by Sayyidina Umar ibn Khattab. A funeral passed by and people spoke highly of him. So, Umar (RA) said, "It is due." He asked him, "What is due?" He said "I have spoken as had spoken Allah's Messenger (PBUH). He had said, 'When three people speak well of a

Muslim, Paradise becomes his right.' We asked about two people and he said, 'Even then.' We did not ask him about one person."

There are two ways to put the dead-body into the grave; if the body is at the side at the grave then it would be picked up in total and put it into the grave while if the body is at the feet of the grave it would be taken by the head and the feet taking it by length into the grave towards the placement of the head. Note that though burial at night is allowed yet it is better to wait if possible to bury the dead body in some day-light. The next topic tells that when only two good Muslim persons of high caliber in virtues, bear witness to the goodness of the deceased person that would insha-Allah bring mercy of Allah to him. Before this we have studied at H-1030 that three rows at the Funeral-SALAH is able to get the mercy of Allah for the deceased person insha-Allah so the point that strikes is that it is not actually the quantity but the quality of the witnesses that counts at the court of Allah though if both quality and quantity are good then that certainly is great blessing from Allah to the person deceased.

TOPIC 65-About reward to one whose son dies

(1062)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "If a Muslim suffers death of three sons then the fire of Hell will not touch him except to fulfill the oath." [Ahmed 7269, Bukhari 6656, Muslim 2632, Nasai 1871]

(1063)-Sayyidina Abdullah ibn Masud reported that Allah's Messenger (PBUH) said, "He who is preceded by three minor children will find them as a strong fort against the Fire." Abu Dharr (RA) said, "I have been preceded by two", so he said, "And by two." Then, Ubayy ibn Kab (RA), the chief of the reciters of the Qur'an, said, "I have lost one child ahead of me." He said, "And one also. But, that is only (if patience is shown) at the first shock." [Ahmed 4077,

Ibn e Majah 1606]

(1064)-Sayyidina Ibn Abbas (RA) reported having heard from Allah's Messenger (PBUH), "If anyone of my Ummah has two children who precede him then Allah will admit him to Paradise because of them." So, Sayyidah Ayshah (RA) asked him, "What of one of your ummah who has one child who precedes him?" He said, "And, he who has one child who precedes him, O fortunate one!" She asked, "What of one who has no child to precede him from your ummah?" He said, "I am the security of my ummah who have never been afflicted as like (the grief on the loss) of me." [Ahmed 3098]

TOPIC 66-Who are the martyrs

(1065)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Martyrs are of five kinds; he who dies of plague is a martyr, he who dies of stomach-ache is a martyr, he who dies by drowning, he who is trapped in falling wall or the like is a martyr, he who is killed in Allah's path is a martyr." [Ahmed 10293, Bukhari 653, Muslim 19141]

(1066)-Abu Ishaq Sabi'i reported that Sulayman ibn Sarad (RA) said to Khalid ibn Urfatah or Khalid said to Sulayman (RA), "Did you hear Allah's Messenger say that one who dies of a disease of the belly will not be punished in the grave?" So, one of them said to his companion, "Yes." [Ahmed 22563]

TOPIC 67-Disapproval to flee from plague

(1067)-Sayyidina Usamah ibn Zayd (RA) reported that the Prophet (PBUH) mentioned plague and said, "It is the remnant of the punishment sent to a section of the Banu Israil. When it occurs in a land and you are there, do not go away from there, and if it occurs in a land and you are not there then do not descend into it." [Bukhari

3473, Muslim 2218]

For Ahadith at the topic-65, the point to note is that to bear the death of even one minor child is demanding and in this very Booklet of Funerals, we have studied at the narration-1007 that even the Prophet (PBUH) had tears in his eyes when he saw IBRAHIM, his 15-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. There are five persons mentioned at H-1065 but the actual SHAHEED (one who gives life fighting in the way of Allah) is the last one only yet the other four are said to be SHAHEED in HUKM (ruling). In other words it 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; this is where these four are like him as they face a sudden death so they are like SHAHEED due to similarity in one or two things thought the necessary condition for them to get good returns like the SHAHEED is that such persons must be practicing Muslims; 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 would be SHAHEED in HUKM (ruling) and would get good returns accordingly. But if they are not practicing Muslims not caring about meeting Allah, their sudden death would only be that evil which the Prophet (PBUH) detested (see H-982) and it is highly noteworthy that normally, the sudden death is not appreciable in Islam whereas the man has not led his tasks that need attention, to their completion. When an epidemic hits an area, it is not feasible to leave the area because of it and it also is not right to go at such place at such time. Muslims must not ask for death but when it does come, they must welcome it with

total peaceful attitude because that even would bring blessing of Allah to them insha-Allah and certainly all the true praise belongs to Allah only; Al-Hamdu Lillah.

TOPIC 68-If one loves to meet Allah, He also loves to meet one

(1068)-Sayyidina Ubadah ibn Samit reported that the Prophet said, "He who holds meeting with Allah dear, Allah also holds dear meeting with him. And if anyone hates to meet Allah then Allah also hates to meet him." [Ahmed 2275, Bukhari 6507, Muslim 2683, Nasai 4264]

(1069)-Sayyidah Ayshah (RA) reported that she recalled Allah's Messenger (PBUH) saying that if anyone loves to meet Allah then Allah also loves to meet him and if he hates to meet Allah then Allah too hates to meet him. She said, "O Messenger of Allah, all of us detest death." He said, "That is not so. But when the Believer is given glad tidings of Allah's mercy and His pleasure and His Paradise, he loves the meeting with Allah. And Allah also loves to meet him. As for the disbeliever, when he is given tidings of Allah's punishment and His wrath he hates to meet Allah and Allah hates the meeting with him." [Ahmed 24227, Bukhari 6507, Muslim 2684, Nasai 1938]

TOPIC 69-Who commits suicide, his funeral prayer is not offered

(1070)-Sayyidina Samurah (RA) narrated that a man killed himself. So, the Prophet (PBUH) did not pray his funeral Salah. [Ahmed 20906, Muslim 978, Nasai 1960]

TOPIC 70-Funeral Salah over a debtor

(1071)-Uthman ibn Abdullah ibn Mawhib reported having heard Abdullah ibn Abu Qatadah narrate on the authority of his father

that a funeral was brought before the Prophet (PBUH) that the funeral Salah might be offered. He commanded (to his companions), "Pray over your companion for there is a debt against him." So, Abu Qatadah (RA) said, "That debt, I take over." Allah's Messenger (PBUH) asked, "All of it?" He confirmed, "All of it." Hence, the Prophet (PBUH) prayed his funeral Salah. [Ibn e Majah 2407]

(1072)-Sayyidnah Abu Hurayrah (RA) narrated that if a debtor's body was brought to Allah's Messenger (PBUH) for the funeral Salah, he would ask, "Has he left anything to repay debts?" If he was told that he had left enough to pay off his debts then he would lead his funeral Salah, otherwise he would ask the Muslims to pray over their companion. When Allah opened for him (a number of) victories, he stood up and said, "I am better for the Believers than their own selves. Hence, if any of the Believers dies leaving a debt then his debt is on me, and if he leaves behind property then that belongs to the heirs." [Ahmed 9855, Bukhari 2298, Muslim 1619, Nasai 1963]

Note here that the pleasure and the torment starts with the death of a person (uptil the time Allah wills) while the actual Day of Judgment would take place when all the people would be brought to life from dead; there everyone would have to face what he or she had done at the worldly life; one of Ahadith tells us that the grave is either a garden from the gardens of JANNAH (Paradise) or either a pit from the pits of JAHANNUM (hell-fire). As for H-1070, there is some difference among the Jurists about the Funeral-SALAH of the man who commits suicide; please note the point in brief that the better stance is that Funeral-SALAH is read even on that person who commits suicide yet persons with some authority at the place would refrain from reading it. These include officials at high posts, ULAMA of repute, renowned persons for their good efforts towards humanity; their absence from the Funeral-SALAH would give the message emphatically in the society

that this thing is really bad that must be avoided. For the debtor too who has not left enough money to clear his debts, it is better for the persons having the righteous influence at the society to avoid his Funeral-SALAH (though others must read it) as that tells the importance of caring about fellow-beings; the person facing his death would not cause any trouble to anyone and would see to the right of others upon his own-self before death or at-least provide for it well; it also tells that the person must not take huge debts to the utmost possibility and must try to live at basic necessities if the situation asks for it and Allah knows better. However, in the case of some debtor, the people having the good influence at the society must see if they are able to pay his debts and even ordinary persons that are near to him must see if they are able to take care to that; when someone takes that as his own liability or the creditors leave their rights upon him then all could read his Funeral-SALAH without any problem and Allah knows better.

TOPIC71-About punishment in the grave

(1073)-Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (PBUH) said, "When the dead-body, or (he said) one of you, is lowered in the grave, two angels, black-coloured with blue eyes, come to him. One of them is called Munkar and the other Nakir. They ask him, "What do you say about this man?" He answers what he was used to saying (in the world), "He is Allah's slave and His Messenger and I bear witness that there is no god but Allah and that Muhammad is His slave and His Messenger." They both say, "Indeed, we knew that you would say so." Then his grave is expanded seventy cubits by seventy cubits and illuminated for him, and he is told, "Go to sleep." He says, "I wish to return to my family and inform them." But, they say, "Sleep as the newly married sleeps, whom none but the dearest of his family may wake up", until Allah resurrects him from his sleep. But, if he is hypocrite, he says, "I have heard people say and I say the like of it, while I do not know."

So, they both say, "Indeed, we knew that you would say so." And it is said to the earth, "Press in upon him" so it presses itself upon him. So his ribs are squeezed together and the punishment does not cease on him till Allah resurrects him from that place of his.

(1074)-Sayyidina Ibn Umar reported that Allah's Messenger (PBUH) said, "When a person dies, his resting place is shown to him. If he is to be in Paradise then his abode in Paradise is shown and if he is to be in the Fire then his abode in the Fire. After that, it is said, "This is your abode till Allah resurrects you on the Day of Resurrection." [Ahmed 5119, Bukhari 1379, Muslim 2866, Nasai 2072]

TOPIC72-Consoling the afflicted

(1075)-Sayyidina Abdullah (RA) reported that the Prophet (PBUH) said, "One who comforts a person who suffers gets a reward like the sufferer's." [Ibn e Majah 1602]

TOPIC73-About one who dies on Friday

(1076)-Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (PBUH) said, "No Muslim dies on the day of Friday or the night of Friday but Allah protects him from the trial in the grave." [Ahmed 6593]

The five Ahadith at the five topics here (from Topic-72 to Topic-76) are weakly-narrated yet all have the information that is noteworthy. H-1075 (and H-1078 ahead) tells how virtuous it is to console a person in trouble if nothing else could possibly be done for his betterment; there is a sound Hadith that tells us that even to speak gently is a virtuous act and so Muslims must not take it as something petty in deeds. The second Hadith that is 1076, tells about the honor of death at Friday that the torment of the grave would not affect such a person but note this well that the exception

mentioned here is only for that specific day that might give him time to prepare for the answer he would give to the MUNKAR and the NAKIR, angels mentioned in the narration-1073 sent to question him (though angels at this task are innumerable yet every two that come at the grave would be named as MUNKAR and NAKIR; both the terms are used as object in the sentence and both mean, taking the meaning somewhat freely, someone which should be avoided) yet it would prove a blessing only if he had been one of the good practicing Muslims in the worldly life, at least to the presentable status at that time after his death.

TOPIC74-Making haste with the funeral

(1077)-Sayyidina Ali ibn Abu Talib (RA) reported that Allah's Messenger (PBUH) said to him, "Three things you should not postpone, the prayer when the hour for it arrives, the funeral when it is ready, and (the marriage of) an unmarried woman when you find a suitable match for her." [Ah 828, Ibn e Majah 1486, Tirmidhi 171]

TOPIC75-Another narration on the virtues of consolation

(1078)-Sayyidina Abu Barzah (RA) reported that Allah's Messenger (PBUH) said, "One who comforts a woman who has lost a child will be given to wear a striped cloak in Paradise."

TOPIC76-Observing rafa' yadayn in the funeral Salah

(1079)-Sayyidina Abu Hurayrah narrated that once Allah's Messenger (PBUH) called ALLAHU-AKBAR in the funeral Salah, he raised his hands at the first TAKBIR and then placed the right hand over the left.

The narration-1077 tells to make haste when the time for any

SALAH comes, to read it; when the funeral is ready, to take it instantly to graveyard; when the match for a lady is found, to marry her to that compatible man without any delay. We have studied this narration before too at the Booklet on SALAH (Topic-13). H-1079 confirms the point that we have studied at the note at the topic-39 of this Booklet that the Funeral-SALAH asks for RAFA' YADAYN (raising hands to ears) only at the first TAKBIR and not at others.

TOPIC77-A Believer's heart worries about debt

(1080)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) said, "The Believer's heart is suspended with his debt till it is paid."

(1081)-Muhammad ibn Bashhar reported the same Hadith from Abdur Rahman ibn Mahdi, from Ibrahim ibn Sa'd who from his father, from Amr ibn Salamah who from his father, from Abu Hurayrah. [Ahmed 10160, Ibn e Majah 2413]

H-1080 tells that the person near his death must care to pay his debts or tell his heirs to pay his debts so that he might not feel any trouble at the world ahead due to any carelessness on his part in this matter. Note that before the distribution of the property left by the deceased person, his debts would be cleared from it. It is better to live with necessities rather than ask for comforts in the world that lead to troubles ahead; please read the note again on the topic-70 that we have just passed in our study at this Booklet as it provides some more detail that relates to this matter that is at study here; Al-Hamdu Lillah.

(CONTINUED at TIRMIDHI-6)

Presentation by MUHAMMAD SALEEM DADA
saleemdada@yahoo.com

sdada111@yahoo.com

Al-Hamdu-Lillah

TIRMIDHI-6

11- BOOK OF MARRIAGE (43 topics)

TOPIC1-Merit of marriage and encouragement for it

(1082)-Sayyidina Abu Ayyub reported Allah's Messenger as saying, "Four things are from the SUNNAH of the Prophets; those are modesty, perfume, siwak and marriage." [Ahmed 23641]

(1083)-Sayyidina Abdullah ibn Mas'ud (RA) narrated that we went out with Allah's Messenger (PBUH) while we were young men and we were unable to do anything (that is we could not even afford marriage). He said, "O Group of young men! It is incumbent that you marry for it protects the eye and the private part. And that among you who cannot marry, let him fast for fasting dries up (lust)." [Ahmed 4023, Bukhari 1905, Muslim 1400, Abu Dawud 2046, Nasai 3206, Ibn e Majah 1845]

Marriage has two aspects; one is that it is an agreement between a man and a woman and the other is that it is a relationship of love; these two matters relate to ADL (Law) and EHSAAN (Natural good tendency) respectively. The difference of ADL and EHSAAN becomes evident here by the fact that the woman is not necessarily responsible for cooking food for her husband by the teachings of Islam yet at the level of EHSAAN, Islam asks her to do it without any complaint as routine. For the man it is one of the matters of life yet for the woman (if she wants to live as one of the most pious persons and marries such man who recognizes the true aim of life that is to worship Allah only), it is the life itself. The man is allowed

by Islam to keep four woman at one time in his marriage; he would care for their physical needs (food, water, clothing and shelter; these are said as the basic necessities in H-2348) and for their spiritual need of understanding the Truth as told in the Holy Book Quran; yet the better thing for the ordinary Muslim man is to take one wife only for life as in these current times it is better for the man to take as less responsibility in all worldly matters as possible so that his efforts remain to the Islamic practice; however, if he does have the resources and the good capability then the better thing for him is to marry two of women at-least as that would diminish many of social issues that the Muslim women do face today; with less of the liability upon him, he would be able to call people towards the practice of Islam as much as possible. That certainly asks for ample time and less responsibility with care only for the subsistence; marriage comes into this context only if totally necessary where a man feels highly vulnerable to shameful deeds. The notable thing is that the Islamic Teachings take the marriage highly preferable for such Muslim men who feel highly troubled with specific feelings towards women; it keeps the Muslim man safe from shameful sins. Ahadith at the topic point this out here yet if the good control over such feelings is totally possible with no inclination practically towards unrelated women even for some conversation to them then it is better for men to marry in thirties and for that matter, late-thirties is even better; they would take-up SAUM (fasting) as much as possible. Except for the school of ABU-HANIFA (that values the EHSAAN side of marriage more than the side of ADL) other IMAMS prefer the late marriage. This HANAFI Stance did cause a rise in the population of those SUNNI Muslims who belong to the HANAFI School and mostly inhabit Afghanistan, Pakistan, India and Bangla-Desh yet we Muslims are much more in need of quality that we all do become practicing Muslims today, rather than having increase in quantity though in the normal circumstance even quantity would have been a merit to Muslims (as then it would not have been without quality). Islamic Teachings value

the weight in character rather than the count of heads; it is said in the Holy Book Quran, "Say: The bad and the good are not equal though the abundance of the bad might attract you; so be careful of (your duty to) Allah, O men of understanding, that you may be successful" (5:100).

TOPIC 2-About abstaining from marriage

(1084)-Sayyidina Samurah reported that the Prophet (PBUH) disallowed celibacy. [Nasai 3211, Ibn e Majah 18491]

(1085)-Sayyidina Sa'd ibn Abu Waqqas reported "Allah's Messenger denied Uthman ibn Maz'un permission to observe celibacy. If he had permitted him, then, indeed, we would have had ourselves castrated." [Ahmed 1516, Muslim 1402, Bukhari 5073, Nasai 3209, Ibn e Majah 1848]

Islam asks the man (and also the woman) to live as a good person with morals and character seeing to the ordinary business of life in the normal circumstance. Even in extra-ordinary circumstances that might be challenging to Islamic way of life, it is not preferable to leave-out the marriage though such omission is not disallowed for the Muslim man who has complete control of his emotions towards women. Note that though the man might take-up few limited ways to stop his wives from pregnancy temporarily when that seems necessary; he might avoid the nearness to them with their consent or he might take up such nearness at times where the chances are much lesser to pregnancy with their consent; at the lesser degree, he might opt for AZL (coitus interruptus) with their consent; they must not take-up such ways as to cause permanent blockade of pregnancy to their wives. Also note that women are disallowed to take-up ways to avoid pregnancy strictly by Islam but some ULAMA do allow avoidance when it is "most probable" that she would die at the child-birth; note that Islam being the natural tendency of

human-beings highly appreciates the natural role of men to earn the bread and of women to bear and rear the children.

TOPIC 3-About marrying the best from religious angle

(1086)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "When a man proposes marriage and you are pleased with his religion and his character then marry (your daughter) to him. If you do not do it then there would be mischief on earth and much corruption." [Ibn e Majah 1967]

(1087)-Sayyidina Abu Hatim Muzani narrated that Allah's Messenger (PBUH) said, "When a man with whose religious inclination and character you are satisfied comes to you, marry (your daughter) to him. Unless you do it, there would be mischief on earth, and corruption." They asked, "O Messenger of Allah (PBUH) even though he has nothing?" He said (again), "When comes to you one with whose religion and character you are pleased, marry him." He repeated these words three times.

In Islam, the father has the authority to marry his un-married daughter though he must take her approval for the man he chooses for her and he must see to the responsibility to marry her to such man who has the ability to provide for her spiritual and physical needs. However, if the man is most worthy in character by the Islamic standard though not much capable in worldly matters yet just capable to manage them to the level of necessity then he certainly is one of the most suitable candidates whom the father must consider favorably.

TOPIC 4-About looking at the fiancé

(1089)-Sayyidina Mughirah ibn Shu'bah (RA) said that he proposed to a woman. So, the Prophet (PBUH) said to him, "Look at her. That

would strengthen your love for one another." [Ahmed 18160, Nasai 3232, Ibn e Majah 1865]

TOPIC 5-One who seeks 3 characteristics before marrying

(1088)-Sayyidna Jabir (RA) reported that the Prophet (PBUH) said, "A woman is married for her religion, her wealth or her beauty. So, it is upon you that you pick one for religion; may your hands be dusty." [Ahmed 14310, Muslim 715, Nasai 3223, Ibn e Majah 1860]

It is allowed to see and even have some conversation with the woman a man has proposed. Although it might seem strange yet at those times the proposal was made only to the father for her unmarried daughter whom the man might have not seen properly before the proposal. Even today this is the most preferable attitude for the Muslim man that he asks the father of the lady he intends to marry, to give her in his marriage though he might never have seen her before; note that men are commanded to keep their gaze downwards to the ground when they have to converse to the unrelated woman necessarily (see Surah NOOR, verse being 30); and this interesting guidance is glaring example of what an important place HEJAB occupies in the Islamic environment. The other Hadith here at the topic tells us that as the father must take care that the man has high morals and good character in accordance with Islam, the man also must seek such spiritual beauty in the woman too that keeps her to Islam at all times and places; if she has some physical beauty too or has some wealth too in her name (that she might extend as long-term loan to him if he does need it), that would only be bonus to him yet he must not marry her for any reason other than her spiritual beauty. The Prophet PBUH used the expression "May your hands become dusty" in different ways and here, it means that my wish for you is that you might have desire for a pious woman.

TOPIC 6-About announcing the marriage

(1090)-Sayyidina Muhammad ibn Hatib al-Jumahi (RA) narrated that Allah's Messenger (PBUH) said, "The division between the lawful and the unlawful lies in the daff (tambourine) and the voice" (which is the announcement). [Ahmed 15451, Nasai 3366, Ibn e Majah 1896]

(1091)-Sayyidah Ayshah narrated that Allah's Messenger (PBUH) said, "Publicise these marriages, conduct them in mosques, and beat the dufuf (tambourines) to announce them."

(1092)-Sayyidah Rubbayyi bint Mu'awwiz ibn Afra (RA) narrated that Allah's Messenger (PBUH) came to me on the morning after the first night of my marriage. He sat down on my bed just as you are now sitting with me while our female slaves were playing the daff and recited eulogies about our ancestors who were martyred at Badr till one of them recited, 'And among us is the Prophet (PBUH) who knows about the tomorrow'. So, he said to her, "Observe silence from that, but say that which you had been saying before this." [Ahmed 27089, Bukhari 4001, Abu Dawud 4922, Ibn e Majah 1897]

Marriage, in truth, is the matter that relates to Announcement, Responsibility and Trust. Taking the initials of these, it certainly is an ART to make things at home run smoothly. It certainly is also a matter that asks for high affection between the couple; when a man marries a woman, he commits to take the woman as the partner to his life whatever comes then, unless he truly has no option left. There might be one or two musical instruments to announce the marriage, the voice of which remains confined to the boundary of the home-area while girls of the family (that actually have no inclination towards singing) sing at this occasion of the marriage, strictly in their own gathering then such conditional attitude at this specific occasion is fine to tolerate by the Islamic Morality; please note well that this is not the general attitude and even at the

marriage, it does not occur without conditions; Islam is highly strict in matters of HIYA (the natural strong tendency that the woman, all of them, has inside her of avoidance of all shameful things since her birth to all times ahead). The Muslim men also must care for the HIYA of the Muslim women firmly at all such occasions and if this spiritual quality of HIYA develops even in a man, it is not something abnormal to him; it makes him one of the most virtuous persons.

TOPIC7-What is said to the married (couple)

(1093)-Sayyidina Abu Hurayrah (RA) reported that when a man married, the Prophet (PBUH) would say to him, "May Allah bless you and bless it for you and may He join you with goodness!" [Ahmed 8965, Abu Dawud 2130, Ibn e Majah 1905]

TOPIC8-Supplication at the time of cohabitation

(1094)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger said, "When one of you approaches his wife, he must say 'in the name of Allah! O Allah! Cause us to keep away from the devil and keep the devil off from what you provide us'. Then if Allah has decreed a child for them, the devil will not harm him." [Ahmed 1908, Bukhari 5165, Muslim 1434, Abu Dawud 2161, Ibn e Majah 1919]

Islamic teachings ask to make DUA (supplication) to Allah even at this specific occasion of nearness to the wife as that would cause satanic influence to keep away from any off-spring that comes by it. It is to ask Allah in the most simple manner to protect the act from satanic intrusion and to protect the child that comes by that act; Al-Hamdu Lillah. The elders of both the families must make DUA to Allah for both of them to receive the mercy and to receive the blessing of Allah in their lives ahead.

TOPIC 9-The hours when it is Mustahab to marry

(1095)-Sayyidah Ayshah (RA) said, "Allah's Messenger married me in Shawwal and consummated his marriage with me in Shawwal." Hence she liked for her friends to get married in Shawwal. [Muslim 1423, Nasai 3233, Ibn e Majah 1995]

Due to this Hadith at the topic, ULAMA have taken SHAWWAL the best of lunar months to marry; this is the tenth lunar month and it comes just after RAMADHAN when at its first day, Muslims celebrate the EID to thank Allah for the provision of SAUM (fasting) at RAMADHAN. The best of timing to the dot for the marriage is the time of ASR (little more than an hour before sunset) at any Friday in the month of SHAWWAL; the second best of the lunar months for the marriage is probably the sixth lunar month, JAMADU-THANI.

TOPIC 10-About the Walimah (the wedding feast)

(1096)-Sayyidina Anas ibn Malik narrated Allah's Messenger observed the trace of yellow on Abdur Rahman ibn Awf (RA) and asked, "What is it?" He said, "I have married a woman for the weight of nawah in gold." He said, "May Allah bless you. Give a wedding feast, even with a sheep only." [Ahmed 13369, Bukhari 5155, Nasai 3370, Muslim 1427, Ibn e Majah 1907]

(1097)-Sayyidina Anas ibn Malik (RA) reported that the Prophet (PBUH) gave a wedding-feast for (his marriage with) Safiyah bint Huyyayi with Sawiq and dates. [Ahmed 12079, Abu Dawud 3744, Ibn e Majah 1909]

(1098)-Muhammad ibn Yahya also reported from Humayd who from Sufyan a Hadith similar to this.

(1099)-Sayyidina Ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) said, "The meal on the first day is right. The meal on the second day is Sunnah and the meal on the third day is ostentatious. So, if anyone makes that heard then Allah will make him heard."

There are three customary things that comprise the ceremony of marriage; these are the proposal given that might be given by the family of any side to the other though in general it is given by the family of the young man, the second is acceptance by both the man and the woman in getting into marriage with each other that is the essence of these things and the third is VALIMAH that is the foodstuff to the people attending the occasion that is provided by the young man getting married; better to give it in the seven days maximum of marriage and within couple of days is the best; and better to give it separately for men and for women by the difference of timing or by the difference of places. Note that the man must provide the MEHR (amount of money that is the right of the young woman which she had asked to marry the man and that amount might be very high if she feels appropriate to take that from him) to the girl he is taking into his marriage as soon as possible; other gatherings are waste of time and money. I, MSD, pray that Allah guides all Muslim persons especially the Muslim women to keep strictly to the Islamic Teachings caring highly about HEJAB even at occasions of marriages, picnics and cheerful gatherings where emotions run high; certainly, He has the True Strength to put everything right pardoning us all and extending mercy to us all for He is TAWWAB (the Most Forgiving One) and RAHIM (the Most Merciful One); Al-Hamdu Lillah.

TOPIC 11-About accepting an invitation

(1100)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "Accept the invitation when you are invited." [Ah 4730, Bukhari 2129, M 1429, AD 3736, Ibn e Majah 1914]

TOPIC 12-About the un-invited

(1101)-Sayyidina Abu Mas'ud (RA) narrated that a man called Abu Shu'ayb came to his slave called Lahham and said to him, "Prepare for me a meal that would suffice five people, for I see signs of hunger on the face of Allah's Messenger (PBUH)." So, he prepared the food. After that, he sent him to the Prophet and invited him and those sitting with him. When the Prophet (PBUH) stood up, a man who had not been with him when he was invited followed him. So, when he came to the door, he said to the owner of the house, "A man who was not with us at the time of invitation has followed us; he would come if you permit him." He said, "Indeed, we permit him." So, he entered. [Ahmed 14807, Nasai 2081, Muslim 2036]

Muslims must accept invitations of each other for meals especially where it seems clear that the inviter has asked to the meal with the good intention to unite ties of good relations and not because of the pressure of customs. However, the inviter and the invited must see that nothing adverse to Islamic Teachings take place; if such adversity is obvious with the inviter forced to occasion or the inviter is not much conscious to some obvious adversity at the occasion while the invited person has the potency to omit the occasion, he needs to do so without fail.

TOPIC 13-About marrying a virgin

(1102)-Sayyidina Jabir ibn Abdullah (RA) narrated that I married a woman and then came to the Prophet PBUH. (Having known about my marriage) he asked, "Have you married, O Jabir?" I said, "Yes!" He asked, "A virgin or a widow?" I said, "Rather, a widow." He said, "Why not a young girl? You would have played with her and she would have, with you." I said, "O Messenger of Allah! Indeed Abdullah has died and left behind seven daughters, or nine. So, I took one such

woman who may look after them." So, he prayed for me. [Ahmed 14966, Bukhari 5367, M 715, Nasai 3216]

It is interesting to note that in those days people took their father's name with ease and that was not taken as adverse to their respect; here Jabir has taken his father's name with total ease and called his sisters as the daughters of Abdullah so that was the way of speech then and not anything against the respect of anyone. Due to this Hadith at the topic, ULAMA have said that in the normal situation it is better for a man to marry a virgin girl yet in difficult situations where the man has much responsibility upon him, he might seek the marriage to some woman of mature disposition. Note that only one of the wives of the Prophet (PBUH) was virgin among the 12 of wives he took into marriage (that was Sayyedah AYESHA-RA); these marriages prove one of the means to resolve the difference with Arab tribes as he was facing difficult times containing the enemy of Islam; with the total blessing of Allah, these difficult times changed to better in the last of his life when almost all of Arabia came towards Islam; Al-Hamdu Lillah.

TOPIC 14-Marriage is void without guardians' consent

(1103)-Sayyidina Abu Musa (RA) reported that Allah's Messenger (PBUH) said, "Marriage is not performed if the (consent of the) guardian is not there." [Ahmed 19535, Abu Dawud 2085, Ibn e Majah 1881]

(1104)-Sayyidah Ayshah reported that Allah's Messenger (PBUH) said, "If any woman marries without the consent of her guardian (WALI) then her marriage is void. Her marriage is void. Her marriage is void. If he cohabits with her then for her is the dower with which she has been turned lawful for him. And if they dispute with one another then the ruler is the guardian of one who has no guardian." [Ahmed 24426, Abu Dawud 2083, Ibn e Majah 1879]

This topic is very important in this booklet of marriage as it sets much of the Islamic attitude in respect to marriage. The schools that relate to three of IMAMS (except for the school of ABU-HANIFA) say that the marriage would not take place if a virgin girl marries by her own while the HANAFI School says that if the chosen boy's status is much lesser than the status she has for her then the marriage would certainly not take place while if his status is high, then the matter would become suspended on the consent of the father of the girl for the marriage. It is very difficult to comment on this stance of the HANAFI-School as much of it seems to be based upon the personal thought and also upon some of the environmental values; Ahadith are not explicit on this matter of status and in fact we have just studied H-1087 that tells not to care about the worldly status if the person is highly worthy in character; some ULAMA of HANAFI School have stressed the value of character and have included this in the consideration of the status at such occasion where a girl marries a young man of her own choice yet even then the matter does not become clear as any young man caring about Islamic Values would not ask any girl to marry him bypassing her parents insha-Allah and certainly the girl caring about the Islamic Values would not do it if asked for it insha-Allah. The Hanafi-School takes its reasoning from the narration that says that a woman presented herself to the Prophet asking him if he would take her into his marriage (see H-1116); note that it is not known if she had not been married before or even if she had any WALI (guardian) or not though the Prophet (PBUH) did not ask her when she had stood for quite a time then; he might have done so if a man had not stood up asking the Prophet (PBUH) to marry her to him. This attitude also shows that nobody in the gathering knew the woman and the man asking for her marriage to him took the Prophet (PBUH) as her guardian then. It is much better to take the stance of the schools of three IMAMS other than the HANAFI-School; certainly the simple is always the best and Allah knows better.

TOPIC 15-Marriage is not proper without witnesses

(1105)-Sayyidina Ibn Abbas reported that the Prophet (PBUH) said, "They are adultresses who marry without witnesses." Yusuf ibn Hammad said that Abdul Ala traced this Hadith to the Prophet (Marfu') in his Tafsir, but related it Mawquf in the Book of Talaq (Divorce) without making it Marfu'.

(1106)-Qutaybah reported from Ghundar who from Sa'eed the like of it, but did not make it Marfu', and that is Sahih.

Without the two of adult and sane Muslim men that witness the marriage, the marriage does not take place or in simple words, it is invalid. This is how the IMAMS take these Ahadith though MALIK adds that if one witness is present at the ceremony and the other witness comes soon after, this would do and the marriage is valid. All the IMAMS ask for the announcement of the marriage with MALIK putting more emphasis on it as certainly it is most praiseworthy. Note well that the sinners do sins in secrecy but nobody needs to do honorable deeds in secret; Muslims need to announce them well keeping strictly to the Islamic Teachings of Morality; Al-Hamdu Lillah.

TOPIC 16-The marriage sermon

(1107)-Sayyidina Abdullah (RA) said that Allah's Messenger (PBUH) taught us the Tashahhud for the Salah and the Tashahhud for some need. The Tashahhud in Salah is 'all adorations of the tongue are for Allah, as also those of the body and wealth or good things. Peace be on you, O Prophet, and Allah's mercy and His blessings. Peace be on us and on all righteous slaves of Allah. I bear witness that there is no god but Allah and I bear witness that Muhammad is His slave and His Messenger'. And, the Tashahhud in case of need like marriage is

'all praise belongs to Allah. We ask Him for help and seek His forgiveness. And we seek refuge in Allah from the evils of our ownelves, and (from) our wicked deeds. He whom Allah guides, none can send astray, and he whom He leaves to stray, there is no guide for him. And I testify that there is no god but Allah, and I testify that Muhammad is His slave and His Messenger'. Then three verses of the Qur'an are recited. Athar said that Sufyan Thawri specified them, "O you who Believe! Fear Allah as He should be feared and die not unless you are Muslims" (3:102). The second is, "O mankind! Fear your Lord, Who created you from a single person, and from him He created his mate, and from both He spread abroad many men and women. So fear Allah by whom you demand (your rights) of one another, and fear (breaking) kinship of wombs. Surely Allah is ever watchful over you" (4:1). The third is, "O you who believe! Fear Allah and speak words straight to the point. He will set right your deeds for you and will forgive your sins, and whosoever obeys Allah and His Messenger, he indeed has gained a mighty triumph" (33:70, 71). [Ahmed 3877, Abu Dawud 2118, Muslim 3274, Ibn e Majah 1892]

(1108)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, 'Every sermon that lacks Tashahhud is like the hand of a leper.' [Ahmed 8526, Abu Dawud 4841]

TOPIC 17-To obtain permission from the virgin and the widow

(1109)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "A widow is not married till she is consulted. And a virgin is not married till her permission is sought. Her permission is silence." [Ahmed 9611, Bukhari 5136, M 1419, N 5611, Ibn e Majah 1871]

(1110)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "A widow has more right to her person than her guardian while a virgin's consent must be sought, her consent being

her silence." [Muslim 1421, Abu Dawud 2098, Nasai 3257, Ibn e Majah 1870]

These Ahadith at the topic clarify well that the father who is guardian to the virgin girl would see where he must give her in marriage though he is bound to ask her consent; if she keeps silent that is also understandably her consent by tradition. Note that though he would choose her husband at first yet his decision would remain suspended till the girl gives her consent for it. However, the widow has the right to decide for herself and she might accept the proposal given directly to her (on the basis of ADL) without any consultation to her father; ABU-HANIFA and MALIK have added here that if she still is young, her father still is her WALI and he still is the authority to give her in marriage to someone he prefers with her consent like his virgin daughter. By EHSAAN, it is better that she takes the close relatives into confidence about the matter as they might give her some good guidance about the proposal she has received. Note that the girl might be in four positions in respect to her matrimonial position; young virgin (all IMAMS agree that her father is authority over her in the matter of marriage); mature widow (all IMAMS agree that she would decide for herself); mature virgin (three of IMAMS except ABU-HANIFA agree that she is in the authority of her father and this stance of the three IMAMS obviously is better); young widow (MALIK and ABU-HANIFA consider her father the authority to marry her being her WALI while the other two say that she has the right to decide for herself and this latter stance obviously is better). Certainly, the age-factor is not of much consequence in this respect but the virginity of the girl decides; as such the stance of SHAFAI and AHMED seems preferable in all the four situations here and Allah knows better.

TOPIC 18-An orphan girl must not be compelled to marry

(1111)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "An orphan girl should be consulted about herself. If she observes silence, that signifies her consent, but if she rejects then there is no compulsion over her." [Ahmed 7531, Abu Dawud 2093]

TOPIC 19-If two guardians marry the girl to two different men

(1112)-Sayyidina Samurah ibn Jundub reported that Allah's Messenger (PBUH) said, "If two guardians have given a woman in marriage then she belongs to the first of the two. And if anyone sells something to two men then it goes to the first of them." [Ahmed 20106, Abu Dawud 2088, Nasai 4696, Ibn e Majah 2344]

Note that when the father is dead, the guardian for the girl would be the grandfather, then the adult elder brother and then the paternal uncle. However, this must be clear that whoever is the guardian of the girl, he truly is sincere to the girl and there are no grudges amongst the family members at all. The orphan girl also would be asked like any other girl from her guardian, the grandfather or the elder adult brother. The other Hadith at the topic tells about the confusion when two of the guardians of the virgin girl (the father and the grandfather) have decided to marry her to two different men by their respective choices accepting the proposal given to each for the girl unaware of the other's acceptance; in such case, the better thing is to leave the decision to the girl making an apology to the one who is rejected by her; if she does not mind any of them, then the decision of the guardian that is nearer (that is her father) is most worthy to take and this last part is what Hadith implies here; "she belongs to the first of the two" means she belongs to the decision of the father who is nearer in relation to her even if that man is not the first one by acceptance of proposal. However, the girl has the right to the final decision at

this situation; the matter would proceed on to her father only when she does not mind any of the proposals that are given to her.

TOPIC 20-About a slave marrying without master's permission

(1113)-Sayyidina Jabir ibn Abdullah (RA) reported that the Prophet (PBUH) said, "Any slave who marries without his master's permission is an adulterer." [Ahmed 14216, Abu Dawud 2078]

(1114)-Abdullah ibn Muhammad ibn Aqil reported on the authority of Sayyidina Jabir ibn Abdullah (RA) that the Prophet said, "Any slave who marries without his master's permission is a fornicator."

TOPIC 21-Concerning women's dower

(1115)-Aasim ibn Abdullah reported that he heard from Abdullah ibn Aamir ibn Rabi'ah on the authority of his father that a woman of Banu Fazarah married against a dower of a pair of shoes. So, Allah's Messenger (PBUH) said, "Are you pleased to give yourself and your property against a pair of shoes?" She said, "Yes!" He then gave her permission. [Ahmed 15676, Ibn e Majah 1888]

TOPIC 22-More on it

(1116)-Sayyidina Sahl ibn Sa'd Saidi (RA) reported that a woman came to Allah's Messenger (PBUH) and said, "I submit myself to you." Then, she stood for a long time. A man said, "O Messenger of Allah, marry me to her if you do not need her." He said, "Do you have anything to give her (by way of dower)?" He said, "I have nothing but this lower wrapper of the body." So, Allah's Messenger (PBUH) said, "If you give it to her then you will sit and have no lower garment on you. So, look out for something else." He said, "I do not find." The Prophet (PBUH) said, "Search, even if you find an iron ring." He said, "I sought but could not find anything." So, Allah's

Messenger asked him, "Do you have with you anything of the Qur'an?" He said, "Yes, that Surah, and that Surah. So Allah's Messenger (PBUH) said, "I marry you to her with what you have of the Qur'an." [Ah 22862, Bukhari 5029, M 1425, N 31971]

(1117)-Abu Ajfa reported that Sayyidina Umar ibn Khattab said, "Do not exaggerate in giving women their dower, for if that was honourable in this world and righteous in the sight of Allah then the most worthy of you to give it would have been the Prophet of Allah. I do not know that Allah's Messenger (PBUH) married any of his wives or gave any of his daughters in marriage for more than twelve oqiyas." [Abu Dawud 2106, Nasai 3346, Ibn e Majah 1887]

Ahadith-1113 & 1114 tell clearly that the slave would have to take the permission of his master for his marriage as he is under the authority of his master. The matter here is taken in likeness to the H-1104; three of IMAMS except for ABU-HANIFA take the matter as simple as the words imply that the marriage of a slave without the permission of his master is invalid while ABU-HANIFA takes the matter as suspended if the slave marries on his own; so if the master disagrees to his marriage then it is void but if he agrees then it is fine with no problem at all. However, slavery has become obsolete now and insha-Allah would remain out of lives ever; Al-Hamdu Lillah; so the matter is not of much concern in the present times. As for MEHR, the four IMAMS have some difference in its minimum amount; AHMED and SHAFI say that upon which both the sides agree by mutual consent that is fine and they stress the point that the marriage is among the business transactions. MALIK take three DIRHAMS as the minimum value for MEHR due to a narration in which MEHR is related as a war-item that had the same value according to him; ABU-HANIFA take the same war-item to be of 10 DIRHAMS and so that is the minimum MEHR in view of the HANAFI-School. One OOQIYAH was equal to 40 Dirhams at that time; a Dirham was nearly equivalent to 0.7 in ratio to DINAR by

weight but DINAR was comprised of gold that was 425 grams in weight and DIRHAM was comprised of silver so in value 10 DIRHAMS used to make a DINAR; so 12 OOAIYAH seems a very high amount by the standard of those days that is reported at the narration-1117 when even one OOQIYAH was much more in value than 10 DIRHAMS (12 Ooqiyah coming to the value of 480 Dirhams actually at that time); the point to note in the indications of IMAMS is that they are presenting the value of minimum of MEHR; but this was the maximum that the Prophet (PBUH) had given to any of his wife, without asking it to be the limit; so IMAMS do not mind if even more of MEHR (than what they have indicated) is given. Note that H-1116 here is interesting in the sense that a woman presented herself to the Prophet (PBUH) for marriage and he did not ask if she had been divorced or if she had become a widow; 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 ask anything from her (though he might have if a man had not offered to marry her) and he let her wait for quite some time. The man who offered to marry her was certainly very poor for he only had the 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 (PBUH), even then he could not find anything to spare for her. Note that the man asked the Prophet (PBUH) to give her in his marriage and this tells that he thought her to be 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; see H-1104). When he told the Prophet (PBUH) that he only had this lower garment in his possession, the Prophet responded that this certainly would not do as then he would not even have anything necessary on him. The man was either desperate or either at those times too there existed something like "love at the first sight" as BUKHARI has narrated in this Hadith that he was ready to have the cloth on him 50 to 50

providing the half of what he wears to the lady. Although the Prophet did marry her to him yet that was on the condition that he would teach her the SURAH he knows from the Holy Book Quran. SHAFI' takes this teaching as her MEHR while ABU-HANIFA (and also AHMED) do not take it as such but say that at that time the Prophet (PBUH) cared for his request but he had to pay the usual amount to the woman that was paid for MEHR to women by men in his clan when they married (that is called MEHR-MITHL) and so the matter was settled.

TOPIC 23-About one who frees his female slave and marries her

(1118)-Sayyidina Anas ibn Malik reported that Allah's Messenger (PBUH) set free (Sayyidah) Safiyah and made her freedom her dower. [Ahmed 12839, Muslim 1365, Abu Dawud 2054, Nasai 3339, Ibn e Majah 1957]

TOPIC 24-About the merits of that

(1119)-Abu Burdah ibn Abu Musa reported on his father's authority that Allah's Messenger (PBUH) said, "Three people will be given their reward twice; the slave who gives the right of Allah and the right of his master so he will be given his reward twofold. And the man who has a female slave (who is) beautiful and he teaches her manners after which he emancipates her and marries her seeking thereby Allah's pleasure so he will be given his reward twofold. And the man who believed in an earlier Scripture (Torah) and then comes to him the other Book (i.e. Qur'an), so he believes in that (too) so he will be given his reward twofold." [Ahmed 19732, Bukhari 97, Muslim 154, Nasai 3344, Ibn e Majah 1956]

Sayyidah SAFIYAH was the daughter of HUYAYI who was the chief of the clan; she came in custody of Muslims with others that became slaves at KYHYBER according to the custom of the day. The

Prophet (PBUH) took her as one of his respectable wives and he freed her then; this freedom became her MEHR. ULAMA at the HANAFI School have taken this to be such unique feature that was related specifically to the Prophet (PBUH) as they do not consider freedom from slavery could become MEHR though the school of SHAFI' takes it as such. However, slavery has become obsolete now; Al-Hamdu Lillah; so the matter is not of much concern in the present times. The other Hadith also relates to doing good to slaves letting them go-ahead in the obedience of Allah not asking them anything against the commands of Allah; it explicitly told that it was one of high virtues to provide freedom to the slave-woman that a man had, teaching her all that is good (especially the teachings of the Holy Book Quran) and then raising her status to height by marrying her. H-1119 is much relevant at these current times too in the sense that if someone from the people of the book (Jews or Christians), who has been trying to live with good morals according to his own concept with attention towards the True Lord only, accepts Islam then his reward would be two-fold insha-Allah and Allah knows better; Al-Hamdu Lillah.

TOPIC 25-One who divorces his wife before sexual intercourse

(1120)-Amr ibn Shu'ayb reported on the authority of his father who reported from his grandfather that the Prophet (PBUH) said, "For any man who marries a woman and has sexual intercourse with her it is not lawful to marry her daughter. But if he has not had sexual intercourse with her then he can marry her daughter. And, as for a man who marries a woman and whether he has sexual intercourse with her or not, it is not lawful to marry her mother."

TOPIC 26-One who divorces his wife three times

(1121)-Sayyidah Ayshah (RA) narrated that the wife of Rifa'ah Qurazi came to Allah's Messenger and said, "I was married to

Rifa'ah but he divorced me and made it an irrevocable divorce. So, I married Abdur Rahman ibn Zubayr, but he has not with him save the like of edge of the garment." So, he asked, "Do you want to return to Rifa'ah? No, that is not possible; not until you taste his (Abdur-Rahman's) taste and he tastes yours." [Ahmed 24153, Bukhari 2639. Muslim 1433, Ibn e Majah 1932]

When a person gives divorce to his wife pronouncing it three times or telling in writing that he has divorced her three times then that is irrevocable divorce (MUGHALLAZA) and he loses all rights to keep her as wife at such time. However, if she marries another man and for some genuine reason he divorces her then it is allowed for her to marry her first husband if he so wills for that. This situation is exceptional and of-course it would not normally take place yet as there was some small chance present for it, the Holy Book Quran has remarked on the matter; see (2:229 & 230). Here at H-1121, the Prophet (PBUH) has clarified to the woman that until she lives as wife to the man she has married, she could not return as wife to the previous husband. The words of the woman that her second husband does not have but like the edge of the garment, mean that he is not capable to manage the sexual intercourse; two things are notable here that she put the matter with best of words to ask about her problem keeping to HIYA to the possible extent and the second is that the Prophet guided clearly that the second husband would have to manage it at least once or twice if she needs to get her divorce from him and marry the first husband.

TOPIC 27-About the Muhill and the Muhallil

(1122)-Sayyidina Jabir Ibn Abdullah (RA) and Sayyidina Ali (RA) reported that Allah's Messenger (PBUH) cursed the Muhill and the Muhallil (the one who tries to make the unlawful as lawful for the first husband and the one who gets it done for himself respectively). [Abu Dawud 2026, Ibn e Majah 1935]

(1123)-Muhmud ibn Ghaylan also reported this Hadith. He reported from Abu-Ahmad, from Sufyan, from Abu Qays, from Huzayl ibn Shurahbil who reported from Sayyidina Abdullah ibn Mas'ud (RA) that the Prophet cursed one who makes lawful (a woman) for her first husband and one who gets it done. [Nasai 3413]

When someone pronounces divorce for three times considering the matter taking time then there is no option left that he could keep her as his wife except for one. The option that is left is that she marries someone and after living as husband and wife, he divorces her by his own will due to some genuine reason then only she would consider the proposal that her first husband gives her again. The option of-course is somewhat unlikely to occur yet if the man and his divorced wife and another man agree setting an unethical drama that she marries that second man then that man divorces her so that she becomes liable to marry the husband who had divorced her at the first place, this highly immoral practice is against Islam and it means trying to deceive ALLAH, SUBHANAHU-WA-TA'ALA (i.e. who is Free of all wrongs and the Highest of all). In this sense, it is one of the biggest sins to commit and due to this the Prophet (PBUH) has cursed such people and such immoral practice.

TOPIC 28-About the marriage that is named Muta

(1124)-Sayyidina Ali ibn Abu Talib reported that the Prophet (PBUH) forbade Mutah (temporary marriage) of women, and the consuming of the flesh of domestic asses. This was during the Battle of Khaybar. [Bukhari 5115, Muslim 1406, Nasai 2262, Ibn e Majah 1961]

(1125)-Mahmud ibn Ghaylan reported from Sufyan ibn Uqbah (brother of Qabisah ibn Uqbah), from Sufyan Thawri, from Musa ibn Ubaydah, from Muhammad ibn Ka'b and he from Ibn Abbas (RA)

that he said, "Mutah was allowed in the beginning of Islam. If anyone travelled to a new place where he had no acquaintance then he took a wife there for as many days as he intended to stay there that she may take care of his property and serve him. This went on till this verse was revealed, --- Except in regard to their spouses or those whom their right hands possess (23:6). Thereafter, all sexual relationships beside these two became forbidden.

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 at that time, its practice was limited. Now, as salvery also is out of lives; Al-Hamdu Lillah; only the lawful marriage remains the righteous way to give outlet to passions related to women. Note also that there are much notable differences between MUTA and NIKAH-MAWAQQAT (that is the marriage that the man makes for specific time). MUTA in general was such relationship with any woman by her consent that was taken-up without specifying any limit in time for it; the man ended it at any time and its announcement with clarity was not necessary; so it was nearer to adultery therefore the Prophet (PBUH) prohibited it ultimately at the occasion of the battle at KHYBER (that took place in the seventh year of HIJRAH); in contrast, the man that might marry as NIKAH-MAWAQQAT at the Islamic Environment needs to be most knowledgeable in Islam who would be capable to teach morals to the woman he marries as that woman necessarily would need some good instructions in good morals; please read the note about this issue at H-1570 where I have provided some necessary detail to it; and certainly Allah knows better.

TOPIC 29-About marriage Shighar being disallowed

(1126)-Sayyidina Imran ibn Husayn (RA) reported that the Prophet (PBUH) said that there is no Jalaba, no Janaba and no Shighar in

Islam, and he who plunders is not one of us. [Ahmed 19876, Abu Dawud 2581, Nasai 3832]

(1127)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH) forbade Shighar. [Ahmed 4526, Bukhari 5112, Muslim 1425, Abu Dawud 2074, Nasai 3334, Ibn e Majah 1883]

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 that they are not liable to hold and they must pay it. Those were times of financial trial and SHIGHAAR also was one of customs of those days (though not practiced much) yet the Prophet (PBUH) prohibited it in clear terms. When both of them pay MEHR to their respective wives then by ADL their marriages are quite well yet not appreciable according to EHSAAN as there is some possibility that the break of one's marriage might lead to the break of other's marriage. JALABA means that a person in need is far away from the man who provides sustenance for him but he asks such pious provider of his needs to visit him at his place while JANABA means that the one who is providing for somebody's needs goes far away from his usual place and then ask the needy to come there for his need; both these are unfair attitudes and the meaning of the Hadith at the topic is that they both must not trouble each other in any way but they both must care about each other. The Hadith also conveys the notion that it is plunder to trouble anyone weaker than one's own person; it indicates that SHIGHAR, JALABA and JANABA all three are plunders in some way or other.

TOPIC 30-Aunt and niece cannot be married to the same man

(1128)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) forbade marriage of a woman to the husband of her (paternal or

maternal) aunt. [Ahmed 353]

(1129)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger forbade that a woman should be married to the same man who had married her paternal aunt, or a paternal aunt to a man who had married her brother's daughter; or a woman to the same man who had married her maternal aunt, or a maternal aunt to a man who had married her sister's daughter. Neither must a younger sister be married to the man who is married to her elder sister nor an elder sister to one who is married to her younger sister. [Bukhari 5108, Abu Dawud 2065, Nasai 3293]

TOPIC 31-About placing condition at time of marriage

(1130)-Sayyidina Uqbah ibn Aamir Juhanni reported that Allah's Messenger (PBUH) said, "The most rightful conditions to fulfill are those by which you make sexual intercourse lawful." [Ahmed 17304, Bukhari 2721, Muslim 1418, Abu Dawud 3139, Nasai 3274]

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 marrying the aunt (paternal or maternal) of the wife except when by the will of Allah, she dies early. Also Islam does not allow to marry two sisters at one time; so the limitation that Islam puts here 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 in marriage in her life. As for placing conditions before marriage, those are allowed if they are not against the commands of Allah and if the man agrees to them by his own free will; however, he has no liability to fulfill any condition that fall against any command of Allah and he must not agree to any such condition at the time of marriage. Even when the condition is MUBAH and he has agreed to it at the marriage, his liability ends where that condition turns into something that asks for wrongs. An example of this is that if the

girl puts the condition that the man asking her into marriage must not take her out of her homeland, he would fulfill this condition (being MUBAH) but if to live in that place asks the man to make compromises with wrongs then he must leave his commitment and ask his wife to leave to some other place with him where they both would fulfill the commands of Allah in the better way and with total ease; that bears no sin to him and Allah knows better.

TOPIC 32-About the man who becomes Muslim and has ten wives

(1131)-Sayyidina Ibn Umar (RA) reported that Ghaylan ibn Salamah Thaqafi embraced Islam. He had ten wives (whom he had married) in pre-Islamic days and they too embraced Islam with him. So, the Prophet (PBUH) commanded him to choose four of them. [Ahmed 4609, Ibn e Majah 1953]

TOPIC 33-One who embraces Islam and has 2 sisters as wives

(1132)-Abu Wahb Jayshani reported that he heard Ibn Firoz Daylami narrate on the authority of his father that he met the Prophet (PBUH) and said, "O Messenger of Allah, I have embraced Islam and have two wives who are sisters." So, he said, "Choose whichever one you like." [Ahmed 18062, Abu Dawud 2243, Ibn e Majah 1950]

(1133)-Dahhak ibn Firoz Daylami narrated on the authority of his father. He narrated that I said, "O Messenger of Allah, I have embraced Islam and have two wives who are sisters to each other." He instructed me to choose whichever of the two I like.

As Islam does not allow keeping more than four wives at one time so GHAYLAN was given the choice to keep any four of his wives; there also was the case of FIROZ who was asked to keep only one of the sisters he had married, any one of them; Islam does not allow the

man to keep two such women that are sisters to each other as his wives at one time.

TOPIC 34-About one who buys a female slave who is pregnant

(1134)-Sayyidina Ruwayfi ibn Thabit narrated that the Prophet (PBUH) said, "He who believes in Allah and the Last Day must not water the child of another." (It means he must not have sexual intercourse with a slave-woman who is pregnant from another man after buying her). [Abu Dawud 2158]

TOPIC 35-About a female slave who has a husband

(1135)-Sayyidina Abu Sa'eed Khudri (RA) narrated that on the day of (the Battle) Awtas we got some women captives who had their husbands among their people. We mentioned that to Allah's Messenger (PBUH). So, these words were revealed---And (also forbidden) are all married women except those whom your right hands possess (4:24). [Ahmed 11691, Muslim 1456, Abu Dawud 2155, Nasai 3330]

At those times, the female captives of the war were distributed among the warriors like the male captives and being female they had to care for the sexual needs of their respective masters. Ahadith here point-out that if the slave-girl is pregnant from the husband she had when she was a free-person, she is not to be asked any nearness by her master until the child-birth; the slave-girl that had husband among captives did not remain married to him (though according to ABU-HANIFA, change of the place was also necessary for her marriage to end but other IMAMS do not agree to it) so when she was given by the commander into the slavery of some man, he was allowed to ask her to care for his sexual needs; the matter is obsolete now and insha-Allah, it would never occur ever again. Note that Islam did not initiate this practice nor did it appreciate it; on

the contrary it gave commands for slaves (for both male and female) that led to their emancipation with time. Here detail is not possible yet please note in brief that Islam asked to treat slaves with respect, asked to release them from slavery in compensation of few commands of Allah that their masters could not fulfill, asked not to give any of female slaves to men for sexual reasons except by marriage (though their sale was allowed yet not appreciated), asked to release female slaves if they become mothers to their children, 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 that, 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 when the custom of slavery prevailed at those times when women outnumbered men highly; note that the 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 totally 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; he certainly dealt with this issue of slavery most beautifully at that given time and place that set the good pace for its total elimination; Al-Hamdu Lillah.

TOPIC 36-About disapproval of dower against fornication

(1136)-Sayyidina Abu-Masud Ansari (RA) reported that Allah's Messenger (PBUH) forbade (taking) the price of dogs, remuneration of an adultress and sweets of the soothsayers. [Ah 17069, Bukhari 2237, M 1567, AD 3428, N 3680, Tirmidhi 1276]

As Islam does not allow keeping dogs as pets, the deal in dogs is not allowed for that reason though when their purchase and sale is to protect the cattle or the crop-field (or even if they are employed for hunting), their trade is allowed. Making the slave-woman commit

the grave sin of adultery to get money was extreme wrong that some persons with low scruples of those times used to do and so the use of such money was also filthy as the Hadith at the topic tells us. The third thing is that if someone pays some amount to such person who claims to tell the future, the payment and the acceptance of such amount both is wrong. However, please note that I, MSD, have seen that Astrology is among the wonderful tools to understand the psychology of the man and it has nothing to do with foretelling of the future to which it commonly is assigned. In this current era, such misunderstanding shrouds the true face of Astrology that to offer a defense to it would certainly be futile; please note well that if someone takes-up Astrology to understand the character and not the future of some person (and does not charge any money if he tells something about his traits to him by Astrology nor does the man he serves, offer anything for this service to him), that is not questionable. But such persons must keep away from its study who are unable to resist the study of future from it (getting into the unplaced hope that leads to wishful thinking or getting into the unplaced fear that leads to unnecessary avoidance of useful things); I, MSD, pray that may Allah guide all of us towards the Truth and then keep all of us to it with total fervor without any illusions whatsoever; Al-Hamdu Lillah.

TOPIC 37-It is prohibited to propose to one already proposed

(1137)-Sayyidina Abu Hurayrah reported that Allah's Messenger said, 'Let no man offer a price against his brother and let him not propose marriage to whom his brother has already done.' [Bukhari 2140, M 1413, AD 3438, N 3236, Ibn e Majah 1867]

(1138)-Mahmud ibn Ghaylan reported from Abu Dawood who reported from Shu'bah and he reported from Abu Bakr ibn Abu Jahm (RA) who narrated that I and Abu Salamah ibn Abdur Rahman (RA) visited Sayyidah Fatimah bint Qays (RA). She said to them

that her husband had divorced her three times (irrevocably) without making arrangement for her lodging and provision though he had deposited for her with his cousin ten qafiz grain, of which five were barley and five were wheat. She said, "I went to Allah's Messenger (PBUH) and mentioned that to him." He said, "He has done right (to at-least provide for you while you are in Iddah)," and he commanded her to spend her waiting period at the home of Sayyidah Umm Shairk (RA). But, soon said to her, "The house of Umm Sharik is a house where the Muhajirs gather, so pass your Iddah (waiting period) at the home of Ibn Umm Maktum where if you have to undress, no one will see you. Then, when you have spent your Iddah and anyone asks you to marry him, come to me." When she had spent her iddah, she received proposal from Abu-Jahm and Mu'aviah. She went to Allah's Messenger (PBUH) and mentioned that to him. He said, "As for Mu'aviah, he is a man with no property of his own. And as for Abu Jahm, he is a man severe on women". Then, Sayyidina Usamah ibn Zayd (RA) proposed marriage to her, and he married her. And, Allah blessed her by (the marriage with) Usamah. (Another version of this Hadith tells that the Prophet PBUH told her to marry Usamah).

It is not allowed to intervene in a transaction that already is in good progress among two persons until the outcome of that transaction clearly comes in view; if the deal is not finalized then only some other person might take-up the bargain for it. 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 by the means of someone who knows them both). As for the case of FATIMA bint QAYS (RA), her husband 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 there remains no claim for her onto him. Spending on the wife for her sustenance and for her residence are required from the husband for his divorced wife if he has left the option to 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); however, if he pronounces the divorce to her for three times then he would not provide her the sustenance and the residence. This might seem severe to women but the difference of ADL and EHSAAN count a lot here; it is 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 few years ahead but that ruling stands on the basis of EHSAAN; by ADL he is not bound to it (though ABU-HANIFA does ask to provide both her sustenance and residence upto her IDDAH that is the waiting period for the woman at the end of her marriage). The sad thing about this issue is that everyone has the good ability to talk about ADL here but nobody mentions EHSAAN. Please note that affection for the wife is also one of the aspects of marriage and that is the most important aspect of it; note that Islam asks the man to love his wives when they become wives to him and it does not show any appreciation to the affection that the man might feel towards some unrelated woman before the marriage; Islam certainly appreciates the reserved attitude of the Muslim women that highly aids the Muslim men to develop the control of their passions well; Al-Hamdu Lillah. As for the terms and contents that occur at the H-1138, please note that QAFIZ means the unit for the quantity of grains; IDDAH means the waiting period of women after divorce (three months counted by the period of menses) or after the death of her husband (four months and ten days considering the day of his death the day-1) but if she is pregnant then the child-birth terminates her IDDAH in both cases (whether later than the prescribed time or much earlier); IBN UMM-MAKTUM was blind yet one of the highly virtuous men in Madinah (and his appreciation is denoted at

the Holy Book Quran in few of the first verses at Surah ABAS, the eightieth Surah); USAMAH (RA) was the son of ZAYD ibn HARITHA (RA; whom the Prophet PBUH took as his son); ZAYD is the only companion of the Prophet (PBUH) who is mentioned by his name in the Holy Book Quran at Surah AHZAAB.

TOPIC 38-Concerning Azl (coitus-interruptus)

(1139)-Sayyidina Jabir (RA) reported that they said, "O Messenger of Allah (PBUH), we practice Azl, but the Jews imagine that to be a minor killing." He said, "The Jews lie. Indeed, if Allah intends to create someone, nothing prevents that." [Ahmed 11288]

(1140)-Sayyidina Jabir (RA) said, "During the period the Quran was revealed, we used to practice Azl." (He meant that the Holy Book Quran did not forbid it and the Prophet PBUH also did not forbid them to do so). [Ahmed 14322, Bukhari 5208, Muslim 1440, Ibn e Majah 1927]

TOPIC 39-Dislike of Azl

(1141)-Sayyidina Abu Sa'eed (RA) reported that azl (coitus interruptus) was mentioned before Allah's Messenger (PBUH). He said, "Why does one of you do it? There is no creation but that Allah is its Creator (so which He wants to be created will come into existence)." [Bukhari 7409, Muslim 1438, Abu Dawud 1141]

AZL (though allowed at times) is not appreciated in general by the Islamic Teachings. Note that Islam does tolerate the use of means to stop pregnancy that relate to the man except for the permanent closure of vein to avoid pregnancy (but only upon the genuine necessity) yet for women, it does not allow any such means; the only exception to this ruling that occurs at practice is where it is most probable that she would die at the child-birth; this exception has

its basis at the statement of the FIQH that tells that some of forbidden things might become MUBAH in practice for the time being when there occurs the utmost danger to life (this situation is named as IZHTIRAR though the mentioned statement is not applicable at all such situations). Islam appreciates the traditional roles of the man and the woman being the bread-winner and being liable to the bearing & the rearing of the children respectively. That is why it is not appreciable in Islam for women to take-up any method for the prevention of pregnancy as a rule; even at such times of IZHTIRAR, there are things that are still prohibited to take-up (like eating from the dead body of a person at extreme hunger; at such situation the Muslim person needs to accept death whole-heartedly; these things include those things that violate the sanctity of human-beings especially of women so IZHTIRAR does allow the use of filth on extreme necessity upto necessity yet violation of the sanctity of human-beings is not allowed even at such time). Please note that the Muslim women must remain most cautious in taking the modern medical methods of cure as they are becoming most challenging to Islamic teachings in these current times. Due to the attitude of indifference to the Islamic Moral Values at hospitals, the Muslim women need to understand that they are not allowed even to take-up medical aid in many other matters too besides the preventive measures for pregnancy; this ruling comes about due to SADDE-ZARAE' (stopping of means to wrongs) especially because of the presence of high male medical staff among doctors and paramedical personnel at hospitals caring but little about the demands of HEJAB by Islam; the problem enhances due to the fact that there is no one to put a strict check at the violation of HEJAB then and there; it certainly is futile to advise the medical personnel at this moment of time yet I, MSD, have provided the Islamic Teachings to guide the Muslim women in their practice; I pray for the Muslim women that may Allah give them the patience to endure afflictions in such manner that they keep to

Islamic Moral Values at all places and at all times by the blessing of Allah; Al-Hamdu Lillah.

TOPIC 40-Division of night between a widow and a virgin

(1142)-Sayyidina Anas ibn Malik (RA) said, "If you will I can tell you that Allah's Messenger (PBUH) said this but (in accordance to caution) I say that it is Sunnah that when a married man marries a virgin he should live with her seven days and when he marries a widow then he should live with her three days." [Ahmed 12970, Bukhari 5213, Muslim 1461, Abu Dawud 2124, Ibn e Majah 779]

TOPIC 41-On being fair to all wives

(1143)-Sayyidah Ayshah (RA) narrated that the Prophet (PBUH) used to divide his time equally among his wives. He would pray, "O Allah! This is my division in what I possess. So, do not blame me concerning that which you possess but I do not." [Ahmed 25165, Abu Dawud 2134, Nasai 3953, Ibn e Majah 1971]

(1144)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said, "If a man has two wives and he does not treat them equally then he will come on the Day of Resurrection with one of his sides decayed (or sagging)." [Ahmed 25165, Abu Dawud 2133, Ibn e Majah 1969]

When the married man marries another woman that is virgin, he is allowed to give her ample time for a week but after that he would have to distribute the time equally between all his wives that he has including the newly-wed; it is extremely necessary for the man who marries more than one woman to manage all physical matters in balance as much as possible among all of them as is totally clear by the last of Hadith at the topic. He is not answerable for the matters that relate to the inclination of heart as he might love one

of his wives more than others; the Prophet (PBUH) addressed this inclination of heart when he prayed to Allah not to blame him concerning that which He possesses (H-1143); he loved Sayyidah Ayesha (RA) more than his other wives. Note here that the man who has resources (and capability), should marry more than one woman as that insha-Allah would diminish many of social problems of the Muslim women as of now. Note also that when a married man marries a woman that is widow or divorced then he should provide three days & nights to her and then he would have to come to routine with equal division of his time between all his wives.

TOPIC 42-About one of the idolator spouses becoming Muslim

(1145)-Ibn Shu'ayb reported from his father from his grandfather that Allah's Messenger (PBUH) returned his daughter, Sayyidah Zaynab (RA), to Sayyidina Abu Aas ibn Rabi (RA) against a fresh dower and a fresh marriage. [Ahmed 6956, Ibn e Majah 2010]

(1146)-Ibn Abbas narrated that the Prophet returned his daughter Zaynab to Abul-Aas ibn Rabi' after six years against the first marriage and did not renew the marriage.

(1147)-Sayyidina Ibn Abbas narrated that in the times of the Prophet a man became a Muslim. After that his wife also came as a Muslim. So he said, "O Messenger of Allah, she has become a Muslim too with me." Hence, he returned her to him. [Abu Dawud 2238]

When one of the married couple from the non-Muslims converts to Islam in the land where Muslims are in high majority, the marriage between the couple ends though if the woman has come to Islam and the husband comes to it inside the period of her IDDAH, their marriage would stay intact. If however he converts after the time and the woman that was his wife has not married some other man yet, he has the preference to marry her again if he and she will for

that but the marriage would take place again with its formalities of MEHR and VALIMAH. Similarly, if the man converts to Islam and his wife comes after some of time to it, he deserves more to keep her as his wife than anyone else by marrying her again even if he has married some Muslim girl after converting to Islam. Here the practice is on the Hadith narrated by the grandfather of IBN-SHUAYB and not on the one narrated by IBN-ABBAS though both are well-narrated; it is said that the former is near to actuality and IBN-ABBAS had misunderstood some detail in this matter.

TOPIC 43-One who dies after marriage but before fixing dower

(1148)-Sayyidina Ibn Mas'ud (RA) was asked about a man who married a woman but before he could determine her dower and have sexual intercourse with her he died. So, Ibn Masud (RA) said, 'Her dower is like that of women of her match, neither less nor more. And she will observe the iddah and have inheritance'. Thereupon Ma'qil ibn Sinan Ashja'i (RA) got up and said, "Allah's Messenger (PBUH) decided the case of Beriwa'a bint Washiq a woman among us like what you have decided." So, Ibn Mas'ud (RA) was happy with it. [Abu Dawud 2114, Nasai 3521, Ibn e Majah 1891]

As a rare case, it might happen that a man marries a woman when he has not yet specified her MEHR. Now after the marriage but before the sexual intercourse with her, he dies by the will of Allah so in such case, the woman would not only become liable to MEHR that would be the average-MEHR that is usually given to ladies that come into that family by marriage (this is named as MEHR-MITHL) but she would also get her specified share in the property that the deceased man has left as his lawful wife; she also would have to take-up her IDDAH accordingly.

12-BOOK OF SUCKLING (19 topics)

TOPIC 1-Forbidden by suckling what is by genealogy

(1149)-Sayyidina Ali reported that Allah's Messenger prohibited by reason of fosterage what he prohibited by reason of genealogy.

(1150)-Sayyidah Ayshah (RA) reported that Allah's Messenger said, "Indeed, Allah had forbidden by reason of fosterage what he has forbidden by reason of parentage." [Ahmed 25508, Nasai 5099, Muslim 1444, Nasai 3300]

When a woman other than his mother has suckled a child, that woman becomes like the mother to him; he is disallowed to marry that woman's mother, sisters, daughters (that become his sisters), paternal aunts, maternal aunts, paternal nieces and maternal nieces (coming to the total of seven categories); it is necessary for the child to respect the woman as her mother. Note that if the child is a girl who is suckled, no man of the intimate family of the woman who has suckled her is allowed to marry the girl when she comes to maturity; this is compatible to seven relations mentioned before and just for an instance, note that any of her sons is totally prohibited to marry the girl as they all become brothers to her.

TOPIC 2-About foster relatives (by suckling of the child)

(1151)-Sayyidah Ayshah (RA) said that her paternal uncle through fosterage sought permission to meet her. She declined to allow him (admittance to her home) till she had asked Allah's Messenger (PBUH). So, Allah's Messenger (PBUH) said, "He can come to you, for he is your paternal uncle." She submitted, "It was a woman who had suckled me." He said (again). "He is your paternal uncle and may visit you." [Ahmed 25677, Bukhari 2644, Muslim 1445, Nasai 3298]

(1152)-It is reported that Sayyidina Ibn Abbas was asked about a man who had two female slaves. One of them suckled a female child

and the other a male child. "Is it lawful for the boy to marry the girl?" He said, "No. The semen is the same (to both the female slaves)."

TOPIC 3-A couple of suckles do not establish fosterage relationship

(1153)-Sayyidah Ayshah (RA) said on the authority of the Prophet (PBUH) that one or two sucks do not establish forbidden relationship (of fosterage). [Ahmed 3307, Muslim 1450, Abu Dawud 2063, Nasai 3310, Ibn e Majah 1642]

Such relations that take place due to suckling become MEHRAM (relatives that the person is disallowed to marry) 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 necessity for a man to visit some NA-MEHRAM woman, she must have some MEHRAM relatives with her at the time. The message at H-1152 is clear and the reason is also provided there clearly by Sayyidina IBN-ABBAS, who also was one of the masters in the interpretation of the Holy Book Quran. It is a moot point between the IMAMS how much of suckling makes the woman become the mother of the child and AHMED takes three as the amount for it as one or two sucks of the milk have been said in the Hadith at the topic as not enough for the establishment of the relationship of suckling. SHAFAI takes five times as necessary and ABU-HANIFA does not take this Hadith in practice considering it to be superceded by some other Hadith; the practice of few SAHABA point out that they took only one suckle enough for the establishment of this relationship of suckling so his stance also has weight and Allah knows better.

TOPIC 4-Testimony of one woman about suckling of a person

(1154)-Abdullah ibn Abu Mulaykah said that Ubayd ibn Abu-Maryam

narrated to him from Uqbah ibn Harith. Abdullah said that he had heard this (directly) from Uqbah too but he remembered the Hadith from Ubayd better that he, Uqbah ibn Harith (RA), said that he married a woman. Then a black woman came and said, "Surely I have suckled both of you." So, I came to the Prophet (PBUH) and said, "I married so-and-so daughter of so-and-so then a black woman came to us and said 'I have suckled both of you' but she is a liar." He (the Prophet PBUH) turned away his face from me and I came to him towards his face and said, "She is a liar." He said, "And how is that while she maintains that she has suckled both of you. Send her away from you (meaning separate from your wife)." [Bukhari 88, Abu Dawud 3603, Nasai 3330]

TOPIC 5-Suckling is established for an infant up-to 2 years

(1155)-Sayyidah Umm Salamah (RA) reported that Allah's Messenger said that suckling does not make (marriage) unlawful unless it (the milk) enters the (child's) belly from the breasts and it is before weaning.

H-1154 tells that even on the vague statement of the black woman, the Prophet (PBUH) asked the man to leave the wife; ULAMA have pointed out that the reason actually was the mental agony that this statement might have caused at the coming time if the man had kept the relation intact for it was unknown for certain that the black woman was right or wrong. The Prophet (PBUH) had asked the end of the relation only on the basis of EHSAN as IMAMS have clarified that two of the adult, sane, Muslim men must witness to such statement (HANAFI-School) or four women other than the one claiming the suckling must witness to it (MALIKI-School). The man could have kept the woman as his wife yet as noted it might have caused unnecessary mental agony ahead so the better decision was to leave her then at the beginning of the bond though if they had lived long as man and wife then it would have been better to ask

for ADL in such claims. The notable point here in H-1155 is that the relations that become MEHRAM are due to that suckling which takes place before the child comes to the age of two years (that is taken-up by all schools of FIQH though ABU-HANIFA prefers two and a half years). It is said in the Holy Book Quran, "The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on reasonable basis. No person shall have burden laid on him greater than he might bear. No mother shall be treated unfairly on account of her child and no father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the foster mother) what you agreed (to give her) on reasonable basis. And fear Allah and know that Allah is All-Seer of what you do" (2:223).

TOPIC 6-About the right of the veteran nurse

(1156)-Hajjaj ibn Hajjaj Aslami reported that his father asked the Prophet (PBUH), "O Messenger of Allah, what discharges from me the right of the vet-nurse (he meant the mother who had suckled him when he was a child)?" He said, "An excellent slave or a female slave." [Ahmed 15733, Abu Dawud 206, Nasai 3326]

The guidance of the Prophet (PBUH) here tells the man that the woman who had suckled you at infancy and took care for you, now when she is in need at the old age that she must be cared for, you must give her someone if possible for you who might serve her well and that is the way you could compensate the service she provided you at your need. Respectable TIRMIDHI has recorded another Hadith too in comments to this by ABU-TUFAIL (RA) that he was

with the Prophet (PBUH) when a woman came to the Prophet (PBUH) and the Prophet stood and spread his covering sheet for her to sit. ABU-TUFAIL said that when she departed then he heard the people say that this was the woman who had suckled the Prophet (PBUH).

TOPIC7-About setting free a female slave who is married

(1157)-Sayyidah Ayshah (RA) reported that the husband of Sayyidah Barirah (RA) was a slave. So, the Prophet (PBUH) gave her a choice and she chose to be independent. Were he a free man, he would not have given her the choice. His name was Mughith. [Muslim 1504, Abu Dawud 2233, Nasai 3448, Ibn e Majah 2521]

(1158)-Hanad reported from Abu Mu'aviah, from A'mash, from Ibrahim, from Aswad that Sayyidah Ayshah (RA) said that the husband of Sayyidah Barirah (RA) was a free man and the Prophet (PBUH) gave her choice. [Bukhari 6754, AD 2235, N 3446]

(1159)-Sayyidina Ibn Abbas narrated that the husband of Barirah was a black slave of Banu-Mughirah on the day Barirah was set free. By Allah, I can picture him while he moves about the streets of Madinah and its surroundings, his tears flowing down on his beard, hoping to please her that she might choose him. But, she did not do so. His name was Mughith.

The matter reported here has some interesting features. These are that BARIRAH (RA) was the slave-girl of Sayyidah AYESHA (RA) whom she had allowed freedom; her husband MUGHITH (RA) was a slave to some other people at the time BARIRAH was set free according to the narration at 1159; he was set free afterwards as the narration at 1158 tells clearly; he was deeply in love with his wife who was set free. Keeping all this in view the matter that comes at fore is that BARIRAH was set free while she was married to the slave named MUGHITH who was a black man who loved her

deeply. As a slave was considered unworthy to become husband to a free woman then, 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 as it was valid only when the husband happened to be a slave. She took the option to leave him according to the custom of the day and that grieved him highly. In ABU-DAWUD, we have that she was asked by the Prophet (PBUH) to revise her decision and accept him; she enquired if that was the Prophet's command or his recommendation. The Prophet (PBUH) told her that it was his recommendation only so she did not revise her decision and left MUGHITH. Then MUGHITH also was freed yet the damage was done to him as BARIRAH had already rejected him; the choice was limited to the initial time when she was granted her freedom. It was the rough dealing of this matter by the master of MUGHITH as with smooth dealing, both BARIRAH and MUGHITH would have received freedom together; she was not at fault for the decision she took as she had option but little by the prevailing customs at that time. She was the person who stood by Sayyidah AYESHA (RA) when Sayyidah was blamed wrongly with very 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 MARIUM, Salam on her, was not spared); Surah NOOR, the twenty-fourth Surah, defends Sayyidah as it casts-away all evil things that were said against her at the time; Al-Hamdu Lillah.

TOPIC 8-The child belongs to the bed

(1160)-Sayyidina Abu Hurayrah reported that Allah's Messenger said, "The child belongs to the (owner of the) bed while for the fornicator are stones, meaning Rajm." [Ahmed 7266, Bukhari 6818, Muslim 1458, Nasai 3480, Ibn e Majah 2006]

When a married woman gives birth to a child, it is the de-jure

recognition that the child is of her husband. If someone else claims to be its father, he would only get the punishment of the wrong he is making the confession for and he would not get the child; the married woman is not held responsible in this case unless she confesses to adultery. Note also that if the husband of some woman is sure that his wife is unfaithful to him but he does not have witnesses to his point, he has only the option of LI'AN putting the blame on his wife and then announcing divorce to her, the detail of which is given in Surah NOOR.

TOPIC 9-About one who looks at a woman and she pleases him

(1161)-Sayyidina Jabir (RA) narrated that the Prophet saw a woman so he went to (his wife) Sayyidah Zaynab (RA) and fulfilled his desire. When he came out, he said, "Surely a woman when she comes across, she comes in the shape of a devil. So, if one of you sees a woman and she pleases him, let him come to his wife, as indeed she has with her that, which is with the other." [Ahmed 14544, Muslim 1403, Abu Dawud 2151]

TOPIC 10-About a husband's rights

(1162)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said that if I were to command anyone to prostrate to anyone, I would have commanded woman to prostrate to her husband.

(1163)-Sayyidina Talq ibn Ali (RA) reported that Allah's Messenger (PBUH) said when a man calls his wife to satisfy his urge then she must go to him even if she is at the stove.

(1164)-Sayyidah Umm Salamah (RA) reported that Allah's Messenger (PBUH) said that the woman who spends the night while her husband is pleased with her will enter Paradise. [Ibn e Majah

1854]

TOPIC 11-About a wife's rights

(1165)-Sayyidina Abu Hurayrah reported that Allah's Messenger said, "The perfect of Believers faith-wise are the best of them in conduct. And the best of you are the best of you with their women." [Abu Dawud 4682]

(1166)-Sulayman ibn Amr ibn al-Ahwas reported that his father narrated to him that he observed the Farewell Pilgrimage with the Messenger of Allah (PBUH). He praised Allah and glorified Him and delivered a sermon and mentioned Allah. The narrator while recounting the Hadith related an account. He said, "Beware, I command to you to be good with the women as they are only (like) prisoners with you. You own nothing else over them besides that if they commit indecency openly you may separate them from (your) beds and beat them, a simple beating. So, if they submit to you then do not look out for ways to hurt them. Beware, you have rights over your wives and your wives have rights over you. As for your rights over your wives, they should not allow on your beds those whom you detest, and allow not in your homes those whom you detest. Beware, of their rights over you, do good to them in matters of their dress and their food." [Ibn e Majah 1851]

It is the asking of HIYA towards Muslim women that they do not come out of their homes without necessity and when they do come out because of necessity then they do not opt for their adornment as might attract men (see the narration-1170 coming ahead). That woman who attracts men by her adornment is the agent to the devil, knowingly or unknowingly, as that makes even the righteous men deviate from the righteousness. If some women do incline to such shameful manners then the men would opt for such ways that might keep the decent society upon its decent accepted norms. One of the

ways for this is to ask more of sexual gratification from the wife at such occasions; this would cause him to remain to appreciable norms of the Islamic Society due to his own decent character (that has the care about the Islamic Morality). Ahadith about rights of the husband tell explicitly that the woman is under command of the man at the world. She would see to all that might please her husband keeping to his obedience where his command is not against the command of Allah though she certainly would advise him on all issues of life. Note well that the command of the man upon the woman is of an administrative value due to the examination that they both face here at the world. In other words, in the matters of AKHIRAT (the coming true life), they are equals and whoever has the better Belief upon Islam and better deeds according to it, he or she would indeed be the better one there. Even the strong and the weak physiques of both the man and the woman respectively clarify the point while the spirit gets better with nearness to the Truth only. Ahadith about rights of women clarify that actions do speak loudly how the man is; the decent person would always remain most decent to his wife caring about her in all ways possible; he would provide her moderate sustenance and guidance to the Truth without-fail as that is his liability towards her. When his wife does not let anyone from her MEHRAM enter her husband's home if he does not like him and takes care about all amounts that have been given in her custody then the husband needs to value her presence with him. They both must have high trust in each other and must never break that trust; they both certainly must keep to commands of Allah.

TOPIC 12-It is prohibited to commit unnatural act with women

(1167)-Sayyidina Ali ibn Talq (RA) reported that a villager met Allah's Messenger and said, "O Messenger of Allah, some of us happens to be in the desert where he might break wind and water is scarce there. (What must he do?)" So, Allah's Messenger (PBUH) said, "When that happens to any of you, let him make ablution. And

do not have intercourse with women through their anus. Indeed, Allah is not ashamed of the truth." [Abu Dawud 205]

(1168)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "Allah will not look at a man who has intercourse with a man, or a woman through the anus."

(1169)-Sayyidina Ali (ibn Talq) reported that Allah's Messenger (PBUH) said, "If one of you breaks wind then he must perform ablution, and do not approach women through their anus."

TOPIC 13-About disapproval of women emerging with adornment

(1170)-Sayyidah Maymunah bint Sa'd (RA) the maid-servant of the Prophet (PBUH) said that Allah's Messenger (PBUH) said, "The example of the woman who struts with swagger and with adornment before any other than her husband, is like darkness on the Day of Resurrection with no ray of light for her."

TOPIC 14-About modesty

(1171)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) said, "Allah has modesty and the Believer also has modesty. Allah's modesty arises when the Believer perpetrates what is forbidden to him." [Ahmed 9038, Bukhari 2143, Muslim 2761]

It is one of the gravest sins for a man to have intercourse with some other man through anus and this was the wrong that destroyed the people of LOT (Salam on him) when stones fell on them crushing them to death (see the seventh Surah i.e. AARAF, verses 80 to 84); also a man must not have intercourse the unnatural way with his wife (though he might take-up different postures for the natural intercourse). The woman who attracts men by her fashionable make-up when she comes out of her home, would

not get the light at the bridge that is on JAHANNUM (hell) and it is necessary to have some light there to cross it; each Muslim would have his or her light there yet hypocrites would not get any at that crucial time. The last Hadith at our study here tells that Allah abhors all acts of injustice (for which especially the Muslim men must remain highly watchful) and all acts of shameful nature (for which especially the Muslim women must remain highly watchful); these all are sins that lead the people to their punishments. The Holy Book Quran says, "Why should Allah punish you if you have thanked Him and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing" (4:147); Al-Hamdu Lillah.

TOPIC 15-About disapproval for a woman travelling alone

(1172)-Sayyidina Abu Saeed (RA) reported that Allah's Messenger (PBUH) said that it is not lawful for a woman who believes in Allah and the Last Day that she travel (alone) on a journey of three days except that she is accompanied by her father, her brother, her husband, her son or any Mahram (besides them). [Ahmed 41515, Muslim 1340, Abu Dawud 17, Ibn e Majah 2898]

(1173)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) said, "A woman must not undertake a journey of a day and night without a Mahram accompanying her." [Ahmed 7418, 9636, 81088, Muslim 1339, Abu Dawud 1723, Ibn e Majah 2899]

TOPIC 16-Disapproved to stay alone with Na-Mehram women

(1174)-Sayyidina Uqbah ibn Aamir (RA) reported that Allah's Messenger (PBUH) said, 'Refrain from visiting women'. A man of the Ansar asked, "O Messenger of Allah, what do you say about Hamu?" He said, "Hamu are death." [Ahmed 17352, Muslim 2172]

MEHRAM for a woman are those men to whom her marriage is not

allowed 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. Ahadith here tell us that she is not allowed to travel alone without MEHRAM for a day or for three days; the point to note is that at the disturbance of law & order somewhere, she is disallowed to travel alone there even for a day without MEHRAM or her husband while in the normal situation of law & order, she is allowed. However, if her travel is for more than a day then she would have to take the company of MEHRAM or her husband even at the normal situation; note also that the travel includes the days of stay too during it somewhere outside the destination. HAMU means the brother of the husband, elder or younger; the Muslim man must not remain alone with an unrelated woman (i.e. NA-MEHRAM); he must try his best to avoid such situation as much as possible even if it is for educational needs, medical needs or judicial needs.

TOPIC 17-No Caption

(1175)-Sayyidina Jabir reported that the Prophet (PBUH) said, "Do not visit women whose husbands are not at home, for the devil circulates in each of you as blood circulates. They asked, "And in you, too?" He said, "In me too, but Allah has helped me over him, so that I am safe." [Ahmed 14329]

TOPIC 18-No Caption

(1176)-Sayyidina Abdullah reported the Prophet (PBUH) as saying, "A woman must observe the veil because when she comes out, the devil seeks an opportunity to tempt her."

TOPIC 19-No Caption

(1177)-Sayyidina Mu'adh ibn Jabal (RA) reported that the Prophet said, "When a wife hurts her husband in this world, his wife in

Paradise, from among the Hural-Ayn says "Do not hurt him. May Allah destroy you! He is only an alien with you and will soon separate from you to come to us." [Ibn e Majah 2014, Ahmed 22162]

Ahadith at these three topics here ask the woman to be highly watchful in matters that relate to HIYA and HEJAB; she might take such attitude unintentionally that causes the man to go astray from righteousness where he ignores the high Moral Values of Islam. The Muslim men also have to see that they do not remain physically alone in any way with un-related women and keep their gaze down while confronting women that have come outside of homes for some necessity; yet in matters relating to HIYA, women are much more liable to take care for their attitude by Islamic Teachings than men. Note that Islam commands the Muslim women to stay inside homes until some high necessity demands that they leave homes to see to it; then they would have to take HEJAB covering the whole body except eyes (at an environment affected with FITNAH) or covering the whole body except the face, both hands and both feet (at the Islamic Environment); their judgment would depend on attitudes of men at the environment they live in. So they are not allowed to show their adornment to men that might ask the attraction of men towards the beauty of their physique; that implies clearly that they must avoid all the make-up especially at the face in general to the extent possible for them and take simplicity in living; note that the Muslim woman is allowed to opt for the light make-up for her husband specifically.

13-BOOK OF DIVORCE AND CURSES (23 topics)

TOPIC 1-About Sunnah in divorce

(1178)-Yunus ibn Jabayr said that he asked Ibn Umar (RA) about a man who divorced his wife while she was menstruating. He asked him (about his own self), "Do you know Abdullah ibn Umar? He had

divorced his wife while she was menstruating. So Umar (RA; his father) asked the Prophet PBUH (about it) and he commanded him to (revoke and) take her back. Umar asked him if (the pronouncement of) the divorce would be counted and the Prophet said, 'What if he were helpless and mad?'" [Bukhari 5252, Muslim 1741, AD 2183, N 3399, Ibn e Majah 2022]

(1179)-Saalim reported from his father that he (the father) divorced his wife while she was menstruating. So (his father) Sayyidina Umar (RA) asked he Prophet (PBUH) about it. He said, "Command him to take her back, afterwards divorce her when she has purified, or is pregnant."

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 bond". If there remains no option but to go for that after consideration of the matter for quite a while from every aspect, then the 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 might 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; 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; it must be revoked as told in the H-1178 at the topic here. Our study in this matter must comprise of some necessary points of consideration as this matter of divorce, the most loathsome of allowed things, is unique by the Islamic Teachings. The first point to note is that the man has the right to divorce and the woman does not have that right; 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 might 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 RAJA'I (revocable) and he might 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; 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 and the ULAMA of SUNNI Muslims take such divorce as MUGHALLAZA (with all the four IMAMS taking it as such) discarding the stance of the man totally while the Muslims that are AHLE-HADITH, and even those Muslims who are SHI'A, consider it as one divorce that is RAJA'I accepting the stance of the man totally so the man would still keep his wife into his marriage by this viewpoint (insha-Allah I, MSD, would take-up this moot point in the next of my notes here at the Hadith narrated by RUKANAH); the seventh point to note is that provisions for sustenance and shelter would be provided by the husband necessarily to his wife whom he has divorced in RAJA'I manner in her IDDAH and that is also necessary if the wife is in pregnancy, no matter whatever the manner of divorce has been taken-up in such situation, until she gives birth to the child; the eighth point to note is that if the man divorces his wife by MUGHALLAZA and she is not pregnant then according to ABU-HANIFA her sustenance and shelter has still to be provided by the husband as the case in the seventh point but SHAFAI and MALIK take only the provision of shelter as necessary for her and not sustenance while according to AHMED nothing of the two is necessary here.

TOPIC 2-One who divorced his wife saying albattah (i.e. absolutely)

(1180)-Abdullah ibn Yazid ibn Rukanah reported on the authority of his father from his grandfather that he said that he went to the Prophet and said, "O Messenger of Allah! I have divorced my wife (the divorce) albattah." He asked, "What did you intend by that?" He said, 'One pronouncement.'" He asked, "By Allah?" He answered, "(Yes), by Allah!" So, the Prophet (PBUH) said, "And that is as you had intended." [Abu Dawud 2208, Ibn e Majah 2051]

This Hadith that is known by the name of "the narration related to RUKANAH" among ULAMA falls against the stance that the repeated pronouncement of THALAQ (divorce) in one sitting is to be considered three (MUGHALLAZA). However, as the adverb ALBATTAH (absolutely) has some margin for the interpretation as one divorce or as three, ULAMA of AHLE-SUNNAH (SUNNI) have taken it to mean the former here in accordance with the intention of RUKANAH and so according to them this narration does not affect their stance of three pronouncements at one sitting as MUGHALLAZA. However the same word ALBATTAH is taken to mean three pronouncements at the narration by FATIMAH bint QAYS (see H-1183). Please note that in the narration at MUSLIM, that is at the second place in sequence in SIHAH-SITTAH after BUKHARI, the narration related to RUKANAH is presented on the authority of IBN-ABBAS (as also in ABU-DAWUD) in which it is clarified that the man had pronounced the divorce three times and told this plainly to the Prophet (PBUH) yet the Prophet took that for one divorce only as presumably that was said at one sitting and commanded him to take his wife back. There is another Hadith too narrated by IBN-ABBAS just after this narration about RUKANAH at MUSLIM where he was asked if he remembers that a divorce by three pronouncements was made a single one during the time of the Prophet (PBUH), and of ABU-BAKR (RA) and in the early days of the caliphate of UMAR (RA)? He replied, "Yes". It is said that UMAR (RA) made this a law that whosoever pronounces the divorce three times even at one occasion that would be treated as three in effect and not as one as was done previously. There is another narration at MUSLIM and that interestingly too is by IBN-ABBAS where he decided against the man who had pronounced three divorces to his wife taking his divorces as three in effect too; this verdict might have occurred due to his adherence to the law UMAR had made about taking three pronouncements at one time as three in effect; also the man was clear on the point that he had pronounced three

divorces without question. The best is the simple guidance that the intention of the man counts when he pronounces the words of divorce denoting that he is leaving his wife for good or it was just once that he intended; he must take an oath by the name of Allah and tell about his intention. At this issue, his word needs to remain as final as everyone knows his own self better than others and it is not allowed for Muslims to question morality of each other by taking someone as liar unless there are many valid reasons to it. However, the delicacy of the matter asks that ULAMA, especially of the SUNNI, consider the matter mutually seeing if any revision is possible in the decision UMAR (RA) took at the time of his caliphate in this matter; this revision might give some relief to those Muslim persons who ignorantly pronounce three divorces to their wives without any care to the consequences; note also that at that time, the divorced woman immediately married another man after her IDDAH as she did get proposals to her then, as men used to marry in general more than one woman yet today it has aroused much social problems to women; however, until the revision for the ruling does take place at this issue, the matter must better be decided in accordance with the ancient ruling so as not to cause commotion anywhere.

TOPIC 3-About saying your affairs are in your hands

(1181)-Ali ibn Nasr ibn Ali reported on the authority of Sulyman ibn Harb on the authority of Hammad ibn Zayd that he said to Ayyub, "Do you know of anyone besides Hasan who said that a man's saying to his wife, 'Your affairs are in your hands' implied three pronouncements of divorce?" He said, "None, except Hasan." Then he said, "O Allah, forgive! Only that Qatadah narrated to me from Kathir, the freed-man of Banu Samurah, from Abu Salamah, from Abu Hurayrah from the Prophet (PBUH) that he said about three divorces that they were effective." So Ayyub said further, 'I met Kathir, the freed-man of Banu Samurah and asked him but he did

not know it, so I returned to Qatadah and informed him of it, and he said that he (Kathir) has forgotten.' [AD 2204, N 3407]

TOPIC 4-Concerning delegation of authority (to woman)

(1182)-Sayyidah Ayshah (RA) said, "Allah's Messenger (PBUH) gave us option (to divorce or stay with him). So we chose (to stay with) him; is that then a divorce?" [Ahmed 25761, Bukhari 5263, Muslim 1477, Nasai 3200]

The matter that is addressed at the narration-1181 tells about specific words that denote that the man has given the right to divorce to his wife and she might release the bond of marriage by pronouncing a divorce to herself. The narration here tells that the divorce that she pronounces upon her would be MUGHALLAZA but please note here that this narration is among the weakly-narrated ones and the stance of many SAHABA (UMAR and ABDULLAH included and ABU-HANIFA is in their following) is to take it as one of divorces only. The other Hadith narrated by Sayyidah AYESHA (RA) was actually narrated to refute such people who were spreading such rumors that perhaps the Prophet (PBUH) had divorced his wives so it clarifies that the divorce does not fall just by giving the choice by the husband to the wife but the woman would pronounce divorce to her own self on behalf of her husband; until then, she certainly would remain as the lawful wife to him.

TOPIC 5-After 3 divorces, husband not liable for her sustenance

(1183)-Shabi reported that Sayyidah Fatimah bint Qays (RA) said that her husband divorced her with three pronouncements in the times of the Prophet (PBUH). Allah's Messenger said, "No shelter and no provision for you." Mughirah said that he mentioned this Hadith to Ibrahim who reported that Sayyidina Umar (RA) said, "We cannot give up the Book of Allah and the SUNNAH of our

Prophet (PBUH) for the word of a woman of whom we do not know whether she remembers or has forgotten." Hence, Sayyidina Umar used to place upon the husband responsibility for shelter and provision during the iddah of the divorced woman. In other version of this Hadith, Sha'bi narrated that he visited Fatimah bint Qays and asked her about the judgement of Allah's Messenger (PBUH) in her case. She said, "My husband divorced me the divorce al-battah. So I wrangled with him for shelter and provision, but the Prophet did not get me these things." In the Hadith of Dawud, she is also quoted as saying, "He commanded me to pass my Iddah at the house of Ibn Umm Maktum." [Ahmed 27415, M 1480, AD 2288, N 3400, Ibn e Majah 2024]

TOPIC 6-Divorce is ineffective before marriage

(1184)-Amr ibn Shu'ayb reported from his father, from his grandfather that Allah's Messenger (PBUH) said, "The son of Aadam may make no vow about what he does not possess, and he need not set free what he does not possess, and he may not divorce what he does not possess. [Ah 7009, AD 2190, Ibn e Majah 2047]

TOPIC 7-Only two pronouncements of divorce for slave-girl

(1185)-Sayyidah Ayshah (RA) reported that Allah's Messenger (PBUH) said, "The divorce of a slave-woman is to pronounce it twice and her iddah is two (monthly) courses."

We have studied a version of this same Hadith that is narrated here at 1183, at H-1138 too; here, the ruling of UMAR is provided too in this respect that he used to place the responsibility of the sustenance of the woman and her shelter upon the man. The next Hadith here is clear that anything upon which the man has no right, his decision for that is void so his pronouncement for divorce to the woman that is not his wife presently is an act totally invalid. Note

that slavery is an obsolete matter now yet when it was in practice, the slave-woman that was married to someone with her master's consent (and then there remained no right to sexual intimacy for him with her), her divorce was the pronouncement of the divorce two times by her husband and not three; also her IDDAH was two months that was calculated by her menses due to the lesser status she had, being in slavery at those times.

TOPIC 8-About one who divorces his wife in his mind

(1186)-Sayyidina Abu Hurayrah reported that Allah's Messenger said, "Allah disregards from my Ummah the thoughts that come to their minds as long as they do not speak them out or act thereon." [Ah 9503, Bukhari 5269, M 127, AD 2209, N 3433, Ibn e Majah 2040]

TOPIC 9-Divorce takes effect even if pronounced in jest

(1187)-Sayyidina Abu Hurayrah reported that Allah's Messenger said, "Three things take place when done seriously, but they also take place when done in jest. They are marriage, divorce and taking back a wife (after revoking divorce)." [Abu Dawud 2194, Ibn e Majah 2039]

Although divorce does not take place when the man "thinks" of giving it yet it does take place if said in words even in jest as divorce happens to take place by the statement of the man; such also is the matter of marriage and of reversing the decision about divorce when it is revocable. That is why the man needs to remain highly careful to control his anger even if there seems much to antagonize him and the point to note here is that the whole of his relationship with his wife stands on words spoken. Note that there is Hadith that the Prophet (PBUH) said, "Whoever gives me the guarantee of two pieces of flesh (that he would not commit any

indecent by any of them), I would give him the guarantee of JANNAH; one that is between the teeth and the other that is between the legs." The respect of each one of the married couple depends upon the other and he or she might easily hurt the feelings and the status of the spouse by words or by being unfaithful. The marriage needs elasticity for its success to the extent possible from both sides yet talking about the man, if he sacrifices some of his habits (that does not put any burden to him in the Islamic sense) then insha-Allah this would lead to the best outcome possible.

TOPIC 10-About Khul'a (dissolution of marriage at wife's request)

(1188)-Sayyidah Rubayyi bint Muawwiz ibn Afra (RA) reported that she sought dissolution of her marriage in the times of the Prophet (PBUH). So the Prophet commanded her to observe Iddah till she got her menses once. [Nasai 3495, Ibn e Majah 2058]

(1189)-Sayyidina Ibn Abbas (RA) narrated that in the times of the Prophet the wife of Thabit ibn Qays sought separation from him (her husband). So, the Prophet (PBUH) commanded her to observe Iddah (waiting period) till she got her menstruation. [Abu Dawud 2229, Nasai 3349]

TOPIC 11-Concerning women who seek Khul'a (divorce)

(1190)-Sayyidina Thawban reported that the Prophet (PBUH) said, "Women who seek divorce are hypocrites." [Ahmed 3369]

(1191)-This Hadith is reported by Muhammad ibn Bashhar from Abdul Wahab Thaqafi, from Ayyub, from Abu Qalabah and he from an unnamed man, who from Thawban and he from the Prophet that he said, "The woman who seeks divorce from her husband for no reason will not even smell the fragrance of Paradise." [Ahmed 22442, Abu Dawud 2226, Ibn e Majah 2055]

KHULA means literally "to dispose-off" and in the discussion about the marriage by the Islamic Teachings, it means the demand of the woman to her husband to end the relationship between them whilst she surrenders the amount of MEHR to him that she had received from him. According to MALIK and ABU-HANIFA, this demand of KHULA when accepted by the man (or put into effect by some official authority) would cause the divorce (that is revocable) to take place and so the woman would see to her IDDAH of three months. SHAFI' considers it the cancellation of the marriage and so according to him, the woman would complete her IDDAH with one period of menses only that she gets after the cancellation according to the Hadith of RUBAYYI bint MUAWWIZ (RA). AHMED also takes KHULA as the cancellation of marriage yet the ruling of his school is that she still would complete her IDDAH for three months. The HANAFI-School clarifies about H-1188 that RUBAYYI had very strict husband and that is why she was told by the Prophet (PBUH) to spend only one month there at his home; she had to pass the other part of her IDDAH at her parent's home and though this last part is not reported yet clear to common sense. The same is said about the wife of THABIT ibn QAYS (her name is reported as HABIBAH bint SAHL-RA) that her husband too was very strict so most probably like RUBAYYI, she also 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. Ahadith disapprove the demand for KHULA unless it becomes an extreme necessity to her; if any woman demands it when there is no extreme necessity for it then such woman is most blameworthy who certainly would be punished at AKHIRAT.

TOPIC 12-About treating women well

(1192)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "Indeed, woman is like a rib. If you try to

straighten it, you will break it and if you leave her alone then you will enjoy her in spite of the crookedness."

TOPIC 13-When the father commands the son to divorce his wife

(1193)-Sayyidina Ibn Umar (RA) narrated I had a wife whom I loved very much, but my father did not like her. So, he commanded me to divorce her, but I refused. I mentioned this to the Prophet (PBUH) and he said, "Abdullah ibn Umar, divorce your wife." [Ahmed 5144, Abu Dawud 5138, Ibn e Majah 2088]

It is improper for the man to pressurize his wife to make her understand something even if the man is certain of its validity in the given situation; TABLIGH (to convey the teachings of Islam) asks to clarify some issue well and then leave the choice to accept it (or reject it) upon the person addressed; this rule applies even here. Note that the Hadith tells that the woman is like a rib (and not that she was created from the rib of ADAM-Salam on him); the point it makes is that as the rib has some twist in its shape so the woman sometimes takes-up some unexpected attitude in some matter; the man needs to tolerate it patiently while he keeps to the Islamic Teachings trying his best to lead the matter towards its better side. As for H-1193, please note that though it is not allowed for the man to divorce his wife because his mother has asked for it or because his father has commanded for it yet the matter narrated here is unique. ULAMA have clarified that the woman IBN-UMAR (RA) had married was to become threat ahead to his high Islamic mode of life as the two pieces of same nature do not become compatible; it is as if honey and sugar are taken together at some drink that is already sweet and this leads to too much of sweetness; this thing is difficult to detect early. His father UMAR (RA) saw that early while IBN-UMAR in his love for his wife had not detected it so he asked the Holy Prophet (PBUH) and he told him to accept the advice of his father in this matter. This was exceptional

as the advice to divorce her had come from UMAR (RA) and the Prophet (PBUH) had authenticated it.

TOPIC 14-Woman must not ask that her co-wife should be divorced

(1194)-Sayyidina Abu Hurayrah said that he was aware of this Hadith. The Prophet (PBUH) said, "No woman should demand that her sister (co-wife) should be divorced that she fill-up from her vessel (that is, appropriate her share)." [Bukhari 2140, M 1413, AD 3438, N 3236, Ibn e Majah 1867]

TOPIC 15-About an insane's divorce

(1195)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Every divorce is permissible, except the divorce by an insane person (or a person who has loss his senses totally)."

TOPIC 16-(No caption)

(1196)-Sayyidah Ayshah (RA) narrated that during the pre-Islamic days, a man would divorce his wife as many times as he chose and he would revoke the divorce during her Iddah-a hundred times or more than that. In fact, a man said to his wife, 'By Allah! I will never divorce you so that you remain with me and I will never approach you'. She asked, 'How is that?' He said, 'I will divorce you and every time your Iddah is to end, I will take you back'. The woman went till she met Sayyidah Ayshah and informed her (of her plight). Sayyidah Ayshah (RA) kept quiet and said nothing till the Prophet (PBUH) came home and she informed him. He did not say anything till the Qur'an was revealed, "Divorce is twice; then either a retention with honour or a release with kindness" (2:229). Sayyidah Ayshah (RA) said that thereafter the people kept count of the divorce those who had pronounced previously and those too who had not.

H-1194 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 "that she fill-up from her vessel" means that a woman must not commit to such conspiratory ways that she becomes liable to get the share of the husband's time (and also his physical fluid) that the woman divorced used to have for her; it would lead only to her own degradation in his eyes. The divorce pronounced by an insane person does not take effect yet if someone is afflicted with such schizophrenia where he becomes well aware of the situation at times, his divorce given to his wife at sanity would take effect. Here, H-1196 presents the reason for the limit in divorce to three pronouncements; it tells us that there were such rough men who used to abuse their wives, neither keeping them with love nor leaving them with decency. They were abusing the status they enjoyed as men and so the Holy Book Quran curbed the divorce to the three pronouncements for the whole life. Also, it put the ban onto the man that he would not keep more than four women at one time in his marriage while previously, he was allowed to marry as many women as he intended according to the custom of the day. Islam actually put limitation on the marriage by restricting the number of wives to four only at one time; see also H-1131.

TOPIC 17-About the woman who delivers after husband's death

(1197)-Sayyidina Abu-Sanabil ibn Ba'kak reported that Sayyidah Subay'ah (RA) delivered her child twenty-three or twenty-five days after her husband's death. When she purified after post childbirth bleeding, she adorned herself seeking to remarry, but objections were raised against her. That was mentioned to the Prophet and he said, "If she does that then she has already waited her number of days (and she is justified in marrying again)." [Ahmed 18738, Nasai 2505, Ibn e Majah 2027]

(1198)-Sulayman ibn Yasar reported that Sayyidina Abu Hurayrah, Ibn Abbas and Abu Salamah ibn Abdur Rahman discussed about a pregnant woman whose husband had died and who delivers her child after his death. Ibn Abbas (RA) said, "The lengthier period will be her Iddah (meaning, her waiting period will end on the birth of her child or completing of Iddah whichever is last). Abu Salamah (RA) said, "No, she will become lawful when her child is born." Abu Hurayrah (RA) said, "I agree with my brother, Abu Salamah." Then, they sent (the question) to Sayyidah Umm Salamah (RA), the noble wife of the Prophet (PBUH). She said, "Subay'ah Aslamiyah had delivered a child a few days after her husband's death. She enquired from Allah's Messenger (PBUH) who commanded her to get married again." [Bukhari 4909, Muslim 1485, Nasai 3509]

TOPIC 18-Iddah of a widow

(1199)-Humayd ibn Nafi reported from Sayyidah Zaynab bint Abu Salamah. She spoke to him about these three Ahadith (mentioned at this topic by three of the wives of the Prophet PBUH). She said, I visited Umm-Habibah (RA), wife of the Prophet (PBUH), when her father Abu Sufyan ibn Harb died. She called for a perfume that was yellowish or another substance. She applied it to a girl and then on her own cheeks, saying, "By Allah, I had no need for this except that I had heard Allah's Messenger (PBUH) say, 'It is not lawful for a woman who believes in Allah and the last day to mourn a dead person more than three days except that she mourn her dead husband for four months and ten days'." [Ahmed 26816, Bukhari 680, Muslim 1486]

(1200)-Sayyidah Zaynab said that I then visited Zaynab bint Jahsh (RA), wife of the Prophet (PBUH), when her brother died. She called for perfume and applied it, saying, "By Allah, I had no need for the perfume other than that I had heard Allah's Messenger

(PBUH) say, 'It is not lawful for a woman who believes in Allah and the last day to mourn over the dead for more than three nights except over her husband for four months and ten days.'" [Bukhari 681, Muslim 1487]

(1201)-Sayyidah Zaynab said further that I heard my mother, Umm Salamah (RA), wife of the Prophet (PBUH), say that a woman came to Allah's Messenger (PBUH) and said, "O Messenger of Allah! The husband of my daughter has died. Her eyes ache. May she apply collyrium?" He said twice or thrice, "No." She asked and he would disallow every time till he said, "These are only four months and ten days while during pre-Islamic days one of you would throw camel dung at the end of a year" [Bukhari 2168, Muslim 1488]

IDDAAH for the woman on the death of her husband is four months and ten days counting the day of his death as the day-one. IDDAT (or IDDAH; with period, the last letter of a noun if it is a "T" is changed to "H" by the Arabic Grammar) is the waiting period after which the woman might re-marry if she proposes to someone who accepts it (note that the widow is allowed to do so herself) or gets proposal that she accepts. However, if she is pregnant at the time then her IDDAH would be up-to the time she gives birth to the child, whether more than the specified period or lesser than it. Ahadith also clarify that only the husband is such person upon whose death, the woman should 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 dies and so with the acceptance of this fact, she needs to go on living her normal life after her IDDAH is over. The last Hadith points out the practice of some of the women before the advent of Islam at Arabia when they had completed the period of IDDAH; the woman used to throw the dung of camels with force in front of her after wiping it on her body; it was an acceptable custom and the woman indicated by this gesture that all filth has gone away from her now as after that only, she

took bath after the long time of her IDDAH while Islam does not prohibit her taking bath in IDDAH.

TOPIC 19-About one who makes Zihar with his wife

(1202)-Sayyidina Salamah ibn Sakhr al-Bayadi reported about anyone having sexual intercourse before making atonement for Zihar that the Prophet said, "There is one of expiations only." [Ibn e Majah 2064]

(1203)-Sayyidina Ibn Abbas (RA) reported that a man came to the Prophet (PBUH) after he had made Zihar with his wife and indulged in sexual intercourse. He said, "O Messenger of Allah, I have made Zihar with my wife and followed it with sexual intercourse before making expiation." He said, "And what compelled you to that, may Allah have mercy on you." He said, "I glanced at her ankle in the moon light (and was overpowered)." He said, "Now, do not approach her till you have done what Allah has commanded you to do (i.e. make the expiation first)." [AD 2221, N 3457, Ibn e Majah 2065]

TOPIC 20-The expiation against Zihar

(1204)-Sayyidina Abu Salamah (RA) and Muhammad ibn Abdur Rahman ibn Thawban narrated that a man of Banu Biyadah, Salman ibn Sakhr Ansari, compared his wife to the back of his mother till the month of Ramadan ended. Barely had half the month passed when he had sexual intercourse with her in the night. He came to the Prophet (PBUH) and mentioned those things to him. Allah's Messenger said to him, "Free a slave." He said, "I cannot do that." He said, "Then fast for two successive months." He said, "I am unable to do that." He said, "Then feed sixty poor people." He said, "I cannot." So, Allah's Messenger said to Farwah ibn Amr, "Give him that bag. It contains fifteen or sixteen Sa' enough to feed sixty poor people." [Ahmed 16421, Abu Dawud 2213, Ibn e Majah 2062]

ZIHAR occurs when the man says to his wife that she is like his mother or like any close MEHRAM to him that is always MEHRAM to him all his life; ZIHAR occurs even if he speaks about some specific part of his wife (as her back) to be similar to his mother's or any close MEHRAM's; note that ZIHAR comes from the word Zahr that means the back. If someone calls his wife as his mother or as his sister, it is not ZIHAR as he says an untrue statement only. After ZIHAR, the man is not allowed to go near to his wife for his sexual need until he makes the expiation for the adverse words he had said foolishly. In the times of Ignorance (i.e. before Islam took hold in Arabia), when a man had committed ZIHAR his wife got out of his marriage but Islam allowed her to remain as his wife once he had given the expiation (see the first four verses of Surah MUJADILAH, the fifty-eighth Surah) that is either to free a slave; either to fast for two consecutive months; either to feed sixty poor people (15 SA' in total according to SHAFI'I, 30 SA' in total according to MALIK and AHMED). Note that MUDD was the measuring unit of that time that according to ABU-HANIFA comes to nearly 800 grams of today; SA' is the higher unit in the same sequence that comprises of four MUDD so that is around 3200 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'. Note that ABU-HANIFA asks to feed sixty poor persons in such way that each one gets the average of FITR (the amount of SADAQAH given at EID that comes after RAMADHAN). If a man commits the sexual act to his wife after ZIHAR before expiation, he must ask mercy from Allah with total repentance but there is no more of expiation than what is for ZIHAR itself as is clarified in H-1202. The narration at 1204 tells that ZIHAR was even made for some limited period in that time as SALMAH ibn SAKHR made it for RAMADHAN only. Note that Islam disapproves of ZIHAR and it needs total avoidance as speaking-out such words that cause ZIHAR to occur is idiocy for certain.

TOPIC 21-Concerning Eela

(1205)-Sayyidah Ayshah (RA) said that Allah's Messenger (PBUH) took an oath of continence from his wives and made them unlawful for him. Then he made the unlawful lawful and made an expiation for his oath.

TOPIC 22-Concerning Li'an

(1206)-Sayyidina Saeed ibn Jubayr narrated that during the times when Mus'ab ibn Zubayr was amir, I was asked about the couple who resorted to LIAN, whether they should be separated. I did not know what I should say, so I got up and went to Abdullah ibn Umar (RA). When I sought permission at his house, I was told that he was having a nap. He heard my voice and called out. "Ibn Jubayr, enter. You cannot have come without a reason." I went in and he was resting on a coarse sheet which is placed on camel saddle. I said, "O Abu Abdur Rahman! Are the husband and wife who resort to lian separated?" He said, "Subhan Allah (glory to Allah)! Yes. So-and-so son of so-and-so was the first to ask this question, saying, 'O Messenger of Allah, if one of us were to see his wife committing indecency, what should he do? If he speaks then he speaks on a major affair and if he keeps quiet then he maintains silence on a major affair'. The Prophet kept quiet and did not answer him. The man came back after a while and said, 'He who had asked you about it is confronted with that problem.' So, Allah revealed the verse that is in Surah an-Nur; And those who accuse their wives and there are no witnesses for them except themselves, the testimony of one of them shall be swearing by Allah four times that he is of the truthful (24,6-9). The Prophet thereafter, summoned that man and recited those words to him sermonised, reminded and advised him that the punishment in this world was lighter than the punishment in the hereafter. The man said 'By Him Who has sent you with the

truth I have not accused, her falsely'. Then the Prophet reiterated to the woman, sermonising, reminding and informing her that the punishment of the world is softer than the punishment of the hereafter. She said, 'No, by Him Who has sent you with the Truth, he has not spoken the truth.' The Prophet then began with the man and he bore witness four (times) testimony by Allah that he was of the truthful, and the fifth (testimony) that Allah's curse befalls on him if he was of the liars. Then he repeated (the procedure) with the woman and she bore witness four testimonies by Allah that he was of the liars and the fifth that Allah's wrath befalls on her if he was of the truthful. Then, the Prophet (PBUH) made the two separate from one another." [Bukhari 2164, M 1493, N 3470]

(1207)-Sayyidina Ibn Umar (RA) reported that a man observed li'an against his wife. So, the Prophet (PBUH) made them separate from one another and gave to their mother, right over children. [Bukhari 2026, Muslim 1494]

EELA means such oath of the man by the Islamic Jurisprudence that he would avoid any intimacy to his wife or wives for four months ahead. If someone takes such an oath for lesser period than four months then this is an ordinary oath and that also is sometimes loosely called as EELA (though it is not actually EELA). Note that the Prophet (PBUH) had made an ordinary oath once to keep away from all his wives for a month (that is loosely termed as EELA) and he gave the expiation for his oath after one month not prolonging it any more. According to three IMAMS except ABU-HANIFA, the man who had made EELA would be told after four months either to give divorce to his wives or either to denote clearly that he would keep them as his wives. ABU-HANIFA holds the view that when the four months pass, his wives would automatically receive one of divorces that would be revocable though he would have to marry them again if he intends to keep them as his wives. 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. Then his wife who had been accused would say four times keeping her husband in focus that he only is 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 (punishment) of wrongly abusing a woman while the woman keeps off the HADD (punishment) of adultery respectively; this matter is specifically related to the man & wife when he had accused her of adultery and she had not confessed to adultery. Three IMAMS except ABU-HANIFA take LI'AN itself enough for the separation between the man and the woman and they would not remain man and wife after that; ABU-HANIFA says that the matter is attended at the court so the man would announce the divorce to his wife then and there after LI'AN. She could never come into his marriage again and she would get the custody of the children that are young. If she gives birth to a child being pregnant at the time of LI'AN, he would not be referred to as the son of any particular man; in fact he would be referred to as the child that came after LI'AN. It is so very sad that in the world where doings of one affects the other, children often have to bear the adversity of quarrels inside the family. However, in the case mentioned in H-1206, the child rose to become the chief of great number of people though he was not much good at looks.

TOPIC 23-Where does woman spend waiting after husband's expiry

(1208)-Sa'd ibn Ishaq ibn Ka'b ibn Ujrah reported from his paternal aunt, Zaynab bint Kab ibn Ujrah, that Sayyidah Fari'ah bint MALIK ibn Sinan, the sister of Abu Sa'eed Khudri, informed her that I went to Allah's Messenger (PBUH) and asked him whether I should return to my family, the Banu Khudrah. My husband went out to

search for his slaves and when he was in the vicinity of Qudum, he found them but they killed him. So, I asked if I might return to my folk as my husband had not left for me any house that he owned or sustenance so Allah's Messenger (PBUH) gave me the permission saying "Yes". So I went back but while I was still in the room or the mosque, Allah's Messenger (PBUH) called me or he ordered someone and I was summoned to him. He asked me to clarify what I said. I repeated to him the account I had recounted to him concerning my husband. He said, "Reside in your home till the prescribed period reaches its term." So, I spent my Iddah in it for four months and ten days. When Uthman (the third Caliph) sent for me and asked me about it, I informed him and he abided by it and ruled according to it. [Ahmed 27155, Abu Dawud 2300, Nasai 3527, Ibn e Majah 2031]

There is consensus of all IMAMS that the woman (when her husband dies) should pass her IDDAH at the husband's place except when the place is not owned by the man and the person who owns it does not let her pass her IDDAH there. However no one among the IMAMS asks for her sustenance in this situation as she would surely get her share from the husband's property if he has any. However, if she is pregnant then there is some difference among IMAMS as AHMED asks to provide her the sustenance too upto 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 ask and then hearing the matter for the second time in some detail, he told her to pass the IDDAH at her husband's place as that seemed no problem to any of the family members of the husband. ABU-SAEED KHUDRI (RA), the brother of this lady, has narrated many Ahadith and many of them are recorded at JAME' TIRMIDHI too. In the IDDAH of divorce, the point to note is that the husband would provide for her sustenance and shelter necessarily when he had divorced in RAJA'I manner; he is liable to provide that even when she is in pregnancy (no matter whatever the manner of divorce is) until she gives birth to the child; another

point to note is that if the man divorces his wife by MUGHALLAZA and she is not pregnant then according to ABU-HANIFA, the husband would still provide for her sustenance and shelter as in the case of the RAJA'I but SHAFAI and MALIK take only the provision of shelter as necessary for her (but not sustenance) while according to AHMED nothing of the two is necessary here. Also, according to ABU-HANIFA the divorced woman is not allowed to leave her home at any time while MALIK (and also AHMED) allow her to go out at the day-time on necessity. SHAFAI allows the woman who has been divorced as MUGHALLAZA to go out at the day-time yet he does not allow the woman divorced as RAJA'I to do so. However, for the woman that is in IDDAH due to the death of her husband, all the IMAMS agree that she is allowed to go out on necessity at the day-time without any blame.

14-BOOK OF BUYING AND SELLING (77 topics)

TOPIC 1-About shunning doubts

(1209)-Sayyidina Nu'man ibn Bashir (RA) reported that he heard Allah's Messenger (PBUH) say, "The lawful is clearly defined and the unlawful is clearly defined, but between them are matters that are doubtful. Many of the people cannot decide whether they are lawful or unlawful. So, he who avoids them to guard his religion and honour has indeed, taken the safe path. And he who falls into some of it nearly falls into the unlawful, just as a shepherd who grazes his animals on the borders of a sanctuary might take them to the other side. Know that every king has a sanctuary. And know that the sanctuary of Allah is that which he has declared unlawful. [Ahmed 18375, Bukhari 52, Muslim 1599, Abu Dawud 3329, Nasai 4463, Ibn e Majah 3986]

From here starts the topic of Buying & Selling that is the topic of Business Transactions and its relation to the previous booklet is

very clear as the marriage (and even the divorce) also has an aspect of the business transaction; it was then feasible to take all other matters that relate to business transactions. The Muslim person must remain extremely cautious in making business transactions that he takes up no such transaction that is against the teachings of Islam. Note that sanctuaries were the areas specified by the rulers at places at that time where only their cattle used to graze; their citation here is to clarify that as chances increase that the animals of someone might enter the sanctuary if he lets them graze near it, such is the matter when someone makes transactions that have some doubt to being unlawful. They might lead his business transactions to become challenging to clear Islamic Teachings and so the better thing for him is to leave doubtful transactions so as not to fall into any sins with time. He needs to remember that it is enough to have the necessities in the worldly-life and he must guide his best efforts to keeping the Belief at righteousness and virtuous deeds so that he achieves the true success that is of AKHIRAT (true life after this life); this is how Islam guides us; Al-Hamdu Lillah.

TOPIC 2-Concerning consuming interest

(1210)-Sayyidina Ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) cursed the receiver of interest, its payer, the witnesses (to the deal) and the scribe who writes it down. [Ahmed 3737, Abu Dawud 3333, Ibn e Majah 2777]

TOPIC 3-About warning against lying and false testimony

(1211)-Sayyidina Anas (RA) reported from the Prophet concerning major sins that he said, "(They are) associating with Allah, disobedience and ingratitude to parents, killing someone and falsehood." [Ahmed 12338, Bukhari 2653, Muslim 88, Nasai 4016, Tirmidhi 3029]

H-1210 clearly tells about all those that are intimately connected with the dealing of interest, may that be simple or compound; the Prophet (PBUH) has cursed all such persons that relate to it. Due to this, ULAMA have unanimously disallowed the employment at banks where interest is at the base of all dealings though with its avoidance, there is some chance for their operation to become JAEZ. Moreover, Economics as of now takes interest as basis to the control of inflation with the capability to guide the prices at the market for commodities generally and even affect other matters of economic concern without any care to Islam. Note that Islam asks to care about AKHIRAT with all fervor; it does not favor to care about the world so much that it adversely affects getting the success there. The economic set-up as of now functions as the gravest of challenges to Islam; the Muslim persons could yet turn it in favor of Islam if they do accept by total heart that they have to live with minimum at the world caring maximum about AKHIRAT. It does need high sacrifice as the matter stands yet no doubt that it is attainable even now with better change in the thought that would insha-Allah lead to better change in the attitude; Al-Hamdu Lillah; please note well that every type of interest is HARAAM by the Islamic Teachings. That is why practicing Muslims try to keep current accounts (and not savings accounts) at banks (if they do have to keep them) where no interest is charged to their accounts; but as banks nowadays maintain transactions on the basis of interest in general so that even becomes assistance sometimes to wrongs that is HARAAM. Moreover, such of finances that multiplies the principal amount without efforts makes the man lazy (and even lousy) as it becomes burden to his psyche; at such situation, he becomes unable to fulfill his necessities even when he has more amounts available at his disposal. Even by the concepts strictly based on the study of the modern economics only, it has its faults yet in these brief notes I, MSD, would not go for any elucidation for this statement; those who really want to understand the matter

well must study such ULAMA of repute who have done much work on the matter all over the world; Al-Hamdu Lillah. The other Hadith here tells that to tell lies to sell (or purchase) some item at the best possible rate is against Islam.

TOPIC 4-Concerning merchants and the Prophet's address to them

(1212)-Sayyidina Qays ibn Abu Gharazah narrated that Allah's Messenger (PBUH) came towards us. We were called Samasirah (by people). He said, 'O group of traders! Surely the devil and sin are present in buying and selling. So blend your buying and selling with Sadaqah (that it might serve as expiation)." [Ahmed 16134, Abu Dawud 3326, Nasai 3803, Ibn e Majah 2145]

(1213)-Sayyidina Abu Sa'eed reported that the Prophet said, 'The truthful trustworthy merchant is with the Prophet (PBUH), the Righteous Ones and the Martyrs (on the Day of Resurrection). [Ibn e Majah 2139; there it is by Ibn-Umar]

(1214)-Ismail ibn Ubayd ibn Rifaah (RA) reported from his father who reported from his grandfather that he came out with the Prophet (PBUH) towards the place of prayer. He saw people engaged in buying and selling. He said, 'O assembly of merchants!" So, they paid attention to Allah's Messenger and raised their necks and their sights towards him. He said, "The merchants would be raised on the Day of Resurrection as sinners, except those who fear Allah and are pious and truthful." [Ibn e Majah 2146]

These Ahadith at the topic tell clearly about the high merit of the righteous traders, merchants and business-men that if they try their best to be totally honest in their transactions, they would be in the company of the most virtuous of men at AKHIRAT. Note here that people used to call the traders whom the Prophet (PBUH) addressed, as SAMASIRAH (commission agents) and though there

was no harm in calling them that yet the Prophet took the better words to address them that were 'O group of traders'; this shows that for TABLIGH (calling towards righteousness), it is highly commendable to address the people as respectfully as possible especially if they happen to be Muslims. Another thing that the Hadith at the topic tells us is that SADAQAH (charity in the way of Allah) compensates for any lack in good deeds; all Muslim persons (especially those that relate to commercial activities) must always provide SADAQAH whenever possible and they certainly must provide it as much as possible; Al-Hamdu Lillah.

TOPIC 5-One who swears falsely on his wares

(1215)-Sayyidina Abu Dharr (RA) reported that the Prophet (PBUH) said, "There are three (kinds of) people 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." [Muslim 106]

TOPIC 6-About going out early for business

(1216)-Sayyidina Sakhr Ghamidi reported that Allah's Messenger (PBUH) prayed, "O Allah, bless my Ummah in their early morning." Thus, when the Prophet (PBUH) sent an expedition or an army, he sent it at the beginning of the day. And Sakhr was a businessman and when he sent his salesmen or agents, he sent them in the beginning of the day. So he became rich and had plenty of wealth. [Ahmed 15443, Abu Dawud 3206, Ibn e Majah 2236]

The three persons that would receive a painful punishment at AKHIRAT have one thing in common that they consider their-selves

something higher than others. One of them is that person who thinks that due to his care about someone (as he provided him for some of his needs at his troubled time), he is worthy of some high status; actually Allah is the True Provider and if he had not done good to him someone else would have done so if Allah had willed for it. Another of them in these three is the one who is extremely haughty; at that time those who considered their-selves someone special used to wear their lower garments below their ankles. And the third one of these is the one who swears on his goods that such stocks of high quality is unmatched though he knows at heart that the better quality is available. His merchandise would sell but if he decides to take load of fibs on him thinking his betterment in that attitude only, it is highly difficult to make such person understand the correct attitude to take in his trade. As for the next Hadith, it gives the simple message that the best time to initiate any good work is at the day-break; there used to be a saying to this effect forgotten ages ago that was "early birds get the worms".

TOPIC7-About permission to specify the price of something

(1217)-Sayyidah Ayshah narrated that the Prophet had a pair of worn out garments from Qatar on his body. When he sat down and perspired, they proved heavy on his body. So, when a consignment (of cloth) arrived from Syria for a certain Jew, she submitted to the Prophet saying, "If only you would send someone to him and buy from him a pair of garments (and it would be a loan) till it is easy for us to pay." So, he sent someone to him, but the Jew protested, "I know for sure what you intend. You intend to take away my property or my dirhams." Allah's Messenger (PBUH) said, "He lies. He knows definitely that I am the most righteous of them and the most perfect at repaying debts." [Nasai 4637]

(1218)-Ibn Abbas reported that when the Prophet (PBUH) died, his coat of mail was in pledge with a Jew for twenty SA' of grain which

he had taken for his family. [Ahmed 3409, Nasai 4660, Ibn e Majah 2439]

(1219)-Abu Qatadah reported from Sayyidina Anas that he went to Allah's Messenger (PBUH) with barely and rancid fat. At that time, the Prophet had pledged his iron-coat (used for wars) with a Jew for twenty SA' of provison that he had taken for his family. He had heard him say one day that by evening the family of Muhammad did not preserve a SA' of dates or a SA' of grain while he had nine wives then. [Bukhari 2069, Muslim 2437, Nasai 4620, Ahmed 12363]

The living mode of the Prophet (PBUH) was very simple and he tried to live within necessities as much as possible; Ahadith at the topic also denote this well. Although the Prophet (PBUH) used to take care of his liabilities towards his wives well yet that was at the minimum required level where worldly matters were concerned. The narration that tells about the Jew speaking disrespectfully about the Prophet (PBUH) clarifies well that there were Jews at that time who never intended anything well for the Prophet (PBUH) though they knew totally well that the Prophet (PBUH) was the man of his word. Note that when the person seeks a transaction upon liability then he must specify the time to pay it to the seller; that is among the etiquette of the trade and so there is high probability that the Jew was told of that specific time; he should not have spoken such negative words. The Prophet (PBUH) could have punished him on such disrespectful attitude yet he did not make the matter an issue; he used to refrain much from answering any personal grudge that was kept against him by someone.

TOPIC 8-Recording conditional transactions

(1220)-Muhammad ibn Bashhar (RA) reported from Abbad ibn Layth, the draper, who heard from Abdul Majid ibn Wahb that Adda ibn Khalid ibn Hawzah said to him, "Shall I not read to you a

document that Allah's Messenger had recorded for me." He said, "Certainly." So he brought a document that said, "This is what Adda ibn Khalid ibn Hawzah bought from Muhammad, the (last) Messenger of Allah. He bought from him a slave, or a female slave, with no disease and no wickedness and that is not unlawful. This is a transaction between two Muslims." [Ahmed 20357, Bukhari 34, Ibn e Majah 2251]

TOPIC 9-About weights and measures

(1221)-Sayyidina Ibn Abbas reported that Allah's Messenger said to the people who measured their sales by capacity and by weight, "You are, indeed, entrusted with two matters on account of which earlier people, who were before your time, perished."

When the transaction is hand to hand there is no problem not to write, whether small or big, yet when it is on account, it should be written down. However, the financial transaction that takes place between close relatives (or those that are very near to each other by some relation) might be taken-up by EHSAAN as the matter hand to hand with total trust in Allah, the Almighty. The narration by Ibn-Abbas indicates that the people of the Messenger SHOAIIB (Salam on him) were totally destroyed due to frauds 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. The Prophet (PBUH) guided attention towards it so that the people give every care to counts and weights and try their best that nothing of the sort happens that might be termed as frauds even if that is unintentional on their part.

TOPIC 10-About buying and selling through auction

(1222)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) decided to sell a saddle-cloth and a bowl. So, he

said, "Who will buy this saddle-cloth and bowl?" A man offered to buy both for a dirham. The Prophet said, "Who will raise it over a dirham? Who will raise it over a dirham?" So a man paid two dirhams, and he sold both to him for that price. [Abu Dawud 1641, Nasai 4517, Ibn e Majah 2198]

TOPIC 11-Concerning sale of mudabbar

(1223)-Sayyidina Jabir (RA) reported that a man of the Ansar assured his slave that he would be free upon his death. When he died and he left nothing in legacy save the slave then the Prophet sold him (on the master's behalf) to Nuaym ibn Naham. Sayyidina Jabir (RA) said further that the slave was a Qubti (Copt) and died during the first year of the rule of Ibn-Zubayr. [Bukhari 1084, Muslim 997]

To make business transactions by auction is allowed in Islam though it is wrong to give or take price for some commodity the sale of which has been finalized (see H-1137). Some ULAMA at the ancient time used to object to auctions but even from the ancient time, it became acceptable though it should be totally fair and not by such cheating that the auctioneer plants a man or two to bid and in that way tries to raise the price of the commodity unfairly. The next narration, H-1223, seems to tell us that the Prophet (PBUH) sold a slave after his master's death on that master's behalf; that slave was allowed freedom at his death (that is called MUDABBAR); ULAMA have generally commented here that though the Hadith is very soundly narrated yet there has been some fault in expression of words and the slave was actually sold in the master's life. This is due to the fact that words for another version of this Hadith at another book of Adadith have been related in such way that there is some margin to take the words to mean that the master is explaining his condition to free him. This is possible to understand even here in JAME' TIRMIDHI in English if you go on reading the

sentence starting by "when he died" without any period at its back upto "the slave". The next sentence starts by "then the Prophet sold him" and that means in the life of his master on the master's behalf. So according to this explanation, when such will existed that the slave would become free from slavery at his master's death, it was observed without any hurdle.

TOPIC 12-About dislike to receive sellers (outside city)

(1224)-Sayyidina Ibn Masud reported that the Prophet disallowed buying and selling from trade caravans outside the city (till they come into the city). [Bukhari 2164, Muslim 1518, Ibn e Majah 2180, Ahmed 4096]

(1225)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) forbade going out to meet a caravan that brings grain to the city. If any man meets it and buys anything then the owners of grain have choice on coming to the market (to cancel the deal). [Muslim 1519, Abu Dawud 3437, Nasai 4513]

TOPIC 13-The city dweller is disallowed to sell goods of the villager

(1226)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said and Qutaybah also reported having heard that the Prophet (PBUH) said "A city dweller must not sell for a villager." [Bukhari 1083, Muslim 1520]

(1227)-Sayyidina Jabir (RA) reported that the Prophet (PBUH) said "Let not a man from the city sell for a villager. Let people alone, Allah will provide them from each other." [Ahmed 14347, Muslim 1522, Abu Dawud 3442, Ibn e Majah 2126]

This is disallowed that some trader from a place goes to some distributor at other place who is already putting his own similar

commodity at the market there. However if he gives the right of distribution of his goods to him with other distributors too at the place then there remains no problem; there would be no monopoly. Although the market was very limited at that time in comparison to the market today (and even commodities were limited too) yet the guidelines for it that we have received from the Prophet (PBUH) are of utmost importance even today; it is clear by Ahadith at study here that Islam does not appreciate any such measures that cause the prices of commodities to rise unreasonably (especially of those commodities that relate to basic necessities). The trader does not only care for his personal profits by business transactions (and he has the right to it) but he also cares for the benefits of the person from whom he has bought the goods and of the person who buys the goods from him. Note that the business transaction needs to be free of DHARAR (financial harm to one side by such trickery from the other side that induces the former to finalize the transaction with unjust favorable financial effect to the latter) and GHARAR (some uncertain feature in the transaction that relates mostly but not specifically to the item for sale); both of these terms simply denote some negative aspect (insecurity) of the transaction that causes the financial harm to any of sides whereas GHARAR is subordinate to DHARAR; please note that I, MSD, would use GHARAR in its usual meaning of uncertainty in any manner in the business transaction yet I would leave-out using DHARAR in comments here. All persons related to the economic activities would see to benefits of the whole society wherever anyone of them might happen to be present at the chain of the trade. Monopoly certainly is one of the aspects of the imperfect market while other of its aspects are the shortage of supply for the demand of some specific commodity of general use; the imperfect market also comes at fore when buyers (or sellers) are unaware of true rates of commodities so the quality of the awareness in buyers (and even in sellers) and their quantity too matters a lot. If all persons related to the economic activities do take care that their activities not only favor

their profits but also check the market that no adversity (being DHARAR or GHARAR) takes place there, it would cause even the poor to live with ease in getting his necessities; he would be able to live with care of the commands of Allah due to this ease in general that would prevail at the Islamic Environment; Al-Hamdu Lillah.

TOPIC 14-Prohibition to sell Muhaqalah and Muzabanah

(1228)-Abu Hurayrah (RA) narrated that Allah's Messenger (PBUH) disallowed Muhaqalah and Muzabanah.

(1229)-Abdullah ibn Yazid reported that Zayd Abu-Ayyash asked Sa'd about buying simple barley against peeled barley. Sa'd asked, 'Which of these two things is superior?' Zayd said, 'The simple.' So, he disallowed that, saying, 'I heard someone ask Allah's Messenger (PBUH) about bartering dates for unripe dates. He asked those sitting besides him if the weight of unripe dates reduces when they ripen and it was confirmed to him that they reduce in weight. So, he disallowed that.' [Abu Dawud 3359, Nasai 4556, Ibn e Majah 2264]

TOPIC 15-Disapproval to sell fruit before they are ripe

(1230)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger forbade sale of dates till they were brilliant in colour. [Ahmed 4493, Muslim 1535, Abu Dawud 3368, Nasai 4565]

(1231)-With the same Sanad, it is reported that the Prophet (PBUH) forbade sale of wheat till they were white and safe from calamity. He forbade (both) the buyer and the seller.

(1232)-Sayyidina Anas reported that Allah's Messenger (PBUH) disallowed sale of grapes till they were black and of grain till they hardened. [Abu Dawud 3371, Ibn e Majah 2217]

When the date is on trees, it is not right to sell it taking the same fruit by weight in return; this is called MUZABANAH. Likewise it is not allowed to sell wheat that is not yet cut in exchange of wheat that is cut taking that by weight; this is called MUHAQALAH. Three of IMAMS (except ABU-HANIFA) agree that exchange of dates that are of different kinds is not valid as the wet ones would dry and would become less in weight with time. ABU-HANIFA says that the present is worthy to see at this business transaction of dates and so the transaction is not invalid provided it is hand to hand and equal in weight; it is not relevant what the future holds. The better stance according to the Ahadith at the topic is of the three IMAMS evidently as the wet dates would certainly dry losing their weight and knowingly, it is wrong to present them in exchange of dates that are dry. The common sense does guide well that business transactions for all fruits that are fresh, ripe and full of flavor are certainly valid but the ruling about the unripe fruits is not such. Ahadith at the the next topic tell us that it is disallowed to sell unripe fruits (whether dates or others) but there is some detail here. The Ahadith that are narrated here mean (according to all IMAMS) that when the seller and the buyer make transaction of unripe fruits that are at trees on condition that the buyer would take them after some time so that they ripen well and until then they could remain at trees; this transaction is disallowed and this is the transaction that is addressed here. However, if such unripe fruits that are clearly seen at trees are sold on the condition that the buyer would take them now only and he would take care to ripen it afterwards or sell it unripe (some fruits are used unripe for pickles, for taste in food and for medical reasons) then all schools of FIQH plainly validate such transaction.

TOPIC 16-It is prohibited to sell the young of unborn off-spring

(1233)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH) forbade sale of Habal-al-Habalah (whereby a man buys the off-

spring of a she-camel still in its mother's womb). [Bukhari 1086, Muslim 1514, Nasai 4633, Ahmed 5511]

TOPIC17-Fraudulent sale is forbidden

(1234)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) forbade insecure transactions and those depending on throw of stones. [Ahmed 8893, Muslim 1513, Abu Dawud 3376, Nasai 4530, Ibn e Majah 2194]

TOPIC18-Disapproval to combine two transactions in one

(1235)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) forbade combining of two transactions in one. [Nasai 4641]

There was an amazing transaction that sometimes took place at those times that was named as HABAL-al-HABALAH; this meant that the owner sold the young of the off-spring that still is in the she-camel's womb if that also is a she-camel when it comes to the 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. The Prophet (PBUH) put a ban on this transaction as it had many aspects that certainly were GHARAR; 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. Insecure transactions means that price is given for the commodity but it is not certain if the buyer would get that specific commodity or not; the example is HABAL-al-HABALAH too and also the lottery-system in selling things that happens in fairs sometimes that someone takes a small sum of money from the buyer who would draw a slip so whatever is written

there he gets that for the sum he had paid; sometimes even nothing. Another high example of this type of adverse transactions is "Insurance" as it is receiving of premiums on something that the buyer is not sure to get (as it is based on the future aspect of the circumstances) and as such, insurance is HARAAM. Note that it is totally fine if someone announces a prize for some worthy feat if he does not take any money against it but pays the prize on judgment of the competence of the winner. Other thing that comes in insecure transactions 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 the ancient days this used to happen as reported here in Hadith where stones were used instead of balls or rings and that might have been at ancient fairs too; these are the most glaring examples of GHARAR. If someone is selling a thing on instalments at the price higher than the market price of it at that time whilst he clarifies his total selling price to the buyer for it initially and receives the buyer's consent to it, this transaction is valid and not included in GHARAR; the seller has no right then to increase that acknowledged price between them even if the buyer becomes unable to pay the amount payable upon him as per schedule. Also, Islam permits the giving and the taking of guarantee in some transaction that occurs on account by providing some personal asset to the seller or by providing the reference of some person who would pay on the behalf of the buyer if he fails to pay the payable on time. ULAMA have differed in taking the meaning of the Hadith that tells about not combining two transactions in one but the most acceptable meaning among them is that the transaction should not be conditional that the seller tells the buyer to sell some specific thing that he has and then he would sell his commodity that the buyer needs (so each one of them would become the seller and the buyer simultaneously); note that generally the barter way of dealing is fine with consent of both sides yet the force applied to any side makes it questionable; this is against the

business etiquette and Islam guides to refrain from it; it certainly is blackmail.

TOPIC 19-Disallowed to sell what the seller does not possess

(1236)-Sayyidina Hakim in Hizam reported that he submitted to Allah's Messenger (PBUH) that people came to him asking him for things that he did not have, "May he buy them from the market and sell them to these people?" He said, "Do not sell that which is not with you." [Ahmed 15311, Abu Dawud 3503, Nasai 4624, Ibn e Majah 2187]

(1237)-Sayyidina Hakim ibn Hizam narrated that Allah's Messenger (PBUH) disallowed him to sell which he did not have on his hands.

(1238)-Ahmad ibn Mani reported from Isma'il ibn Ibrahim, from Ayyub, from Amr ibn Shu'ayb who from his father and he from the grandfather of Amr ascending up to Abdullah ibn Amr that Allah's Messenger (PBUH) said that Salaf-Wa-Bai are not lawful. Also, two conditions in one sale are not allowed. Also, profit of that to which he is not a guarantor is not allowed. In the same way, it is not lawful to sell that which is not in one's possession." [Ah 6683, AD 3504, Nasai 4642, Ibn e Majah 2188]

(1239)-Hasan ibn Ali Khallal, Abdah ibn Abdullah and many narrators, reported this Hadith from Abdus Samad ibn Abdul Warith, from Yazid ibn Ibrahim, from Ibn Sirin, from Ayyub, from Yusuf ibn Maahak from Hakim that Allah's Messenger (PBUH) disallowed him to sell that which he did not possess.

Business transactions without taking the commodity to sell in possession (as mostly happens in the stocks-exchange nowadays) is out-of-order strictly according to Islam. Due to the common practice at the stocks-exchange nowadays, ULAMA have sought out

and have presented ways to make transactions at stocks at least MUBAH according to Islam. The best way to deal with stocks is the simple way to get it at hand and keep it 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); then he is liable to sell it without incurring any breach of the Islamic guidance; if that commodity is at abundance in the society or if 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 it would not amount to the hoard of stocks too. The narration at 1238 tells of the prohibition of SALAF-wa-BAI that is similar in the guidance of not making two transactions together becoming buyer and seller simultaneously; but the difference here is that the buyer, due to some of his personal problems, tells the seller that he would buy some commodity the seller has at the highest price if the seller gives him so-and-so amount in loan and the seller agrees; this also is a form of GHARAR (and also black-mail). Another meaning of SALAF-wa-BAI is told as someone gives a loan and tells the debtor that he would return some specific item like wheat against it after a month of the same amount; if he fails to do so then he would have to pay such and such amount more on that wheat to the creditor as it would mean that the creditor has sold that wheat to him on profits; this also is disallowed as there is no wheat in actual but only its mention that vanishes with the time elapsed and the amount of debt rises that is interest. These are ways to get interest on the money lent without using its name getting round of it somehow; such lame excuses to get interest on loans without getting the blame for it is HARAAM and Allah knows better.

TOPIC 20-It is disapproved to sell wala or to gift it

(1240)-Ibn Umar (RA) reported that Allah's Messenger (PBUH) disallowed the selling of Wala or giving it as gift. [Bukhari 1244, Muslim 1506, Ahmed 4560, Abu Dawud 2919, Nasai 4668, Ibn e

Majah 2747]

TOPIC 21-Disapproved to sell animal against animal on credit

(1241)-Sayyidina Samurah (RA) reported that the Prophet (PBUH) forbade barter of any animal against an animal on credit. [Ahmed 20163, Abu Dawud 3356, Nasai 4631]

(1242)-Sayyidina Jabir (RA) reported that Allah's Messenger (PBUH) said, "It is not proper to sell one animal against two. But, there is no harm in selling against spot payment." [Ibn e Majah 2271]

TOPIC 22-About buying one slave for two slaves

(1243)-Sayyidina Jabir (RA) reported that a slave came to the Prophet (PBUH) and pledged allegiance over Hijrah and the Prophet (PBUH) did not perceive that he was a slave. When his master came with the intention to take him away, the Prophet (PBUH) said, "Sell him to me." So, he bought him against two black slaves. Thereafter, he never took pledge of allegiance from anyone till he had asked him if he was a slave. [Muslim 1602, Abu Dawud 3358, Nasai 4621, Ibn e Majah 2869, Ahmed 14778]

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 person who relates to the deceased in such way that he gets the inheritance inevitably when something of the property of the deceased person is still left after the distribution of rightful shares to all his certain 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 would not sell it (or would not

make it a gift to someone); see also H-1260 and also H-2133. Other persons too that possess the right to some inheritance are not allowed to transfer it as all such rights are non-transferrable. The point to note is those rights that are specified clearly in the Holy Book Quran and Ahadith for specific persons are not transferrable by them to others yet the rights that some person gets as his business rights by registration (like the trade-mark or the copy-right), he is allowed to sell them if he wills. The other Hadith guides that the sale (and the purchase) of animals (even if one is given or taken for two in exchange for some reason) is all right but that must remain hand to hand.

TOPIC 23-Disapproval for imbalanced exchange

(1244)-Sayyidina Ubadah ibn Samit (RA) reported that the Prophet (PBUH) said, "Sell gold for gold like for like, and silver for silver like for like, and date for date like for like, and wheat for wheat like for like, and salt for salt like for like, and barley for barley like for like. If anyone exceeds, in taking or giving then he has dealt in interest. Sell gold for silver as you like on spot payment, and wheat for dates as you like on spot payment, and barley for dates as you like on spot payment (dealing at credit or one being lesser in measure, these transactions are disallowed)." [Muslim 1587, Abu Dawud 3349, Nasai 4571, Ibn e Majah 2254]

TOPIC 24-About coins

(1245)-Nafi reported that he and Sayyidina Ibn Umar (RA) went to Sayyidina Abu Sa'eed (RA) who said to them that I heard with my two ears that Allah's Messenger (PBUH) said, 'Don't pay gold for gold but like for like, and silver for silver but like for like. Do not pay more or less. Do not delay payment (to the future) but make payment on the spot.' (Bukhari 1097, Muslim 1584, Nasai 4570, Ahmed 11494]

(1246)-Sayyidina Ibn Umar narrated that I used to sell camels against dinars in the market named Baqi. In return I would take dirhams against dinars and sometimes sell for dirham and take dinars against dirham. Then I came to Allah's Messenger and found him coming out of the house of Hafsa. I asked him about it and he said, "There is no harm in that against a (determined) price." [Ahmed 4883, Abu Dawud 3354, Nasai 4593, Ibn e Majah 2262]

(1247)-MALIK ibn Aws ibn Hadathan (RA) narrated that I advanced (into the market) saying, "Who will exchange my dinars for dirhams?" Talhah ibn Ubaydullah who was sitting by Umar ibn Khattab said (to me), "Show me your gold and come back (after a while) when my servant comes and I will pay you by silver." Umar ibn Khattab exclaimed, "Certainly not! By Allah, you will pay him the dirham (now) or return to him his gold. For, Allah's Messenger said, 'Silver for gold is interest unless it is prompt and on spot (payment), and wheat for wheat is interest unless it is prompt and on spot (payment), and barley for barley is interest unless it is prompt and on spot (payment), and dates for dates is interest unless it is prompt and on spot (payment)'." [Bukhari 1081, Muslim 1586]

Six commodities have been mentioned in H-1244 and these are not allowed for exchange but only equally (and the transaction also needs to be hand-to-hand). The reason to name these six specific commodities is that these used to be items of acceptability for transactions and were easily bartered at that time for other items; so they were in currency. However if they are exchanged among each other, equality does not remain a condition though even then the transaction must remain hand-to-hand. This tells that commodities that have value for easy exchange to other commodities being standard when they are exchanged by their own kind for some reason, they should be exchanged equally and hand to hand though the exchange of valuables among their-selves might be lower or

higher yet that also should be hand-to-hand. Nowadays, when currency-notes are taken as the standard of exchange financially as they replace the gold in value by economics, it is not feasible to exchange the local currency for the foreign currency (unless equal in value and hand-to-hand) and this means that the dealing is fine by the exchange-rates of Rupees to Dollars as specified by the market (when they are exchanged hand-to-hand) as that certainly is equal in value and quality counts not the quantity. MALIK had taken this stance that it does not matter whether the standard of exchange has actual value as gold by general acceptance; that seems to be near to righteousness and this stance does not affect the concept about the exchange of different currencies by the exchange rate (hand to hand) as the value counts. When DIRHAM (of silver) equal to DINAR (of gold) in value are taken against sale or the other way round, that is no problem as the value counts; it somewhat is similar to the situation as if someone takes 1000 dollars by the notes of 10 dollars that amount to 1000 or takes it by the notes of 100 dollars for it that amount to the same value; here the quality matters and not the quantity for certain.

TOPIC 25-Selling dates after fertilising and slave having wealth

(1248)-Saalim reported from his father that he heard Allah's Messenger say, "If anyone buys palm-trees after the dates are fertilised then its fruit belongs to the seller unless the buyer has placed a condition. And if anyone buys a slave who owns property then the property belongs to the seller unless the buyer has placed a condition." [Bukhari 1106, Muslim 1543, Ibn e Majah 2211, Abu Dawud 3433, Nasai 4636]

TOPIC 26-Option to both parties before they separate

(1249)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "They both, the two parties (of a transaction) have a

right to annul the transaction till they have not separated, or kept the right intact (in the transaction to annul it later)." The sub narrator said that when Ibn Umar concluded a bargain and he was seated, he would stand up so that the bargain becomes Wajib (obligatory). [Bukhari 1062, Muslim 1531]

(1250)-Sayyidina Hakim ibn Hizam (RA) reported that Allah's Messenger (PBUH) said, "The seller and the buyer have a right to annul the transaction as long as they do not separate. If they speak the truth and clarify everything then there will be blessing in their deal, but if they lie and conceal then blessing will be taken away from their deal." [Bukhari 1053, Muslim 1532]

(1251)-Amr ibn Shu'ayb (RA) reported from his father who from his grandfather that Allah's Messenger (PBUH) said, "As long as they do not separate the seller and the buyer have a right to annul the transaction unless it is a transaction with the right to annul included in it, and it is not allowed to one to separate from his friend apprehending that he might ask for an annulment." [Abu Dawud 3456, Nasai 4490]

TOPIC 27-(No Caption)

(1252)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said, "The seller and the buyer must not separate except with mutual consent." [Abu Dawud 3458]

(1253)-Sayyidina Jabir (RA) reported that the Prophet (PBUH) gave option to a villager after the sale transaction.

When the place (with some trees) is sold then the fruits present at the trees is for the seller unless the buyer specifies that he is taking the trees with their fruits in this payment that he is giving to the seller and the seller accepts. The slaves were taken like

property of masters in general at those times and so the property that belonged to the slaves actually belonged to their masters. At the sale of a slave it was necessary for the buyer to clarify that he intends to buy the slave with whatever property he has (especially if that property happened to be in cash) otherwise his property belonged to the seller; without the clarification, not only the slave lost his property to his master (the seller) but his new master (the buyer) also lost any claim to it. As for the issue to annul the transaction when the seller and the buyer are yet in one sitting (even if they both have finalized the deal), each one has the right to cancel it then and there. This is how SHAFI' and AHMED take the matter but MALIK and ABU-HANIFA say that once the agreement becomes final, no-one of the two parties is liable to cancel it; they indicate that the Hadith relate to the time when the transaction is not finalized between them totally. Both these viewpoints have their reasons for them and both the sides of the transaction should see to the better of rulings in these where needed; their judgment would depend on the scope of the transaction, the financial strength of both the parties that make the transaction and the values of their respective businesses at the time and the place of the transaction.

TOPIC 28-About one who is deceived in a (sale) transaction

(1254)-Sayyidina Anas reported that a man who traded often always ended up deceived. The people of his house met the Prophet and said, "O Messenger of Allah, forbid him from committing any transaction." So, he summoned him and disallowed him to trade, but he said, "O Messenger of Allah I cannot endure without engaging in trade." The Prophet said, "Say when you engage in buying and selling 'this is a transaction on equal terms and this is hand-to-hand and no deceiving'." [Abu Dawud 3501, Nasai 4492]

TOPIC 29-About an animal who was not milked

(1255)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "If anyone buys such animal whose owner had accumulated its milk for many days then he has the right to return it after milking it, but he must also give one SA' dates with it." [Bukhari 1083, Muslim 1524, Ahmed 9016]

(1256)-Sayyidina Abu Hurayrah reported that the Prophet said, "If anyone buys a Musarraah (an animal whose teats were up that milk might accumulate) then he has the option (of three days) to return it, and he must return with it a SA' of provision. But that must not be wheat, something other than wheat. [Muslim 1524, Abu Dawud 3444]

The man that used to get deceived in business was named as HABAN; he was not much good in the business affairs and so the Prophet (PBUH) advised him on the basis of EHSAAN to leave business; either stay put or do some job. The man replied that he could not live without it and due to care about his passion for the business, the Prophet advised him to say to the buyers that either he would do business on cash (hand to hand) or either they promise sincerely that there would be no deceit in the transaction they make; another version of this narration at MUSTADRAK, one of books of Ahadith, tells that the Prophet (PBUH) told him to tell the buyers that he would have option for three days to cancel the transaction. MUSARRAH is the she-goat that is not milked by its owner for some time so it has good amount of milk at it; its buyer would get the impression that this animal certainly provides high amount of milk; this relates to GHARAR. When the buyer understands that he has been cheated (and that would be within three days), he is liable to return the animal with one SA' of dates to the seller (or with the amount that is equivalent to it) that could do in exchange of the milk that he had received from the animal; he would take all his money back. The ruling for other animals that

provide milk that is well to drink is also the same. Three IMAMS except ABU-HANIFA take the matter as reported in the Hadith; but, in these current times even the HANAFI-School inclines here to the stance taken by the three IMAMS.

TOPIC 30-Placing the condition to ride the animal that is sold

(1257)-Sayyidina Jabir ibn Abdullah (RA) said that he sold a camel to the Prophet on condition that he would ride it till his home (before handing it over). [Bukhari 2967, Muslim 715]

TOPIC 31-To obtain benefit from that which is pledged

(1258)-Sayyidina Abu Hurayrah reported that Allah's Messenger said, "It is allowed to ride an animal or consume its milk if pledged. Its feeding is the responsibility of the rider and who consumes its milk." [Bukhari 2512, AD 3526, Ibn e Majah 2440, Ah 10116]

According to three IMAMS except for AHMED, it is not right to sell something on conditions when the transaction is hand-to-hand. However, if some condition is well-known and has become part of the sale (as we see the guarantee for service or the replacement within a year for many of items sold), these are fine according to ABU-HANIFA and MALIK when they do not give unusual benefit to any one party of the transaction; SHAFAI does not appreciate even such known conditions. AHMED says that if there is one condition only and not more then the sale is fine without any problem. Please note that whatever the condition, known or just one, they all must be MUBAH, not challenging the Islamic Commands in any way. Respectable TIRMIDHI has reported the event that is described here at the narration-1257 very briefly. Seeing other versions of this narration at other books of Ahadith, we get that returning from GHAZWA BANI-MUSTALAQ, the Prophet (PBUH) saw that the camel of JABIR (RA) was very slow; he touched the camel with

some branch (the Prophet-PBUH was highly particular not to hit animals) that resulted in the high increase of its pace. Note that the Prophet PBUH never beat a woman or a child (or any weak person for that matter) any time anywhere for any reason whatsoever; even at wars, he tried his best not to wound any person though for the necessity of that time when the enemy was trying to end the impression of Islam, he did attend wars on the command of Allah. On the contrary, he always stood with the weak persons all his life and we also need to care for the weak persons in our own capacity; we all need to see that no harsh action is taken against any of weak persons (including the young students at schools and including the accused persons for some crime that are yet to be proved criminals); we all need to shape our attitudes according to Islam especially at the teaching department, at the medical department and at the justice department. If Teachers, Medical Practitioners and Judges become true to Islam, we would see very soon the Islamic Society in full flow insha-Allah. Coming back to the narration, note that the camel ran so fast that it went ahead of all and the Prophet (PBUH) offered to buy it. JABIR asked to take it without any price as gift from him but the Prophet declined that and told him that he would pay. The transaction was finalized but JABIR put the condition that he would give it at the time when they reach Madinah as he had no other conveyance available at the time. When they reached Madinah, he gave the camel to the Prophet (PBUH) and taking the money (that was given more by the Prophet than what was agreed and it is allowed for the buyer to pay more than what is agreed if he wills by his own as it is not any interest), he turned to go home. The Prophet (PBUH) called him and told him words to the effect, "JABIR! Do not hurry; Take your animal with you." The schools of three IMAMS (who do not appreciate uncommon conditions in transactions) answer this narration by two ways. One answer is that there is another version of this Hadith at MUSNAD AHMED that tells JABIR descended from the camel then and there but the Prophet (PBUH) told him to ascend it till they

come to Madinah so the Prophet had told him that by himself so no condition took place. Another answer is that the Prophet (PBUH) gave the camel back and this means that he wanted to assist JABIR financially in the best possible way so actually no business transaction took place. The other Hadith here tells us that the thing that has been pledged against the loan taken from someone, it is allowed for the owner to have benefits from it. Please note this interesting fact here that the Hadith is telling the right of the owner to get benefits from the pledged item; it is not for the person who has extended the loan against its guarantee as that would be interest.

TOPIC 32-Buying a necklace with gold and gems

(1259)-Sayyidina Fadalrah ibn Ubayd (RA) reported that he bought a necklace during the Khybar expedition for twelve dinars. Gold and pearls were pierced into it. He unbound it and found it to be costlier than twelve dinars. So, he mentioned that to the Prophet (PBUH) who said, "Let it not be sold till it is unpierced." [Muslim 1591, Abu Dawud 3352, Ahmed 24017]

Things that have gold or silver in them (and these two elements have been taken the most valid standards for exchange from the ancient times), SHAFI' does not allow their sale unless the gold or the silver is separated from them; both of these are standards for exchange in general but here (when they are sold for DIRHAM or DINAR) it would be gold for gold or silver for silver that is not allowed except when equal and hand-to-hand. Today the example for this would somewhat be like selling of the 100-dollar bill for 50 dollars and that certainly becomes an insecure transaction to the seller. However, ABU-HANIFA takes selling such an item against gold or silver as fine but keeping to Hadith, he points out that the sale must take the amount of money more than the gold (or the silver) in the item as then the surplus would become the cost for

the other material present in the item (so it would amount to selling a 50-dollar bill for 100 dollars when the other 50 taken in surplus would be for the other material and not the gold or the silver in it if the buyer agrees); this would cause no insecurity to the seller and the buyer who is well-aware of the issue, does not face any form of GHARAR; however, this needs a good judgment of the gold or of the silver in the item and this also needs a good idea of the market-price of the gold or the silver at that time on the part of the seller. However, if both (gold and silver) are present in the item together then the best option is to separate them from the item and then only sell it at the market. For other things than gold or silver (that were edibles) that also were taken as the standard of exchange to commodities then (see H-1244), it is a moot point if they are liable to barter by their own kind equally and hand to hand now as they present no such status as of now; keeping to Ahadith, it is most feasible not to barter any of these by its kind but to sell it by gold or by silver; in other words, its sale needs to remain through cash (or through cheque) as we make transactions in general in the market today.

TOPIC 33-About condition WALA at freedom of slave

(1260)-Sayyidah Ayshah (RA) intended to buy Barirah. They (the sellers) put the condition of Wala. So, the Prophet (PBUH) advised her, "Buy her, for Wala is for one who pays the price or one who gains the blessing (by providing freedom to the slave)." [Bukhari 2169, Muslim 1504, Abu Dawud 2915, Nasai 4653, Ahmed 5936]

TOPIC 34-(No Caption)

(1261)-Sayyidina Hakim ibn Hizam narrated that Allah's Messenger sent him to buy for him a sacrificial animal for a dinar. So, he bought one and sold it with a profit of a dinar. Then he bought another in its place and came to the Prophet with a sacrificial animal

and a dinar. He commanded him to sacrifice the animal and give away the dinar in Sadaqah. [Abu Dawud 3386]

(1262)-Sayyidina Urwah Bariqi narrated that Allah's Messenger (PBUH) gave him a dinar and instructed him to buy for him a sheep. So, he bought for him two sheep and sold one of them for a dinar and came to the Prophet (PBUH) with a sheep and a dinar and mentioned to him what had transpired. He said, "May Allah make your transactions, with your hand, advantageous." After that he went to Kunasah in Kufah and made great profit. He was the richest man of Kufah. [Bukhari 3642, Abu Dawud 3384, Ibn e Majah 2402, Ahmed 13380]

The Hadith about WALA is clear by the note presented at H-1240 and the point to note here is that conditions that are based on GHARAR (the loss incurred mostly by the buyer due to some vagueness in the transaction that was avoidable) should not become the part of the business transaction. Muslims are like brothers and taking financial benefits from transactions with each other, they still have to care for each other that no unnecessary trouble falls on the other part. For Ahadith that tell that the Prophet (PBUH) got his DINAR back after the buying of the sacrificial animal, that happened two times; the first incident took place when HAKIM (RA) bought it on the instruction of the Prophet (PBUH) and then he met a man on the way back who asked if he would sell it; HAKIM replied in affirmative demanding two DINAR for it that the man paid and the other incident took place when URWAH BARIQI bought two sacrificial animals on the Prophet's instruction and sold one for a DINAR; it seems that he was highly good at trade. As it is not allowed to change the specific animal taken for sacrifice with another animal or sell it on profits, the Prophet (PBUH) asked HAKIM to give the surplus in SADAQAH (charity) though the HANAFI-School disallows such exchange only when the sacrifice is not necessary but is given as SADAQAH by will; they explain that

this DINAR received extra was for the sacrifice that was not obligatory so that DINAR was given in SADAQAH too. Most probably, the surplus DINAR that URWAH BARIQI had brought was given in SADAQAH too but the Prophet (PBUH) made DUA for him and he became one of the richest men of KUFRAH that used to be then the capital-city at Iraq; the success in the business comes to the man when four things of value come to activity together that is some amount of wealth (his capital with some place that he assigns for his economic activity), his efforts in the right direction (his labor and the management of the labor of his employees), his will to adhere to the worthy task that he has taken up (strength of his psyche that comes by TAWAAKUL upon Allah) and most important of all, the blessing from Allah; note that Economics today takes the land, labor, capital and entrepreneur (who manages the three to his financial benefits) as the four factors of production of wealth (with the consideration that the business establishment is a separate entity); it totally ignores the blessing from Allah at these factors while by the Islamic Teachings, this ignorance is the gravest of faults in Economics today; see Surah KAHF, the fifth RUKU; Al-Hamdu Lillah.

TOPIC 35-About the Mukatab who can pay for his freedom

(1263)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) said, "When a slave who has bound himself to buy his freedom receives blood-money or an inheritance, he will inherit according to the extent he has been emancipated. The Prophet also said, "As for his bloodwit, it will be paid for him (to his heirs) to the extent he has paid for his freedom the bloodwit of a free person and remainder of bloodwit for a slave is to his master." [Abu Dawud 4582, Nasai 4829]

(1264)-Amr ibn Shu'ayb reported on the authority his father from his grand father that he heard Allah's Messenger (PBUH) say, "If

anyone agrees to set free his slave at a hundred oqiyah and he pays it except ten oqiyah or, he said ten dirhams then he remains to be a slave." [Abu Dawud 3927, Ibn e Majah 2519, Ahmed 6678]

(1265)-Sayyidah Umm Salamah (RA) reported that Allah's Messenger (PBUH) said, "If the Mukatab of one of you has so much as would buy his freedom then observe the veil before him." [Abu Dawud 3928, Ibn e Majah 2520, Ahmed 36535]

These Ahdith at the topic tell about the rights of and obligations upon a slave; in the present era, this matter has become obsolete. The Hadith at 1263 is abrogated by the Hadith at 1264 as is taken by all IMAMS and they say that the slave (unless he is fully liberated from slavery) would have the same rights and the same obligations that are of a slave when liberated partially. The point to note here is presented at the H-1265 that has high importance even now and that is the concept of SADDE-ZARAE', the closing of means to wrongs. It was allowed for the Muslim woman not to observe veil from her male-slaves (but ABU-HANIFA asked them to observe veil even from their male-slaves too) though it was not the common practice for woman to have male-slaves; such male-slaves did not entertain any thought of intimacy towards their female-owners though the female-slaves when they were in custody of men (that were their masters) had also the obligation to see to the sexual needs of their male-masters; men could even marry another man's slave-woman taking her as wife and then there remained no obligation for her to see to her master's sexual needs adhering to her husband totally but the woman at that time did not marry any slave that might be of her own or of any other person. However, when the male-slave (under the authority of the Muslim woman) had enough money that assured his freedom, the Prophet PBUH commanded that she observes veil from him (as he becomes like the free man in the ruling); this is the concept of the closing of means to wrongs. This concept mostly applies where there is clear threat

to fall in any shameful act and the Holy Book Quran has commanded not only to refrain from all shameful acts but it clearly has asked even to avoid the proximity to them. A verse says, "Say: Come I will recite what your Lord has forbidden to you-- (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty-- We provide for you and for them-- and do not draw nigh to indecencies (shameful acts), those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand (6:151). Another verse tells us, "Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know (7:33). This same Surah that is AARAAF narrates the event of Adam where it informs that due to eating the prohibited fruit, their private parts came in view of each other that were concealed before. Note that the verse-19 of this same Surah relates that Adam and Eve were told not to go even near to the tree that had the prohibited fruit. After relating the event, a verse says, "O Children of Adam! Let not Satan seduce you, in the same manner as he got your parents out of the Garden, stripping them of their raiment, to expose their private parts; for he and his tribe watch you from a position where you cannot see them; We made the evil ones friends (only) to those who are without faith" (7:27).

TOPIC 36-If debtor is penniless & creditor sees his asset with him

(1266)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "If anyone turns penniless but then a man finds with him his merchandise (or articles) intact then he has more of right to it than others." [Bukhari 2402, Muslim 1559, Abu Dawud 3519, Ahmed 7127]

TOPIC 37-Prohibited for Muslim to hand over wine to Dhimmi

(1267)-Sayyidina Abu Sa'eed (RA) reported that they had wine belonging to an orphan. When (the Surah) al-Ma'idah was revealed (prohibiting wine) he asked Allah's Messenger (PBUH) about it and said, "It belongs to an orphan." He said, "Pour it out."

All four IMAMS have ruled according to this Hadith that the man who has turned penniless (bankrupt) and has some personal assets (besides those that relate to his basic necessities), those would be sold by auction and the amount received would be distributed among his creditors according to the ratio of their loan in the total. But there is some difference of ABU-HANIFA with three IMAMS in the particular case that if the person (that has turned penniless) had taken something in loan from someone and now the creditor finds that object with him intact in features even after the declaration of his bankruptcy, the specific creditor would receive it then and there while other assets would be auctioned; the amount received from their sale would be distributed accordingly among his creditors; ABU-HANIFA includes that object too in assets of the person (who has now become penniless) and he rules that it also is returnable only as ratio to all his creditors; the stance of three IMAMS seems better in this case that all accept in general. The next Hadith guides that just as the drinking of wine is HARAAM so are all its transactions. May Allah give all Muslims TAUFIQ to keep away from this evil and also give all of them TAUFIQ to keep it totally away from the Islamic Environment; Al-Hamdu Lillah.

TOPIC 38-No Caption

(1268)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Return the trust to him who has trusted you with it, but do not commit treachery with one who commits

treachery." [Abu Dawud 3535]

TOPIC 39-It is necessary to return that which is borrowed

(1269)-Sayyidina Abu Umamah (RA) reported having heard Allah's Messenger (PBUH) say during his sermon of the Farewell pilgrimage, 'What is borrowed must be returned, the guarantor is held responsible, and a debt must be repayed.' [Abu Dawud 3565, Ibn e Majah 2398, Ahmed 22357]

(1270)-Sayyidina Samurah narrated that the Prophet (PBUH) said, "On the hands is what it has taken till it returns it." Qatadah said that Hasan forgot after that and said, "He is your trustee. There is no penalty against it, the borrowing." [Abu Dawud 3561, Ibn e Majah 2400, Ahmed 20107]

The Muslim person needs to care about the trust that the people have shown upon him; he needs to see that he commits no such thing that is termed as treachery by those who have trusted him. The next couple of Ahadith clarify the point and three things are mentioned here; first is that what is borrowed must be returned, second is that when a person provides guarantee for something, he would pay for what he has guaranteed when necessary and third is that the debt is the payable amount which is returnable at the period specified for its payment. These all are clear by the sense of good morality that human-beings possess but about borrowing something, the next Hadith gives some concession; it says that there is no penalty if the person damages the borrowed commodity. That is why QATADAH who was narrating this Hadith from HASAN said that HASAN has forgotten when he added that there is no penalty against something borrowed. However, it is most probable that the Hadith is correctly narrated by HASAN from SAMURAH; HASAN meant that the borrowed item would be returned without

anything more upon it but if it is lost or if it is used-up, then the returnable would be something equivalent to it and nothing more.

TOPIC 40-About hoarding grain

(1271)-Sayyidina Ma'mar ibn Abdullah ibn Nadlah reported that he heard Allah's Messenger (PBUH) say, "No one withholds goods till price rises, but is a sinner." The narrator said that he remarked to Sa'eed (Ibn Musayyab), "O Abu Muhammad, but you too withhold goods." He said, "Ma'mar also did that (in things that are not edibles)" and it is also reported about Sa'eed ibn Musayyab that he hoarded olive-oil and hay and the like (which are not edibles).

[Muslim 1605, Abu Dawud 3447, Ibn e Majah 2154, Ahmed 15758]

Note that to stock edibles that are among the basic necessities to sell them in future when the rates are high is HARAAM, except for the stock that relates to the turnover for some period. However those edibles that are not taken as necessities to the common man or those items that have some utility in the market but they are not among edibles, they might be stocked provided this hoard does not cause GHARAR at the market to consumers. This means that when there is ample stock of those items in the market within easy access of consumers and supply is not necessary, then it is fine to stock such items and SAEED Ibn MUSAYYAB hoarded such items only; the notable point here is that even when edibles that are among the basic necessities are in abundance, it is not right to stock them but they should be supplied to the market. This denotes one of the basic differences of the Islamic system in marketing and the system that relates to Capitalism. Islam asks the Muslim not to forget even at the market that he has the liability to care for EHSAAAN (good natural tendency) too with ADL (rights & obligations defined by the law) while in Capitalism, the law of demand & supply (that is highly faulty needing much provisions for its application) would see to the market. Muslims are brothers who must care for

each other where the demand and the supply of some commodity is not harmonious; they must take into consideration individually (and even collectively) that no GHARAR occurs in transactions at the market (and no other kind of DHARAR too in any manner) even if that might cause some harm financially to their own-selves. Please note that Economics is the study that relates to the social life of the man and it depends totally on attitudes of human-beings; the Muslim person must live upon necessities at the worldly life with utmost care towards the true success at AKHIRAT; that is the Economics by Islam. Note also that it is not enough to say that the study of modern Economics deals with the normal man in the ordinary business of life until the terms "normal man" and "the ordinary business of life" are totally clear. The most important thing to keep in mind is that Prophet MUHAMMAD (PBUH), the last messenger of Allah and one of the greatest men ever born in the history of mankind, lived only with necessities at the worldly life; this was by choice only so what does the study of Economics say about that. Social studies that are related to attitudes of human-beings like Civics, History, Astrology, Psychology (and even Economics) need to look at inside of the man (with the consideration that the man him-self is at charge in these disciplines), and not at his outside with things he deals with that have no life in them; this error has led to such mistakes in understanding of rules of these that probably it would take a long period now to better the situation even if the students of these do accept that grave mistakes certainly have been committed here and Allah knows better.

TOPIC 41-Selling animals whose milk is accumulated

(1272)-Sayyidina Ibn Abbas reported that the Prophet (PBUH) said, "Do not go out to meet merchandise. Do not tie up the udders of the animals (to deceive buyers thereby). And do not cheat some of you the others (presenting yourselves as buyers to raise prices)."

TOPIC 42-Appropriating a Muslims property taking false oath

(1273)-Sayyidina Abdullah ibn Mas'ud (RA) narrated that Allah's Messenger (PBUH) said, "If anyone takes a false oath to appropriate a Muslims property then (on the Day of Resurrection) he will meet Allah while He is angry with him." Sayyidina Ash'ath said "This was about me. By Allah, indeed that was between me and a man among the Jews, a piece of land (that we held together). But, he disowned me. So, I took him to the Prophet who asked me, 'Do you have a witness?' I said, 'No'. He asked the Jew to take an oath, but I interrupted, 'O Messenger of Allah, he will take an oath and go away with my property'. On that occasion, Allah revealed --- "Surely those who barter Allah's covenant and their oaths, for a small price" (3:77 to the end). [Bukhari 1176, Muslim 138, Tirmidhi 3007, Abu Dawud 3243, IM 2323, Ahmed 4049]

H-1272 comprises of different matters that have already been addressed at other places in this booklet; see the previous note and also notes at H-1224 to H-1227; see also the note at H-1256. The next Hadith tells the importance of the sense of Good Morality that even if someone is able to do wrong with commitment to the law of the land without care to the other party, he must not do it. If he gets away with the wrong he does to somebody, he would surely have to face the torment for it at AKHIRAT; if someone is wrong then ultimately there is no chance to safety for him. The Holy Book Quran guides to this and gives the message that it is much better to understand the Truth now than to repent in AKHIRAT.

TOPIC 43-About what happens if buyer and seller dispute

(1274)-Sayyidina Ibn Mas'ud reported that Allah's Messenger (PBUH) said, "When the two parties disagree, the word of the seller prevails while the buyer has option (to withdraw)." [Abu Dawud 3511, Nasai 4657, Ahmed 4444]

TOPIC 44-About selling excess water

(1275)-Sayyidina Iyas ibn Abdul Muzaniy said that the Prophet (PBUH) disallowed sale of water. [Abu Dawud 3478, Nasai 4670, Ibn e Majah 2476, Ahmed 17236]

(1276)-Sayyidina Abu Hurayra (RA) reported that the Prophet (PBUH) said, "Excess water must not be disallowed in order that thereby herbage may be prevented." [Bukhari 2253, Muslim 1566, Nasai 5774, Ahmed 8328]

The Hadith about difference of seller and buyer informs about the last option when there remains no chance of reconciliation with whatever proofs both the sides are providing in favor of their respective viewpoints; then the word of the seller prevails but the buyer would get the right to cancel the transaction then and there if the viewpoint of the seller is unacceptable to him. It is disallowed to sell the flowing water and this issue is addressed in H-1275 so when it flows through the land of some person, he would make sure that the water does not stop at his land; as it passes from its land, people might benefit from it and other lands also get their share. Note that it is not right to sell water when it is for personal needs; however, if a man has some well at his land with such stock of water that does not cause the flowing water any harm then if someone asks to buy the water from that reserve for business needs, it is allowed for him to sell it; 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 causing some GHARAR by it. Also a man must not forbid animals to graze in his land for the grass (called herbage here) that grows by rain; he must not charge anything for the grazing of animals as due to it, he would take the blame on him of not providing the grass that actually is not his asset; however, he

does have the right to prevent entrance to them when he has some valuable crops cultivated there.

TOPIC 45-Disapproval of payment; pairing male & female (animals)

(1277)-Sayyidina Ibn Umar reported that the Prophet (PBUH) forbade seeking of wages for pairing male and female (animals). [Bukhari 1134, Abu Dawud 3429, Nasai 4680, Ahmed 4630]

(1278)-Sayyidina Anas ibn Malik (RA) narrated that a man of Kilab asked Allah's Messenger about hiring a male (i.e bull) to pair with a female (i.e. cow), but he forbade him. However, he said, 'O Messenger of Allah, we leave the male (with the female) and people give us gifts. So he gave permission to receive that.

(1279)-Sayyidina Rafi ibn Khadij (RA) reported that Allah's Messenger (PBUH) said, "The earnings of a cupper are bad, the remuneration paid to a prostitute is bad and the price paid for a dog is bad." [Muslim 1568, Abu Dawud 3421, Nasai 4294, Ahmed 17259]

TOPIC 46-About price paid for a dog

(1280)-Sayyidina Abu Masud Ansari (RA) said that Allah's Messenger (PBUH) forbade the price paid for a dog, remuneration paid to a prostitute and sweets (gifts) to a soothsayer. [Bukhari 2237, Muslim 1576]

TOPIC 47-About earnings of a cupper

(1281)-Ibn Muhaysah, brother of Banu Harithah, reported from his father that he sought the Prophet's (PBUH) permission to receive wages against cupping. He disallowed it. However, he did not cease to ask for permission till the Prophet said, "Use it to pay for the feed of the camel and food for the slave." [Abu Dawud 3422]

When some person needed his cow to conceive but he did not have a bull, there were people who used to provide the bull on some payment for some period of time. The Prophet (PBUH) prohibited taking this price though he did not disallow this practice; animals do not have much of moral sense and they are not MUKALLAF (answerable; expected to follow rules to avoid injustice and to avoid shameful acts). However, if someone gave some amount without any force by his own will, he allowed taking that. About the sale of dogs, the point to note is that the dog that is allowed to keep (that is for hunting, for security of the cattle and watching the crop-fields), this type of dog might be sold or bought without any problem. The prohibition here is for the dog that is kept as a pet or just uselessly for play; transactions for such dogs are not allowed. 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 person 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. The importance of understanding of Ahadith with good study comes clearly at fore at H-1279 where we find the mention of three remunerations; the remuneration of the cupper is MAKRUH-TANZIHI (that means it is not strictly avoidable though that work and the amounts it gets have some feature of dislike in it), the remuneration of a prostitute is HARAAM (that means it is totally forbidden as that work and its payment is extreme filth) and the remuneration of selling dogs have two aspects; if they are sold for allowed matters then their sale and the amount received is MUBAH (allowed) and if they are sold for disallowed matters then their sale and the amount received is HARAAM (strictly forbidden); so three matters that are mentioned as forbidden here, they all have their own ruling and their own level of prohibition. Note that any amount given to or taken by the person that tells about the future is disallowed and this is how H-1280

guides; nobody knows the future so any claim to such knowledge is in itself futile. However, that person whom Allah gives some indication by dreams, he might know instantly about what the future holds by the power of interpretation that he has for it by the blessing of Allah; it is changeable towards better by keeping the attention only towards Allah; He Only is the True Authority; Al-Hamdu Lillah.

TOPIC 48-About permission to pay wages to the cupper

(1282)-Humayd narrated that I asked Anas (RA) about the wages of a cupper. He said, "Allah's Messenger (PBUH) had himself cupped and Abu Taybah was the cupper. So, he commanded that two SA' provision be paid to him and also recommended his masters to remit the Khiraj from him. And, he said that the best healing that you can adopt is cupping, or he said that the most excellent of your medicines is cupping." [Muslim 1577]

TOPIC 49-About dislike for the price paid for dogs and cats

(1283)-Sayyidina Jabir (RA) said that Allah's Messenger (PBUH) disallowed the price paid for dogs and cats. [Abu Dawud 3479]

(1284)-Sayyidina Jabir (RA) reported that Allah's Messenger (PBUH) forbade eating cats and (taking) their price. [AD 3480]

TOPIC 50-No Caption

(1285)-Sayyidina Abu Huraryrah (RA) said that he (the Prophet) forbade the price paid for a dog except a hunting dog.

Here at H-1282 we find that cupping is allowed and in fact at necessity, it is even appreciable if the cupper takes care that the blood he sucks does not enter his stomach; this tells us that the work is MAKRUH-TANZIHI that the person might take-up at

necessity. Note that there are some of cures in the modern times that are not allowed to take even at some necessity; these mostly relate to genetics and to such features in cure which Islam takes as highly shameful. KHIRAJ means here the amount of money that the masters asked from their slaves to earn on daily basis and SA' was the measuring unit for weights of that time equivalent to some 3.2 Kg of today. Ahadith at the topic-49 tell about the prohibition of sale of cats (and of eating them) too; the sale of cats is not strictly forbidden yet by the Ahadith here, it is better that they are presented in gifts rather than taken by business transactions; eating them certainly is disallowed. The last of Ahadith here tells that a person might sell the dog when it is for the need of hunting; here the matter has not been reported in full as a person might sell dogs that watch the cattle or watch the fields of crops without any problem as other Ahadith explicitly denote.

TOPIC 51-About disapproval of sale of singers

(1286)-Sayyidina Abu Umamah (RA) reported that Allah's Messenger (PBUH) said, 'Do not sell singing-girls, nor buy them, nor teach them (to sing). And there is no good in this business and the price paid for them is unlawful.' It is about like this case that this verse was revealed, "And of mankind is he who buys frivolous discourse" (31:6 to the end). [Muslim 2168]

Note that Islam does not appreciate singing, dancing or any type of entertainment that relate to the performance of women in a mixed gathering. Dancing of women is one of the worst of things in view of Islam, especially when taken-up in open, though even their singing is not appreciable with whatever splendor they present their feat. As for the singing of men (but not dancing), note that with care about number of conditions, it is fine as some light entertainment (not making that routine in any way); singing for the man might even be a positive trait even in such gathering where few women are present

(but with some seclusion). Besides the care for the decency in the gathering, the most important points to note for the singing of men are as follows. The first point to note is that words of songs must not challenge the Islamic Morals in any way (and the ordinary Muslims would decide this matter yet with total devotion to Islam). The second point to note in this respect is that singers, players of instruments and musicians must not be professional as their occupations to livelihood must be some other works while the music remains a pastime to them and to all those who enjoy music. The third point is that the music must be soft and not a rhythmic din of some kind (as the fast music is not appreciable in an Islamic set-up). The last point in these important ones for this matter is that instruments used for the songs must not be more than two because high number of instruments give the impression of the song being something professional and also breaks the rule of making the song just a presentation of the soft music. It is better if a computerized gadget that is able to provide different musical voices, is used for the song with the set-up of the tone for two musical instruments; this would fulfill the minimum requirement of the music (yin and yang) in the song that must remain soft in nature. Please note that other conditions too might be valid here though the level of their importance might vary; please note also that if musical instruments are kept aside, the singing of men does not bother even many of the conservative ULAMA. Though much strict in this issue, they might tolerate the decent singing of men to quite an extent (even with the two musical instruments) insha-Allah where there is no professionalism and no mixed musical concerts. The Holy Book Quran does not ban music in clear words but there is a verse that is taken to prohibit music though even that is not directly related to the matter (it is the sixth verse of Surah LUQMAN that is the thirty-first Surah, mentioned here in the narration at the topic). It tells about the evil of taking useless stories that the true knowledge would never appreciate; it descended about the man among infidels NADHR-IBN-HARITH who had bought some story

books from Persia that narrated about Alexander and about the warriors of Persia; he had also bought a singing slave-woman who induced the Muslim men towards herself indecently. So, the verse tells of the negativity of accepting any fictitious statements and of leaning towards the indecency of the singing women; when Muslims do avoid such negativity then the music (with care to its conditions) might become tolerable in the Islamic Environment. The whole universe is manifesting rhythm in its motion that Islam certainly appreciates and due to this, all must appreciate it. Note that there are Ahadith that show some reservation about music yet almost all of them are open to interpretation as prohibiting professional attitude towards the music (especially where the music related to the singing women as the singing of songs was generally confined to them only at those times); they do prohibit the total engagement in it taking it more than some form of relaxation as is evident even here in H-1286. As for the Cinema, please note that there would be no film industry in the Islamic Society as that violates much of the Islamic Morals though TV, when its channels are few only in number and they care for the teachings that Islam gives about good morality, might well operate in the Islamic Society with this low quantity and high quality. The Islamic Environment would put any restrictions on information only due to the Islamic teachings regarding morals; this certainly would not occur because of any censorship on the speech. We all must learn from each other but not let the Islamic Morals suffer as the Islamic Environment is highly particular to that and Allah knows better.

TOPIC 52-Disapproval to separate relatives while selling

(1287)-Sayyidina Abu Ayyub (RA) reported that Allah's Messenger (PBUH) said, "If anyone separates a mother and her child then Allah will separate him and his dear one on the Day of Resurrection."

(1288)-Sayyidina Ali (RA) narrated that Allah's Messenger bestowed

on me a gift of two slaves (who were) brothers. I sold one of them. So, he said to me, "O Ali, what did your slave do?" I informed him of that and he said repeatedly. "Bring him back, bring him back." [Ibn e Majah 2249]

*TOPIC*53-Who finds defect in a slave he buys after some work

(1289)-Sayyidah Ayshah (RA) reported that Allah's Messenger (PBUH) gave judgment that the defect found in a slave was offset by the profit derived from his work. [Abu Dawud 3508, Nasai 4497]

(1290)-Abu Salamah reported from Yahya ibn Khalaf who from Umar ibn Ali who from Hisham ibn Urwah who from his father who from Sayyidah Ayshah (RA) that Allah's Messenger said, "The profit from everything offsets its defect."

Although slavery is an obsolete matter now yet we do get the message here that the Prophet (PBUH) was highly knowledgable in understanding of human emotions too. Slaves had rights but little at those times and care for them if any, could only take hold through the lenient attitude of their masters towards them so the Prophet (PBUH) tried to guide the people at lead to righteousness as much as possible. For the next Ahadith, note that at those times slaves had to earn money for their masters with whatever capability they had and these Ahadith tell that if a slave had such defect that it had to be returned to the seller, his earnings for his master (the buyer) are not returnable; it is then compensation that benefits the buyer for the defect that the slave had and for whatever he had spent on him when he was in his custody. Neither the seller pays back anything more than the price he had taken for the slave nor the buyer gives anything else than the slave in return; and so the buyer keeps all the earnings of the slave which he had earned while at his custody.

TOPIC 54-About permission to one who passes by the fruit

(1291)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger said, "He who goes into a garden is allowed to eat its fruit, but he cannot gather them in anything." [Ibn e Majah 2301]

(1292)-Sayyidina Rafi ibn Amr (RA) narrated, "I hit stones on the date trees of the Ansar. They came and caught me and took me to the Prophet. He said, 'O Rafi way did you pelt stones at their palm-trees?' I replied, 'O Messenger of Allah, I was hungry', so he said, 'Do not throw stones. Eat that which is lying down. May Allah satiate you and quench your thirst'."

(1293)-Amr ibn Shu'ayb reported on the authority of his father from his grand father that the Prophet (PBUH) was asked about dates on plam-trees. He said, 'If a needy person passes by them and eats them without collecting them then there is no harm.' [Abu Dawud 1710, Nasai 2490]

TOPIC 55-About disapproval to allow exception in bargain

(1294)-Sayyidina Jabir (RA) reported that Allah's Messenger (PBUH) forbade Muhaqalah, Muzabanah, Mukhabarah and Thunya, unless it was known (how much it is). [Bukhari 2119, Muslim 1539, Nasai 3879, Ahmed 4882]

It depends on the usual practice of the area that might allow a person to eat from the fruits that fall from the trees and where such custom prevails, there in no harm in taking the fallen fruits without asking anyone. It seems that this was customary at those times at Madinah, at least for most gardens, and the reason RAFI was caught was that he was throwing stones at trees to make the fruits fall; that was not allowed. Where the custom does not allow such practice of taking the fallen fruits, there all persons should

strictly avoid it as that might cause unnecessary quarrels. When the date is on trees, it is not right to sell it taking the same fruit by weight in return; this is called MUZABANAH. Likewise it is not allowed to sell wheat that is not yet cut in exchange of wheat that is cut taking that by weight; this is called MUHAQALAH. The other two things that are prohibited here are MUKHABARAH and THUNYA; the former means to share the crops of a land giving that to a man to cultivate in some specific ratio while the latter 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; but in this latter issue if trees are specified and the man taking it on rent agrees to it then the transaction is fine. Note here for MUKHABARAH that it is taken only as MAKRUH-TANZIHI as such transactions have been tolerated by the Prophet (PBUH); in the land of KHAYBER, he made this deal with Jews that whatever produce is received from the cultivation of the land, it would be shared half & half, both sides sharing equally. However, the 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 10000 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 relates to MUKHABARAH; as such, this becomes the transaction that causes GHARAR and is disallowed.

TOPIC 56-Disapproval of selling grain before possession

(1295)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) said, "He who buys grain must not sell it before he gets possession of it." Sayyidina Ibn Abbas said. "I think it applies to everything of this kind." [M 1525, AD 3496, N 4609, Ah 3481]

TOPIC 57-Disapproval to make an offer against brother's offer

(1296)-Sayyidina Ibn Umar reported that the Prophet (PBUH) said, 'None of you must sell at a lower price what is offered by another. And none of you must propose marriage to a woman when another has done so.' [Bukhari 2139, Muslim 3436, Nasai 4510, Ibn e Majah 2171, Ahmed 4531]

*TOPIC*58-About selling wine and prohibition to do that

(1297)-Sayyidina Abu Talhah (RA) narrated that he said, "O Prophet of Allah, I had bought wine for the orphans under my care." He said, "Pour out the wine and smash down the jars." [Abu Dawud 3675, Ahmed 12190]

We have previously studied the matter narrated at the topic-56 here and for that the note at the topic-19 of this booklet would suffice insha-Allah. For H-1296, note that it is not allowed for a person to ask someone to end the transaction that has already been finalized; even if the transaction is at the final stage, the same ruling applies that he must not intervene in the matter and wait for the transaction to end in positive or negative then if the matter remains open, he might bid as the buyer there. The last hadith (1297) here condemns the usage of the wine in any manner as it is totally HARAM (see also H-1298 and H-1299 ahead); note that according to the specification of ABU-HANIFA about the wine (that is especially related to dates and grapes to him and other of things that intoxicate have some detail in his viewpoint), there is some margin to use alcohol in medicine where necessary and in chemicals used in industries where works on cloth is taken-up (notably the textile industry) where necessary; so its sale and purchase by this intention of use at such necessities is allowed in view of the school he leads though other IMAMS do have much reservation to that; by the viewpoint of HANAFI-School, if the seller of cocaine is totaly certain that it would be used in medicine

only, he is allowed to sell it for such use yet that sale is highly specific so if someone finds any doubt that the buyer might consume it just for the relaxation of mind, he is totally forbidden to sell it to any of such buyers.

TOPIC 59-Prohibition to prepare vinger from wine

(1298)-Sayyidina Anas ibn Malik (RA) reported that someone asked Allah's Messenger (PBUH) if he could prepare vinegar from wine. He said 'No.' [Muslim 1983]

(1299)-Sayyidina Anas ibn Malik reported that Allah's Messenger (PBUH) cursed ten man concerning wine. (1) One who extracts it; (2) One who gets it extracted; (3) One who drinks it; (4) One who delivers it; (5) One to whom it is brought; (6) One who serves it; (7) One who sells it; (8) One who receives its price; (9) One who buys it; (10) One for whom it is bought. [Ibn e Majah 3381]

TOPIC 60-Milking animals without permission of their masters

(1300)-Sayyidina Samurah ibn Jundub (RA) reported that the Prophet (PBUH) said, "If you come to a herd of animals and their owner is present then seek his permission. If he gives permission then milk (the animal) and drink it. But, if there is no one then call out three times and when someone answers, seek his permission. If no one answers you then milk the animal and drink but do not carry any milk away." [Abu Dawud 2619]

TOPIC 61-About selling hide of dead animals and idols

(1301)-Sayyidina Jabir ibn Abdullah (RA) narrated that he heard Allah's Messenger say in the year of conquest (of Makkah) while he was at Makkah, "Indeed, Allah and His Messenger have forbidden the sale of wine, dead animal, swine and idols." Someone asked. "O

Messenger of Allah! What do you say about fat of dead animal, for it is used to coat and plate ships and anoint skins, and people light lamps with it." He said, "No, that is unlawful." He added thereafter, "May Allah destroy the Jews! Allah made unlawful for them fat, they melted it and sold it and consumed its price." [Bukhari 2236, M 1581, AD 3486, N 4669, Ibn e Majah 2167, Ah 14479]

The ruling to drink the milk of she-goat at the travel is the same as noted at the topic-54 that we have studied just recently. Not only with the permission of the owner (that was not much difficult to get for travelers in those days due to an environment of care among people for the travelers generally), but also when someone had given the call for the attention of the owner, three times at-least, he was allowed to milk the she-goat and use the milk then & there; the custom that prevailed allowed it whether he got the permission by the call or not. However, where such custom does not prevail, the man must better hold himself back from taking-out the milk unless permitted even if he is needy. As for H-1301 narrated by JABIR (RA), there are four things that are prohibited to take in sale or purchase; we have studied about the wine in the previous note and the notable point here is that the trade in the parts of dead animals (that die naturally or by accidents except for fish when in good shape), the trade in swines and the trade in idols is also HARAAM.

TOPIC 62-About disapproval to take back a gift

(1302)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "Not for us is the evil example of one who takes back his gift, being like a dog that returns to its vomit." [Bukhari 2621, Muslim 1622]

(1303)-Sayyidina Ibn Umar reported that Allah's Messenger (PBUH) said, "It is not allowed for anyone to take what he has given as a gift except for the father who can take from what he has given to

his son." Muhammad ibn Bashhar reported from Ibn Abu-Adi and he reported from Husayn ibn Muallim and he reported from Amr ibn Shu'ayb and he reported from Tawus who reported it from Ibn-Umar and Ibn-Abbas. [Abu Dawud 3539, Nasai 3692]

TOPIC 63-About al-Araya and its permissibility

(1304)-Sayyidina Zayd ibn Thabit (RA) reported that the Prophet (PBUH) disallowed Muhaqalah and Muzabanah, but allowed those worthy of al-Araya to sell by estimate (that is, the fruit on the tree against the plucked ones by estimate). [Bukhari 2183, Muslim 1539]

(1305)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) allowed the sale Araya less than five wasaq by estimate or something like that. [Bukhari 2190, Muslim 1541, Abu Dawud 3364, Nasai 4543]

(1306)-Sayyidina Zayd ibn Thabit reported that Allah's Messenger (PBUH) allowed Araya-sale by estimate. [Bukhari 2184, Muslim 1539]

TOPIC 64-More about it

(1307)-Walid ibn Kathir reported from Bashir ibn Yasar, the freed man of Banu Harithah that Rafi' ibn Khadij and Sahl ibn Aku Hathmah narrated to him that Allah's Messenger forbade sale Muzabanah - fruit (on trees) against fruit (on the fields, plucked from trees) except to the deserving of Araya, for, he had permitted them. And, he forbade exchange of fresh grapes with dried grapes and all fruit on estimation. [Muslim 1540]

It is not right to take back something that is given to someone as a gift though SHAFa'I does allow taking back of the gift given to the son by the father (due to the other Hadith narrated here) if he wills. We have studied MUZABANAH and MUHAQALAH but here

we find the matter of ARAYA (that means the exchange of some fruits that are at trees which had been given as gifts, by some fruits that are at hand); this is mentioned as allowed. There is difference in taking the meaning of ARAYA between IMAMS as SHAFI' and even AHMED take it to mean such type of MUZABANAH that is allowed upto 5 WASAQ (that was the unit of measurement at that time); this means that a man is allowed to sell fruits on trees (especially that man who has got that as gift from the owner of the land) upto 5 WASAQ against fruits that are cut and ready to eat. Note that 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) and here 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 as gift to him then it happens that the man (who received it) stays around that garden with his family as fruits ripen getting them according to his needs at daily basis; now, the owner feels uneasiness in his work there due to his presence there (or his family feels uneasiness due to his visits at the garden time and again), so according to MALIK the owner might give him ripe cut fruits against the fruits at trees that he had gifted him; this is ARAYA, a form of MUZABANAH. As for ABU-HANIFA, he agrees to MALIK with the difference that this is compensation for the man (who had been gifted the fruits) while MALIK takes this as a business-transaction between the owner and the receiver; this difference is in words only for the issue while practically they both address ARAYA in the same meaning.

TOPIC 65-About disapproval for Najash

(1308)-Sayyiduria Abu Hurayrah (RA) reported that the Prophet said; and Qutayabah also said that he learnt of it from the Prophet PBUH; "Do not practice Najash." (Bukhari 2150, Muslim 1515]

TOPIC 66-About weighing down the scale

(1309)-Sayyidina Suwayd ibn Qays (RA) narrated that I and Makhrafah Abdi brought cloth from Hajar. The Prophet (PBUH) came to us and struck a deal for trousers (lower garment). I had hired a man to weigh. The Prophet said to the man, "Weigh and tilt the scale." [Abu Dawud 3336, Nasai 4606, Ibn e Majah 2220, Ahmed 19120]

When a transaction among two sides is in progress and someone intervenes and bids a better price than the buyer there (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; it certainly is prohibited. This is GHARAR as it benefits the seller by cheating of the transaction and needs avoidance. As for weighing, this certainly is a delicate matter as it is most necessary not to weigh lesser than what the buyer has paid for; so the Prophet (PBUH) guided that the better thing is to weigh the commodity somewhat more than the payment; the narration denotes that even some of garments were weighed at those times and the manual scale was in the general usage for weighing commodities; it would tilt more towards the goods that are weighed so that there remains no chance of the goods being any lesser than the quantity taken; Al-Hamdu Lillah.

TOPIC 67-About showing leniency to the hard-pressed debtor

(1310)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "If anyone gives respite to his hard-pressed debtor and also forgives part of his debt then Allah will give him shade under his Throne on the Day of Resurrection, the day when there will be no shade except its shade.'

(1311)-Sayyidina Abu Mas'ud (RA) reported that Allah's Messenger

(PBUH) said, "A man belonging to an Ummah that preceded you was subjected to reckoning but nothing of good was found in his account except that he was an affluent man who had dealings with people. He had commanded his slaves to condone (the debt of) a hard-pressed. So Allah said, "We are more deserving of that, so He forgave him." [Muslim 1561, Ahmed 17082]

TOPIC 68-Delayed repayment of debt by a rich person is unjust

(1312)-Sayyidina Abu Hurayrah reported that the Prophet said, "Delay by the rich (in repaying debts) is injustice to someone (and it is to oppress him). And, if one of you is directed to a rich person then he must go (and recover from him)." (This is explained as a transfer of debt by the debtor to his own debtor who is rich, so the creditor must approach him). [Bukhari 3287, Muslim 1564]

(1313)-Ibn Umar (RA) narrated that the Prophet (PBUH) said, 'Delay by the rich is unjust. When one of you is referred to a rich person then he must go. And he must not interfere between two (bargaining) parties with his quotation.'

Islam places high value on the care about fellow-beings; Ahadith at the topic-68 tell that if there is some liability on a rich person for the man who is weak financially, he must not delay his payment for it is highly necessary to value needs of others; if that needy person asks someone (who is good at bargain or equally strong financially as the rich person that is his debtor) for loans against the amount he is liable to get from the rich person, he must not turn down the request of the needy person (though he has the option by ADL to reject it); this person who has extended the loan to the needy would deal with his rich debtor on his behalf to get his amount of money in the settlement of the loan he has extended to him; it is the transfer of the debt taken by the needy person to his own debtor who is rich; his creditor would approach his debtor. Please note that

neither the needy man nor the man allowed to bargain for him with the rich man is allowed to take any more than the amount receivable by any name, as that would be interest. Islam does not appreciate the concept that the money at hand must bring more money so it does not increase it due to the adverse character of the rich man but it asks all Muslims to live within necessities here trying to gain as much good deeds as possible for AKHIRAT (true life after this life); this actually is the only true success in the view of Islam and not the accumulation of the worldly assets. H-1310 and H-1311 tell what Islam asks of those who have the opportunity to go for EHSAAN (good natural tendency towards humanity) to fellow-beings; it is to take up the attitude based on that instead of asking for ADL (matters according to the law). His lenient attitude based on EHSAAN even in business transactions would provide the ease to all peoples at the Islamic Environment weaker than the average man financially while that leniency might bring the blessing of Allah for him; he must however have total belief in Allah as the Only True Authority and in AKHIRAT and in the certainty that Allah guides all peoples by His Messengers; Al-Hamdu Lillah. Note that TORAH (as Allah gave it initially to Moses, Salam on him) inclined towards ADL as it is based much on commands making temperaments incline towards the law while the New Testament (the sensible words at its four books only that are the narration for the wise teachings of Jesus Christ, Salam on him) inclined towards EHSAAN as they ask to care for humanity making temperaments incline towards the humane aspect of the life much. The Holy Book Quran that descended on the Prophet Muhammad PBUH, the last Messenger of Allah (and its words came in such way from Allah to him through angel JIBRAEL that the Prophet recited them orally and afterwards dictated those to scribes), is sacred both in words and meanings as the perpetual recitation of its words even, also records high virtues in the document of deeds. The Prophet (PBUH) had JALAAAL (fury in attitude for the betterment of the people around) like Moses, SALAM on him, and JAMAAL (calmness in attitude for

the betterment of the people around) like Jesus Christ, SALAM on him. Surah NAHAL says, "Surely Allah enjoins the doing of ADL (justice) and the doing of EHSAAN (goodness to others) and the giving to the kindred, and He forbids indecency (all shameful acts) and evil (all unjust acts) and rebellion (taking anyone equal to Allah in authority); He admonishes you that you may be mindful" (16:90).

TOPIC 69-About the sale Munabadhah and Mulamasah

(1314)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) forbade the transactions under Munabadhah and Mulamasah. [Bukhari 268, Muslim 1511]

TOPIC 70-To pay in advance for grain and dates

(1315)-Sayyidina Ibn Abbas (RA) reported that when Allah's Messenger (PBUH) came to Madinah, the people of Madinah used to pay in advance for dates. So he instructed, "If anyone receives advance payment then it is necessary to specify the weight or measure and the time of delivery." [Bukhari 2239, Nasai 1604, Abu Dawud 3463, Ibn e Majah 2280, Ahmed 2458]

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 MUNABADHAH) or he just lifted-up the commodity in his hand (that was MULAMASAH) and these gestures become signals that the deal is finalized. There was an element of doubt here because if the seller took these gestures absent-mindedly, it caused GHARAR at the transaction (especially if the buyer was harsh uncaring person) so the practice was prohibited. Note that sometimes MULAMASAH included a lottery-system too that the seller kept bags of commodities and against the payment the buyer made, he randomly touched a bag and whatever was there, the buyer got that without care to the value it might

have; there was an extreme GHARAR at this deal so this deal also was forbidden. Advance payments might be taken for commodities that are weighed or measured (and the transaction is named as SAL-AM) yet the care should be taken that the commodity in the deal does not have much varieties (that might cause doubt what was the type of the commodity in the transaction initially at its order) so that no GHARAR (or any other form of DHARAR) takes place; the transaction should keep near to its sample that was provided initially and it is notable that ABU-HANIFA does not allow SAL-AM for animals (due to their difference with each other even if they belong to the same species) though SHAFI'I, and even AHMED, does not mind even such transactions in SAL-AM.

TOPIC71-If a partner wishes to sell his share in a land

(1316)-Sayyidinaa Jabir ibn Abdullah reported that the Prophet said, "If anyone owns a share in a garden then he must not sell his share in that without informing his (other) partner(s)." [M 1608]

TOPIC72-About Mukhabarah and Mu'awamah

(1317)-Sayyidina Jabir (RA) reported that the Prophet (PBUH) forbade transactions (known as) Muhaqalah, Muzabanah, Mukhabarah and Mu'awamah but permitted Araya. [Bukhari 2189, Muslim 1536]

Our study took up some detail for transactions that are named as MUHAQALAH, MUZABANAH and MUKHABARAH at H-1294 (topic-55) and we studied ARAYA at H-1307 (topic-64). As for MU'AWAMAH, this was the transaction that a man sold his land's produce that would come for couple of years ahead or for even more to someone; neither the produce has appeared nor has it come in his possession; so this transaction named as MU'AWAMAH was disallowed due to the highest chance of GHARAR in it. H-1316 tells

that even if a person wants to sell his own share in some land, he must inform his partner about that and it is not right to sell the share without his consent; he needs to present it to the partner first who might buy it at the value that he is liable to get at the market or at the value they both agree.

TOPIC73-No Caption

(1318)-Sayyidina Anas (RA) reported that the price increased in the times of Allah's Messenger (PBUH). They pleaded, 'O Messenger of Allah! Do fix prices for us'. He said, "Indeed, Allah is the One Who fixes prices, Who withholds, Who bestows and Who gives provision. And I hope that I meet my Lord in such a condition that none of you has a demand over me for an injustice regarding blood and property." [Abu Dawud 3451]

TOPIC74-About adulteration

(1319)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) passed by a heap of grain. He put his hand into it and his fingers detected some dampness in it. He asked, 'O owner of the provision, what is this?' He said, "O Messenger of Allah, it is from rain from the sky. He said, "Then why did you not put it on top of the heap of grain that people might see? He added, "He who deceives is not one of us." [Abu Dawud 3452]

Although Islam accepts LAISSEZ-FAIRE for the market yet that is with some necessary reservation; Muslims have to care at all times and at all places that they are Muslims as H-1318 also points out; I, MSD, had remarked previously that if the market is turning to imperfection causing high trouble to consumers due to the lack in the quantity of commodities there or due to the lack in the quality of the buying ability of consumers there (mostly due to the inflation that causes the imperfection to the market), the Government that

cares about Islamic Values does have the right to increase the supply of basic necessities by administrative measures and set prices for the basic necessities by administrative measures (that is named as TAS'EER) for the time-being; it should never become a permanent measure at the market because this matter relates to the well-being of the people in such crucial manner that the administration is not liable to interfere in that. The next Hadith here points out well that all aspects of commodities that are presented for sale at the market have to be kept in front of consumers and things would sell more by honesty that is the best policy rather than by such methods that amount to cheating the consumers; Al-Hamdu Lillah.

TOPIC 75-About borrowing a camel or any other animal

(1320)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) borrowed a young camel. When repaying, he returned a better camel young in years. He said, "The best of you are they who repay debts in an excellent manner." [Bukhari 2305, Muslim 160]

(1321)-Sayyidina Abu Hurayrah (RA) reported that a man demanded repayment of his loan from the Prophet and was rude in his demand. The Sahabah (RA) became annoyed at that, but Allah's Messenger said, "Leave him alone, for the owner of a right may speak. Buy for him a camel and give it to him." So they sought one, but could not find save one of better age than his. He said, "Buy it and give it to him, for, the best of you is he who excels over others in repaying his debt."

(1322)-Sayyidina Abu Rafi the freed man of Allah's Messenger narrated that Allah's Messenger (PBUH) borrowed a young camel. Afterwards, when he received some camels of Zakah, he commanded me to repay the man his young camel. So, I told him that I could not

find a camel except one with four teeth, better than the man's. He said, "Give it to him, for, the best of men is he who repays his debt in the best manner." [Muslim 1600, Abu Dawud 3346, Nasai 4617, Ibn e Majah 2285]

TOPIC76-No Caption

(1323)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Indeed, Allah loves politeness while selling, politeness while buying and politeness in repayment of debt."

(1324)-Sayyidina Jabir reported that Allah's Messenger said, "Allah forgave a man who lived before you because he was mild when selling, mild when buying and mild when demanding repayment." [Bukhari 2076, Ibn e Majah 2203, Ahmed 4664]

TOPIC77-It is disallowed to buy and sell in a mosque

(1325)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "When you see a man selling or buying in a mosque, tell him 'may Allah not make your business profitable'. And, when you see anyone announcing loss of something (related specifically to him only), tell him 'May Allah never return it to you'."

It is notable here that ABU-HANIFA does not allow borrowing animals while AHMED and SHAFI do not mind that. The HANAFI-School answers to Ahadith at the topic (that the Prophet-PBUH borrowed a camel and then returned the better one) that this happened before the prohibition of RIBA (Interest) as there could never be any equality between the animal taken and the animal returned. With the Hadith mentioning that the return was better and it is allowed for the borrower to pay the debt better than taken, there certainly is no problem in borrowing of camels so the stance of other IMAMS is better. The next topic tells about the

politeness in the business dealing and the man with soft dealing that is mentioned here is the same one probably that was referred at the narration at 1311. The last Hadith tells about the prohibition of business transactions at the mosque in strict words as the mosques are for the remembrance of the name of Allah only; this includes discussion about the spread of true guidance too so that people come more and more in quality and even in quantity towards the obedience of Allah. Due to this Hadith, many ULAMA do not appreciate announcements that sometimes are made for any of missing persons of the neighborhood from the mosques though some ULAMA do allow that and note that anything that has been lost at the mosque, it is allowed to announce for that too at the mosque. Note also that the Hadith here is prohibiting specifically the business transactions only so the stance taken by the latter is better (as the matter is not related to business transactions); any announcement that asks for the alleviation of some troubles from Muslims in general is quite well from the mosque and it certainly is valid; Al-Hamdu Lillah.

15- BOOK OF JUDGEMENTS (42 topics)

TOPIC 1-About the Qadhi as transmitted from Allah's Messenger

(1326)-Abdullah ibn Mawhib reported that Sayyidina Uthman (RA) said to Sayyidina Ibn Umar (RA), 'Go and judge between people.' He said, 'Will you not excuse me from it, Amir-ul-Mu'mineen?' Uthman said, "Why do you detest it while your father used to judge?" He said, "I have heard Allah's Messenger say, 'He who is a judge and judges with justice, then it is hoped that he will just manage to get over (on the Day resurrection)', so shall I entertain hope even after that?" The narration is lengthier than reported here.

(1327)-Ibn Buraydah narrated on the authority of his father that the Prophet (PBUH) said, "The judges are of three kinds, two of

whom will go to hell and one to paradise. A man who judges against (what is) right knowingly is the one to go to hell, and a judge who knows not and so violates the rights of people is the one who (too) will go to hell. And a judge who gives judgement according to (what is) right will go to paradise."

(1328)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said, "If anyone applies for the office of Qadhi (Judge) then he is left to himself (and Allah does not help him), but if anyone is compelled to this office then an angel comes down to guide him (away from error)." [Abu Dawud 3578, Ibn e Majah 2309, Ahmed 12185]

(1329)-Khaythama who was of Basra repoted from Sayyidina Anas (RA) that the Prophet said, 'If anyone craves for the office of judge and seeks to be recommended for it then he is left to tend for himself (and does not get Divine help). But if someone is coerced into this office, then Allah sends down to him an angel who directs him (to help him)."

(1330)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "If anyone is appointed to the office of Qadhi (or made a Qadhi over people) then he is slaughtered without a knife."

After the booklet of Business Transactions, respectable TIRMIDHI has brought the book of judgments; the sequence denotes that the adversities of dealings in business and in fact in all matters are minimized highly if the system of justice at the place is wonderful. The very first topic here has Ahadith that tell us that a Muslim person must not ask for the position to judge and specially note the words at the last of these Ahadith here at the topic that if anyone is appointed to the office of QADHI (Judge that is appointed by the Islamic Government; the man of justice who is asked by common men to give rulings keeping to Islamic Values) then

he is slaughtered without a knife. MUFTI, the man among ULAMA of repute who has the ability to provide a verdict keeping to Islamic Values about some matter seeing all its aspects by Islam, is also QADHI in a sense yet he does not have the authority to put his verdict in practice and so his verdict enjoys application at the level of EHSAAN. Note that to end injustice for which men are much more responsible than women, it is necessary to practice Islamic Commands by ADL and insha-Allah that would take place as Allah would not leave people in the way they are when there are many such people who do need and would accept Guidance when it comes to them. However, matters of shameful nature would insha-Allah end even at the level of EHSAAN by the decency of women who adhere to good traditions of Islam; we Muslims must spread the teachings of Islam far & wide so that all persons avoid matters of shameful nature; issues are complementary here and if one side adheres well to goodness, the other side would insha-Allah come to it soon; Al-Hamdu Lillah. Note the point of importance here that if capable persons that judge well according to Islam are available at office, it is better for some other capable persons that are not at office to stay put and not let anyone view them for the office. But if the situation is bad, with only few understanding people to stand for Islamic Justice that are much lesser than needed, then he must present himself for the task and face whatever comes. This is especially so if the unworthy people come to high official status so there must necessarily be some good resistance with as much leniency as possible without competing for worldly benefits. In fact the first option is to make the unworthy people worthy to stand for Islamic Values as a poet says in Urdu that when these (unworthy) lights burn, then only there would be light around. However if there seems no chance for that then Muslims, who do care about Islam, must try to spread Islamic teachings clearly in such ways that the worthy people do stand-up and rise to see to the safety of Islamic Values. YOUSUF (AS) who is called Joseph the son of Israel told the Pharaoh to appoint him at the head of treasury and that was

totally fine at the situation he was facing in Egypt where he alone could have managed the official matters well; see Surah YOUSUF, the twelfth Surah, verses-54 to 57.

TOPIC 2-About likelihood of a Qadhi being correct or wrong

(1331)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) said, "If a ruler endeavours to be just when giving a command and emerges correct then he gets a dual reward (one for securing the due of the owner of right and the other for his endeavour). But if he does not emerge correct then he gets (just) one reward (nevertheless)." [Bukhari 7352, M 1716, AD 3574, Ibn e Majah 2314, Ah 17789]

TOPIC 3-How may a Qadhi decide

(1332)-Sayyidina Mu'adh (RA) reported that (when) Allah's Messenger sent him to Yaman, he asked him how he would decide (cases). He said, "I will decide in accordance with Allah's Book (the Qur'an)." He asked, "What, if it is not in the Book of Allah?" He said, "Then according to the SUNNAH of Allah's Messenger." He asked, "And if it is not in the SUNNAH of Allah's Messenger?" He said, "I will make Ijtihad through my judgemenet." The Prophet said, "Praise belongs to Allah Who has made the messenger of the Messenger of Allah consistent with what pleases him." [Abu Dawud 3592, Ahmed 22161]

(1333)-Muhammad ibn Bashhar reported from Muhmmad ibn Ja'far and Abdur Rahman ibn Mahdi and both of them from Shu'bah who from Abu-Awn who from Harith ibn Amir, nephew of Mughirah ibn Shu'bah, from people of Himms from Mu'adh who from the Prophet (PBUH) a Hadith like that in Marfu' form.

When a person is at a position to judge and give verdicts officially,

he must take utmost care to keep to Islamic teachings in that. Then, even if he errs, he would get reward on his efforts and the endeavor he makes for rightness. The next Hadith that is narrated by MU'ADH is one of the most quoted Ahadith in scholarly discussions as it addresses how to understand Islamic Commands. Although weakly narrated, it becomes reliable as it has been narrated by another chain of narrators too and as a rule that strengthens the narration; it also has been accepted unanimously. The first thing for taking the Islamic Commands is of-course the Holy Book Quran that Allah has descended upon the Prophet Muhammad (PBUH), the last Messenger of Allah, and through him it has reached to all the peoples of all the times ahead and of all the places; it is the message of Allah to all human-beings. Second comes the SUNNAH, the sayings and the deeds of the Prophet (PBUH), and taking that also is to fulfill the commands of Allah; it is said in Surah NISA, "Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them" (4:80). However his SUNNAH would be understood through masters that have given length of time for the study of Ahadith mostly recorded in books that are taken as highly reputable in the compilation of Ahadith. Third is IJTIHAD that is the judgment with detail by the highly knowledgeable Muslim person (amongst the most esteemed ULAMA of Islam) who makes it in a matter open to debate; his judgment strictly comes about upon the basis of the most high study of the Holy Book Quran and of SUNNAH based on Ahadith (as clarified by persons adept in its understanding who are called FUQAHA and four of them are taken in most high esteem that are MALIK, AHMED, SHAFAI and ABU-HANIFA). So IJTEHAD is the judgment based on highly skilful study of Islam and as such it is a matter that is related to Subject (the person that must be highly learned in Islam) and Object (the matter that is open to debate but IJTEHAD becomes acceptable generally only when IMA' i.e. consensus of reputable ULAMA in most high number takes place on it else it is only binding upon the person

who makes such IJTEHAD and those who accept it for their practice upon Islam). So IJTEHAD means "the high intellectual contention of some MUJTAHID on some issue open to debate by the Islamic Teachings, to the utmost level of his capability pondering on the KITAB (the Holy Book Quran) & the established SUNNAH of the Prophet PBUH to get the Command and achieving it well by that wonderful effort (due to the permission of Allah) for the issue in consideration (open to debate) in which he considers 'most probably' is the pleasure of Allah, with total love for Him and for His Prophet PBUH inside his heart". Some ULAMA take the Hadith here as reasoning to take the following of some specific person so as to practice Islam; but the point to note here is that to obey MUADH was actually included in the obedience to OOLI-AL-AMR (persons at authority when they do not command anything against Islam); it is not any reasoning for TAQLID-SHAKHSHI (following of any specific person in issues of life to practice Islam other than Muhammad PBUH, the last Messenger of Allah).

TOPIC 4-About a just Imam

(1334)-Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger (PBUH) said, "The dearest of men to Allah and the nearest to Him in station on the Day of Resurrection will be a just Imam. And, the most hated of all men to Allah and the farthest of them from Him in station will be an oppressive Imam." [Ahmed 11174]

(1335)-Sayyidina Ibn Abu Awfa reported that Allah's Messenger (PBUH) said, "Allah is with the Qadhi as long as he is not unjust. When he becomes tyrannical, Allah separates from him and the devil attaches to him."

IMAM means a person that is at the head of matters of any kind relating to guiding the people according to Islam and so the ruler of Muslims is termed as IMAM, the Muslim person representing

Muslims at some level officially by their acceptance is named as IMAM (this includes the QADHI and even the MUFTI), the guides in FIQH (Islamic Jurisprudence) are called IMAM and the leader who leads the SALAH at the mosque is also IMAM; though this last one is the most common usage for the word, all these IMAMS are addressed in the Hadith here at the topic. The position of the IMAM in all cases is very delicate for if he errs in his decisions even by all his good efforts to reach the better verdict according to Islamic Teachings, his error might cause misrepresentation of the Islamic Commands to the level of his status and if such happens to take place, it is necessary for those who also are at the position of IMAM at some level to see that this error does not go unchallenged. Today when mostly the rulers and judges are uncaring about the Islamic Teachings in practice and much unaware of its commands at issues of life, these are not the IMAM truly by Islamic terminology (so insha-Allah their decisions would never cause to misrepresent Islam); however, as their decisions are applied practically in general as of now, we have such environment which often becomes quite challenging to Islamic Values; the good practicing Muslims would have to see sooner or later that the situation turns practically into favor of Islam by whatever good efforts they are able to manage without taking-up aggressive measures and most certainly Allah would assist them in all good efforts; Al-Hamdu Lillah.

TOPIC 5-Qadhi must not pronounce verdict before hearing all

(1336)-Sayyidina Ali reported that Allah's Messenger said to him, "If two people bring to you a dispute then do not judge for the first until you have heard the disposition of the second. So, soon you will know how to decide." Sayyidina Ali said, "I did not cease to be a Qadhi after that." [Abu Dawud 3582, Ibn e Majah 2310, Ahmed 535]

TOPIC 6-About the ruler of the people

(1337)-Sayyidina Amr ibn Murrah (RA) said to Mu'aviah that he heard Allah's Messenger (PBUH) say, "If a ruler shuts his door to the needy, the helpless and the poor then Allah shuts the doors of the heaven to his (the ruler's) helplessness, need and poverty." So, Mu'aviah appointed a man to look into the needs of the people. [Ahmed 18055]

(1338)-A Hadith of the same meaning is reported by Ali ibn Hujr from Yahya ibn Hamzah, from Yazid ibn Abu Maryam, from Qasim ibn Mukhaimirah, who from Abu Maryam (that is Amr ibn Murrah) that is a Sahabi.

Although MU'AVIAH did make few positive decisions as the ruler of Muslims yet some of his actions do depict him as most liable to blame by the Islamic viewpoint; these include his discreditable challenge to ALI (who was among the most early Muslims and the son-in-law of the Prophet PBUH; ALI certainly was the better man of the two) and his most erroneous decision to name his son YAZID, who was the most unworthy person for rulership of Muslims, as his successor to administration; these were the most heinous offenses against Muslims that truly initiated differences of highest nature among them which even after centuries, have not yet been reconciled and there is little chance if any, that they ever could be reconciled. The rule of YAZID did not go unchallenged and rightly so as we know by history, with HUSSAIN-RA (the son of ALI-RA) at the head of the challenge; yet for the reconciliation today (if it ever takes place) it needs a very high sacrifice on all sides that needs understanding of the grief that damned man YAZID caused; only for the short term of three & a half years for his worldly authority he caused centuries of trouble to Muslims; may Allah punish him most severely and all people who had the opportunity to rule and took-up his ways of tyranny at the time in his following (like

HAJJAJ ibn YOUSUF), with great torments at AKHIRAT; Al-Hamdu Lillah. Respectable TIRMIDHI has a wonderful sense of presentation as we see that he provides Ahadith here in sequence with the narration about ALI (RA) that presents the impression clearly that he cared highly about people being QADHI (and being the IMAM over the people) himself; and then he presents the other narration that tells that even MU'AVIAH tried to care for the needs of people (or at-least he gave the impression that he does care for SUNNAH of the Prophet-PBUH about caring for the people). It is the blessing from Allah that the good practicing Muslims were able to adopt such measures at those difficult times for them that even at such turmoil, the Islamic Teachings remained untouched; Al-Hamdu Lillah.

TOPIC 7-Qadhi must not pronounce judgement when angry

(1339)-Sayyidina Abdur Rahman ibn Abu Bakrah narrated that my father wrote to Ubaydullah ibn Abu Bakrah who was a Qadhi, "Do not judge between two people while you are angry, for I have heard Allah's Messenger (PBUH) say that a ruler must not judge between two people while he is in anger." [Bukhari 7158, Muslim 1717, Abu Dawud 3589, Nasai 5421, Ibn e Majah 2316, Ahmed 20401]

TOPIC 8-About giving gifts to rulers

(1340)-Sayyidina Muadh ibn Jabal (RA) narrated that Allah's Messenger (PBUH) sent me to Yaman. When I had begun the journey, he sent after me and I was brought back to him. He asked, "Do you know why I sent for you? Do not take anything (from anyone) without my permission, for that is treachery. And he who is treacherous will come on the Day of Ressurrection with his treachery. This is why I had called you. Go now to your work."

TOPIC 9-About one who takes bribe and one who bribes in cases

(1341)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) cursed the receiver of bribe and its giver, in litigation (brought to the Qadhi).

(1342)-Abu Musa Muhammad ibn Muthanna reported from Abu Aamir Aqadi who reported from ibn Abu-Zib who reported from his uncle Harith ibn Abdur Rahman who reported from Abu Salamah who reported from Abdullah ibn Amr (RA) that the Prophet (PBUH) cursed both the receiver and the giver of bribe. [Abu Dawud 3580, Ibn e Majah 2313, Ahmed 7003]

It is highly necessary for the IMAM (the guide for Islam), at whatever level he is in that status, to care about the Islamic Morality and never take-up such practice that causes misunderstandings about Islam. These include not to judge when his emotions might affect the judgment he makes; not to judge taking gifts that might have been presented due to his status for extension of relations with him; not to judge in some matter taking gifts that are presented as bribery to him; not to judge taking any money to judge in favor of any of the sides in the case; not to judge taking any status that is officially offered to affect his judgment in some matter for that clearly is bribe that is given to him; not to judge with a grudge for one of the sides at the case; not to judge with inclination towards some party that is his relative or his friend; not to judge just to show-off his authority; not to judge under the pressure of some other persons at authority and in one sentence, the IMAM must only judge humbly keeping the commands of Allah in view; He is watching all the time at all places, recording all that is going-on for the future reference; Al-Hamdu Lillah.

TOPIC 10-About accepting gifts and invitations

(1343)-Sayyidina Anas ibn Malik reported that Allah's Messenger

(PBUH) said, "If a sheeps trotter was presented to me, I would accept it and if I were invited over it then I would surely go. [Ahmed 10247]

TOPIC 11-Warning on decision in favour of one who is not rightful

(1344)-Sayyidah Umm Salamah (RA) reported that Allah's Messenger (PBUH) said. "You bring your disputes to me (to judge between you) while I am only a human being. And, perhaps, some of you may be more eloquent in their arguments than others. So, if I decide for one of you (giving him) even a little bit of the right of his brother then I am only cutting out for him a piece of the fire, hence, let him not take anything of it." [Muslim 1713]

If it is certain in totality that a gift has been presented to an IMAM not because he is an IMAM and it is not related in any way to affect his judgment in any matter yet has been given just by will as a good gesture that Muslims must exercise to each other, then it is allowed to take it; avoidance of it even then is much better especially if the inviter is among the influential men. The other Hadith tells that the Prophet (PBUH) had the probability to err as human-being (but not to commit sins); as Prophet, he was MASUM (i.e. the one who does not commit any sins); note that every sin is an error but every error is not a sin. The Prophet told SAHABA here that he might decide erroneously in favor of someone, and that would not become a sin to him certainly; but it is not appropriate for the person who receives the favorable judgment to take what is clearly not his right; so even if the judge makes a mistake in ADL, the man who had received the favorable decision must not leave the asking of EHSAN. Three IMAMS of FIQH except ABU-HANIFA (whose stance is unclear) agree that such decision is only good for implementation at the worldly life (that also remains sin to the man who secured the favorable decision though he knows well that he got the possession wrongly) yet it would not have the effect at

AKHIRAT where he would be liable to much severe punishment for it; the judge would be spared if he had judged the matter with all good intentions; Al-Hamdu Lillah.

TOPIC 12-Witness for the plaintiff & oath for the defendant

(1345)-Alqamah ibn Wail reported from his father that a man from Hadramawt and a man from Kinda came to the Prophet (PBUH) The Hadrami pleaded, "O Messenger of Allah, this man has seized my land." The Kindi said, "It is my land and in my hands; he has no right over it." The Prophet (PBUH) said to the Hadrami, "Do you have a witness?" He said, "No." The Prophet (PBUH) said, "Then you can ask him to state on an oath." He said, "O Messenger of Allah, this man is a profligate, an immoral. He will not mind swearing at anything. He is not righteous." The Prophet said, "You have no way but to get him to swear." So, the man turned to take an oath. When he turned, Allah's Messenger said, "If he swears over his property to seize it unjustly then when he meets Allah (on the Day of Resurrection), He will turn away from him." [Muslim 139, Abu Dawud 3245]

(1346)-Amr ibn Shu'ayb reported from his father who reported from his grandfather that the Prophet (PBUH) said during a sermon, "The plaintiff must present a witness while the respondent must take an oath."

(1347)-Sayyidina Ibn Abbas (RA) reported that the Prophet gave verdict that the defendant must swear. [Bukhari 1239, Muslim 1711]

TOPIC 13-About oath with one witness

(1348)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) passed judgement on the testimony of one witness and the oath of the defendant. Rabi'ah said that a son of Sa'd ibn Ubadah (RA) told him that they found in his book that the

Prophet (PBUH) had decided that an oath must be taken along with the presentation of a witness. [Abu Dawud 3610, Ibn e Majah 2369]

(1349)-Sayyidina Jabir reported that the Prophet (PBUH) decided a case against an oath and the testimony of a witness.

(1350)-Ja'far ibn Muhammad reported on the authority of his father (Baaqar) that the Prophet (PBUH) judged on the basis of an oath and a single witness and Baaqar said in addition, "Ali also decided between you on that basis."

This is an important point to note in the Islamic Teachings that the person who claims ownership to something or claims about some matter must present witnesses for his claim while the defendant would take an oath to the effect that the claim is invalid. Three of IMAMS except ABU-HANIFA say that if the person who claims gives one witness and with it, takes an oath to his claim even then his claim would be entertained. ABU-HANIFA says that the person who claims must bring two male witnesses or one male witness and two female witnesses in favor of his claim; taking an oath is only for the defendant. Both sides present their respective viewpoints beautifully and both indeed have grounds for their respective viewpoints. ABU-HANIFA also agreed that in some exceptional cases, one witness in favor of the claimant with an oath by him would do well for his proof and these specially involved matters of women where even if one woman claims something and takes an oath on that providing a witness to her claim that is enough and the case might be decided in her favor; however note that matters that are shameful in nature need four witnesses and the address here is not related to that matter.

TOPIC 14-About slave belonging to two men and one sets him free

(1351)-Sayyidina Ibn Umar reported that the Prophet (PBUH) said,

"If anyone sets free his share in a slave and he has enough property that is equal to the market price of the slave then that slave is free, otherwise only to the extent of his share." The narrator was unsure what word the Prophet (PBUH) used, but the meaning of both words he narrated is nearly the same i.e. 'share'. [Bukhari 2524, Muslim 1501, AD3941, Ibn e Majah 2528, Ahmed 5927]

(1352)-Saalim reported on the authority of his father that the Prophet (PBUH) said, "If anyone sets free the portion of his slave (who belongs in partnership) and he has enough wealth as covers the price of the slave then the slave is free (this means that he must pay to other partners the price of the slave and liberate him wholly)."

(1353)-Sayyidina Abu Hurayrah reported that Allah's Messenger said, "If anyone emancipates his share then if he is wealthy he must get him released wholly, but if he does not have enough wealth then a fair price of the slave must be determined. After that the slave must be made to work only to the extent of the share(s) not emancipated, without burdening him. [Bukhari 2526, Muslim 1002, Abu Dawud 3934, Ibn e Majah 2527, Ahmed 10875]

TOPIC 15-Concerning Umraa, a donation of house forever

(1354)-Sayyidina Samurah reported that the Prophet said, "Umraa (donating a home to someone for a lifetime) is allowed. The house belongs to the one to whom it is given." Or, he said, 'it is a legacy for its occupants'.

(1355)-Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (PBUH) said, "If anyone is given a home to himself for life and for his family then it belongs to whom it is given and it will not return to the donor, for he gave something over which the heirs (of the receiver) have right.' [Bukhari 2625, Muslim 1625]

TOPIC 16-Concerning Ruqba

(1356)-Sayyidina Jabir (RA) reported that Allah's Messenger (PBUH) said, "Umraa is lawful (and it belongs to him to whom it is given), and Ruqba is also lawful (and it is his to whom it is donated)." [Abu Dawud 3558, Nasai 3742]

The Prophet (PBUH) told clearly to those who wanted to do good to slaves that if one of the persons who has share in a slave with others and goes for EHSAAAN must not only give the slave his freedom by his own share but also pay to other share-holders their amounts and liberate him totally. If he is unable to do so financially then the slave would be asked KHIRAJ (the amount that was asked of male-slaves on daily basis forcing them to work for it) after the deduction of the amount that the man who had freed him used to take from him; the better stance used to be in those days that when one of the share-holders gave freedom to the slave according to his share and could not buy other shares to free him totally, others gave him freedom too either without asking anything from the slave in the following of the first share-holder or either asking him to pay with time the amounts they owed specifying it and that was called SA'AYAH, a form of MUKATABAT (in which the slave used to ask for freedom in exchange of some specific money that he would pay with time and get his freedom); he would get his freedom as he pays their payable amount in total. The next Ahadith tell about UMRAA that in sound is very near to UMRAH (the visit to holy MAKKAH and perform some specific rites there) yet it is very different from it. UMRAA meant in JAHILIYYAH (the time before the Prophet PBUH that related to utter ignorance of the Truth) 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 becomes a gift from him to

the receiver on which the heirs of the receiver only would have the claim. Three of IMAMS except MALIK take this matter in this way but MALIK feels that the words of Ahadith have the margin to keep the matter as it used to be in the days before the Prophet (PBUH) called towards Islam. RUQBA meant nearly the same as UMRAA (with the difference in the deed that if the donor dies before the receiver, the property would become the asset of the receiver) so according to SHAFI' and AHMED (and even ABU-HANIFA), RUQBA does not affect the ruling as the asset would become (even with such condition) as the gift to the receiver with only his claim to it; MALIK said for it that it belonged to the donor and it would come back to him as the receiver dies or the heirs of the donor would get it if he dies first.

TOPIC 17-The Prophet's sayings on reconciliation between people

(1357)-Kathir ibn Abdullah ibn Umar ibn Awf al-Muzani reported from his father from his grandfather that Allah's Messenger (PBUH) said, "Reconciliation between Muslims is lawful, but not the reconciliation whereby lawful is made unlawful or the forbidden is declared permissible. And, Muslims must fulfil their conditions save the condition that turns the lawful into unlawful and the unlawful into lawful." [Ibn e Majah 2353, Ahmed 8792]

TOPIC 18-About placing piece of wood on the neighbour's wall

(1358)-Sayyidina Abu Hurayrah reported that Allah's Messenger said, "If one of you seeks permission of his neighbour to keep a piece of wood on his wall then he should not disallow him." When Abu Hurayrah narrated this Hadith, the people bowed down their heads. He asked, "What is wrong? Why do you turn away from it? By Allah, I will strike with it (the Hadith) between your shoulders." (He meant that he would compel them to abide by it). [Bukhari 2463]

The point to note here in H-1357 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 a disobedience to the Creator. By the Hadith at 1358, it is asked on the basis of EHSAAAN 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 made with hay and grass put on rough wooden frames.

TOPIC 19-About an oath being confirmed by one who calls for it

(1359)-Sayyidina Abu-Hurayrah reported that Allah's Messenger (PBUH) said, 'The oath is to be (clearly) on what your companion confirms you.' [Muslim 1653, Abu Dawud 3255]

TOPIC 20-If there is disagreement about the road

(1360)-Sayyidina Abu-Hurayrah reported that Allah's Messenger (PBUH) said, "Make the path seven cubits wide." [Abu Dawud 3633]

(1361)-Sayyidina Abu-Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "When you quarrel about the road, then keep it seven cubits (wide)." [Bukhari 2473, Muslim 1613, Ahmed 9542]

TOPIC 21-When parents separate, children may be given option

(1362)-Sayyidina Abu-Hurayrah reported that the Prophet gave choice to a child between his father and his mother (to stay with one of them). [Abu Dawud 2277, Ibn e Majah 235]

These three topics here contain four Ahadith narrated by ABU-HURAIRAH; the first one tells that the oath taken by someone must be very clear in words if someone has claimed for something

upon him without witnesses and now he would take oath against that claim. He must not try to use words that the matter remains vague or in some meaning benefits him when he knows well that the claim against him is totally worthy. Islam is simple and asks for simplicity so that is how Muslims must see to their matters; the simple is always the best. Ahadith at the topic-20 tell us that even at those times there used to be laws to leave such space for path that people do not feel congestion or uneasiness in passage; the space mentioned is not fixed and any space that seems necessary for passage might be provided officially at different places as that is how these Ahadith guide; note that Madinah was one of the populous cities of that time. As for giving option to the child to stay with the mother or the father in the situation where they separate, IMAMS have difference of view. Among them, SHAFI says that the child would get the option if he has come to the age where he is able to judge what is better for him as the Hadith here at the topic tells us while ABU-HANIFA says that the boy would remain with the mother for seven years and then he would stay with his father; the girl would remain with the mother until she becomes adult and then she would stay with her father. HANAFI-School take the Hadith at the topic as an isolated incident that gave option to the child; they indicate that this was some special concession at this occasion so that no one of the parents feels that he (or she) has been dealt unjustly.

TOPIC 22-The father may take anything from his son's property

(1363)-Sayyidah Ayyashah narrated that Allah's Messenger (PBUH) said, "The best of what you eat is from your (own) earnings and surely, your children are part of your earnings." [Abu Dawud 3528, Nasai 4461, Ibn e Majah 2290, Ahmed 25351]

TOPIC 23-About something that breaks by someone

(1364)-Sayyidina Anas (RA) narrated that one of the honourable wives of the noble Prophet (PBUH) sent to him some food in a bowl as a gift. Sayyidah Ayshah struck it with her hand and its contents fell down. The Prophet (PBUH) said, "Food for food and vessel for vessel." [Bukhari 2481]

(1365)-Sayyidina Anas (RA) narrated that the Prophet (PBUH) borrowed a bowl from someone. But it was misplaced, so he returned another bowl as a replacement.

The father has the right to claim from the son's earnings according to his needs especially if the son is capable to care for him at his old-age and does not do so being an unworthy son. According to other Ahadith, if some vessel of another person is damaged, misplaced or broken by some person, he would repay it by the same item that must be very similar in features to it. He had been trusted to keep the item safe so he must prove himself worthy of that trust.

TOPIC 24-Concerning adulthood of man and woman

(1366)-Sayyidina Ibn Umar (RA) narrated, "I was presented to Allah's Messenger (PBUH) for an army while I was fourteen years old. He did not accept me (in the army). Then, I was presented to him next year for the army while I was fifteen years old and he accepted me." Nafi said that he narrated this hadith to Umar ibn Adul Aziz and he said, "This is the distinction between childhood and adulthood." And he wrote to his officers that the fifteen years-old lads must be given a share of the booty. [Bukhari 2664, Muslim 1868, Ibn e Majah 2543]

TOPIC 25-About one who marries his father's wife

(1367)-Sayyidina Bara narrated that my maternal uncle, Abu Bardah

ibn Niyar, passed by me. He had a spear in his hand. I asked him, "Where are you going?" He said, "Allah's Messenger (PBUH) has sent me to a man who has married his father's wife that I may bring him this man's head." [Abu Dawud 4457]

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. The adulthood for the girl is to be taken at the same age too when there are no other signs for that but the girl does achieve adolescence earlier and the changes in physique plus the commencement of menses mark her adolescence very clearly. The verdict for the person who commits some wicked immoral act is to inflict a cruel death to him and make him an example to fear; note that mostly the punishment asked by Islam for the commitment of shameful sins is to inflict physical torment that might even be the capital punishment (as for incest and as when a man marries his father's wife other than his true mother as reported here or as for men committing sexual acts with men) but mostly high number of lashes upon the body are prescribed for such sins that denote total immorality. This tells clearly that the shameful acts cast some spell to those who commit them; this spell does not end unless the physique that gets the pleasure of the other side in an unworthy manner, receives the sound thrash.

TOPIC 26-About two men, one lower than the other for water

(1368)-Urwah reported that Sayyidina Abdullah ibn Zubayr (RA) told him that there was an altercation between an Ansar and Zubayr concerning the streamlets with which they watered their date palms and the Ansar complained to Allah's Messenger (PBUH). The Ansar said, "Let the water flow" but Zubayr refused to do so. So, they came to Allah's Messenger (PBUH) who said to Zubayr, "Water your ground, O Zubayr, then let the water run to your neighbour." The Ansar was angered at that and said, "It is because he is the son of

your aunt." The colour of the face of Allah' Messenger (PBUH) changed and he said, "O Zubayr, Water your ground and hold the water till it returns to the parapet." Zubayr said (afterwards), "By Allah, I understand that this verse was revealed concerning this very issue --- But no, by your Lord! They would not believe until they make you the judge of what is in dispute between them then find no vexation in their hearts over what you decide, and submit with full submission (4:65)." [Bukhari 2359, Muslim 2357]

There used to be some land of ZUBAYR (RA), who was the husband of ASMA bint ABU-BAKR (RA) and she was the sister of Sayyidah AYESHA (RA), near Madinah through which natural canals becoming a stream flowed passing on black pebbles and then went ahead to other lands. ZUBAYR used to irrigate his land and store some water there at some tank he had provided for such store. Then he let the water flow ahead so a man from ANSAR (the people who had been living in Madinah while those who had come to it from Makkah were called MUHAJIR and ZUBAYR was one of them) who had some land after his land asked him to leave the water while irrigating before storage so that all could get water at the same time but ZUBAYR declined. This matter reached the Prophet (PBUH) and what seems here is that he decided that ZUBAYR could irrigate his land by the flowing water stopping it upto the time of irrigation without storing it yet just as he is done with it, he would leave the water and then water would flow to his tank too and to other lands too at that time. When the man from ANSAR objected and that also with unsuitable words, he revised his decision (and ULAMA have said that this was due to the punishment of the objection he had raised to the judgment with inappropriate words while the initial judgment is the actual verdict in such cases) and told ZUBAYR not only to irrigate his land first but also to store it to the extent to fill the tank that he has provided for it and then leave the water for others; the man from ANSAR might have been a hypocrite as his response to the judgment implies yet he might have been a decent person as ANSAR

generally were, making a grave mistake by responding adversely in anger realizing that afterwards and Allah knows better.

TOPIC 27-About one who at the point of death frees his slaves

(1369)-Sayyidina Imran Ibn Husayn (RA) narrated that a man of the Ansar set free his six slaves when he was about to die and he had no other property besides them. This news was conveyed to the Prophet (PBUH) and he spoke sternly about him. He summoned the slaves and divided them into groups. Thereafter, he cast lots among them, and emancipated two of them and retained four. [M 1668]

TOPIC 28-About a relative coming into someone's slavery

(1370)-Sayyidina Samurah reported that Allah's Messenger (PBUH) said, "If anyone becomes owner of one of his dhu-mahram relatives then he is free." [Abu Dawud 3949, Ibn e Majah 2524, Ahmed 20187]

The practice of slavery that was prevalent in those ancient days is out of our lives now; Al-Hamdu Lillah; and so rulings about them are not much relevant now yet Ahadith at study here are interesting in respect to giving a very high value (caring about them in all ways possible) to close relatives (DHU-MAHRAM means very near ones in relation); they also guide where lots (paper of lottery slips with names of all parties involved in a matter) is valid to apply. The Prophet (PBUH) spoke sternly about the man near to death because slaves had high value then that the heirs got after a man's death so that was huge wrong done to his heirs by him when he freed all of them near to death depriving them of an ease in this worldly life; with that ease they became more capable to care for AKHIRAT, the true life. As for his action of allotting freedom to all six of his slaves, the Prophet (PBUH) took it as his will and he had allowed expressing in the will for one-third of the assets a person had; so

the Prophet decided to release two of the six slaves according to his will. ULAMA allow deciding by lots when the detail of some rights is in question (when all parties of the deal have equal rights) and lots would not cast any adverse effect to the right of any one. An example for this is that if four persons purchase a house for their residence jointly that has been divided into four specific portions clearly then it is allowed that names of all four are put into some bag in slips resembling each other in features for the lots to be drawn. Now the specific portion is mentioned clearly and a slip is drawn randomly so that portion would go to the person whose name turns-out as a result then; in this way every-one would get his share rightfully without affecting shares of others adversely. The right to freedom was only for couple of slaves here according to the ruling but which ones was the question when they all had equal rights to freedom; so lots were drawn and two were released. That certainly was justice so as not to disgust anyone of the slaves yet as feelings of human-beings were involved here (and freedom is precious) so many of ULAMA have pointed out that in this case it is the asking of EHSAAN to ask the ones who do not get their freedom, for SA'AYAH (payment of some specific amount of money to get freedom); as they pay the amount for their freedom getting it by their hard work, they would get their freedom too.

TOPIC 29-One who cultivates another's land without permission

(1371) Sayyidina Rafi ibn Khadij (RA) reported that Allah's Messenger (PBUH) said, "If anyone sows in another's field without his permission then there is nothing in the field for him. Of-course, he can claim his expenses (on sowing, but the field and cultivation belong to the owner of the land)." [Abu Dawud 3403, Ibn e Majah 2466, Ahmed 19270]

TOPIC 30-To make Hibah and observe equality among children

(1372)-Sayyidina Nu'man ibn Bashir (RA) reported that his father made a gift of a slave to one of his sons. He came to the Prophet (PBUH) to request him to witness the gift. The Prophet (PBUH) asked him, "Have you made a like gift to all your children as you have given him?" He said, 'No'. Then the Prophet (PBUH) said, "In that case, take him back (from him)." [Bukhari 2586, Muslim 1623]

Injustice needs to be avoided everytime and everywhere; both these Ahadith point out this fact well. A person must not sow at some land that is not his property; if he cultivates it without the permission of the owner but by force or by some other means then he would not get its produce or any possession of that land as that would be injustice though a leniency is shown to him that he might claim his expenses that he has made there; this is how the Hadith at the topic guides. As for making gifts to children, note that it is not right to show preference to some of children over others except when one of them seems highly worthy due to his care for parents. Without any such valid reason that shows his worthiness clearly, preference in presenting of any gift to a son or a daughter is injustice; note that when some gift is to be presented to any of the off-spring in life, it is not needed to see that the daughter gets half of what the son gets as is the rule at the inheritance; note also that a person is not allowed to will for more than one-third of his property and his will would not relate to any of his heirs.

TOPIC 31-About Shufah

(1373)-Sayyidina Samurah (RA) reported that Allah's Messenger said, "The neighbour of the house has a greater right over the house." [Abu Dawud 3517]

TOPIC 32-About one who is absent at the time of Shuf'ah

(1374)-Sayyidina Jabir (RA) reported that Allah's Messenger

(PBUH) said, "The neighbour has a greater right of Shuf'ah. Wait for him if he is absent provided their path is the same." [Abu Dawud 3518, Ibn e Majah 2494, Ahmed 14257]

TOPIC 33-When roads are separate, Shuf'ah is not applicable

(1375)-Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (PBUH) said, "When limits are defined and roads are separated then there is no option (that is, Shuf'ah is not applicable)." [Bukhari 2213, Abu Dawud 3514, Ibn e Majah 2499, Ahmed 14159]

When someone intends to sell his house, he would present the matter first to his neighbor. SHUFA is the pre-emptive right of the neighbor that he is asked first (except when the house is owned in partnership then the one intending to sell his share would have to ask for its purchase to his partners first); his neighbor would buy it if he intends for it but this right is relaxed if the paths of both the houses are different that is there is some notable space between the houses or if their respective entrances face different paths. Three of IMAMS except ABU-HANIFAH give the right of SHUFA to the neighbor only when the homes are located at the same path and they are attached to each other without any space in between. ABU-HANIFA takes the neighbor with his house attached as preferable for the purchase of the house without care whether the paths to them are similar or not; the right of SHUFA is only in the transaction for the house and for no other property.

TOPIC 34-About the partner being a Shafi'

(1376)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "Every partner is a Shafi (meaning, he has a right and option) and Shuf'ah covers everything."

TOPIC 35-About Luqatah and lost camel or goat

(1377)-Sayyidina Zayd ibn Khalid Juhanni (RA) reported that a man asked Allah's Messenger (PBUH) about Luqatah (something found fallen in the way). He said, "Make announcement about it for a year. Thereafter, bear in mind the item, its string, etc. And then spend (use) it. If its owner comes later then give it to him." He submitted, "O Messenger of Allah, what about a lost sheep?" He said, "Take it. It is yours, or your brother's, or for the wolf." He asked, "O Messenger of Allah, and a lost camel?" This angered the Prophet (PBUH) till his cheeks turned red or his face turned red and he said, "What is it to you? It has its feet and its water till its owner finds it." [Bukhari 2429, Muslim 1722]

(1378)-Sayyidina Zayd ibn Khalid Juhanni reported that Allah's Messenger (PBUH) was asked about Luqatah. He said, "Make an announcement for it for a year and if it is claimed then hand it over otherwise bear in mind the quantity, the kind and the string, etc. and put it to use. If the owner comes after that, give it to him." [Bukhari 2427, Muslim 1722]

(1379)-Suwayd ibn Ghafalah narrated that he went out with Zayd ibn Suhan and Salman ibn Rabi'ah. He found a whip. Ibn Numayr said in his Hadith that he found a whip lying down. So he picked it up. His companions said, "Leave it alone", but he said, "No, I will not leave it that beasts eat it. I will take it and benefit from it." Afterwards, he went to Ubayy ibn Kab and asked him about it, narrating what had happened. He said, "You did well. In the times of the Prophet I had found a purse containing hundred dinars. I took it to him and he said to me, 'Publicise it for a year'. I announced about it through one year but did not find anyone knowing about it, so I went back to him, and he said, "Publicise it one more year." I did it for a year and went to him and he asked me to publicise another year, saying "Count them and remember the purse and the string with which it is tied."

He said that I should hand it over to the claimant when he identifies it, otherwise I should retain it and use it." [Bukhari 2426, Muslim 1723, Abu Dawud 1701, Ibn e Majah 2506, Ahmed 21225]

LUQATA means something that is found lying idle somewhere and 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. There are some questions that have to be answered in this matter; first 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. I, MSD, would omit minor differences among schools of FIQH here as they are near to none practically in the matter. By Ahadith presented by respectable TIRMIDHI here, the respective answers to questions are as follows. For the first question the better answer is that when a man that fears Allah so he avoids wrongs sees something that is of some good value lying idle, he must pick it up if he has an idea that if he does not do so, it might fall in wrong hands; anything that is not much valuable or it is most expected that the owner would certainly come at this site very soon searching for it, then he must leave it alone. Answer to the second question is that the finder must announce LUQATA for at least one year as the requirement of ADL (law and 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 might use it after one year of announcement but he would have to return its compensation if the 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 LUQATA and that could do fine to fulfill his extreme need, he would 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 but its usage is allowed even for the prosperous finder after that time if he so intends. Answer to the fourth question is that if the finder has used it and its owner turns up, the finder would pay the compensation and consideration would be given neither to the length of owner's absence nor to the prosperity or to the poverty of the finder; the owner has the right to designate it as SADAQAH if he intends seeing the status of the finder. Answer to the last question is that the finder if he uses the LUQATA after a year, insha-Allah he would not be a sinner as the Prophet (PBUH) clearly mentioned this period of a year as the limit to wait with the intention that he would return it if that is needed; the thing of use would come in use when the period to wait for the owner expires without any intention to defy his right and Allah knows better.

TOPIC 36-About Waqf

(1380)-Sayyidina Ibn Umar (RA) narrated that Sayyidina Umar (RA) got a piece of land in Khaybar. He said, "O Messenger of Allah, I have acquired property in Khaybar dearer than I have ever received, so what do you command me to do with it?" He said, "If you wish, retain the original with yourself and make Sadaqah of its profit." So Umar made a Sadaqah of that. Thus, the land could never be sold, gifted or inherited. Its produce was a Sadaqah for the poor, relatives, setting slaves free, the path of Allah, the travelers and the guests. There was no sin on its trustee if he ate something from it in a reasonable manner, or fed a friend, other than hoarding it. The narrator said that when he narrated the Hadith to Muhammad ibn Sirin, he said instead of --other than hoarding it-- it had 'May not amass wealth for himself'. Ibn Awf said, still another man narrated the Hadith to me and he had read the document of endowment inscribed on a red hide and it had the words 'other than amassing wealth'. [Muslim 1632]

(1381)-Sayyidina Abu Hurayrah reported that Allah's Messenger

(PBUH) said, "When a person dies, his deeds are cut off from him except three, perpetual Sadaqah, knowledge from which benefit is derived and righteous children who pray for him." [Muslim 1631, Abu Dawud 2880, Nasai 3651, Ahmed 8853]

WAQF is the profits of the property given in the way of Allah. All the schools of Fiqh take the matter as such that the owner would have no claim once he has given a property in WAQF that is Trust established for the needy though he might specify those who would benefit from its profits including his relatives too even if they are not much needy. Although ABU-HANIFA has some reservation whether the ownership would be surrendered here yet even his school follows the general trend in the matter. The board of directors of such trust must comprise of practicing Muslims who care about the needy and who use its profits mostly at FARDH-KIFAYAH like TABLIGH (spreading the word of Islam) and JIHAD (efforts especially war taken-up in the way of Allah). The other Hadith at the topic tells us that three things do continue benefiting a Muslim who always cared about Islam at his worldly life even after his death; those are the wealth he spent as SADAQAH that continues to benefit the needy even after his death and the knowledge, that he spread by his good words and his good works that continue to benefit the seekers of the Truth (i.e. Islam) and the well-mannered children that he left behind who pray Allah for him to give him mercy and give him JANNAH (Paradise).

TOPIC 37-There is no Qisas if an animal injures anybody

(1382)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) said, "There is no retaliation for a wound caused by an animal, accident in a well or in a mine. Zakah is payable at one-fifth on buried treasure." [Bukhari 6912, Muslim 1710]

TOPIC 38-Cultivating barren land

(1383)-Sayyidina Sa'eed ibn Zayd (RA) reported that the Prophet (PBUH) said, "If anyone cultivates barren land then it belongs to him and if anyone plants a tree wrongfully (on someone else's land) then that does not give him a right." [Abu Dawud 3073]

(1384)-Sayyidina Jabir ibn Abdullah (RA) reported that the Prophet (PBUH) said, "He who makes barren land fertile owns it." [Ah 14270]

TOPIC 39-About handing over property

(1385)-Sayyidina Abyad ibn Hammal reported that he went to Allah's Messenger (PBUH) and requested that a salt mine be assigned to him. So, he gave him the mine. When he turned to go, someone in the assembly asked, "Do you know what you have given him. It is a perpetual source of ready water," (meaning that it would produce plenty of salt). The narrator said that the Prophet (PBUH) took it back from him. He then asked about the land of thorny trees that could be surrounded. The Prophet (PBUH) said, "The land where the camels cannot go" (meaning that place which is away from grazing ground). [Abu Dawud 3064, Ibn e Majah 2475]

(1386)-Sayyidina Wail ibn Hujr reported that the Prophet (PBUH) assigned to him a piece of land in Hadramawt. [Abu Dawud 3058, Ahmed 27308]

If an animal belonging to someone damages some property or wounds someone, there is no compensation to be asked from him if it is obvious that he had taken all measures that such incidents do not occur; it must be totally obvious that the adverse incident if it takes place has not happened by any of his negligence. Similarly, wounds or even death that might be caused by a well at the land of a person, or a mine there, does not make the man answerable for the damage done unless it is totally obvious that his criminal

negligence is involved in the matter; this negligence includes even asking a person that is not skillful for the job to do some work at the well or the mine. As for the buried treasure that a man gets from his land, he is liable to keep it when he pays the fifth part of it to the state treasury. When a man cultivates land seeing it idle, it does not make him the owner there; rather he would not receive even the produce from it if he does not have the consent of the owner to work upon it though he might receive his expenses upon it (see H-1371). However if someone cultivates a barren land open to proprietorship then he is liable to its possession with three conditions; it must be far from population (and words of Hadith imply that such land must be at such place where camels are unable to reach) and secondly there must be nothing in his act of taking it that would cause any wrong to Muslims in general and thirdly he must work there physically to get benefits, then that land belongs to him; this is the ruling of three IMAMS other than ABU-HANIFA who says that the permission of state authorities is also necessary (and in the present times this ruling is better so it is feasible for the man to register that land who gets it with the three conditions mentioned with the Government). Note that even the Government needs to see these three conditions at the Islamic environment to allot lands under its control; the Prophet (PBUH) took the salt-mine back as it did not fulfill two of the three conditions that the mine did not need much work upon it as it was already prepared to ask benefits from it and due to that prepared commodity there of general utility to Muslims available at hand, it would have caused harm to Muslims in general. The Prophet (PBUH) realized it when he was told that this is a prepared source of getting salt as provisions of it are already at hand there; he was unaware of this fact before; so he revised his decision. Note that if someone feels that he knows something in a matter that if not disclosed would cause harm to Muslims in general, he has the liability to say it in open in as appropriate words as possible and Allah knows better.

TOPIC 40-Excellence of planting trees

(1387)-Sayyidina Anas (RA) reported that the Prophet (PBUH) said, "If a Muslim plants a tree or cultivates land and a man, a bird or an animal eats from it then that is a Sadaqah on his behalf. [Bukhari 2320, Muslim 1553, Ahmed 12497]

TOPIC 41-About crop-sharing

(1388)-Sayyidina Ibn Umar reported that the Prophet (PBUH) gave land to the people of Khaybar on condition that they give to him half share of the produce, whether fruit or other cultivation. [Bukhari 2329, Muslim 1551]

TOPIC 42-About cultivation

(1389)-Sayyidina Rafi' ibn Khadij (RA) reported that Allah's Messenger (PBUH) forbade them from something that was profitable to them. When one of them had a piece of land he would let it out against part of its Kharaj or some dirhams. He said, "When one of you has a piece of land then he must either give it to his brother to cultivate without asking for a return or he must cultivate it himself." [Bukhari 2339, Muslim 1548]

(1390)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) did not disallow crop sharing, but commanded them to be mild to each other. [Bukhari 2342, Muslim 1550]

Note here for MUKHABARAH that it means to share the crops of a land by the owner giving that to someone to cultivate in some specific ratio but it is taken as MAKRUH-TANZIHI though such transactions have been tolerated by the Prophet (PBUH); it is also named as MUZARI'AH. It is narrated here that in the land of KHAYBER, he made this deal with Jews in his land that whatever

produce is got from the cultivation of the land, it would be shared half & half, both sides sharing equally. However, 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 10000 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 MUKHABARAH so this would clearly be a transaction that relates to GHARAR and as such, it is disallowed. The last topic of the booklet clarifies that though by ADL, MUKHABARAH is allowed yet by EHSAAN, it is better to give the land to cultivate without asking for any returns to someone needy especially among relatives or those that are known well as this is highly commendable act; Al-Hamdu Lillah.

(CONTINUED at TIRMIDHI-7)

Presentation by MUHAMMAD SALEEM DADA
saleemdada@yahoo.com
sdada111@yahoo.com

Al-Hamdu-Lillah

TIRMIDHI-7

16- BOOK OF DIYAT (BLOOD MONEY -23 topics)

TOPIC 1-How many camels are given in diyat

(1391)-Khashf ibn MALIK (RA) reported that he heard Sayyidina Ibn Mas'ud (RA) say that in a case of killing by mistake. Allah's Messenger had passed judgement that blood-money should be paid thus, twenty she-camels and twenty he-camels in their second year,

twenty she-camels in their third year, twenty she-camels in their fifth year and twenty she-camels in their fourth year. [Abu Dawud 4545, Nasai 4816, Ibn e Majah 2531]

(1392)-Amr ibn Shu'ayb (RA) reported from his father on the authority of his grandfather that the Prophet (PBUH) said, "If anyone slays a Believer wilfully then he should be handed over to the heirs of the slain. If they wish, they may kill him or if they wish, take bloodmoney from him. Blood-money is thirty she-camels in their fourth year, thirty she-camels in their fifth year and forty pregnant camels and that which the heirs have decided. This (diyat) is severe for the aqilah. [Abu Dawud 4506, Ibn e Majah 2626, Ahmed 6729]

From here we have the booklet of DIYAT that is the money which a person that has killed someone by mistake pays to the heirs of the person killed. A person who has killed someone willfully might also pay DIYAT to save his life if the affected side agrees to it. The narrations presented here deal with the person who has killed someone by mistake and with the person who has killed someone willfully respectively. Both the responsible ones need to pay most valuable amounts to heirs and as the things of high value were camels then, DIYAT was asked to be paid by that in accordance to the narration; it might be paid in cash amount as narrated ahead. In both cases, the responsible persons have to give 100 camels though their ages differ as that affects their value. The first type of DIYAT is called KHAMSAN (by five; as each type of camel is the fifth part of the total of 100) and the second one is called MUGHALLAZA (severe, heavy). AAQILAH were the male relatives of the responsible person or his tribe as at that times, all people belonging to a particular tribe used to be very near to each other (sometimes even by relations), who had to assist in the payment of DIYAT to save the responsible one from among them.

TOPIC 2-How much is diyat in dirhams

(1393)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) fixed diyat at twelve thousand dirhams. [Abu Dawud 4546, Nasai 4817, Ibn e Majah 2629]

(1394)-A hadith like Hadith No. 1393 is reported by Sa'eed ibn Abdur Rahman Makhzumi from Sufyan ibn Uyaynah, from Amr ibn Dinar, from Ikramah, from Allah's Messenger (PBUH) but it does not mention Sayyidina Ibn Abbas. [Abu Dawud 4546]

Ahadith here tell that if DIYAT is paid in cash amount then it would be paid as twelve thousand Dirhams that was the currency in use at that time. Note that there was not any substitute for actual money as we use paper money or coins today as representative of money but actual gold (DINAR) or actual silver (DIRHAM) was used then as valuable money accepted all over the known world. There are narrations that tell us that even ten thousand Dirhams would suffice as DIYAT and ULAMA have stated that this was due to the fact that two types of Dirhams were in use then; one heavier than the other. Ten thousand of the heavier Dirham was fine as DIYAT while the lesser one had to be twelve thousand in total; DIYAT for the unintentional murder in the terms of today comes to 30630 grams of Silver (as that is equivalent to the amount of ten thousand Dirhams) by the Market Value; even at the acceptance of DIYAT at the intentional murder, it is better not to take any more than this mentioned amount for DIYAT in Silver by the Market Price.

TOPIC 3-Diyat against wounds that reveal bones

(1395)-Amr ibn Shuayb reported from his father on the authority of his grandfather that the Prophet (PBUH) said, "The diyat for a wound that lays bare a bone is five camels; five camels." [Abu Dawud 4566]

TOPIC 4-The diyat for fingers

(1396)-Sayidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "The diyat of the fingers and toes is equal. It is ten camels for every finger (or toe)." [Abu Dawud 4561]

(1397)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) said, "This and this are equal; meaning the little finger and the thumb." [Bukhari 6895]

DIYAT for causing a severe wound that shows some part of the bone is reported as five camels (that is the twentieth part of the DIYAT of killing someone by mistake so in amount it comes to 10000 divided by 20; that equals 500 Dirhams of that time) while DIYAT for cutting the finger (of a hand or a feet) of a person is ten camels for each of them (or 1000 dirhams alternately). DIYAT for all such parts are equal and even a tooth would be compensated by ten camels according to the ruling in consideration of this Hadith.

TOPIC 5-About forgiving

(1398)-Abu Safar narrated that a man of Quraysh broke a tooth of an Ansari. He complained to Mu'aviah saying, "O Amir ul-Mu'mineen, he has broken my tooth." Mu'aviah said, "We will soon make you pleased." That other man pleaded with him till he agreed and said to him, "That is between you and your companion." Sayyidina Abu Darda (RA) was sitting there. He said that he had heard Allah's Messenger (PBUH) say, "If anyone suffers a bodily injury and forgives it, Allah will raise him a degree and remove a sin from him." The Ansar asked, "Did you hear that from Allah's Messenger (PBUH)." He said, "Yes; my two ears heard it and my heart retained it." He said, "Then I pardon him for that." Mu'aviah said, "There's no wrong now, but I will not deprive you." So, he commanded some wealth to be given to

him. [Ibn e Majah 2693, Ahmed 6899]

The Hadith tells that the man from Ansar was not ready to take DIYAT for the tooth that was broken by the man from the tribe of Quraish and note that MU'AVIAH himself belonged to the tribe of Quraish. The man from Ansar asked for QISAS only that is tooth for tooth and pressed this matter so much that MU'AVIAH complied and left the matter to be settled between them (that means he agreed that the Ansar takes the QISAS). Now ABU-DARDA (RA) who witnessed this all, told this Hadith about forgiveness that impressed Ansar positively and he forgave the man from Quraish responsible for his trouble and did not even ask for DIYAT. However, MU'AVIAH did give him some amount denoting that he is not in favor of the man from Quraish, his own tribe, in this matter in any way.

TOPIC 6-When the head is crushed with stone

(1399)-Sayyidina Anas (RA) reported that a girl went out (of her house). She had silver jewellery on her. A Jew caught hold of her and smashed her head (with a stone) and took away whatever she had of jewellery. She had some life in her and was taken to the Prophet (PBUH) who asked her, "Who has killed you? Was it so-and-so?" She gestured with her head, "No!" He asked, "So-and-so?" till when he named the Jew and she gestured, "Yes!" with her nod. Thus, he was arrested and he confessed (to his crime). The Prophet (PBUH) commanded that his head should be crushed between two stones. [Bukhari 2413, Muslim 1672]

This Hadith narrated here tells about QISAS and life was taken for life as is clear. But there are few points that our study would address here. First is that even if the murderer uses something that is not generally taken as the murder-weapon, he would still be charged with murder due to his intention for that and all four

IMAMS agree on this point. Second is that a non-Muslim would be given the capital punishment for killing a Muslim even if that criminal is DHIMMI (living in the Muslim's Society by an agreement of peace) and even if the victim is female. Third is that the murderer might be killed in the same manner in which he killed the victim yet please note that this is not necessary and the Hadith here does not provide the general rule. Fourth is that when the victim is capable to give the name of his/her murderer even by gesture before death, that word needs attention and the person named would answer about that. If he does confess to the crime, he would formally be charged with murder.

TOPIC 7-About severe chastisement on killing a Believer

(1400)-Sayyidina Abdullah ibn Amr reported that the Prophet (PBUH) said, "The end of the world is lesser in the sight of Allah than murder of a Muslim man." [Nasai 3998]

TOPIC 8-Judgement on bloodshed

(1401)-Sayyidina Abdullah (RA) reported that Allah's Messenger (PBUH) said, "The first thing about which judgement will be given (on the Day of Resurrection) between people will be shedding of blood." [Muslim 1678]

(1402)-Abu Kurayb transmitted it from Waki, from A'mash, from Abu Wa'il from Abdullah that Allah's Messenger (PBUH) said, "The first thing that will be judged between creatures will be bloodshed."

(1403)-Yazid Raqashi reported that Abul Hakam Bajali said that he heard Sayyidina Abu Sa'eed Khudri (RA) and Abu Hurayrah (RA) recall that Allah's Messenger (PBUH) said, "If the inhabitants of the heaven and the earthlings join together in killing a Believer, Allah would cast them in the Fire."

Note the severity of punishment indicated in the narration 1400 and in 1403 about killing a righteous Muslim person. It is told in Surah MA'EDAH that "For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be (the verdict) for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our apostles came to them with clear arguments, but even after that many of them certainly act extravagantly in the land" (5:32). Ahadith at topic-8 tell that the first of things that would be judged at the Judgment Day would be issues related to murder. In some narrations we read that SALAH would be judged there first; note that SALAH is the first matter at observation yet the decisions that would come first at fore there, would relate to murder, even if they are observed late and Allah knows better.

TOPIC 9-Who kills his son, will Qisas be taken from him or not

(1404)-Sayyidina Suraqah ibn MALIK (RA) reported that he was present when Allah's Messenger (PBUH) made a son pay retaliation for killing his father, but he did not ask a father to pay retaliation for the murder of his son.

(1405)-Sayyidina Umar ibn Khattab (RA), said that he heard Allah's Messenger (PBUH) say, "The father will not be killed for slaying his son." [Ibn e Majah 2662, Ahmed 346]

(1406)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) said, "The prescribed punishments are not carried out in mosques and the father is not killed for (the slaying of) his son."

TOPIC 10-Muslim's blood is not lawful except for 3 reasons

(1407)-Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's

Messenger (PBUH) said, "The blood of a Muslim person who bears witness that there is no god but Allah and that I am Allah's Messenger, is not lawful (to shed) except for one of three reasons, (i) a married man commits fornication, (ii) life for a life, and (iii) who abandons his religion and separates from his community." [Ahmed 3621, Bukhari 6878, Muslim 1676]

Due to Ahadith at topic-9 here, the ruling is that the father would not be killed if he kills his offspring for some reason yet if the son kills his father, he would have to pay by his life in return. H-1407 is complementary to H-2165 that comes at the beginning of the booklet of FITAN (trials); generally a person who kills an innocent person is liable to the capital punishment; generally a person who abandons the Islamic Faith converting to some other belief is also liable to it; generally a person who commits adultery and he is married is also liable to it. Note that the attitude towards MURTAD (converter to some other belief leaving Islam) depends on the attitude he has towards Islam; those who not only convert away from Islam but feel that now they must insult its teachings too to prove their-selves on the right and do not refrain even from insulting the Prophet Muhammad (PBUH) and other Prophets of Allah (Salam on all of them) with the intention to put their negative impression onto the Islamic Environment, they would be arrested by the Islamic State and would be given the option to reverse their decision of abandoning Islam. These evil persons often find appreciation & even protection from those who talk about tolerance yet these appreciating fools do not even understand what tolerance truly is as they consider that the Muslim person should tolerate his grave insult with total patience; how do we Muslims present our viewpoint to such fools? If the Islamic state gets control over such MURTAD who is abusive to Islam and wants his negative impression to take grounds in an active way in the Islamic Environment, he would be given an option to reverse his decision of abandoning Islam and even if he does that reluctantly or even just says it by tongue,

he would be left alone on his own. If he does not comply to this and remains a convert away from Islam and with that, clearly gives the indication that he has no intention to refrain from insulting Islam manifestly then there is no option but to deal with him in total accordance with the Hadith as this clearly is the MURTAD that is addressed in the Hadith; the words "and separates from his community" explain the words "who abandons his religion" that means who challenges Islam actively after getting out of its fold. So due to the difference among both MURTAD (one who is active in the insult of Islam and the other that keeps his evil to himself with passive attitude even if that condition takes place unwillingly), the MURTAD with the passive attitude would be ignored and left on his own; Al-Hamdu Lillah. As for the person who is married and then commits adultery while there is no hindrance for him to satisfy his sexual need from the spouse, Islam asks to punish such person by RAJM (though there is much detail that relates to it especially at these current times); we would study it soon insha Allah at the note that is written at the Ahadith-1436, 1437, 1438, 1439, 1440.

TOPIC 11-About one who kills a Mu'ahadah

(1408)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said, "Beware! He, who kills a mu'ahadah who is in Allah's protection and His Messenger's (PBUH) protection, has violated Allah's protection. He will not experience the fragrance of Paradise, though its fragrance can be sensed at a distance of seventy years' journey." [Ibn e Majah 2687]

TOPIC 12-No Caption

(1409)-Sayyidina Ibn Abbas (RA) reported from the Prophet (PBUH) that he secured for two men of Banu Aamir blood money from the Muslims, for they had a covenant from him (and were killed by the Muslims).

Just as there is DIYAT if a Muslim person kills a Muslim person by mistake, there is the same DIYAT if a Muslim kills a DHIMMI person (the non-Muslim person who lives in Muslims with an agreement or an understanding that his belief and his property and his rights of travel and activity that does not affect the Islamic Values would be protected); some have advised for half amount in DIYAT if someone kills a DHIMMI by mistake yet that is not the general stance. The narration at 1409 is weakly narrated and if taken as the words imply, they mean that some Muslims had killed the two men of Banu Aamir by mistake because they took them as disbelievers at war (HARABI i.e. warriors against Islam) and did not know that they had an agreement with Muslims.

TOPIC 13-The guardian of the slain has authority to pardon

(1410)-Sayyidina Abu Hurayrah (RA) reported that when Allah gave victory to His Messenger (PBUH) over Makkah, he stood among the people, praised Allah and glorified Him, and said thereafter, 'If someone's man is killed then he has a choice of two things either to pardon or to kill (the murderer).' [Bukhari 2434, Muslim 13551]

(1411)-Sayyidina Abu Shurayh Ka'bi (RA) reported that Allah's Messenger (PBUH) said, 'Indeed, Allah has made Makkah sacred. The people have not made it so. He who believes in Allah and the Last Day must not shed blood here, nor uproot a tree. If anyone cites (my conquest of Makkah) as a leave saying that it was made lawful for Allah's Messenger (PBUH), then Allah made it lawful for me and He did not make it lawful for the people and it was made lawful for me only for a part of the day. Thereafter, it is forbidden till the Day of Resurrection. Then, you, O company of Khuza'ah killed this man of Hudhayl. I am his Aaqil (that is, I will pay his blood wit). If, after today, anyone's man is killed then his people have the choice of two things, either to kill or take bloodwit.' [Bukhari 1832,

Muslim 1354]

(1412)-Sayyidina Abu Huraryrah (RA) reported that a man killed someone in the era of Allah's Messenger (PBUH). He was handed over to the guardian of the slain man. The murderer pleaded, "O Messenger of Allah (PBUH), by Allah! I had no intention to kill him." Allah's Messenger (PBUH) said, "Know that if he is true and you kill him (in retaliation) then you will go to the Fire." So, he forgave him. His hands were bound at the back with laces and he came out pulling at them. So, he came to be called "dhun-nis'ah (one with laces)". [AD 4498, Nasai 4736, AD 2690]

When someone kills a person intentionally, his heirs are allowed to either take QISAS (life against life) or either to pardon the killer by taking DIYAT or without that. Note that the state does assist yet does not become a side in this case unless the killer is the challenger against the state too; the matter should be settled by the killer and the heirs of the killed person between their-selves though under the observation of the state. The Prophet (PBUH) wanted to emphasize the point that no-one must even think of attacking Makkah, the place that has the Holy KA'BAH, and no-one must cite the conquest of Makkah by the Prophet (PBUH) as the permission for it. It is ironical that even with such clear guidance, Makkah was invaded by the forces of Hajjaj ibn Yousuf (may Allah put His curse on him) and it was invaded at times even after that. Note that the Prophet (PBUH) even paid DIYAT to the tribe of HUDHAYL for the man killed by the tribe of KHUZA'AH (from his own resources) just to end grudges if any, so that Muslims could live in peace with each other. Note also that if there is any doubt that the man accused of killing someone has not done it on purpose especially when he does not confess to the intentional killing whilst he does seem to be truthful by his character, it is better for heirs of the killed person not to take QISAS but settle for DIYAT.

TOPIC 14-About disallowance of Muthlah

(1413)-Sulayman ibn Buraydah reported on the authority of his father who said that when Allah's Messenger (PBUH) sent anyone as Amir over an army, he instructed him, about himself to fear Allah, and about the Muslims with him to consider their welfare. He would (also) say, "Go ahead in Jihad in the name of Allah and in the path of Allah. Fight those who disbelieve in Allah. Wage Jihad. And do not be unfaithful about the booty, do not be unfaithful to your promise, do not mutilate and do not kill children." And there is a narrative in the hadith. [Muslim 1731, Abu Dawud 2612]

(1414)-Sayyidina Shaddad ibn Aws reported that the Prophet (PBUH) said, "Indeed Allah has decreed kindness over every thing. So, even when you have to kill, do it in good way. And when you slaughter, show kindness to the animal; let every one of you sharpen his knife that he may give little pain to his animal." [Muslim 1955]

Although the army would fight the enemy that cares but little about the lives of Muslims yet they need to remember that the Prophet (PBUH) was particular about the safety of women and children even of enemy and even about the safety of those men that were among them yet they kept away from challenging the Muslims. He used to instruct the AMIR (commander in chief) to take care not to kill the weak ones even if he gets hold of them and to take care that he does not violate the trust on him about the booty gained by the war. Due to caring about the weak, he used to instruct not to perform MUTHLAH (this means mutilation of corpses of the enemy) as then the enemy is unable to answer so it shows some psychological aberration that is not appreciated by Islam. Even the animals that are to be eaten must be slaughtered with the name of Allah with highly refined and sharp knife so that they feel no pain or very little of it. In other words, when some one becomes weaker against

the strength Muslims have, they need to care for those weaker ones without imposing any troubles to them by their strength.

TOPIC 15-About bloodwit for causing miscarriage

(1415)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) gave his verdict that the woman who caused miscarriage should give a slave, male or female. So, he against whom he had passed the judgement complained, "Are we to pay bloodwit for one who neither drank nor ate nor cried? The blood of such is useless." The Prophet (PBUH) said, "He speaks like a poet. Yes. There is slave, male or female as Diyat." [Bukhari 5759, M 1681]

(1416)-Sayyidina Mughirah ibn Shu'bah narrated that two women quarreled with one another. One of them struck the other with a stone or the pole of a tent. This caused her miscarriage. So Allah's Messenger (PBUH) gave judgement about the fetus that a slave male or female, should be given. He made this obligatory on the relatives of the killer woman. [M 1682, AD 4568]

Both Ahadith at this topic relate to an event in which a woman caused the miscarriage of the fetus of another woman by hitting her hard with something. These both women were the wives of one single husband and they both were not at good terms with each other. The grudge intensified as one of them got pregnant with his child and becoming unable to bear the fury against her, the other woman hit her so hard that she had a miscarriage. According to the ruling, her AAQILAH (her tribe or those that were related to her closely) had to pay for DIYAT to the affected woman; this DIYAT was to provide a slave and one of them did not like this verdict showing his dislike with eloquence in speech. The Prophet (PBUH) pointed out his eloquence yet told him clearly that all must observe the ruling; however, when eloquence in speech is for the better presentation of Islam then it certainly is commendable; note that

Islam does not appreciate lawyers and the reason is that they generally search for loop-holes in the law without caring truly for the justice; Islam asks the affected persons to put matters at fore as they are without any form of complexity; Al-Hamdu Lillah.

TOPIC 16-A Muslim may not be executed for an infidel

(1417)-Sha'bi reported on the authority of Abu Juhayfah that he asked Sayyidina Ali "O Commander of the Faithful! Do you have anything written down that is not in the Quran?" He said, "By Him Who split the seed and created the soul, I am not aware of anything that is not in the Quran. However, we are given the understanding of the Qur'an that Allah grants to any human being. Some things are written down with us." He asked what they were and Ali (RA) said, "DIYAT, release of captives and that a Muslim must not be killed for a disbeliever." [Nasai 4758, Ibn e Majah 2658]

TOPIC 17-About Diyat of an infidel

(1418)-Amr ibn Shuayb reported from his father from his grandfather that Allah's Messenger (PBUH) said, 'A Muslim may not be killed for an infidel'. It is also reported through the same sanad (i.e. chain of narration) that the Diyat of a disbeliever is half that of a Believer. [Nasai 4821, Ahmed 6702]

Three of IMAMS except ABU-HANIFA ask not to kill the Muslim responsible for killing an Infidel. Note that there had arisen a sect who in the name of the respect of ALI (RA) was spreading things about him that were against Islam (and that sect was much responsible to create differences between Muslims at the time) so ABU JUHAYFAH had asked Ali about that; ALI himself considered them a nuisance and we know by history that he killed many of them due to this kind of talk. ALI clarified that his knowledge is what the Holy Book Quran teaches and whatever is taught (by Ahadith and

TAFSIR i.e. the commentary on the Holy Book) about it; his written notes are about DIYAT and related matters and it is not related to any such guidance of the Prophet PBUH that he would become the first Caliph after him. Note that Islam is simple; and simple is the best; with no complications in theory and practice so to say about someone of caliber in Muslims that he was much more than how he manifested himself does not go well with the Islamic Teachings. Note that ABU-HURAIRAH had said words once that meant that he knew two types of knowledge and the one he must disclose while the other he must not; though he is the narrator of many Ahadith and among the SAHABA yet even with his respect, this speech was never appreciated in general; it is always better for the Muslim person to remain as student rather than to take himself as teacher of high status worthy of high appreciation.

TOPIC 18-One who slays his slave

(1419)-Sayyidina Samurah (RA) reported that Allah's Messenger (PBUH) said, "If anyone kills his slave then we will execute him (in retaliation) and if anyone maims his slave then we will maim him."

[Abu Dawud 4515, Nasai 4751, Ibn e Majah 2663, Ahmed 20152]

TOPIC 19-Wife will inherit from her husband's bloodwit

(1420)-Sayyidina Sa'eed ibn Musayyib (RA) reported that Sayyidina Umar (RA) used to say that diyat (blood-money) is payable by

Aaqilah (tribe or the people nearest to murderer in relation) and a woman has no share in it (inheritance from diyat) till Sayyidina

Dahhak ibn Sufyan Kilabi told him that Allah's Messenger (PBUH) had written to him, "Give share of inheritance to the wife of

Ashyam Dababi from his diyat." [Abu Dawud 2927, Ibn e Majah 2642, Ahmed 15736]

The narration at 1419 is taken to mean that the slave must have

been freed at the time he was killed by his previous master; however, the matter has become obsolete as slavery now is not an issue; Al-Hamdu Lillah. The inheritors of the murdered person do get their due share in DIYAT received and as such, the wife also is entitled to it as narrated by DAHHAK here.

TOPIC 20-About Qisas

(1421)-Sayyidina Imran ibn Husayn narrated that a man bit another's hand. He pulled his hand away and two of the biter's teeth came off. They went to the Prophet (PBUH) and he said, "One of you bites his brother as a camel bites. There is no diyat for you." The verse was revealed after that, --- and for wounds a like retaliation --- (5 ,45). [Bukhari 6892, Muslim 1673]

TOPIC 21-About arresting an accused

(1422)-Bahz ibn Hakim reported from his father on the authority of his grand father that the Prophet (PBUH) imprisoned a man on an accusation. Afterwards, he let him go. [AD 3630, N 4891]

TOPIC 22-One who is slain over his property is a martyr

(1423)-Sa'eed ibn Zayd ibn Amr ibn Nufayl narrated that the Prophet (PBUH) said. "If anyone is killed in defence of his property then he is a martyr. And he who usurps (another's) land will be garlanded with seven earths on the day of resurrection." [Ah 1628, Bukhari 2452, AD 4772, M 1610, Ibn e Majah 2580]

(1424)-Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (PBUH) said, "If anyone intends to snatch another's property unjustly and fights in defence and is killed then he is a Shahid (martyr)." [AD 4771, Nasai 4100, Ahmed 6533]

(1425)-Abdullah ibn Amr narrated that the Prophet (PBUH) said "If anyone intends to snatch another's property unjustly, and he fights in defence and is killed then he is a martyr." [AD 4771]

(1426)-Sayyidina Sa'eed ibn Zayd (RA) reported that Allah's Messenger (PBUH) said, "He who is killed in defence of his property is a martyr. He who is killed in self-defence is a martyr. He who is killed in defence of his religion is a martyr. And, he who is killed in defence of his family is a martyr." [Abu Dawud 4772, Nasai 4102, Ibn e Majah 2580, Ahmed 1652]

There is a rule to observe in QISAS and DIYAT that in the self-defense, it does not occur against the loss of life or the loss of any part of the body of the other person; however, the other person might claim against him if he has afflicted wounds onto him more than necessary. In the case cited here at the narration 1421, the first man has acted in self defense and has not afflicted wounds to the afflicted person more than necessary except for the loss of his teeth that inevitably broke due to the resistance on the part of the first man, so there could be no claim of DIYAT or QISAS against him. Ahadith on topic-22 here tell that those who usurp others' property would pay highly at AKHIRAT and the torment for this wrong is the unbearable burden that would break the neck without killing the person putting him into the greatest agony for sure. The person who fights against the challenge to his honor, his property and his life and loses his life in the process would have the good return just as of SHAHEED; Al-Hamdu Lillah. As for H-1422, it tells us that a man was arrested for some time for some valid reason on the command of the Prophet (PBUH); though the matter of the narration is brief yet it tells us some important points to note. First it tells us that generally to arrest any person is not suitable in the Islamic Society; second it tells us that even if any person is arrested as an exception, he is not to be kept in custody for much time; third it tells us that the court would see into the

matter against the accused person immediately and if it does not pursue the case in due time, he must be released as all persons are taken as "not guilty unless proven". It is very sad that even the human-rights activists keep quiet on verdicts of confinement of many years given to the accused persons and only provide some facilities to inmates; this silence on the matter seems submission to the wrong generally. Also note that women are not to be arrested for any reason whatsoever and even their interrogation might last only for some hours of the day in presence of some of their relatives at residence; please read my writing that is at the net by the name of "The Islamic Guidelines" for detail about the dealing to the current issues; Al-Hamdu Lillah; and Allah knows better.

TOPIC 23-About Qasamah

(1427)-Rafi' ibn Khadij and Sahl ibn Abu Hathmah narrated that Abdullah ibn Sahl ibn Zayd and Muhayyisah ibn Mas'ud ibn Zayd (they were first cousins) went out. At Khaybar, they separated from one another. Later Muhayyisah found Abdullah ibn Sahl slain. So, he buried him and went to Allah's Messenger (PBUH) and Huwayyisah ibn Mas'ud (his brother) and Abdur-Rahman ibn Sahl (brother of Abdullah ibn Sahl) accompanied him. Abdur-Rahman was the youngest and he began to speak before his companions did. Allah's Messenger (PBUH) said to him, "Respect the elder." So, he kept quiet and his companions spoke. Later, he joined them in the conversation. They mentioned to Allah's Messenger (PBUH) about the murder of Abdullah ibn Sahl. So he said to them, "Will you take fifty oaths naming the murderer that you may be entitled to take bloodmoney or revenge for your companion (or, he said, your slain man)?" They submitted, "How can we swear when we have not witnessed"? He said, "The Jews will exonerate themselves by swearing fifty times." They said, "How do we accept the oaths of disbelieving people"? When he saw that, Allah's Messenger (PBUH) paid his bloodwit. [Bukhari 2702, Muslim 1669, AD 4520, N 4712,

Ibn e Majah 2677, Ah 16097]

QASAMAH needs some explanation and interestingly, there is difference in its meaning and its application among the learned men in FIQH (Islamic Jurisprudence). In brief, it 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; also there is no circumstantial evidence to indicate the responsible persons therein. The condition for QASAMAH is that the heirs to the murdered person clearly point out in definite terms that he is killed by one of the inhabitants there. 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 this statement they would be kept in custody until they do say it (but not for more than few months) or indicate the murderer or the murderer comes at fore by efforts of the state. With the statement of QASAMAH, there would be no QISAS yet each house at the vicinity would pay his share of DIYAT to end up the matter. However, if the heirs indicate under oath some specific person at the vicinity as the murderer and their indication also has some positive indication of circumstances too (that is named as LAUTH) against him, he would be held responsible; note that if the charge is proven, he would pay DIYAT only and not QISAS; and Allah knows better.

17-BOOK OF HUDUD (Prescribed Punishments - 30 topics)

TOPIC 1-Those on whom hadd is not wajib

(1428)-Sayyidina Ali reported that Allah's Messenger (PBUH) said, "The pen is raised concerning three, one who is asleep till he awakes, a child till he attains puberty and an insane person till he regains

senses." (This means that they are not bound by the commands of Shari'ah). [Abu Dawud 4402, Ahmed 1327]

From here commences the book of HUDUD that comprises of Ahadith that are related to the five specific major sins that are other than killing or wounding someone (for which we have studied Ahadith at the previous booklet that was about QISAS & DIYAT). The five high sins (crimes) together are named as HUDUD and the three among them are adultery, abusing someone unjustly of adultery, drinking of wine and the two others are brutal dacoity and theft. Besides QISAS & DIYAT and HUDUD, the third type of crimes are called TA'ZIR and those are due to the laws of the land that the Islamic state enforces in the society for the sake of peace and order there. Hadith at the topic tells us that there would be no punishment due to such persons who commit some wrong while they are asleep or while they have not reached puberty or while they are unaware of the surroundings being insane; all the three are unaware of the right and the wrong and their acts are involuntary so they would not be held responsible for any wrong if committed by them giving them the benefit of their humble status.

TOPIC 2-Fend off the prescribed punishments

(1429)-Sayyidina Ayesha reported that Allah's Messenger (PBUH) said "Avert as far as possible, infliction of prescribed punishment on Muslims. And if there is any way out then let them go, for it is better for an imam to err while forgiving than to err while giving a punishment."

TOPIC 3-About concealing defects of a Muslim

(1430)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said "If anyone relieves a Muslims hardship in this world then Allah will remove from him a hardship of the

hereafter. And if anyone conceals a Muslims fault then Allah will conceal (his fault) in the world and the hereafter. And Allah goes on helping the slave as long as the slave helps his brother." [Muslim 2699, Abu Dawud 4946, Ahmed 7431]

(1431)-Saalim reported from his father that Allah's Messenger (PBUH) said "A Muslim is a Muslim's brother. He does not oppress him and he does not let him perish. And if anyone attends to the need of his brother then Allah attends to his need. And if anyone relieves from a Muslim a hardship then Allah removes from him one of his hardships on the day of Resurrection. And if anyone veils a Muslim (his faults) then Allah will veil him on the day of Resurrection (his faults)." [Bukhari 2442, Ahmed 5650]

It is highly praiseworthy that Muslim persons care about each other and conceal their faults to become public; they tell each other the right attitude to take in matters at hand in private. H-1429 tells us that Muslims must see ways that punishments of HUDUD take place lesser in the Society; the living manner there makes the crimes of HUDUD extremely difficult to commit and awareness there prevails commonly about the evil of these most bad sins (crimes). Note that these crimes of HUDUD ask for specific punishments if proven but where the quality of witnesses is low or their quantity is not according to the requirement of the case, the judge might change the case of HUDUD to the case of TA'ZIR; there is a narration by IBNE-ABBAS RA not recorded here that tells us that the Prophet PBUH pardoned a person who had drunk wine (probably as an isolated incident); the same attitude towards the person who has committed theft as an isolated incident is better as the delicate point to note is that the Holy Book Quran actually tells the punishment of amputation of the hand to be given to the burglar and technically, this punishment is not for burglary (so he must have some professional touch in this respect; also see the note at H-1435 for the conditions that make something a theft). However, in

adultery, in QAZF (accusing someone wrongly of adultery) and Dacoity & Mutiny, it is not fasible to note whether the incident is an isolated incident or not and the punishment would remain the same for commitment of these, once or more. The specific punishments of HUDUD include the cutting-off of the hand, lashes (corporal punishment) and the capital punishment too that certainly are severe yet they are perfectly in accordance with the severe crimes that ask for them; once the the Islamic Environment takes its form, Muslims must implement them yet where the environment needs the clarification and also the practical application of Islamic Values, it is much better to enhance the awareness to all right attitudes there before the implementation of HUDUD; it certainly needs much commitment to Islam so that no injustice takes place by the worthy application of the judicial system of Islam; Al-Hamdu Lillah.

TOPIC 4-About prompting in regard to prescribed punishment

(1432)-Sayyidina Ibn Abbas reported that Prophet asked Ma'iz ibn Malik (RA) "Is what I have heard about you true?" He asked, "What is it that has reached you about me?" He said, "I have heard that you have committed adultery with a girl of such-and such tribe." He said "Yes" and testified four times. So, he ordered to stone him to death; this verdict is called RAJM. [Muslim 16931]

TOPIC 5-If the confessor retracts from his confession

(1433)-Sayyidina Abn Hurayrah (RA) reported that Ma'iz Aslami (RA) came to Allah's Messenger (PBUH) and said that he had committed adultery. But he turned his face away from him. He came from the other side and said, "I have committed adultery." He again turned his face away from him. But he came to other side and said, 'Messenger of Allah (PBUH), I have committed adultery'. The fourth time, he gave on order and he was taken to Harrah where he was stoned. When he found the stones striking him, he fled till he came

to a man who had a camel's jawbone in his hand. He struck him with it and the people (also) hit him till he died. They mentioned that to Allah's Messenger (PBUH) saying, "He fled as he felt the stones on him and the touch of death." Allah's Messenger (PBUH) said, "Why did you not spare him?" [Ibn e Majah 2554, Bukhari 6815, Ahmed 14469, M 1691]

(1434)-Sayyidina Jabir (RA), narrated about a man who came to the Prophet (PBUH) from the tribe Aslam. He confessed having committed adultery. The Prophet (PBUH) turned away from him. He again made a confession, but the Prophet (PBUH) turned away from him till the man had testified against himself four times. The Prophet (PBUH) said, "Are you afflicted with madness?" He said, "No". He asked, "Are you married?" He answered, "Yes". So, the Prophet gave an order (about him) and as he was being stoned at the place of eid prayers and as the stones struck him, he fled. The people caught hold of him and stoned him to death. The Prophet (PBUH) spoke a good word about him, but did not offer his (funeral) Salah. [Bukhari 5270, Muslim 1691]

The incident about MA'IZ ibn MALIK ASLAMI (RA) is one of those few incidents that took place in the times of the Prophet (PBUH) in which he ordered RAJM (stoning to death); this punishment is specific to that person who is married with no hindrance in getting sexual satisfaction by his/her spouse and yet commits adultery. The other incidents include the incident of a woman that is named as GHAMIDIYAH; and the incident about a young man who worked for someone and got involved in adultery with that person's wife who was stoned to death; and the incident of one of slave-women; and the incident of Yahudi (Jew) man and Yahudi woman (not man & wife though both were married) who got involved in adultery with each other (these are mentioned at narration 1440, 1438, 1445 and 1441 respectively, the first of them taking place then was the case of the Jew persons). There are one or two more cases in this respect

(see H-1459) that took place in the period of the Prophet (PBUH) but even including those, there were not many cases in this respect at the golden time of the Prophet (PBUH). The punishments for other four that are included in the category of HUDUD is one of four punishments for dacoits (and mutineers) against the Islamic State as specified in Surah MA'EDAH (5:33); amputation of the right hand for the thief (5:38); eighty lashes to the person who makes wrongful accusation of adultery against someone (24:4) and forty lashes to the drinker of wine (that is basically told by IJMA); note that the unmarried person involved in adultery is to be punished by 100 lashes publicly (24:2). In these all, the most severe punishment is stoning to death (RAJM) for the married person who commits adultery while lashing would be executed in public with the moderate whip and that might be divided in execution so as not to be unnecessarily harsh on the person that is responsible of the extreme wrong; the cutting-off of fingers of the right hand might fulfill the requirement of the punishment to the thief as there is space for that at FIQH (it would fulfill the command of the amputation of the right hand insha-Allah when the crime is proved). I, MSD, would state the conditions to the cutting of the hand insha Allah (by the will of Allah) in the note on the next Hadith; any of these prescribed punishments including the amputation of the right hand (fingers) of the thief, present no such issue as to cause inhibition for persons at authority among Muslims; they need to dare implementing these all in these current times even, when the awareness to the Islamic Teachings become common among all the peoples of the world; however RAJM does present some problem that is the punishment to the married adulterer and the married adulteress and needs elaboration; I, MSD, would take-up the matter of RAJM insha Allah at the topic-7 (& 8 & 9) that are just coming ahead in this booklet.

TOPIC 6-About intercession in the prescribed punishment

(1435)-Sayyidah Ayesha narrated that the Quraysh were grieved when a woman of Banu Makhzum stole something. They said to each other. "Who will speak to Allah's Messenger for her?" Someone said 'Who else besides Usamah ibn Zayd can take the initiative? He is dear to Allah's Messenger'. So, Usamah spoke to him. And he said to him, "Will you intercede about one of the prescribed punishments of Allah?" He then got up and gave an address, saying, "Indeed, those before you perished because when a noble among them committed theft they let him go and when a weak person did that they inflicted on him the punishment. I say by Allah that if Fatimah bint Muhammad were to commit theft, I would indeed sever her hand." [Bukhari 6887, Muslim 1688]

Once any crime of HUDUD is proven, there remains no option but to apply the specific punishment that is related to it. It is fallacy to think that these prescribed punishments were only meant for old times with the argument that the people were somewhat savage then that were incapable of being controlled by any other means. If this foolish argument had any substance we would not be witnessing such awful crime rate in the "refined" atmosphere of the "developed" countries. For proving the theft, two just male witnesses would give testimony against the thief that has stolen something (application of modern gadgets could assist in the matter yet they are secondary to the male witnesses); if the thief himself confesses twice at different occasions to his theft, that would do and he deserves the chastisement. If he confesses only once, the owner would receive the stolen goods recovered from him yet he would not be punished for theft. Note that the definition of theft in Islamic FIQH does not include pickpocketing, shoplifting, forgery, deception and even dealing in stolen goods. The conditions that make some act become a theft is that it is committed intentionally by a person that is sane and adult; it is committed to take something from a place that generally could be termed as a place of high safety; it is committed against something that is

clearly in custody of someone that is its owner/s are not vague who clearly accuse him of theft claiming that they did not have the knowledge that the man accused for theft is taking it; it is committed by taking something in possession that is highly valuable; it is not committed by the force of circumstances; two Muslim persons witness against the accused person for theft that are sane, adult and generally taken as truthful; there does exist the Islamic Environment where people do care about Islam generally and do not deviate from its clear commands in practice. All these conditions without any exception need to be present to term the crime as theft; see also the previous note.

TOPIC 7-More about Rajm

(1436)-Sayyidina Umar ibn Khattab (RA) said Allah's Messenger awarded the punishment of Rajm. Then Abu Bakr awarded it. Then I did. Was it not that I detest adding anything to Allah's Book, I would have had it written down therein. For, I am apprehensive that a people will come who do not find it in Allah's Book, and so deny it. [Ibn e Majah 2553]

(1437)-Sayyidina Umar ibn Khattab narrated that surely Allah sent Muhammad with the truth and revealed to him the Book. And in that which He revealed is the verse of Rajm. So Allah's Messenger (PBUH) inflicted this punishment and, after him, we inflicted it. But I fear that a time will come upon the people when one who has to say might say, "We do not find Rajm, in the Book of Allah." Perhaps they might go astray by neglecting a FARDH that Allah has revealed. Know it that if a married person commits adultery, he has to be stoned to death provided there are witnesses, or he confesses himself, or pregnancy makes it known. [Bukhari 6829, Muslim 1691]

TOPIC 8-About Rajm being only for the married people

(1438)-Ubaydullah ibn Abdullah reported that he heard from Sayyidina Abu Hurayrah (RA), Zayd ibn Khalid (RA) and Shibl that they were with the Prophet. Two men came to him, quarreling with one another. One of them stood before him and said, "I adjure you by Allah, O Messenger of Allah! Decide between us according to the Book of Allah His contender also uttered, he being more intelligent than the other, "O Messenger of Allah do judge between us by Allah's Book and permit me to speak; my son was a labourer with him and committed adultery with his wife. I was informed that my son would attract the punishment of stoning to death, so by way of ransom, I gave a hundred sheep and emancipated a slave; thereafter, I met some scholars and they told me that my son would be awarded a hundred lashes and exiled for a year while this man's wife would be stoned to death." So, Allah's Messenger (PBUH) said, "By Him in whose Hand is my soul. I will surely judge between you by Allah's Book. The hundred sheep and the slave are returnable to you. Your son will be awarded a hundred lashes and exiled for a year. And, O Unays go to the wife of this man tomorrow morning and if she confesses then stone her to death." He went to her the next day. She confessed and he stoned her to death. [Bukhari 6842, M 1697]

(1439)-Sayyidina Ubadah ibn Samit (RA) reported that Allah's Messenger said, "Listen to me and bear this well in your mind. Allah has provided a way for those women. Thus, if an adulteress is married then a hundred lashes are given to her and then stoning to death but if she is unmarried then (the punishment) is hundred lashes and exile for a year." [Muslim 15690]

TOPIC 9-About it

(1440)-Sayyidina Imran ibn Husayn narrated that a woman of Juhaynah confessed before the Prophet (PBUH) that she had committed adultery. She said that she was pregnant. The Prophet (PBUH) summoned her guardian and said (to him), "Look after her

well, and when she delivers her child, inform me." So he did that. The Prophet then gave a command and her garments were bound to her body. Then he ordered that she should be stoned to death. That was done to her. Then he prayed over her. Sayyidina Umar ibn Khattab (RA) said to him, "O Messenger of Allah! you punished her with Rajm then prayed over her." He said, She had repented a repentance which if it were divided over seventy people of Madinah that would have been enough for them. And do you find anything better than what she has spent of her life for Allah?" [M 1696]

The persons involved in adultery will be given 100 lashes each in public (men in front of men; women in front of women) if they are not married. But if married, and their respective spouses were with them without any indication of any obstruction in getting sexual satisfaction from their respective spouses and the crime is proven by his/her confession four times or by four angelic eye witnesses that give testimony against him/her clearly, their punishment is that they are stoned to death; note that pregnancy is not the primary evidence for adultery. However, it is better that RAJM remains to paper only as of now and the punishment to adultery for the married person also remains the same as for the unmarried person; note well that the Prophet (PBUH) gave the verdict of RAJM in all such cases practically where married persons were involved that confessed four times to it so it is not feasible for the Muslim person that he rejects it as the Islamic command in this matter; however, there is some detail about RAJM because of matters that we face as of now and I would recommend the reading of my writing "The Islamic Guidelines" that presents in total, the Islamic Environment; Al-Hamdu Lillah. These cases were very few at that time so the persons that object to RAJM, state that the Prophet PBUH might have dealt with them as an exception; but where he dealt with something exceptionally, he did take care to convey that this is not the specific law and here there is no such guidance. Certainly, the persons at authority must see to eliminating

the means to this filthy crime as much as possible. Note that the first incident punished by RAJM at the times of the Prophet (PBUH) was of the Yahudi couple when the Prophet stated words near to the effect that he is applying this RAJM as revival to the relevant Command of Allah; now when we do need revival to the practice of Commands of Allah, we might keep RAJM aside but rule the issue as the case for the unmarried couple punishing all that commit adultery by 100 lashes; and Allah knows better.

TOPIC10-About Rajm to the people of the scripture

(1441)-Sayyidina Ibn Umar (RA) reported that the Prophet (sentenced) a Jew man and a Jew woman to Rajm. [Bukhari 7543]

(1442)-Hannad reported from Sharik and he reported from Simak ibn Harb, from Jabir ibn Samurah the like of this hadith. [Ibn e Majah 2557, Ahmed 19148]

TOPIC11-About exiling the adulterer

(1443)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH) awarded (punishment of) lashes and banishment. Sayyidina Abu Bakr awarded lashes and banishment, and Sayyidina Umar (RA) awarded lashes and banishment.

The punishment for adultery when the persons involved are not married, is 100 lashes in public as commanded by the Holy Book Quran (24:2) yet with that, many of ULAMA have included one year banishment for the man involved as a part of the prescribed punishment; but this stance is not accepted by ULAMA in general as they take only the lashes as the prescribed punishment; that clearly is the better viewpoint as most Ahadith point out well.

TOPIC 12-Prescribed punishments are atonement for criminals

(1444)-Sayyidina Ubadah ibn Samit (RA) narrated that we were sitting with the Prophet. He said, "Pledge to me that you will not associate anything with Allah, you will not steal and will not commit fornication" and he recited to them a verse (of the Qur'an). He said, "He among you who is faithful to it, his reward is with Allah. And if anyone commits a sin and is punished for that then that is his atonement. And if anyone commits a sin and Allah conceals it for him then it is to Allah. If He will, He may punish him; if He will, He may forgive him." [Muslim 1709]

TOPIC 13-Prescribed punishment to female slaves

(1445)-Abdur Rahman Sulaymi reported that during his sermon Sayyidina Ali (RA) said "O people! Apply the prescribed punishment on your slaves (too) those of whom who are married and those who are not married. Indeed, a female slave of Allah's Messenger had committed fornication and he ordered me to give her the lashes. I went to her but she was having lochia and I feared that if I lashed her I might kill her (or, he said, she might die). So, I came to Allah's Messenger (PBUH) and mentioned that. He said you have done well." [Bukhari 6837, Muslim 1704]

(1446)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) said, "If the slave woman of one of you commits fornication, award her the lashes. (Do this) three times according to Allah's Book. If she repeats it (the fourth time) then sell her even if it is for the rope (made) of hair." [Muslim 1705]

There is general acceptance that the prescribed punishments are not only ZAWAJIR (warning to wrong-doers) but also SAWATIR (compensation for the wrong done) though the person need to repent too and ask for mercy and blessing from Allah; see also H-

1440. As for the guidance to sell the slave-woman if she has taken up shameful attitude and deeds, it is because that might put positive psychological effect to her and change her for the better with the change of time and place; due to the elimination of slavery with the progress in time (and all praise is to Allah for this), the ruling has become obsolete.

TOPIC 14-Awarding the Hadd to the intoxicated

(1447)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (PBUH) awarded the prescribed punishment; that were forty thrashings with two sandals. Mis'ar said, "I presume that was for wine."

(1448)-Sayyidina Anas narrated that a man was brought to the Prophet (PBUH) for having consumed wine. He beat him with two palm branches about forty stripes. Abu Bakr (RA) did the same thing. Then, Umar consulted the people and Abdur-Rahman ibn Awf (RA) said that the lightest Hadd is eighty stripes. So, Umar (RA) gave command accordingly. [Bukhari 1773, Muslim 1706]

TOPIC 15-About giving lashes to one who drinks wine

(1449)-Mu'aviah narrated that Allah's Messenger (PBUH) said, "Give lashes to one who drinks wine. If he repeats it four times, kill him." [Abu Dawud 4482]

By the narrations here, it is clear that Umar (RA) made a strict law for the consumption of wine (though with consultation with his colleagues) that was not done at the times of the Prophet (PBUH). There are two things to note; first is that two palm branches (or two sandals) were taken to execute the punishment and it is said that due to this forty stripes were doubled and second is that the lightest HADD (the prescribed punishment) was forty lashes that

were to be given to slaves for charging someone wrongly with adultery but here the position for the man at liberty was taken into consideration and not the slave. The stance of SHAFI' seems better that there are forty lashes for consumption of wine; it is feasible to execute the beatings with two sandals (that must not be severe) so that it remains to 40 lashes and counts as 80 lashes; even the 40 lashes singly would do well at this issue. This attitude is not only in accordance with this narration but also is complementary to the narrations 1430 & 1431 that we have studied recently in this booklet. As for the narration-1449, respectable TIRMIDHI has told us that it is included in the two Ahadith of JAME' TIRMIDHI that have not been taken up in practice by anyone; the other one being the narration-187 narrated by IBNE-ABBAS (RA) at the booklet of SALAH; also see H-1407.

TOPIC 16-About how much theft asks for amputation of hand

(1450)-Sayyidah Ayesha (RA) reported that the Prophet (PBUH) used to cut off the hand for the quarter of a dinar or more. [Bukhari 6790, Muslim 1684]

(1451)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) had the hand of a thief cut off for (having stolen) a shield worth three dirhams. [Bukhari 6795, Muslim 1686]

TOPIC 17-Cut off hand and hang in neck of thief

(1452)-Abdur Rahman ibn Muhayriz reported that he asked Fudalah ibn Ubayd about hanging a thief's hand in his neck being a SUNNAH. He said, "A thief was brought to Allah's Messenger (PBUH) so his hand was cut off and Allah's Messenger (PBUH) ordered that it should be suspended on his neck." [AD 4411]

I, MSD, have provided the list of conditions for theft at the note

on the narration-1435 at topic-6 of this booklet of the prescribed punishments so please see that for detail. Here the point to highlight is that though the narrations 1450 & 1451 tell the minimum quantity taken to designate a matter as theft to be one quarter of Dinar that comes to 2.5 Dirhams or to be three Dirhams yet it is also reported as one Dinar that was equal to ten Dirhams (as reported by IBNE-ABBAS not mentioned here) and represented the value of nearly 5 grams of pure gold then; note that the Prophet (PBUH) has guided to fend-off the HUDUD from people as much as possible (H-1429); this amount is very meager as of now yet the FIQH asks for it at this matter due to the Ahadith reported here; it would be much appreciable if ULAMA, within the gathering of their high number, do find some space by the KITAB & the SUNNAH to revise this amount upto the NISAAB for ZAKAT as of now. As for hanging the hand that was cut-off at the neck of the thief, that was for the warning to others that had negative inclinations then but at these current times, those that incline to crimes would get the warning quite well as they see the execution of punishments for different crimes by the modern media so this manner to warn is obsolete for the practice as of now.

TOPIC 18-About the treacherous, embezzler plunderer

(1453)-Sayyidina Jabir (RA) reported that the Prophet said. 'Hands are not to be cut off of one who is treacherous, who embezzles or who plunders.' [Ahmed 15074, Abu Dawud 4391]

TOPIC 19-Hand is not cut off for fruit and pith of dates

(1454)-Sayyidina Rafi ibn Khadij (RA) reported that he heard Allah's Messenger (PBUH) say, "Hands are not cut off for fruit and a bunch of dates." [Nasai 4981, Ibn e Majah 2593]

TOPIC 20-Hands must not be cut off during jihad

(1455)-Sayyidina Busr ibn Artah (RA) said that he heard the Prophet (PBUH) say. "Hands are not cut off during a battle (even if one steals)." [Abu Dawud 4408]

This is notable that the cutting off of the hand (four fingers of the right hand) that is the punishment of theft, is not applicable to other such crimes that relate to taking of amount from others by crooked means though they seem in effect like the crime of theft; the court would care for the difference in them and would deal with all such matters that relate to the corruption in amounts as TA'ZIR and not HUDUD; those who take edibles without permission are not charged with theft and at the shortage of foods in general (the situation of famine), the charge of theft is even more relaxed as much as possible according to the situation; when there is some probability at the situation of facing the enemy, that the punishment to theft might lead the affected person to join the enemy, then it is relaxed; the better thing as of now is not to care about such consequence and apply the prescribed punishment plainly that is in accordance to the crime that the person has committed.

TOPIC 21-Who has illegal intercourse with wife's female slave

(1456)-Habib ibn Saalim said that a man was brought to Numan ibn Bashir (RA) for having committed adultery with his wife's female slave. He said, "I will judge this case with the judgement of Allah's Messenger. If she (his wife) had made her lawful for him then I will award him a hundred stripes, and if she had not then I will sentence him to be stoned to death." [AD 4458]

(1457)-Ali ibn Hujr reported from Hushaym, from Abu Bishr, from Habib ibn Saalim, from Numan ibn Bashir in the same manner. In this matter, a hadith is also narrated by Salamah ibn Muhabbaq. There is confusion in the hadith of Nu'man. Imam Bukhari said that

Qatadah and Abu Bishr both had not heard this hadith from Habib ibn Saalim but from Khalid ibn Urfutah. [Abu Dawud 4460]

TOPIC 22-If a woman is raped

(1458)-Abdul Jabbar ibn Wail ibn Hujr reported on the authority of his father that a woman was subjected to intercourse against her will in the Prophet's times. He let her off, but appointed Hadd on the man who had assaulted her. But, he did not mention if he awarded her a dower. [Ibn e Majah 2598]

(1459)-Alqamah ibn Wail Kindi reported on the authority of his father that in the times of Allah's Messenger (PBUH) a woman proceeded to offer Salah, on her way, a man caught hold of her and assaulted her sexually, satisfying his desire from her. She shouted and he went away. A man passed by her and she said to him that the man had done with her this and that. Then a group of Muhajirs passed by and she told them that the man had done with her this and that. They went and got hold of the man who they thought had molested the woman. They brought him to her and she confirmed that he was the one, so they took him to Allah's Messenger when he commanded that he should be stoned to death, the man who actually had assaulted the woman stood up and said, 'O Messenger of Allah! I was the one who had assaulted her (not he)." Allah's Messenger (PBUH) said (to the woman), "Go away. Indeed, Allah has forgiven you." And, to the man (whom the Muhajirs had brought to him) he spoke a kind word, and for the man, who had assaulted her, he gave order to be stoned to death. He said, "He has repented in such a way that if (all) the people of Madinah repented like that then that would have been accepted from them."

Note that when there seems some doubt in the nature of crime in the case of HADD (that asks for the prescribed punishment) though the circumstantial evidence indicate that it has been

committed then the QADHI (the Muslim Respectable Compatible Judge) is not liable to deliver the verdict as the prescribed punishment for it; he would designate it as TA'ZIR and deliver the verdict accordingly. That is why NUMAN ibn BASHIR (RA) let the options remain open yet please note that to punish by hundred stripes in TA'ZIR also is not generally acceptable though another version of this same narration not recorded here tells us that he did give the man 100 lashes after confirmation with his wife. The punishment of TA'ZIR would be lesser in quantity than HADD but NUMAN did what he thought better here; it is clear that he was unaware of the Hadith that asks to keep TA'ZIR lesser in punishment than HADD (H-1468); note also that the narrations 1456 & 1457 are among the weak narrations. As for the narrations 1458 & 1459 (both report the same incident), there are some salient features to note. First is that the testimony of woman raped was given weight by the Prophet (PBUH) though generally women are not permitted to testify at the matters of HADD yet when a woman is raped, the case is an exception (it is most feasible to exclude it from HADD & treat it as TA'ZIR) and her statement in the case does have weight; second is that she is not liable to any punishment if she is unable to prove her case once her statement is admitted; third is that the claim to innocence of the accused man charged in the case of rape, is not worthy of acceptance unless there are clear signs to its validity (as the woman that has accused him of rape might be proven unsound at character) or the person who in actual is responsible for the rape comes at fore; fourth is that the court at the Islamic Environment has the authority to decide the case of rape on the testimony of four Muslim adult, sane & honest men (or two Muslim adult, sane & honest men if the QADHI designates the case as TA'ZIR) that are highly truthful though they might not be EYE-witnesses that is considered necessary in general in the cases of adultery (when it has the status of HADD where these eye-witnesses need to be four in total); fifth is that if a person is wrongly charged of rape and the punishment has been awarded to

him (but not applied yet) when it becomes clear that the court has misinterpreted the case, the court would apologize in clear words officially for the misunderstanding and the trouble it has caused to the person. The court at the Islamic Environment certainly needs to keep these salient features of this issue in view when it deals with such case that relates to rape.

TOPIC 23-About one who has sexual intercourse with an animal

(1460)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "If you come across a man who has sexual intercourse with an animal then kill him and kill the animal with him." Ibn-Abbas was asked, "What wrong had the animal done?" He said "I did not hear anything about it from Allah's Messenger (PBUH) but I suppose he did not like that one may eat its flesh or derive benefit from it, once this act was done with it." [AD 4464]

TOPIC 24-About the Hadd of the homosexual

(1461)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger said, "If you see anyone do the deed of the people of Lut, then kill the doer and one with whom it is done." [Abu Dawud 4462]

(1462)-Abdullah ibn Muhammad ibn Aqil reported having heard from Sayyidina Jabir (RA) that Allah's Messenger (PBUH) said, "That which I fear most for my people is that they may take the ways of the people of Lut." [Ibn e Majah 2563, Ahmed 15095]

Those who are such perverted men that they commit sexual act with animals or involve their-selves sexually with other men (actively or passively) by will, such persons should be killed and the best way to execute the punishment is to shoot them as that is according to the punishment of stones that was put on the people of LUT (Salam on him); the people of LUT were involved in this evil and did not leave it

even after the extensive guidance of LUT; note that this matter is in TA'ZIR and not in HUDUD yet as an exception, here the court would order implementation of the penalty of death as that only is the most appropriate verdict. Those who get involved in sexual acts with the most close relatives by will (incest), the court must order the capital punishment to them too that also might be implemented by the burst of bullets (see H-1467); it certainly is necessary to eliminate all such negative characters from the Islamic Environment as severely as and as soon as possible.

TOPIC 25-About the apostate

(1463)-Sayyidina Ikrimah reported that Sayyidina Ali sentenced those who had apostatized from Islam to be burnt down. When Sayyidina Ibn Abbas (RA) learnt of it, he said, "If I was there then I would have had them killed because Allah's Messenger (PBUH) had said that 'he who changes his religion should be killed', I would not burn him because Allah's Messenger (PBUH) had commanded not to punish with Allah's punishment." When Sayyidina Ali learnt of it, he said (with repentance), "Ibn Abbas (RA) has spoken the truth."

[Bukhari 3017]

TOPIC 26-About one who takes up weapons against Muslims

(1464)-Sayyidina Abu Musa (RA) reported that Allah's Messenger (PBUH) said, "He who raises-up weapon against us has nothing to do with us." [Muslim 98, Ibn e Majah 2577]

Respectable TIRMIDHI has brought these Ahadith here to point out the ruling about persons responsible for dacoity and mutineers against the Islamic State that they are liable to the prescribed punishment i.e. the capital punishment. ALI (RA) punished those MURTAD persons who used to praise ALI raising him to the status of more than human being and even with warnings they did not leave

this view that was totally against Islam; in fact, they were actively making propaganda for this wrong viewpoint so he burnt them though killing them by sword would have been enough then. As for the next Hadith here, there is another Hadith that clarifies it that when two Muslims fight each other and one of them kills the other, both of them are liable to get JAHANNUM (hell); the killer because he killed his Muslim brother and the killed because he wanted to kill his Muslim brother.

TOPIC 27-The prescribed punishment on the sorcerer

(1465)-Sayyidina Jundub (RA) reported that Allah's Messenger said, "The prescribed punishment on a sorcerer is execution by sword."

TOPIC 28-One who steals from the booty

(1466)-Sayyidina Umar (RA) reported that Allah's Messenger (PBUH) said, "If you find anyone stealing from the booty then burn his property," Salih narrated that he went to Maslamah. Saalim ibn Abdullah was also there. He had found a man who had stolen from the booty. Saalim narrated this hadith, so Maslamah commanded that the man's property should be burnt down. They found therein a copy of the Qur'an. Saalim said, "Sell this and give away its proceeds in charity." [AD 2713, Ah 144]

TOPIC 29-About one who calls another a Mukhannath

(1467)-Sayyidina Ibn Abbas (RA) narrated that the Prophet (PBUH) said, "If anyone calls another person 'O Jew' then give him twenty stripes. If he calls the other 'O Mukhannath' then give him twenty stripes. And if anyone commits adultery with a Mahram woman then kill him." [Ibn e Majah 2568]

The sorcerer who puts the spell on people without any care for

Islam by his negative power, he would be killed as he has been ruled similar to the MURTAD who actively works against Islam. However, when someone uses magical influence saying words that are not against Islam and uses that only for defence of his own self or for the defence of Muslims, some ULAMA have allowed such use. Please note that the Islamic Law generally accepts to punish the accused by taking some of his property once he is found guilty at the cases that relate to TA'ZIR; it accepts the corporal punishment too at the cases that relate to TA'ZIR. To call some Muslim a Jew that is taken as an abuse among Muslims even now (as Jews have shown such negative attitude always in the distant history and even in the recent one against Muslims) or to call him MUKHANNATH (eunich) is punishable by the beating of stripes though the quantity is somewhat debatable. Note that the beating might be given upto 39 lashes for the punishment of anything that is related to TA'ZIR but our study would deal with the matter in the topic-30 insha Allah that is just coming ahead.

TOPIC 30-About Ta'zir

(1468)-Sayyidina Abu Burdah ibn Niyar (RA) reported that Allah's Messenger said, "Do not give more than ten lashes except when applying the punishment prescribed by Allah." [Bukhari 6848, Muslim 1708, Abu Dawud 4492, Ahmed 15832]

QISAS & DIYAT and the cases of HUDUD tell the punishment of major sins that also are major crimes yet they do not comprise of total matters of law of the Islamic Society. The third type of cases is TA'ZIR and the easy definition for it is that it denotes all the unlawful acts that are not included in the first two. The Hadith here tells us that maximum 10 lashes might be awarded as punishment for crimes of this type but there is some detail here that our study would take-up presently. Note that we have just read that if someone calls a Muslim person a Jew or Eunich (not jokingly

but meaning it) he must be punished with 20 lashes and that is in TA'ZIR so understandably there are matters in TA'ZIR that ask for more than 10 lashes. So we have two options to consider at TA'ZIR as they both are proven for practice by Hadith; 10 lashes at one side and more than 10 lashes at another that must yet be lesser than the punishment of HADD for which the minimum quantity of lashes is 40 that is the punishment of the slave who is given to drinking; note that these both relate to different types of unlawful matters in TA'ZIR as some ULAMA of repute have clarified; the first type comprises of those that are not only unlawful at the Islamic Society but they also are immorality towards the fellow-beings and the example of this kind is calling a Muslim as Jew or Eunich. In these cases the punishment might be more than 10 lashes but it would be lesser than the lesser punishment of HADD so the punishment in this kind of TA'ZIR might be 39 lashes maximum. The other type of unlawful matters is other than these that are not particularly against specific individuals (like the abuse of the official status) where if lashes are awarded then it would remain to 10 lashes as maximum.

18-BOOK OF HUNTING (7 topics)

TOPIC 1-About what is allowed in what a dog hunts down

(1469)-Aa'izullah ibn Abdullah reported that he heard Abu Tha'labah Khushari say that I said, O Messenger of Allah we are hunters. He said, "When you send your dog and recite the name of Allah and it catches the game, then eat it," I asked, "If it kills it?" He said, "Even if it kills it." I said, "We are shooters of arrow." He said, "What your arrow fetches for you, eat." I asked, "We are given to travelling and come across the Jews, the Christians and the Maj'usis (Magians) and we do not find anything but their vessels." He said, "If you do not find anything but that then wash them with water and eat and drink out of them." [Bukhari 5488, Muslim 1930]

(1470)-Sayyidina Adi ibn Hatim (RA) reported that he submitted, "O Messenger of Allah! We send our trained hunting dog (to hunt)." He said, "You may eat the game they bring to you." He submitted, "Even if he kills the game?" He said, "Yes, provided no other dog accompanies the hunting dog." He submitted again, "O Messenger of Allah! We also throw the mi'radh (sharp pointed weapon)." He said "Eat what they pierce, but if it dies from the blunt of the middle (of the mi'radh) then do not eat it." [Bukhari 5477, Muslim 1929]

ADI ibn HATIM was the son of the famous highly charitable man of Arabia that was known as HATIM TAI; there used to be a story-book for children about this charitable character that was popular at my childhood though with the change in times, it is very hard even to find at any of book-stores as of now. It is mentioned in a narration that one of daughters of HATIM TAI was among the captives of war (when ALI-RA fought the tribe of TAI to destroy their statue that they worshipped); she was an old woman and was brought to the Prophet (PBUH); it tells us that she was allowed freedom by the Prophet (PBUH) yet she refused her freedom unless all captives of her tribe were released; to grant her freedom, the Prophet (PBUH) released all the captives then. ADI ibn HATIM TAI, who had fled to Syria, came back and accepted Islam so he was restored as the chief of his tribe that had already accepted Islam; they lived as Muslims then. The Hadith tells us that when the trained dog catches a prey (that has been left towards it saying the name of Allah) then eating it is allowed. This also tells that dogs are fine to keep for hunting besides the genuine need for care of crops and cattle though they are disallowed as pets according to the Islamic Teachings. The conditions here are that it must be so well trained that it attacks the prey on command and leaves it on command; it must be left at prey saying BISM-ALLAH (by the name of Allah) and better also is to say ALLAHU-AKBAR; it must tear the prey to take out its blood yet it must not strangle it; it must not eat

from the prey it catches (this condition is relaxed for the trained attacking bird though other general conditions mentioned before do apply); it must not have the company of any other dog; it must be among the attacking dogs not the ones that are suitable as pets only and are disallowed to keep. The pots and pans of non-Muslims are not allowed to use unless that are the only utensils available; then they must be washed well with clean water before use. As for eating an animal that dies by the intensive hit, it is not allowed but if a sharp weapon that has been thrown at it saying BISM-ALLAH and ALLAHU-AKBAR and it pierces it spilling its blood then eating from it is allowed.

TOPIC 2-Hunting with Majusis' dogs

(1471)-Sayyidina Jabir ibn Abdullah (RA) reported that they were disallowed to hunt with hunting dogs of the Majusis. [Ibn e Majah 3209]

TOPIC 3-About hunting the game with hawk

(1472)-Sayyidina Adi ibn Hatim reported that he asked Allah's Messenger (PBUH) about the game hunted by a (trained) hawk. He said 'What it catches for you, eat'. [Abu Dawud 285]

The dog that has been trained by those persons who do not believe in Allah as they must believe; the prey caught by that dog is not allowed. They must not even be kept in the hunting dogs that Muslims have trained as they need to have much caution here. As for hunting with a trained hawk (and the birds of its kind that are the big eagle, falcon or kite), the prey it catches is allowed to eat as it also is included in the trained JAWAREH (beasts and birds that attack the prey) that is mentioned in Surah MA'EDAH, "They ask you as to what is allowed to them. Say: The good things are allowed to you, and what you have taught the attacking beasts and birds,

training them to hunt; you teach them of what Allah has taught you; so eat of that which they catch for you and mention the name of Allah over it; and be careful of (your duty to) Allah; surely Allah is swift in reckoning." (5:4). The basic command in meat is that it is not allowed to eat (as against the basic command in plants i.e. vegetables that they are allowed to eat) unless it is taken from the animal that is slaughtered by saying BISM-ALLAH with a sharp weapon. Today, when there is much of meat coming from foreign lands at the Muslims' places, they must exercise high caution in its consumption. At these present times it is much better that we take in the plant-foods (vegetables) and the sea-foods. Note that keeping on eating anything wrong affects in such adverse ways that a person turns to become a liar so Muslims must necessarily avoid all such intake; and Allah knows better.

TOPIC 4-About one who shoots the arrow but the animal flees

(473)-Sayyidina Adi ibn Hatim reported that he submitted, "O Messenger of Allah, I shoot the arrow but I find the game the next day with my arrow pierced into it." He said, 'If you know that your arrow had killed it and you do not see signs of a beast having killed it then eat it'. [Nasai 4311]

TOPIC 5-One who shoots arrow & finds the game in the water

(1474)-Sayyidina Adi Ibn Hatim reported that he asked Allah's Messenger (PBUH) about game. He said, "When you throw the arrow, mention the name of Allah. If you find it killed, eat it unless you find it dead in water, for you cannot say if the water brought its death or your arrow." [Bukhari 5414, Muslim 1929]

There are three things to see when the hit animal runs away; one is that the hunter searches it well; second is that if he finds it, he assures that it is not eaten by any animal; third is that he does not

find it dead in the water. When clear that this is the same animal he has hit and it has not been eaten from anywhere and it has not died into the water then it is fine to eat.

TOPIC 6-About the dog eating from the game

(1475)-Sayyidina Adi ibn Hatim (RA) reported having asked Allah's Messenger (PBUH) about game caught by a trained dog. He said, "If you set off your trained dog and mention Allah's name then eat what it catches for you. If it has eaten from it then you do not eat, for it has caught it for itself." He asked, "O Messenger of Allah, if our dogs are joined by other dogs then what?" He said, "You have mentioned the name of Allah over your dog and did not mention over those besides it". Sufyan said that it was disliked to eat that.

[Bukhari 5483, Muslim 1929]

TOPIC 7-About hunting by Mi'radh

(1476)-Sayyidina Adi ibn Hatim (RA) said that he asked the Prophet (PBUH) about hunting with Mi'radh. He said, "That which comes to you from its tip, eat. But that which you get with its sides is knocked down," (meaning, "If the animal dies with the sharp end of the Mi'radh then you may eat, but if it dies from the strike of its side then you may not eat.") [Bukhari 4575, M 929]

When the sharp pointed weapon hits the animal that is thrown to it by the Muslim hunter who says BISM-ALLAH and that takes out its blood then its fine to eat; if the weapon hits it bluntly and the animal dies of the hit then it is not allowed to eat unless it is caught alive and slaughtered by a sharp knife saying BISM-ALLAH. Stones also have the same ruling that if the animal is hit, it must be caught alive and slaughtered the Islamic way.

19 & 20-BOOK OF HUNTING (continued-6 topics)

TOPIC 1-About slaughtering with stone

(1477)-Sayyidina Jabir ibn Abdullah (RA) narrated that a man of his tribe hunted a rabbit or two and slaughtered them with stone. He then hung them till he met Allah's Messenger (PBUH) and asked him. He said, 'Eat them.'" [AD 2822, N 4324, Ibn e Majah 3125]

TOPIC 2-About disapproval to eat a tethered animal

(1478)-Sayyidina Abu Darda (RA) reported that Allah's Messenger (PBUH) forbade eating (after killing) the bound animal; that means an animal tied to a rope and targetted.

(1479)-Wahb ibn Abi Khalid reported from Sayyidah Umm Habibah bint Irbad ibn Sariyah on the authority of her father that Allah's Messenger (PBUH) forbade on the day of Khaybar every carnivorous beast with canine teeth (with a fang), every bird with a claw, flesh of domestic asses, Mujatthamah (the bound targetted animal) and Khalisah (that prey that is snatched by a wild animal), and sexual intercourse with pregnant slave-women till they have given birth to their child; the narrator Muhammad ibn Yahya said that this (also) means that sexual intercourse must not be had with women who are not pregnant before they menstruate. Abu Aasim was asked about the words Mujatthamah and Khalisah in the hadith and he said that the first means a bird or something that is tied up and targeted; and the second means an animal snatched by a man from a wolf or a beast of prey but it dies before he can slaughter it. [Ahmed 17153]

(1480)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) forbade taking of a living animal as target (shooting). [Ibn e Majah 3187, Ahmed 1863]

Anything that has sharpness and it is capable to slaughter the animal in such way that blood comes out saying BISM-ALLAH, it is quite fine to use and the prey is quite fine to eat. The animal that is out of control when hit by a sharp weapon from far that sheds its blood (saying the name of Allah) is HALAL but when it is in control then this would not make it HALAL. Also note that even if a man regains KHALISAH that is the prey that is snatched away by a wild animal from him, that prey would not be allowed to eat then. As for other part of the Hadith at the topic, note that women of the enemy used to come in custody of warriors at conquest distributed among them by the AMIR (head of the forces or the state) at those times and if those women were married, their marriages ended then and there; it was allowed to have sexual intercourse with them yet that custom had gone away far back (insha Allah never to return) and so anything that is related to slavery, is totally obsolete; such relationship is allowed now only with the wife (or wives) that are his companions for life; Al-Hamdu Lillah.

TOPIC 3-Slaughtering the unborn animal

(1481)-Sayyidina Abu Sa'eed (RA) reported that the Prophet (PBUH) said, 'Slaughter of an unborn animal (in its mother's womb) is included in its mother's slaughter'. [Abu Dawud 2828, Ibn e Majah 3199, Ahmed 12260]

If someone slaughters a female animal that was pregnant and the yet unborn animal is found alive at its womb then the better stance is that he must slaughter it too immediately and it would be HALAL (fine to eat) too; the Hadith here means that he would slaughter the unborn too if it is found alive in the womb and not leave it then; if he finds the unborn dead or it dies before he slaughters it, then such unborn is not HALAL.

TOPIC 4-About animals with canine teeth and birds with claws

(1482)-Sayyidina Abu Tha'labah Khushari reported that Allah's Messenger (PBUH) forbade every animal with canine teeth (with which it grabs its prey). [Ah 1775, Bukhari 5530, M 1932]

(1483)-Sayyidina Jabir (RA) reported that Allah's Messenger forbade on the day of Khaybar domestic asses, flesh of mules, every carnivorous beast with a fang and every bird with a talon (that hunt with their claws). [Bukhari 4219, Muslim 1941]

(1484)-Sayyidina Abu Hurayrah reported that the Prophet forbade every beast with a fang (which hunted with its teeth, like a lion or a dog). [Muslim 1933]

TOPIC 5-Limbs cut off from living animals classified as dead

(1485)-Sayyidina Abu Waqid Laythi reported that when the Prophet came to Madinah, the people used to cut off humps of camel and the fat tails of sheep. He said that which is cut off an animal which is alive is (regarded as) dead. (It is not allowed to eat it). [Abu Dawud 2858]

The part that is cut from some animal that is alive, is in ruling as it belongs to the dead animal without the rightful slaughter so as such, it is not allowed to eat. As for hunting-birds and animals and also mules and domestic asses, they are not allowed to eat as the Hadith explicitly guides here at this topic; note that most ULAMA take the wild asses as HALAL due to the specific mention of the domestic asses at the Hadith.

TOPIC 6-Slaughter at the throat and upper breast

(1486)-Abu Ushara reported from his father who said that he

asked, "O Messenger of Allah, is the slaughtering only from the throat and upper part of the breast?" He said, "If you strike the spear on its thigh then it is enough." Ahmad ibn Mani reported from Yazid ibn Harun that this was allowed in cases of necessity. [Abu Dawud 2825, Nasai 4420]

When the animal is not in control and someone hits it from far with the sharp point of his pointed weapon anywhere with BISM-ALLAH and that hit sheds its blood out, it is HALAL yet if his weapon hits it bluntly and kills it with that hit, then it is not fine to eat; Al-Hamdu Lillah.

21-BOOK OF HUNTING, KILLING OBNOXIOUS ANIMALS (6 topics)

TOPIC 1-About killing lizard

(1487)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) said, "If anyone kills a gecko (a small lizard) with the first blow then it is as though he has 'so many' good deeds. If he kills it with the second blow then it is as though he has 'so many' good deeds. If he kills it with the third blow then it is as though he has 'so many' good deeds (meaning that each time the credit is lesser than before)." [Muslim 2240]

TOPIC 2-About killing snakes

(1488)-Saalim ibn Abdullah reported from his father that Allah's Messenger (PBUH) said, "Kill snakes. Also kill those snakes that have black spots on their back. Also kill the snakes with tiny tails because both of them harm eye sight and cause miscarriage." [Bukhari 3297, Muslim 2233]

(1489)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's

Messenger said, "In your homes are house-snakes. Warn them 3 times but if they are seen after that then kill them." [M 2236]

(1490)-Abdur Rahman ibn Abu Layla reported from Abu Layla that Allah's Messenger (PBUH) said, "If a snake is observed in the house, say, 'We ask you by the covenant of Nuh and by the covenant of Sulayman ibn Dawood, do not hurt us.' (Let it leave then but) if it returns then kill it." [Abu Dawud 5260]

The topic here needs some good explanation; it asks to kill some deadly creatures and there are two things that might be presented against this. One is that they also are created by Allah and so they do have the right to life while the other is the modern notion that such birds and animals need special care that have come at the brink of extinction. The Ahadith here tell that if someone kills those obnoxious creatures that had left their natural habitat making trouble for human-beings, he is not blamable; when they are not much poisonous then we have to warn them even if that is by human speech and give them the time & space 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 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 the person addressing them. I, MSD, remember that I was passing once on a silent street in the early morning with all bushes at one side (the area was made residential by the elimination of some small wilderness), there came rushing out a white snake not much big in size from my right side that did not have much of bushes and stood still in the way seeing me; we both did see each other for a while and what beautiful eyes it had; then with the swiftness of electricity it vanished into the bushes. 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 JINNAAN-ul-BUYUT in some narrations at this topic 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 point to understand is that there is not even a remote chance for their extinction as almost all of these do live in their natural habitat mostly hidden well; note that reptiles are known to be one of the most ancient of animals on earth. The only danger might be to dogs that are totally black in color (see the Hadith coming next) as evil JINN, the creatures that Allah has made by the flame of fire and who remain hidden from human beings (the word JINN is also by the root that means hidden) might take this form too to manifest. Note that the Hadith asks for addressing the snakes by telling them about the care that NOAH (AS) took for all living-beings including snakes too; he had taken them with him with other creatures of the land into the ship when there was the great flood with water covering all the known land. As for SOLOMON (AS), note that even these creatures respected him so with reference to this historical background, they might be asked to leave for their natural habitat. When someone addresses them by this speech, it would not convey the meaning of words to them as snakes could not be historians yet this is the manner to address them directly; they would insha Allah get the intended message by it that they are not

welcome here at this place and they must leave to their natural habitat just now for good.

TOPIC 3-About killing dogs

(1491)-Sayyidina Abdullah ibn Mughaffal reported that Allah's Messenger (PBUH) said, "Were dogs not a creation among the creations (of Allah), I would have commanded that all of them should be exterminated. So, kill all those of them that are black."
[Ahmed 16788]

TOPIC 4-The good deeds of one who keeps a dog are deducted

(1492)-Sayyidina Ibn Umar reported that Allah's Messenger said, "If anyone acquires a dog, or keeps a dog, who is not for hunting or protecting sheep, then two qirats will be deducted from his reward every day." [Bukhari 5480, Muslim 1574]

(1493)-Sayyidina Ibn Umar reported that Allah's Messenger gave command for the extermination of dogs, except hunting dogs and sheep dogs. It was said to him that Abu Hurayrah said, "Also farm dogs," he said, "He has farms." [Nasai 4290]

(1494)-Sayyidina Abu Hurayra reported that Allah's Messenger (PBUH) said, "If anyone keeps a dog, except a sheep dog or a hunting dog or a farm dog then a qirat will be deducted from his reward every day." [M 1575]

(1495)-Sayyidina Abdullah ibn Mughaffal narrated that I was one of those who had raised the branches of the tree away from the face of Allah's Messenger while he was delivering a sermon. He said, "Were the dogs not one of the creatures (of Allah), I would have commanded that they should be eliminated. So kill all the black dogs among them. And, there are no people in a house who have a dog

except a hunting dog, a farm dog or a sheep dog but a qirat of their good deeds are deducted every day." [Ah 16788]

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. Ahadith here also tell that whoever takes dogs as pets their good deeds would be subtracted daily by some quantity (a QIRAT or two; this was the standard measure to calculate quantity of things at those times) though it is allowed to keep them for the protection of sheep or farms; it is fine even to hunt with them after training them well for it. The statement of IBN-UMAR (RA) about ABU-HURAYRA (RA) that he has farms meant that the addition he reports seems valid as he has farms and so he remembers this part too from the Prophet (PBUH). Keeping all related Ahadith in view, it guides to the elimination of black dogs and no other.

TOPIC 5-Slaughtering with a pole or something

(1496)-Sayyidina Rafi ibn Khadij (RA) narrated, "I said, O Messenger of Allah! We will meet our enemy tomorrow and we do not have a knife with us (to slaughter an animal)." He said, "That which sheds blood and the name of Allah is called over it, eat that, except if it is tooth or claw. I shall tell you about that. As for teeth, it is bone. And as for claw, it is the knife of Abyssinia."

[Bukhari 5498, Muslim 1968]

TOPIC 6-About camels, cows and sheep that run wild

(1497)-Sayyidina Rafi narrated that once we were travelling with the Prophet (PBUH) and one of camels ran away and we had no horses (to give it a chase). A man shot an arrow and Allah restricted the camel. Allah's Messenger said, "Indeed, among these beasts, there are some that turn wild like the wild beasts. So, if any of

them does that (running away) then do with it like this (as the man did)." [Bukhari 2488]

RAFI (RA) had pointed out that we might need to slaughter animals the next day to eat as the food might be scarce while at that time we would be facing the enemy. The Prophet PBUH guided him that any animal that you find and it is not in your control you could hit it with a sharp weapon saying BISM-ALLAH to take out its blood as it hits it with its point and then you could eat from it; he prohibited to slaughter it with teeth or nails (claw here means big nails). However, if they are separate from the body and someone uses them as the tool for slaughter saying BISM-ALLAH taking out the blood of the animal, that slaughter is acceptable and he might eat from it though it is somewhat reprehensible; note that SHAFI' does not take it HALAL even if teeth and nails that are used for the slaughter, are separate. As for the last Hadith, it tells us that if someone hits the tame animal that gets wild and it takes out its blood while he has said the BISM-ALLAH then there is be no problem in eating from it.

22-BOOK OF SACRIFICE (24 topics)

TOPIC 1-Merits of sacrifice

(1498)-Sayyidah Ayshah (RA) narrated that Allah's Messenger (PBUH) said, "Of the deeds a man does on the day of sacrifice the dearest to Allah is the flow of blood (sacrifice). It will come on the day of Resurrection with its horns and its hair and its hoofs. Indeed, blood will be accepted by Allah at once even before it falls on the ground. So, please yourselves with it." [Ibn e Majah 3126]

TOPIC 2-Sacrifice of two rams

(1499)-Sayyidina Anas ibn Malik (RA) reported tha Allah's Messenger (PBUH) sacrificed two rams that had horns. They were

two-coloured (black and white). He sacrificed them with his own hands saying Bism-Allah (in the name of Allah) and Allahu Akbar (Allah is the Greatest), placing his leg on its sides. [Bukhari 5565, Muslim 1966]

TOPIC 3-Sacrifice on behalf of the dead

(1500)-Sayyidina Ali (RA) always sacrificed two rams, one on behalf of the Prophet (PBUH) and one on his own account. Someone asked him, "Why do you do that?" He said, "The Prophet (PBUH) had commanded me to do it. So I will never neglect it." [Abu Dawud 2790]

On the days of sacrifice (10th of Zil-Hajjah that is also called EIDUL-ADHA and two days after it), all the well-off Muslims have to sacrifice one animal from sheep or ram at any of these days. If a person keeps a part in big animals (that are cows, bulls and camels), that also is feasible as seven persons might share a part in each of them due to H-1507 ahead. Hadith at the topic tells us that it is allowed to sacrifice an animal from someone that has left the world; this is called EESALE-THAWAB (to send goodness to someone that has left the world); see also the note on H-667.

TOPIC 4-The animal that is Mustahab

(1501)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (PBUH) offered sacrifice of a horned ram that was a male. Its mouth, feet and eyes were black. [Abu Dawud 2796]

TOPIC 5-The animal that is not allowed for sacrifice

(1502)-Sayyidina Bara ibn Aazib (RA) reported in Marfu way (from the Prophet PBUH) that a lame animal with an obvious limp must not be offered in sacrifice nor a one-eyed whose loss of one eye is

obvious, nor a sick one whose sickness is apparent, nor one whose bones has no marrow. [Abu Dawud 2802, Nasai 4383]

TOPIC 6-The sacrifice that is Makruh

(1503)-Sayyidina Ali (RA) reported that Allah's Messenger (PBUH) commanded them to examine the sacrificial animal's eyes and ears thoroughly. He disallowed them to make sacrifice of on animal with a slit of ear that leaves something hanging, or a slit through the length of the ear, or a pierced ear. [Abu Dawud 2804, Muslim 4384, Ahmed 609]

A good looking goat or ram is much fit for the sacrifice and a person would choose that for sacrifice. Animals that have some obvious fault as told in the Hadith are unfit for sacrifice, especially their eyes and ears have to be adequate in built. All animals of sacrifice must be able to walk to the place of slaughter with total ease. MARFU is that narration the chain of which goes to the Prophet (PBUH) without break and if that has all sound narrators, it is then authentic Hadith as respectable TIRMIDHI has designated the narration of BARA ibn AAZIB (RA).

TOPIC 7-Sacrifice of a six-month old ram

(1504)-Sayyidina Abu Kabash (RA) narrated that I took six month old lambs to Madinah (to sell them). But, they were a dead stock for me. I met Abu Hurayrah (RA) and I asked him and he said, "I had heard Allah's Messenger (PBUH) say that the best sacrifice is a six month old lamb." So, the people took away everything (quickly). [Ahmed 9745]

(1505)-Sayyidina Uqbah ibn Aamir (RA) reported that Allah's Messenger (PBUH) gave him some goats that he might distribute them among the Sahabah (RA) for sacrifice. One remained with him.

It was a year-old or six-month old. He mentioned that to Allah's Messenger (PBUH) who said, "You make a sacrifice with it." [Bukhari 2300]

Due to H-1504 at this topic, ULAMA have allowed the sacrifice of healthy lambs that have not yet become one year old though the goat needs to be one year old for sacrifice. As for the next Hadith that does allow sacrifice of a goat that was six months old (and by the words narrated here it might be of one year), it is taken as a specific permission related to UQBAH (RA) only, as another Hadith does inform clearly that the Prophet (PBUH) gave permission to one of his companions to sacrifice a six months old goat with clarity that this command relates to him only (see the narration at 1513). H-1504 also tells the fact that authentic Ahadith commanded significant value among the companions of the Prophet (PBUH) in their practice; please note well that authentic Ahadith always have commanded such value for the practice of Islam among all Muslims of all times and all places in general; Al-Hamdu Lillah.

TOPIC 8-Sharing in sacrifice

(1506)-Sayyidina Ibn Abbas (RA) reported, "We were with Allah's Messenger (PBUH) on a journey. The (eid) al-Adha came upon us. So we shared, seven in a cow and ten in a camel." [Nasai 4404, Ibn e Majah 3131, Ahmed 2484]

(1507)-Sayyidina Jabir (RA) narrated that we made sacrifice with Allah's Messenger (PBUH) during (the peace of) Hdaybiyah. We shared seven in a camel and seven in a cow. [Muslim 1318]

It has been narrated both ways that SAHABA (RA) sacrificed big animals like cow with seven shares in it or camel with ten shares in it. Although there is some difference about the camel (due to the difference in narrations) yet all four IMAMS take the narration

about seven shares in the cow or in the animal of that size fine to practice. H-1506 (and even H-1507) tells the practice of SAHABA and not actually the words of the Prophet (PBUH); note also that many narrations in this respect are in favor of seven shares as narrated by JABIR (RA) in all the big animals of sacrifice and that includes camels too.

TOPIC 9-An animal with a broken horn

(1508)-Sayyidina Ali (RA) reported that a cow was enough for seven men. The narrator asked what if she gives birth to a young one after one buys it. He said, "Sacrifice her young one too with the cow." He asked about the command for one that limps. Sayyidina Ali said, "If it can walk up to the place of sacrifice then it is allowed." He asked about a broken horn. He said, "There is no harm in that, for we were commanded, or Allah's Messenger (PBUH) commanded us, to examine the eyes and the ears." [Ahmed 732]

(1509)-Sayyidina Ali (RA) reported that Allah's Messenger (PBUH) disallowed sacrifice of an animal with a broken horn and split ear. Qatadah said that he mentioned that to Sa'eed ibn Musayyab and he said, "If the horn is broken half (or more) then it is disallowed, but not if less." [Abu Dawud 2805]

In the animal that would be sacrificed, the parts to examine are its eyes and ears that they must be fittingly well with care that the animal is not lame; at least it is able to walk on its own to the place of sacrifice. Its horns have to be intact; that is neither they are removed from the base nor they are broken more than half at above; with horns intact, it is fit for sacrifice.

TOPIC 10-One goat is enough for a house

(1510)-Ata ibn Yasar reported that he asked Sayyidina Abu Ayyub

(RA) about the sacrifice in the times of Allah's Messenger (PBUH). He said, "One man would sacrifice a goat for himself and for his family. They ate it and fed out of it till men began to brag and boast and what you see turned up." (This last part probably means that now everyone is sacrificing a goat individually). [Ibn e Majah 3147]

TOPIC 11-Sacrifice is SUNNAH

(1511)-Jabalah ibn Suhaym reported that a man asked Sayyidina Ibn Umar about sacrifice, "Is it wajib?" He said, "Allah's Messenger (PBUH) and the Muslims (all his companions) did make sacrifice." But he repeated his question. He said, "Do you not understand? Allah's Messenger (PBUH) and the Muslims did make sacrifice." [Ibn e Majah 3124]

(1512)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH) lived in Madinah for ten years and he made a sacrifice every year. [Ahmed 4955]

Due to the narration at 1510, the schools of MALIK and AHMED ibn HANBAL rule that one goat is enough for all members of the house at EID-ul-ADHA that include all those that live at one place of residence together. The school of ABU-HANIFA asks each one that is well-off among the household to sacrifice a goat each or have a share in one of big animals as its ruling here is that it is WAJIB for each one that is able to do it; the sacrifice of the animal is fine even in the two days ahead of the main EID-DAY that is the 10th of ZIL-HAJJAH (these all are among the days of HAJJ); this last month of HIJRAH calendar also has high respect like RAMADHAN when Muslims practice the SAUM and make the EID-ul-FITR as it ends then, to praise Allah for the TAUFIQ of piety that He provided at RAMADHAN.

TOPIC 12-Sacrifice after Salah

(1513)-Sayyidina Bara ibn Aazib (RA) narrated that Allah's Messenger (PBUH) delivered a sermon to us on the day of sacrifice. He said, "None of you must make a sacrifice until he has read the Salah." Bara says that my uncle stood up and said that today is the day when people get fed-up with meat and so he had made haste and given the sacrifice so that he could feed his family and neighbors. The Prophet (PBUH) told him to repeat his sacrifice so he said that he has a she-goat less than a year in age that is milked and that is better in meat than two goats and asked if he could sacrifice it. The Prophet (PBUH) gave him the permission and said, "It is good sacrifice for you but a goat lesser than one year would not suffice for anyone after you."

TOPIC 13-Dislike to consume flesh of sacrifice more than 3 days

(1514)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH) said, "Let none of you eat the flesh of his sacrifice for more than three days." [Muslim 1970]

TOPIC 14-Sacrificial meat may be partaken beyond three days

(1515)-Sulayman ibn Buraydah reported on the authority of his father that Allah's Messenger (PBUH) said, "I had forbidden you the meat of sacrifice beyond three days that the affluent may be liberal to those who cannot afford. Now, eat as you like, and feed, and store (what you like)." [M 1971]

(1516)-Aabis ibn Rabiah reported having asked the Mother of the Faithful (Sayyedah Ayesha RA), "Did Allah's Messenger (PBUH) disallow the flesh of the sacrificial animal?" She said, "No! But few were the people who made a sacrifice. So he liked that those who did not sacrifice should be fed. Indeed, we used to keep aside a

trotter and eat it after ten days." [Bukhari 5423, Nasai 4445, Ibn e Majah 3159]

The narration at 1513 clarifies the point that has already been mentioned at the narration 1505 about the goat of six-months that it is not fit to sacrifice; it also tells us that it is not right to sacrifice the animal before reading the EID-SALAH at the day of EID. But after reading the EID-SALAH, the Muslim person might perform the sacrifice though the EID-SALAH might be in progress at other places in the vicinity; if he goes to some other city at the early morning after reading the EID-SALAH where there is still some time to it, he must not sacrifice the animal unless the persons there read the EID-SALAH in general. The other Ahadith here tell us about not keeping the meat of sacrifice for more than three days but this was MUSTAHAB command related to management of affairs of the society and it was not among the religious commands of Islam as the Prophet PBUH clarified. Generally, the people were in need of provisions of food then and those 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 withdrew the administrative order in the best interest of the society.

TOPIC 15-About fara and atirah

(1517)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "There is no Fara' and no Atirah." [Bukhari 5473, Muslim 1976]

TOPIC 16-About Aqiqah

(1518)-Yusuf ibn Mahik reported that they visited Sayyidah Hafsah bint Abdur Rahman and asked her about Aqiqah. She said that

Sayyidah Ayshah (RA) had informed her that Allah's Messenger had commanded them to slaughter two sheep for a male new-born and one for a female. [Ibn e Majah 3163]

FARA' means the first-born of an animal and ATIRAH means the animal that used to be slaughtered in the month of RAJAB and so it was also called RAJABIYYAH. These both were sacrificed for idols by the infidels but after Islam took hold, they were slaughtered in the name of Allah. The Holy Prophet (PBUH) clarified that these both are not something that Islam has commanded and the sacrifice is given at the Eid days of ZIL-HAJJAH; there is no FARA' and no ATIRAH. As for AQIQAHA, it is SUNNAH to give two sheep in SADAQAHA for the male child at his birth (preferably at the 7th day of his birth when his hair have to be shaved) and one only for the female child.

TOPIC17-Calling the Adhan in the ear of the newborn

(1519)-Ubaydullah ibn Abu Rafi (RA) reported on the authority of his father that he saw Allah's Messenger (PBUH) call the Azan in the ear of Hasan ibn Ali when he was born to Sayyidah Fatimah (RA) that is the call for Salah. [Ahmed 23930, Abu Dawud 5105]

(1520)-Sayyidina Salman ibn Aamir Dabbi (RA) reported that Allah's Messenger (PBUH) said, "The Aqiqah is with every boy. So shed blood (by slaughtering an animal) for him and cast off injury from him (by shaving off hair, etc)." [Bukhari 5471]

(1521)-Sayyidah Umm Kurz (RA) reported that she asked Allah's Messenger about Aqiqah. He said, "Slaughter two goats for the newborn male and one for the newborn female; whether they are he-goats or she-goats."

It is SUNNAH at the birth of the child to say ADHAN (the call to

SALAH) softly in the right ear of the new-born. It is better that the father says it or some aged pious man of the family so that the new-born gets the good words of ADHAN the first thing to hear clearly. Some ULAMA prefer to say IQAMAH (the announcement of the commencement of SALAH) too in the left ear though that is not necessary yet it might be MUBAH or even MUSTAHAB. Note that Ahadith tell us that every child is born on FITHRAT (natural tendency towards Islam) so the words of ADHAN are sure to give him relaxation that his change is just a change of place; the authority is only of Allah even where he was and even where he has come; Al-Hamdu Lillah. In AQIQAHA, it is no problem if one he-goat is sacrificed for the new-born female and if two she-goats are sacrificed for the new-born male; in other words, it is unnecessary that a she-goat is given for the female and two he-goats for the male (though both the sacrificial animals at AQIQAHA for the new-born male, have to be of the same gender). That sacrifice is to be done preferably at the seventh day of the birth when other two things also take place that are to shave the hair of the new-born and announce the name of the new-born for all to know.

TOPIC 18-More About it

(1522)-Sayyidina Abu Umamah (RA) reported that Allah's Messenger said, "The best sacrifice is the sacrifice of a ram and the best shroud (for the dead) is Hullah." [Ibn e Majah 3130]

TOPIC 19-No caption

(1523)-Sayyidina Mikhnaf ibn Sulaym (RA) narrated that the people observed the Wuquf at Arafat with the Prophet (PBUH) and he heard him say, "O People! It is incumbent on every household (family) to offer a sacrifice and an Atirah. Do you fathom what the Atirah is? It is that which you call the Rajabiyah." [Abu Dawud 2788]

HULLAH comprises of three colthes that are one *KAMEES*, one *IZAAR* and one plain sheet; all of them white in color; and that is the dress given to the dead. We have studied that one goat is enough for the household for sacrifice on the behalf of all of them and the narration here indicates that. As for *ATIRAH*, the matter is out of practice because of H-1517 though in accordance to this H-1523 here, some *ULAMA* have said that if someone sacrifices an animal in Rajab in the name of Allah, it is not questionable; generally, *ULAMA* take the H-1517 in total and consider the narration here not strong in comparison to it.

TOPIC 20-Aqiqah with sheep

(1524)-Sayyidina Ali ibn Abu Talib (RA) reported that Allah's Messenger (PBUH) observed the aqiqah of Sayyidina Hasan with a sheep and said, "O Fatimah! Have his head shaved and give sadaqah of silver equal in weight to his hair." So, she weighed that and their weight was (equal to) a dirham, or part of it.

TOPIC 21-No caption

(1525)-Abdur Rahman ibn Abu Bakr reported on the authority of his father that the Prophet (PBUH) delivered a sermon. After that, he descended (from the pulpit) and asked for two goats and slaughtered them. [Muslim 1679]

TOPIC 22-No caption

(1526)-Sayyidina Jabir ibn Abdullah (RA) narrated that he observed the (eid) al-Adha with the Prophet (PBUH) at the place of (eid) prayer. When he had delivered the sermon, he came down the pulpit. A ram was brought and he slaughtered it with his hand, saying "Bism-Allah wa Allahu Akbar. This is from me and from those of my

Ummah (i.e. all the people plus the future generations believing in me) who have not made a sacrifice." [Ahmed 14843]

The narration-1524 tells that even one sheep would suffice for AQIQAH for a male child yet the general practice is at the other narration (H-1521) that tells for giving two of sheep for the male child. The narration also tells to give amount of silver equal to the weight of hair shaved at AQIQAH as SADAQAH and though giving couple of sheep at AQIQAH is SUNNAH, this SADAQAH is MUSTAHAB. The narration by JABIR (RA) tells that other Muslims might also be included in good returns in sacrifice made as NAFL (as this sacrifice of the ram has been said as NAFL-sacrifice by the Prophet PBUH) and everyone would get the full quantity of KHAIR (Good Returns) by that intention insha Allah without lessening any quantity of the other.

TOPIC 23-More about Aqiqah

(1527)-Sayyidina Samurah reported that Allah's Messenger said, "A boy is pledged to his Aqiqah. Sacrifice is made for him on the seventh day and he is given a name, and his head is shaved." [Ahmed 20104]

The narration at the topic means that upto the time the sacrifice of AQIQAH is not performed the child does not get into the protection of Allah unless the parents are totally unable to perform it financially or due to some totally genuine reason. AQIQAH is preferable at the seventh day that is the last day of the birth-week and that means if the birth is at Friday then AQIQAH is preferable at the coming Thursday; note that the multiples of seven are to be taken for AQIQAH preferably i.e. 14th, 21st or 28th if the person could not do it at the seventh day so with the birth at Friday, AQIQAH is fine at any Thursday within a month of the birth-day.

TOPIC 24-Postponing shaving by one who intends to sacrifice

(1528)-Sayyidah Umm Salamah (RA) reported that the Prophet (PBUH) said, "One who observes the (new) moon of Zulhajjah and intends to make a sacrifice must not take (meaning not shave) his hair and (not clip) his nails." [Muslim 1977]

The Hadith at the topic tells that when the month of ZIL-HAJJAH starts then a person who intends to make the sacrifice anywhere, he must not cut his hair and his nails because to copy the appearance of the persons at HAJJ at the holy city of MAKKAH (who are not allowed cutting of hair and nails until the HAJJ is over), might get him rewards near to them if he is unable financially to make it then; though this is MUBAH (or MUSTAHAB) yet it is better not to omit and Allah knows better; Al-Hamdu Lillah.

23-BOOK OF VOWS AND OATHS (20 topics)

TOPIC 1-Improper to observe vow that is disobedience to Allah

(1529)-Sayyidah Ayesah (RA) narrated, Allah's Messenger said, "There is no vow of disobedience (to Allah), and its expiation is the expiation of an oath." [Abu Dawud 3290]

(1530)-Abu Isma'il Muhammad ibn Isma'il ibn Yusuf Tirmidhi, reported from Ayyub ibn Sulayman ibn Bilal, from Abu Bakr ibn Uways, from Sulayman ibn Bilal, from Musa ibn Uqbah and Abdullah ibn Abu Atiq, from Zuhri, from Sulayman ibn Arqam, from Yahya ibn Abu Kathir, from Abu Salamah from Sayyidah Ayesah (RA) and she reports from the Prophet (PBUH) the same Hadith. [Abu Dawud 3292]

TOPIC 2-Vow to obey Allah

(1531)-Sayyidah Ayesah reported that the Prophet (PBUH) said, "He who vows to obey Allah must obey Him and he who vows to disobey Allah must not disobey Him."

From here starts the booklet of Vows & Oaths; though Ahadith generally give the account of vows and oaths together yet the notable thing is that the vow is to verbally swear that if something happens, the person will do some act of worship, like praying, fasting, giving charity so if that does take place, then it is WAJIB for him to fulfill his vow by doing that act of worship that he is able to do with ease; an oath (YAMIN-MUN'AQIDA) is that he swears to do something or not to do something in the future and if he breaks it, he would pay the expiation; so his vow relates to something that is out of his reach and he intends for it while his oath puts some check to his efforts. He must not vow for any sinful act or take an oath to do any sinful act as it is invalid if it asks for drinking of wine or committing of theft as the H-1529 indicates; however, the vow that is fine yet time and place bring adversity to its fulfillment then he would have to amend the sinful feature by necessary adjustment; the example for this is when a person vows to keep SAUM (Fast) for Allah at EID if he gets as he intends, he would keep SAUM at some other day if his need is fulfilled because to keep SAUM at Eid is prohibited though in itself it is a good deed. The expiation of breaking the valid oath by doing against that, is the same as the expiation for swearing and that is feeding of ten poor people that are in need of food or clothing for ten needy people that means giving each one the needed cloth that is able to cover him well or freeing a Muslim slave; there is the fourth option too for that person who is unable to perform any of the mentioned three that he should fast for three days in the compensation of the valid oath that he broke by his practice; (see Surah MA'EDAH; 89th verse).

TOPIC 3-Vow is not valid for something not in one's possession

(1532)-Sayyidina Thabit ibn Dahhak (RA) reported that the Prophet (PBUH) said, 'There is no vow for a man in what he does not own.'

[Bukhari 6047, Muslim 110]

TOPIC 4-Expiation for an unspecified vow

(1533)-Sayyidina Uqbah ibn Aamir (RA) reported that Allah's Messenger (PBUH) said, "The expiation for an unspecified vow is the same as for an oath." [Muslim 1645]

If a person vows and asks for it without any specification what good he would do in return; so in this case he would have to pay the equivalent of the expiation of the oath at its achievement; he would have to provide the same for his commitment that the Holy Book Quran has specified about swearing (5:89) and to which the H-1533 here at the topic refers.

TOPIC 5-If the person finds better to abandon his promise

(1534)-Sayyidina Abdur Rahman ibn Samurah (RA) reported that Allah's Messenger (PBUH) said, "O Abdur Rahman, do not ask for office of authority, for if you are given one on your asking then you will be left to yourself to tackle the affairs. But, if you get it without asking for it then you will be helped. And when you take an oath but see something else better than it then opt for that which is better and make atonement for your oath." [Bukhari 6622, Muslim 1652]

TOPIC 6-Pay the expiation before going back on oath

(1535)-Sayyidina Abu Hurayrah (RA) reported that the Prophet said, 'If anyone takes an oath but finds (something else as) a better

proposition then let him make expiation for his oath, and undertake the better proposition." [Ah 8742, M 1650]

When a person has taken a valid oath yet he finds some option that is even better, it is praiseworthy for him to break his oath by the acceptance of the other option and give the expiation of breaking the oath accordingly. Note that due to the words at H-1535, there occurred an interesting debate among the schools of SHAFI' and of ABU-HANIFA if the expiation would be paid before breaking the oath (view of the former) or after breaking it (view of the latter) respectively. Both the schools have their reasoning yet please note that in the study of Ahadith where the words convey the clear simple meaning then those words do not become the basis to debate. As the message is clear and simple that the person must take the better option instead of the lesser and give the expiation (whether he pays it before breaking the oath or after breaking it); any of these both options is quite fine to take.

TOPIC 7-To say Insha Allah while swearing an oath

(1536)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, 'If any one swears an oath and says Insha Allah (if Allah wills) then he has made an exception. (He will not have to pay expiation if he goes contrary to it)." [AD 3261, M 3838]

(1537)-Sayyidina Abu Hurayrah reported that Allah's Messenger said, "If anyone swears and adds Insha Allah then he does not commit perjury." [Ahmed 8094]

TOPIC 8-Disapproval of taking oath on any other than Allah

(1538)-Saalim reported from his father that the Prophet heard Umar (RA) say, "By my father!"; "By my father!" So, he said, "Know that Allah forbids you to swear on your ancestors." Umar (RA) then

said, "By Allah! I never swore on them after that neither for myself nor on behalf of others." [Bukhari 6647, Muslim 1646]

(1539)-Sayyidina Ibn Umar reported that Allah's Messenger (PBUH) overtook Sayyidina Umar (RA) while he was riding his beast and swearing by his father. Allah's Messenger said, "Surely Allah has disallowed that you swear by your ancestors. If anyone swears, he must swear by Allah, or he must observe silence." [Bukhari 6646]

TOPIC 9-No caption

(1540)-Sa'd ibn Ubaydah narrated that Sayyidina Ibn Umar (RA) heard a man swear by the Ka'bah. He said, "Do not swear by other than Allah, for I had heard Allah's Messenger (PBUH) say that if anyone swears by anyone besides Allah then he has disbelieved or associated (with Allah)." [Abu Dawud 3251, Ahmed 6179]

These topics tell two important points to note about taking an oath; one is that if a person says insha Allah while taking an oath, that would bar his oath to take place; second is 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 all right as it is the KALAM (word) of Allah and so it is His attribute; Al-Hamdu Lillah; but swearing by the Holy KAA'BA is not right. The person who swears by any name except Allah by taking that person or thing equal in command to Allah by heart, that is actually the person who disbelieves in Allah as he makes that person or thing wrongly equal to Him in authority; H-1540 disallows it for all the righteous persons; Al-Hamdu Lillah.

TOPIC 10-One who vows to walk though he cannot walk

(1541)-Sayyidina Anas (RA) narrated that a woman vowed to walk up to the House of Allah. When the Prophet (PBUH) was asked about

it, he said, "Allah is not in need of her walking (all the way). Instruct her to ride (up to it)."

(1542)-Sayyidina Anas reported that Allah's Messenger came by an old man being led by his two sons. He asked about him and was told that he had vowed to walk. He said, 'Indeed, Allah has no concern with his punishing himself. Instruct him to ride'. [Bukhari 6701, Muslim 3301]

TOPIC11-Dislike for vows

(1543)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Do not make vows, for a vow is of no use against fate. It is only that the miserly will make some expenses." [Muslim 1640]

When a person takes something upon him or her that the person is unable to do with ease then that person must break the oath and give the expiation for it. Ahadith at the topic clarify that persons that were having difficulty in walking towards or at HAJJ, they were commanded to leave such pressure on their selves and take the ease that Allah has allowed for them. However, IMAMS differ if someone has taken an oath to go to HAJJ on foot and then goes riding as some noteworthy lack in performance of HAJJ is generally paid by DUMM (a sheep) to compensate; SHAFI and also ABU-HANIFA ask for DUMM at such break of oath while AHMED tells that expiation of the oath only is enough; Ahadith favor the stance of AHMED. The narration at 1543 points out an important aspect of the matter as it tells that it is not appreciable to take the conditional oaths (that technically are vows). The point to note is that whatever Allah wills to do (and note that TAQDIR i.e. destiny is the name of Allah's will only); it actually is not changed by vows. In this sense, these are not appreciable and these only are addressed here in Hadith at the topic; however, taking an oath to do

something good without asking for any returns except for Allah's mercy and blessing is highly commendable. DUA (asking Allah for something) and SADAQAH (giving something in charity to the needy for the pleasure of Allah) both certainly are most praiseworthy yet the person does not get any authority due to that; the slave of Allah he is and that is what he remains; Al-Hamdu Lillah.

TOPIC 12-About fulfilling a vow

(1544)-Sayyidina Umar (RA) reported that he said, "O Messenger of Allah! During the jahiliyah (the time of ignorance before Islam took hold), I had vowed to observe I'tikaf for one night in the Masjid Haram (where the Holy KAABA is located)." He said, "Fulfill your vow." [Bukhari 2042, Muslim 1656]

TOPIC 13-How did the Prophet (PBUH) take an oath

(1545)-Sayyidina Ibn Umar reported that it was often that Allah's Messenger took oath in these words, "No, by the Turner of hearts!" [Bukhari 6617, Abu Dawud 3263]

When a person had taken an oath before converting to Islam that he finds well to perform even after coming to Islam with the intention of getting the pleasure of Allah only, he might fulfill that for the pleasure of Allah yet that fulfillment is not necessary. I'TEKAF means to sit in seclusion at some mosque (for 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; many Muslims take it up at the last ten days of RAMADHAN when they are in the situation of SAUM (fast). Here UMAR (RA) had asked about I'TEKAF at the night yet when someone would do it outside the

month of RAMADHAN at the day-time then ULAMA have clarified that he would keep SAUM too as that is the condition for I'TIKAF. The words of oath taken by the Prophet (PBUH) tell us that he guided attention towards the fact that it is the will of Allah that is manifest in the whole universe as He certainly is able to change hearts from wrongs to the right and even from the right to wrongs; every Muslim person must always have attention towards Him only and he must never take his own self as at the charge of matters.

TOPIC 14-Reward for emancipating slaves

(1546)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) said, "If anyone sets a Believing slave free then Allah will release from the fire a limb of his against each limb of the slave, even his sexual organ against the slave's." [Bukhari 6715, M 1509]

TOPIC 15-About one who slaps his servant

(1547)-Suwayd ibn Muqarrin Muzani said, "We were seven brothers. We did not have but only one servant (meaning slave) among us. One of us slapped him. So, the Prophet (PBUH) commanded us to set him free." [Muslim 1658]

The guidance to free slaves is wonderful and it shows that the Prophet (PBUH) was not in favor of keeping slaves yet change in that custom of the day radically would have caused high tensions to people (and even to slaves) as they would have turned totally helpless in that society when freed all of a sudden. Islam did favor the emancipation of slaves gradually so that they could set themselves well without any fear. In the present times, there is a notion that children of ages less than 16 or so might not be put to manual work yet I, MSD, know that this notion has caused trouble to those who had a child or two at such work for their survival; even those children were happy with it but just by the unjust propoganda, the

survival package has been taken away from many of families without any positive alternative; please note well that the care for humanity not only needs good intentions but it also asks for the massive wisdom for their practical implementation as without such wisdom, the effect of steps taken to care for humanity might even fall contrary to those good intentions. What the Prophet (PBUH) did with total concentration is that he raised the status of slaves to such level then, where they might not be tormented in any way and might be considered as human as other people then. The Hadith narrated by SUWAYD (RA) explains this guidance towards leniency to slaves even more when the Prophet (PBUH) asked to free the slave whom one of the seven brothers had slapped. These seven brothers had accepted Islam in group and all were MUHAJIRS that had migrated from Makkah to Madinah.

TOPIC 16-Dislike for an oath on another religion

(1548)-Sayyidina Thabit ibn Dahhak reported that Allah's Messenger said, 'If anyone swears by a religion other than Islam falsely then he is as he says.' [Bukhari 1363, Muslim 110]

TOPIC 17-No Caption

(1549)-Sayyidina Uqbah ibn Aamir (RA) narrated; I said, "O Messenger of Allah, my sister had vowed that she would walk up to Bayt Allah (House of Allah) bare-footed and without a covering cloak." The Prophet said, "Allah has nothing to do with the hardship enforced on herself by your sister. Let her ride and cover herself and keep fast for three days." [Abu Dawud 3293, Nasai 3824, Ibn e Majah 2134, Ahmed 17292]

TOPIC 18-No Caption

(1550)-Sayyidina Abu Hurayrah (RA) reported that Allah's

Messenger (PBUH) said, "If anyone of you swears and says, 'By Laat and Uzza' then let him say, 'there is no god but Allah'. And if anyone invites another to gambling then let him give Sadaqah." [Bukhari 6650, Muslim 1647]

The narration at 1548 had been taken in two ways; some have taken it to mean that the man who takes such an oath is only a liar as he would not become a non-Muslim just by doing something adverse; the others have taken these words literally to mean that if he does the thing he has committed not to do, he would get out of Islam. The other Hadith tells about a woman who took an oath to walk to the Holy KA'BAH bare-footed and without a cloak; though walking bare-footed is not much of concern yet discarding a cloak or a covering sheet in the dress by the Muslim woman is not commendable at all. The Prophet (PBUH) gave the guidance that she must cover herself and take some animal to ride towards the holy KA'BAH. She was told to keep fast for three days as expiation to her oath. As for the H-1550, note that people who had come to Islam just then were used to taking oaths by the names of idols they worshipped before converting to Islam and among them were LAAT and UZZA. The Prophet (PBUH) gave the guidance that if anyone takes an oath unintentionally by the slip of tongue then he must revert to the Islamic words immediately saying that Allah is the only One to worship. If anyone asks the other to gamble as a pastime with him then the person who asks unintentionally for it must give SADAQAH. This last part might be taken in the sense that if some wrongful person asks some righteous person to gamble, that righteous one must give SADAQAH if he feels that there is some weakness in him that made the inviter ask him to gamble.

TOPIC 19-Fulfilling vow of the dead

(1551)-Sayyidina Ibn Abbas (RA) reported that Sayyidina Sa'd ibn Ubadah asked Allah's Messenger (PBUH) about a vow his mother had

made but she died before she could fulfill it. The Prophet (PBUH) said, "Fulfill it on her behalf." [Bukhari 2761, M 1638]

TOPIC 20-Virtues of emancipating slaves

(1552)-Sayyidina Abu Umamah and some other Sahabah (RA) reported that Allah's Messenger said, 'If any Muslim sets a Muslim slave free then against every limb of the slave, a limb of his will be set free from the fire. And, if a Muslim sets two Muslim slave-women free then a limb of his will be set free against each of their limbs. And, if a Muslim woman sets a Muslim woman free then against each of her limbs a limb of her will be set free.'" [Ah 10805]

When any of the close relatives of someone has taken an oath before death that is MUBAH or MUSTAHAB, he might fulfill that oath for him/her. Some commentators at this Hadith have mentioned that the mother of SA'AD ibn UBADAH (RA) had taken an oath to free a slave and SA'AD fulfilled that oath setting a slave free then. The other Hadith mentions the merits of setting slaves free and it was taken as commendable for the man to free a male-slave and for a woman to free a female-slave. However, now Hadith at the topic would mean that a person must care to free those who have the burden of debts upon them that they might have taken due to some necessity but have become unable to pay back and also care to free those who had been imprisoned unjustly or even due to some wrong by their side yet out of proportion of the wrong they had committed with no finance (or no authority) to get their freedom back. Note that strictly by the Islamic view, it is not allowed to keep someone in captivity for more than few months and it is sad that much of issues that we must address very boldly today, have been left unattended even by those who talk much about humanity. I, MSD, pray that may Allah guide all the just wise people that do have good intentions for their fellow-beings, towards the teachings of Islam; Al-Hamdu Lillah.

24-BOOK OF JIHAD (48 topics)

TOPIC 1-About inviting to Islam before beginning of war

(1553)-Abu Bakhtari narrated that a Muslim army led by Sayyidina Salman Farisi (RA) surrounded one of the Persian forts. The men said to him, "O Abu Abdullah, shall we not pounce on them?" He said, 'Let me invite them (to Islam). I had heard Allah's Messenger (PBUH) invite them (the enemy)." So, Salman went to them and said, "Indeed, I am a man of you, a Persian. You see the Arabs obey me. Thus, if you submit to Islam then for you is the like of what is for us and on you is that which is on us. And if you reject only to stay on your religion then we will leave at that and you will pay us the Jizyah with your hands, disgraced." The narrator said that Salman (RA) spoke in Persian and also said, "You are not praiseworthy. And if you refuse, we warn you of hard things." They said, "We are not among those who pay the Jizyah, but we will fight you." The (Muslim) men said, "O Abu Abdullah, shall we not pounce on them?" He said, 'No" He invited them in this way for three days and after that said, "Pounce on them." The narrator said, "We poured ourselves over them and we conquered that fort." Some of Ulama say that this creates a greater awe among the enemy. Some other Ulama say that in these days there is no need to invite them to Islam (as its basic teachings are known generally). Imam Ahmad said that he does not know if anyone needs that today. But, Imam Shafa'i said that war should not commence before giving the enemy an invitation; but if they launch an attack beforehand then there is no harm in not inviting them.

These are topics related to JIHAD that is one of the most important commands of Islam. It has nothing to do with terrorism as it means in Islamic terminology to fight in the way of Allah those people who pose a great danger to the life style of Islam to punish

the wrong-doers then and there to end such threat; in the literal sense it means to put the self in the way of Allah endeavoring for the betterment of self. It actually is the manner to punish those people who after getting the message of Islam, the collection of commands of Allah, reject it because Muslims are the appointed force of Allah in the world but this attitude is not to impose the viewpoint of Islam on others. To convey the basic Islamic Teachings explicitly before the JIHAD that is initiated by Muslims and to fight that strictly under the command of the wise & courageous Islamic Commander (appointed by the righteous Muslim Administrator committed to Islam) that has great support of a significantly great number of Muslims without any significant challenge to his authority, are among five important conditions for JIHAD; the other three are that each of the warrior himself shall be such Muslim who avoids big sins with commitment to Islam and that Muslims have gathered necessary physical force to fight the enemy with high caliber and that the enemy has not only rejected Islam but even the offer to formulate a respectable pact with Muslims in clear terms; the omission of any of these five conditions renders the initiative to JIHAD unnecessary though it is certainly valid at defense quite well for which there are no such conditions. Note here that Muslims would never challenge DHIMMI, the non-Muslims living with Muslims, to fight though Muslims would present the teachings of Islam clearly to them for which acceptance or rejection depends on their own free will without any challenge; this fact is clear by the study of history that anyone is able to verify by himself that wherever and whenever Muslims conquered lands, they made those not challenging the Islamic Teachings as DHIMMI and never imposed Islam on anyone yet presented such character that brought the people in contact to accept Islam; Al-Hamdu Lillah. Muslim warriors might initiate JIHAD where no option seems available (though the enemy must be well-aware of Islamic Teachings) but even though valid, it is much better today that we do not take the initiative for it as that would cause Muslims and also

non-Muslims to kill innocent persons that might be unintentional due to the very deadly weapons in use at war today. We Muslims must ask Allah to take His revenge directly from the enemy for He is capable of doing anything He wants and even though Muslims are the appointed force of Allah, its initiation at present is not much of an option for Muslims except to wage it for defense. It certainly relates to save the weak people and also to pave way for the existence of the Islamic Environment; it is not to kill any innocent person intentionally or unintentionally. At the current times due to care for humanity but little, the enemy has taken-up an amazingly inhuman concept to combat Muslims that "if you kill my brother, I would kill yours". In short, initiative for JIHAD is not an option for us Muslims in the world today and if it does exist somewhere, it is purely in self-defense (for which there is no condition to see but Muslims have to fight as best as possible for them in the given situation); Al-Hamdu Lillah.

TOPIC 2-No caption

(1554)-Sayyidina Ibn Isam Muzani (RA) who had the honour of being a Sahabi narrated that when Allah's Messenger (PBUH) sent an army anywhere, or a small military troop, he would say to them, "If you see a mosque or hear a mu'azzin then do not kill anyone." [Abu Dawud 2635, Ahmed 15714]

TOPIC 3-About attacking in the night

(1555)-Sayyidina Anas narrated that when Allah's Messenger (PBUH) left for Khaybar, he came to it at night. And, whenever he came to a people at night, he did not attack them till it was morning. When morning came, the Jews came out with their baskets and spades. When they saw him, they cried out, "Muhammad; By Allah; Muhammad with his army." So, Allah's Messenger (PBUH) said, "Allahu Akbar! Khaybar is ruined. When we descend on a people,

(they) the awe-struck people, encounter an evil morning." [Bukhari 2965, Muslim 1365, Ahmed 11992]

(1556)-Sayyidina Abu Talhah (RA) reported that when the Prophet conquered a people then he stayed on their battlefield for three days. [Bukhari 3065]

Military troupes were asked to take care that where they hear ADHAN (call towards SALAH) they must not attack the people there as the place certainly had substantial population of Muslims there. As for the attack at the night, it is allowed where necessary yet the Prophet (PBUH) did wait till the morning where he saw that it is not much profitable to attack at the night and it might target the innocent people unintentionally; note that mostly the GHAZWA (the battles which the Prophet PBUH attended personally are named as GHAZWA while other battles at his time are named as SARAYA) that the Prophet (PBUH) initiated, did not need attacks at night. It is interesting to note that the people at KHAYBAR did not even know till the morning that the Prophet (PBUH) had come near to 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) indicated at this carefree attitude that KHAYBAR is ruined due to our unexpected arrival that had made these people awe-struck. The reason the Prophet (PBUH) stayed at the battlefield for three days was because there remains no doubt about their total conquest of the place; if some force still wants to confront Muslims, they must do it now. Another reason was that the Prophet (PBUH) intended to convey the basics of Islam more in detail in these days to the people of the conquered area.

TOPIC 4-About burning and destroying

(1557)-Sayyidina Ibn Umar reported that Allah's Messenger had the palm trees of Banu Nadhir burned and cut down that were at

Buwayrah. So, Allah revealed the verse---Whatsoever palm-trees you cut down, or left standing upon their roots; it was by Allah's leave, in order that He might abase the transgressors---(59,5).

[Bukhari 4031, Muslim 1746, Ibn e Majah 2844]

Although cutting down of trees that have fruits are not commendable normally yet at the time of war, if the commander finds that necessary due to some military tactic, he would command to cut them or even burn them. Allah appreciated the command that the Prophet (PBUH) gave at the place named BUWAYRAH and made clear that He appreciates all such necessary actions that are to degrade the wrong people who challenge His authority even if it asks for elimination of some trees that have fruits on them.

TOPIC 5-About spoils of war

(1558)-Sayyidina Abu Umamah (RA) reported that the Prophet (PBUH) said, "Surely, Allah excelled me over the Prophets" or he said that "Allah excelled my Ummah over all the people, and made the booty lawful for us." [Ahmed 9348]

(1559)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said, "I am given excellence over the Prophets in six respects. (1) I have been given Jawaami-ul-Kalim (brief but comprehensive words), (2) I have been helped by awe (in the hearts of my enemies), (3) Spoils are made lawful to me, (4) The earth is made for me a Masjid (mosque, place of prayer) and means of purity, (5) I have been sent to the entire creation, and (6) Prophethood ends with me."

TOPIC 6-Share of horse (in spoils)

(1560)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) divided the spoils by allotting two shares to a horse and one

to a man. [Muslim 1762]

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 they get from wars. Three of IMAMS except ABU-HANIFA take H-1560 at the topic to mean that the rider who fought the war while he rode the horse, would get three shares from the gains of war; two for the horse and one for him while the one who fought at foot would get one share. ABU-HANIFA rather takes the Hadith to mean that the rider would get two shares that is one for the horse and one for his own-self while the person who fought at foot would get one share. Note that the spoils of war had to be divided in five parts; one for the management of affairs by the Prophet (PBUH) called KHUMS and the other four parts (that is 80% of the total) that were further divided in small individual parts, were to be distributed among all the warriors. The narration at 1559 tells about six important features that are unique to the Last Prophet Muhammad (PBUH); first is that Allah gave him the gift of being JAWAMI-ul-KALIM that means he had the power to express vast meanings by using few words (and Ahadith are certainly proof to this); second is that he had such impression on the enemy of Islam that they avoided facing him at the battle-field and this is clear by the incident at KHAYBAR that we have just studied but the most remarkable incident was the avoidance of war by HIRACLIUS, the Roman Emperor of that time (and note that he was known for his intelligent war-tactic), with the Prophet (PBUH) at TABUK and this sent the message all over the known world of that time that Muslims do have the power to challenge any power of the day without any fear whatsoever; third is that spoils of war were made lawful for the Prophet (PBUH) and that we have studied at the beginning of this note; fourth is that his UMMAH (Muslims as whole) were allowed to read SALAH anywhere on Earth except for few places pointed out at another Hadith (that is 346 at JAME'

TIRMIDHI here) and Muslims were also allowed to use clean sand from Earth to purify their-selves (that is called TAYAMMUM) for SALAH if water is not available; fifth is that the Prophet (PBUH) was sent to all peoples of the world to call towards Islam that were of that time and all times and of that place and all places and note this too that his call for Islam was not only towards human-beings but even towards JINN too so his UMMAH of call includes all those peoples of the world too that have not yet embraced Islam; sixth is that the Prophet (PBUH) is the last messenger of Allah and after him, there is no messenger as there is no need for that. Note that the Holy Book Quran descended upon him that is the call towards the Truth for all times and all places; Allah has taken the protection for it upon Him (see Surah HIJR, the 15th Surah, verse-9), so no change has ever occurred in it and insha-Allah no change would ever occur; Al-Hamdu Lillah.

TOPIC7-About expeditions

(1561)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger said, "The best number of Sahabah is four, the best number of men in expedition is four hundred, the best number of men in armies is four thousand, and twelve thousand will not be defeated because of poor numbers." [Ahmed 2682, Abu Dawud 2611]

When departing for normal travels, it is better to make a group of at least four as if couple of them do get ill during the travel, the other two might handle the affairs necessary to see at the time; this guidance is quite valid even now. The numbers related to travel specifically for wars here at the Hadith, are specifically related to that time and to the period that came after it when there was not much change in affairs of the war; for today since a century or so, the importance of the guidance is that it asks Muslims to set number of warriors according to the combat they expect for their defense saving their resources well. The Prophet (PBUH) told

SAHABA (his companions RA) that when they depart for some combat with the enemy that is not high in numbers then four hundred is the better number against that small challenging force; and the best force that is able to face the huge army of the enemy is four thousand though if the army of the enemy is extra-large (in terms of those times) then the better thing is that they combat such huge army (presumably of one hundred thousand that was the number of warriors of HIRACLIUS at MAUTA) with at least twelve thousand of Muslim warriors to get results in favor; the number of Muslims were three thousand at MAUTA and it was quite a feat to bring much of the forces back to Madinah that KHALID (RA) achieved and received the title of SAIF-ALLAH (the sword of Allah). Note that even with twelve thousand warriors at HUNAYN, Muslims did face a set-back yet the point to note is that it was not because of poor numbers but because of the panic that caught hold of them generally (and this panic did not even touch the Prophet PBUH and the companions that were near to him; the Prophet PBUH reorganized the forces at that very place without any loss of time then); this was due to the surprise initial attack of the enemy whilst Muslims were over-confident too in getting the victory; however, they ultimately did get it after their recovery from the set-back; Al-Hamdu Lillah.

TOPIC 8-Who is given the FAI

(1562)-Yazid ibn Hurmuz narrated that Najdah Hururi wrote to Sayyidina ibn Abbas (RA) asking him whether Allah's Messenger (PBUH) took women along to battles and did he give them a share in the booty. So, Sayyidina Ibn Abbas wrote to him that you have written to me asking if Allah's Messenger (PBUH) took women along in battles. Yes, he did take them with him and they attended to the sick. They were presented from the booty (as reward). As for a share, he did not fix any share for them. [Muslim 1812]

TOPIC 9-Does the slave have a share

(1563)-The freed slave of Abu Lahm named Umayr narrated, "I participated in the Khaybar war with my masters. They spoke about me to Allah's Messenger saying that I was a slave. He gave command about me and a sword was hung over me and I trailed it (being short-statured). He ordered that I should be given some household items from the booty. Then I presented to him a spell that I used to chant over the insane and blow on them. He ordered me to discard some of it and retain some of it." [Abu Dawud 2730]

TOPIC 10-Are Dhimmis given share of booty if they fight

(1564)-Sayyidah Ayshah (RA) reported that Allah's Messenger (PBUH) went out to Badr till he was at Harat ul-Wabr and a man met him. He was one of the idolators and known for his bravery. The Prophet (PBUH) asked him, 'Do you believe in Allah and his Messenger (PBUH)?' He said, "No"; hearing this he said, "Go away because I do not seek help of an idolator." There are more words than these in the hadith. [Ahmed 25212, Muslim 1817]

(1565)-Sayyidina Abu Musa (RA) narrated, "I came to Allah's Messenger (PBUH) with a number of Ash'aris at Khaybar. So, he gave us share alongwith those who had conquered it." [Bukhari 4223, Abu Dawud 2725]

Ahadith at the topics-8 & 9 tell us that there is no specific share at the war for women and for slaves; NAJDAH HURURI was the chief of KHWARIJ who used to abuse ALI and fight Muslims. Note that few of women that were much active by nature, had accompanied the Muslim male warriors at wars by the permission of the Prophet PBUH when those wars were fought for defense near Madinah; Muslims were not much high in numbers then, yet that was not the general practice especially when Muslims had to leave for wars that

were placed at some far-off area by the Prophet (PBUH). As for DHIMMI, their assistance was not appreciated in wars yet due to necessity, the Prophet (PBUH) did take their assistance a few times (notably at HUNAYN) and they fought strictly under his command. ULAMA have said that when some of DHIMMI fight under the command of the Muslim commander remaining totally loyal to that commander, they might assist Muslims at war. Women and boys at ages of lesser than 15 years might be given some of things from the spoils of war as the commander deems fit yet they are not liable to get specific shares from the spoils; the force that is asked to come at the war to reinforce the army there and it comes before the distribution of the spoils of the war, its members would also get their due shares from that.

TOPIC 11-About using utensils of polytheists

(1566)-Sayyidina Abu Tha'labah Khushani reported that Allah's Messenger was asked about the vessels of the Majusis (Magians). He said, "Wash them and cook in them. And he disallowed every carnivorous beast with fangs."

(1566A)-Abu Idris Khawlani Aa'izullah ibn Ubaydullah reported that he heard Abu Tha'labah Khushani say that he came to Allah's Messenger (PBUH) and said (to him), "O Messenger of Allah! We reside in the Land of the people of the Scriptures and we eat in their vessels". He said, "If you find other vessels then do not eat (in them) but if you do not find then wash them and eat in them."

TOPIC 12-About the spoils

(1567)-Sayyidina Ubadah ibn Samit reported that the Prophet (PBUH) used to distribute one fourth of the (nafl) spoils of war in the beginning and one-third at the time of departure. [Ibn e Majah 2852, Ahmed 22789]

(1567A)-Sayyidina Ibn Abbas reported that the Prophet took the sword, Zulfaqr, in the Badr war. It was the one about which he saw a dream at Uhud afterwards.

TOPIC 13-If anyone slays an infidel, his belongings go to him

(1568)-Sayyidina Abu Qatadah reported that Allah's Messenger (PBUH) said, "If anyone kills a disbeliever and has a witness, then for him is the slain man's possession." The Hadith relates an account thereafter. (Bukhari 3142, Muslim 1751]

Ahadith at topic-11 tell us that it is not feasible to use the utensils of the people of Scriptures (Jews and Christians) except where necessary and then also after giving them a good wash by the clean water; see also H-1803. Here, H-1567 tells about the distribution as gifts from the spoils of the combat to the force that was sent from the main army to some place other than the destination it was set to. While going towards the destination such force received one-fourth but if sent at the way back towards Madinah to fight the enemy somewhere then it was given one-third as bonus as then the trial was high leaving the travel back home to combat the enemy. The sword of AAS ibn Umayyah that was named as Zulfaqr was taken by the Prophet (PBUH) from the things that came in possession at Badr and that was not counted in the spoils of the war that were distributed and that means it was taken as Nafl. This was the sword that the Prophet (PBUH) saw to become a little blunt in a dream before the battle of Uhud, a part of which Muslims lost. H-1568 tells about the ruling that was given at the beginning of wars that the man who kills a man from the enemy his personal belongings would come at his possession yet this ruling was either for some specific war or for the time-being as has been clarified by three Imams except for Shafi'i; his school takes it as an unchanged command that is applicable to all wars.

TOPIC 14-About disposing of spoils before they are divided

(1569)-Sayyidina Abu Saeed Khudri reported that Allah's Messenger (PBUH) forbade sale of the spoils till they were distributed. [Ibn e Majah 2196, Ahmed 11377]

The Hadith here tells that the warriors were not allowed to sell things of spoils that have not yet come at their possession; the rule is general that the person must not sell anything that is not in his custody yet it was most noteworthy at wars that unless the commander gives their specific shares to warriors and they get the possession of that, then only they would decide their usage or/and sell it as they deem fit. Note that at those times, many of the male warriors of the defeated side and also their female persons that were at the battleground then, came into the custody of the victor warriors as slaves by the distribution of the commander; any of the victor warriors certainly needed high caution so as not to exercise any unlawful control upon any of these slaves that has not yet come to his custody.

TOPIC 15- Disapproval of sexual act with pregnant captive woman

(1570)-Sayyidina Irbad ibn Sariyah (RA) reported that Allah's Messenger disallowed sexual intercourse with pregnant captive women till they had delivered their children.

At those times when wars took place, even women of the losing side that were at the battleground, came at the custody of the winning side as slaves and the commander distributed them too as other things of spoils, among the warriors. If they were married, their marriages became void the moment they became slaves of someone as he got them from the commander of the war in his share; male-slaves were asked to earn amounts for their respective masters and

female-slaves were asked to see to the sexual needs of their respective masters. It is the blessing of Allah that this custom has totally gone away few centuries back, insha-Allah never to return. However, when this custom was in effect the Prophet (PBUH) gave commands about slaves, both male and female, to raise their status to human beings and to give them rights that they were totally deprived of; this was the best option available then. Due to its affinity with the topic, I would take the opportunity to write about NIKAH-MAWAQQAT here presently. The conditional marriage that is named as NIKAH-MAWAQQAT (marriage for some specific time that does have number of strict conditions), might be tolerable for the Muslim man who is capable to teach good morals, to one of the few specific women that are given to heinous crimes when she is well-aware of the time-period. Besides the man here that needs to be most knowledgeable in Islam and the woman here that needs to learn good morals, its other necessary conditions include that (a) Muslims have totally formed the Islamic Environment when the AMIR gives the permission for such bond to such women; (b) ULAMA endorse it with clarification to its necessary conditions as some of SAHABA did tolerate it; (c) the man gives high MEHR (amount to take her into his marriage) to her at such bond; (d) he announces it well with the commitment to take all the responsibility of the well-being of the wife taken by such bond within the time she is at such bond; (e) the man is not lesser than 40 years of age; (f) the time-period for such bond is not lesser than six months. Note that the particular difference of NIKAH-MAWAQQAT to the normal regular marriage is only in the specific mention of the time-limit for it and as such, it is very near to the normal regular marriage in status. It highly differs to MUTA which meant that the men at travel at those times asked sexual benefit for some period from any of women that consented to it for high amounts in return, where he was not liable to make any announcement of the marriage and he did not take any of the responsibilities for her well-being so this was adultery by other name, without its mention. The couple

might change the MAWAQQAT to the decent regular marriage that is for the whole life by announcement officially if they both so desire though the man must pay her some high amount again as MEHR to take her into the regular marriage. This practice is unfeasible anywhere as of now due to the absence of its conditions yet it is well to consider if all its conditions are available; the offspring by the relationship certainly would then be legitimate so the man would see to all needs of the offspring; the specific registered woman would observe her IDDAT after the end of this marriage to the time she ends her second period of menses or if she is pregnant, to the time she gives birth to the child.

TOPIC16-About the food of the polytheists

(1571)-Qabisah reported from his father that he said, "I asked the Prophet (PBUH) about the food of the Christians and he told me that do not let the food that resembles to Christianity create doubt in your breasts." [Ahmed 18290, Abu Dawud 3784, Ibn e Majah 2830]

TOPIC17-About dislike for separation of captives

(1572)-Sayyidina Abu Ayyub reported that Allah's Messenger (PBUH) said, "If anyone separates mother from her child then Allah will separate him on the Day of Resurrection from his dear ones." [Ahmed 23558]

TOPIC18-About executing captives and taking ransom

(1573)-Sayyidina Ali (RA) reported that Allah's Messenger said that the angel Jibril came and said, 'Give authority to your Sahabah to either execute or receive ransom from the captives of Badr on condition that in the following year a like number of them should be killed'. They said, '(We choose) ransom and that some of us may be

killed (next year)'.

(1574)-Sayyidina Imran ibn Husan (RA) reported that Allah's Messenger (PBUH) had got two Muslim men released against one idolator from captivity. [Ahmed 19848]

At those times, Christians did care for their faith to a very high extent and they used to take the name of Allah on slaughter of animals. That is why it was allowed to eat such animals that were slaughtered by Christians (and even Jews) of those times yet at these current times it is not feasible to eat from their slaughtered animals for obvious reasons. H-1572 guides that the slave-woman who is in the control of her master must not be separated from her children and it is the necessary obligation of the master to see this as it is one of sins for him if he separates her from her children. Ahadith at the last topic here tell about the options given to SAHABA (companions of the Prophet) either to kill the enemy or either take FIDYAH (money paid for release; the word "ransom" might be taken as translation to it but with the understanding that it is not the forced payment for the release of captives) yet this second option would lead to the SHAHADAT (becoming martyr) of SAHABA that would be equivalent in number to the enemy that have fallen at BADR; that was seventy. Due to the hard times that SAHABA were facing then and due to the close relations with the captives, they took the second option yet clearly it was not the best option among the two as the words imply and the next year Muslims incurred the loss of HAMZA (RA; the great warrior and uncle of the Prophet PBUH) and MUS'AB ibn UMAIR (RA; the man who changed Madinah in favor of Muslims when it was much needed) among others at UHUD that were seventy in total. If Muslims are able to get high number of their men released from the enemy in exchange of one eminent person of the enemy, many ULAMA appreciate such exchange.

TOPIC 19-Killing of women and children disallowed

(1575)-Sayyidina Ibn Umar (RA) reported that a woman was found slain during an expedition of Allah's Messenger (PBUH). He disliked that and disallowed killing of women and children. [Bukhari 3014, Muslim 1744]

(1576)-Sayyidina Ibn Abbas (RA) reported that Sa'b ibn Jaththamah asked, "O Messenger of Allah, our horses trampled over the women and children of the idolators." He said, "They are (of the same stock) as their ancestors." [Bukhari 3013, M 1745]

TOPIC 20-No caption

(1577)-Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger sent us with an army. He said, "If you find so-and-so and so-and-so (mentioning two men), you burn them in the fire." As we were about to depart, he said, "I had ordered you to burn so-and-so and so-and-so in the fire, but no one punishes by burning in the fire except Allah. So if you find them, slay them." [Bukhari 3016]

The Prophet (PBUH) disallowed the killing of weak persons, women and children included, at the war with the enemy by will. Although Muslims have to fulfill this command at wars yet if during the war, some women and children are killed unintentionally being mixed with their men at the war, Muslims are not chargeable to it and Allah knows better. The last Hadith here tells clearly that if someone is among the most wrong persons by the Islamic Viewpoint and Muslims get hold of him, they would kill him like other challengers to Islam; they would not burn him as Allah, the True Lord, only gives the punishment to burn by the fire; see also H-1463.

TOPIC 21-About misappropriating spoils of war

(1578)-Sayyidina Thawban (RA) reported that Allah's Messenger (PBUH) said, "He who dies while he is free from Kibr (pride), from cheating in spoils of war, and from debt, will enter paradise."
[Ahmed 22432]

(1579)-Sayyidina Thawban reported that Allah's Messenger (PBUH) said, "If the soul of a person parts from his body while he is free from three things, from Kanz (wealth on which zakah is payable but he did not pay), unfaithfulness in spoils of war, and debt then he will enter paradise." (While Sa'eed said "kanz" in this narration in which he is the narrator who reports from Qatadah in the chain, Abu Awanah said "kibr" i.e. pride in the previous narration where he reports from Qatadah and he did not mention the narrator Ma'dan in the chain that Saeed had mentioned. This Hadith narrated by Sa'eed is more authentic). [Nasai 8764]

(1580)-Sayyidina Umar ibn Khattab (RA) narrated that someone said, "O Messenger of Allah! So and so is martyred." He said, "Certainly not! I have seen him in the fire for stealing a robe from the spoils." He said further, "Get up; O Umar! And proclaim that none but the believers will enter paradise announcing this three times."

TOPIC 22-About women participating in war

(1581)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH) used to take along Sayyidah Umm Sulaym (RA) and some Ansar women in the battles that they might serve water and attend to the wounded. [Muslim 1810, Abu Dawud 2531]

Muslims have to keep away strictly from three things in financial things; one is not paying ZAKAH that is the charity which is the right of the needy persons; second is cheating in the property that has been received from wars especially when someone has been

trusted for some of it and he has got it in his charge; third is taking debts with intention of not paying it back and when capable to pay it easily not giving any attention to repay it then. These are immoral attitudes which are against the character of Muslims. As for the participation of some women at few wars in those times, note that they used to nurse men lightly without any intimacy to any of the unrelated men; that was before the introduction of the command of HEJAB as that command took hold at the end of the fifth year of HIJRAH when Muslims had already fought these wars.

TOPIC 23-About accepting gifts of the idolators

(1582)-Sayyidina Ali reported about the Prophet (PBUH) that the Kisra (Chosroes) sent him a gift and he accepted it. And when the (other) kings sent gifts, he accepted those gifts from them.

TOPIC 24-Dislike for gifts of the idolators

(1583)-Sayyidina Iyad ibn Himar narrated that he presented a gift, or a camel, to the Prophet (PBUH). He asked, "Have you accepted Islam?" He said, "No". So, the Prophet (PBUH) said, "I am disallowed to accept gifts of the idolators." [AD 3057]

These two Ahadith seem to oppose each other and both of these are acceptable yet there is some detail to note here. There are few things where the subject and object would be seen as in SHAFAT (recommendation for someone in the court of Allah by the permission of Allah so that he is pardoned), the person asking Allah for forgiveness for someone would have high standing in the court of Allah and the person for whom forgiveness would be asked would be righteous in Belief yet he had done some deeds that have become a barrier for him to enter JANNAH (Paradise). IJTEHAD (to decide matters open to debate by high knowledge of Islam) is also one of the matters that need care for the Subject and the

Object as it might only be taken-up by a person that is highly knowledgable in the Islamic Principles and practices it well, and he would decide for such matters only that are open to debate not clearly defined by the Book (i.e. the Holy Book Quran) and Sunnah (i.e. the guidance of the Prophet PBUH as presented in the authentic Ahadith), remaining committed to their teaching totally. Likewise, the man who is highly truthful gets more true dreams than others so there are places where we must have the wisdom to judge the position of attitudes as two attitudes might seem contradictory to each other yet both might be valid in their own context. Here the matter asks to care about the subject and the object; note that if the non-Muslim person does not intend to impress adversely by gifts he presents to Muslims then his gifts are acceptable yet if he wants to show-off or wants to affect Muslims adversely by gifts he presents then the right attitude for Muslims is to excuse themselves clearly even telling the non-Muslim with as much decency as possible that we do not find the gift acceptable. Note that in Surah NAML we read that SOLOMAN (AS) sent gifts of the Queen of SHEBA back to her with the message that we, the righteous men, do not need such gifts that are given to us to impress us adversely; see the Surah 27, verses 36 & 37.

TOPIC 25-Prostration of gratitude

(1584)-Sayyidina Abu Bakrah (RA) reported that when the Prophet (PBUH) was conveyed a good news with which he was pleased, he bowed down in prostration. [Abu Dawud 2774, Ibn e Majah 1394]

TOPIC 26-About protection offered by women or slaves

(1585)-Sayyidina Abu Hurayrah reported that the Prophet (PBUH) said, "Woman has the right to get from Muslims, protection for someone."

(1585A)-Sayyidah Umm Hani (RA) reported that she secured protection for two men of her husband's relatives. So, Allah's Messenger said, "Indeed, we have given protection to those whom you have given protection."

A Muslim person must remember Allah in all situations he faces in the world; if he is in trouble he must be patient asking Allah for assistance and if he is well-off, he must praise Allah. Note that Muslim women might give shelter to few persons of the enemy but it is necessary for her to get the approval of the commander or the AMIR of the place for this step she has taken; it is better for the person at head to accept the shelter she has given unless the step seems totally harmful to Muslims in general.

TOPIC 27-About deceiving others

(1586)-Sulaym ibn Aamir reported that a peace treaty existed between Mu'aviah and the people of Rome. He advanced towards them with the intention to attack them the moment the treaty expired. Suddenly, a rider on a beast or on a horse came rushing and calling out, "Allahu Akbar!"; "Faithfulness only, not betrayal." He was Amr ibn Abasah. Mu'aviah asked him about it and he said that he had heard Allah's Messenger (PBUH) say, "If anyone has a covenant with a people then it is not lawful for him to violate it or alter it till its expiry, or he should throw it towards them that they may know that it is rescinded." So, Mu'aviah retreated. [Abu Dawud 2759, Ahmed 17012]

TOPIC 28-On Resurrection, each unfaithful will have standard

(1587)-Sayyidina Ibn Umar (RA) reported that he heard Allah's Messenger (PBUH) say, "On the day of Resurrection, the unfaithful will have a standard pitched for him (as a sign of disgrace)." [Bukhari 3188, Muslim 1735]

Note that the Hadith at the topic here tells us that Muslims had become powerful enough to challenge the Roman Empire effectively in few decades of the passing away of the Prophet (PBUH). Another thing that it denotes clearly is that SAHABA, the companions of the Prophet (PBUH), cared highly about Ahadith (and MU'AVIAH also was among SAHABA though his decision to pass the authority onto his unworthy son YAZID was totally wrong that had certainly marked blackness at his document of deeds); he did comply to the message of the Hadith and retreated as he had not officially announced the end of the treaty that existed between his administration and the Roman Empire though the effective time of the treaty had expired.

TOPIC 29-About giving a proper judgement

(1588)-Sayyidina Jabir reported that during the Battle of Trenches, Sa'd ibn Mu'adh (RA) was shot by an arrow that severed his artery in the middle of his forearm. The Prophet branded the wound (stroked it by fire) but his hand swelled. So, he stopped and blood flowed from it. Then he branded him again, but it swelled again. When Sa'd ibn Mu'adh (RA) saw that, he prayed, "O Allah, do not take away my soul, till my eyes are cooled with Banu Qurayzah," Blood ceased to flow from his wound and not even a drop came out. Then they chose Sa'd ibn Mu'adh (RA) as the arbitrator. He was sent for and he judged that their men should be put to death and their women should be spared so that the Muslims might get them to help them. Allah's Messenger said, "You have found Allah's Judgement in their case." They were four hundred people and when he had finished (witnessing) their execution, his wound opened again and blood flowed out, and he died. [Bukhari 463, Muslim 1769]

(1589)-Sayyidina Atiyah Qurazi (RA) narrated, "We were presented before Allah's Messenger (PBUH) on the day of Qurayzah. Those

who were grown up, were slain and those who had not grown pubic hair were spared. So I was left to myself." [Abu Dawud 2670]

(1590)-Sayyidina Samurah ibn Jundub (RA) reported that Allah's Messenger said, "Slay the old men of the polytheists and spare their children who have not yet grown up." [Abu Dawud 4404]

BANU-QURAYZAH was one of clans of Jews at Madinah whose power was totally crushed due to its assistance to the attackers, coming from Makkah and many other places at AHZAAB, who intended to end up the impression of Islam. SA'AD ibn MUADH was accepted as HAKAM (arbitrator) by both sides; Muslims and Jews. Due to his decision to eliminate their adult men capable of fighting and to spare the women and children, around four hundred men were killed then. It was decided by the pubic hair for some persons that were doubtful to be adult or not then, and those who had not grown such hair were spared; ATIYAH QURAZI was among the spared ones who is said to become one of ULAMA afterwards; see also the note at H-2745 that provides detail to the incident that is mentioned here.

TOPIC 30-About the word given at Jahiliyah

(1591)-Amr ibn Shu'ayb reported on the authority of his father from his grand father that Allah's Messenger (PBUH) said during his sermon, "Fulfill the oath of Jahiliyah, for it does not but give more strength to Islam. And, do not enter into new covenants in Islam." [Ahmed 16761, Muslim 2530]

TOPIC 31-About taking Jizyah from the Magians

(1592)-Bajalah ibn Abdah narrated that I was a scribe of Jaz ibn Mu'aviah at Manazir. We received a letter from Umar (RA) saying, "Look at the Majusis who are in your area and receive from them

the Jizyah. Indeed, Abdur Rahman ibn Awf has informed me that Allah's Messenger took Jizyah from the Majusis of Hajar." [Ahmed 16571

(1593)-Bajalah narrated that Umar did not take the jizyah from the Majusis till Abdur Rahman ibn Awf informed him that the Prophet used to take the Jizyah from the Majusis of Hajar. The hadith is lengthier.

(1594)-Sa'ib ibn Yazid narrated that Allah's Messenger took the Jizyah from the Majusis of Bahrain, and Umar (RA) took it from the Persians, and (also) Uthman took it from the Persians.

Hadith at the topic tells us that the word given at JAHILIYAH (the time of ignorance before the Islamic Teachings came into manifestation at Arabia) is to be fulfilled unless to fulfill it causes violation of Islamic Commands. The Hadith prohibits Muslims to give word to DHIMMI without caution for different things as that has the high probability to violate the Islamic Commands; this guidance also implies not to make many treaties with non-Muslims as care for those treaties might affect the freedom of action much that is not appreciable for Muslims living in the Islamic Environment. As for JIZYAH, it is kind of tax that is asked from DHIMMI (non-Muslims living under the Muslims' Rule in their protection) by the administration and the point to note is that they are not liable to pay ZAKAH.

TOPIC 32-What is lawful, from the Dhimmis

(1595)-Sayyidina Uqbah ibn Aamir (RA) reported that he said "O Messenger of Allah, we pass by a people who do not receive us as guests and do not give us our right of hospitality, nor do we take anything from them." Allah's Messenger said, "If they refuse then take from them forcibly." [Muslim 1727]

TOPIC 33-About Hijrah

(1596)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said on the day of liberation of Makkah, "There is no Hijrah after the conquest (liberation), but (there are) JIHAD and intention. If you are summoned for JIHAD then hasten (to join)." [Bukhari 1834, Muslim 1353]

In Arabia of that time, there was a custom from ancient times that when some strangers came to the land, they were offered some edibles and whatever refreshments available. The Prophet (PBUH) gave the permission to take the need by force from the tribe that does not care to such hospitality against good traditions; but nothing more than needed must be taken then. HIJRAH literally means migration but when mentioned by Islamic Terminology, it is specifically related to the event of migration of the Prophet (PBUH) from Makkah to Madinah (622 AD) and those SAHABA that took up HIJRAH at that time and even afterwards were mentioned in high esteem as MUHAJIRS. However, as Makkah was conquered at 8th year of HIJRAH and all the population there came generally to Islam, any HIJRAH made to Madinah was then excluded from the specific meaning that Islam took for it as H-1596 points out. However if someone migrates to some other place than his native land, only due to the need to keep to Islam, he would get good returns written in his document of deeds near to good returns that SAHABA achieved by HIJRAH insha-Allah. However, the command of JIHAD would remain in effect till the last day of the world and those Muslims who defend Islamic Values are worthy of high merits certainly; even if they do not get the opportunity for it, they must have the intention to defend Islamic Values in all ways possible and Allah knows better.

TOPIC 34-Pledge of allegiance to the Prophet (PBUH)

(1597)-Sayyidina Jabir ibn Abdullah (RA) reported concerning Allah's words ---Allah was certainly well pleased with the Believers when they swore fealty to you under the tree (48,18), "We swore fealty not to flee but did not pledge allegiance to die."

(1598)-Yazid ibn Abu Ubayd narrated that he asked Salamah ibn Akwa (RA) "On what did you people pledge allegiance to Allah's Messenger on the day of Hdaybiyah." He said, "To die". [Bukhari 2960, Muslim 1860]

(1599)-Sayyidina Ibn Umar (RA) said that we used to give oath of allegiance to Allah's Messenger (PBUH) to listen and obey, and he used to say to us, 'To the limits of ability'. [M 1867, N 4188]

(1600)-Sayyidina Jabir (RA) said, "We did not pledge allegiance with Allah's Messenger to die but our pledge was only that we shall not flee." [Bukhari 212, Muslim 1856]

This was the BAYAT (fealty) taken for SHAHADAH (death on Islam if necessary) at HUDAYBIYAH as related by SALAMAH ibn AKWAH. The SAHABAH who have reported that the BAYAT was on the pledge not to flee means the same in effect as that means that they had pledged that they would fight on in the command of the Prophet (PBUH) not turning away whatever comes unless they win the war or achieve SHAHADAH; Al-Hamdu Lillah.

TOPIC 35-About breaking the pledge

(1601)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "There are three people to whom Allah will not speak on the day of Resurrection, and not purify them, and for them is a severe chastisement. (One of them is) a man who pledges

allegiance to his Imam, and if he gives him something, he obeys him; if he does not give him anything then he does not honour the pledge." [Muslim 108]

TOPIC 36-About the pledge of allegiance offered by a slave

(1602)-Sayyidina Jabir (RA) narrated that a slave came to the Prophet (PBUH) and offered pledge of allegiance on Hijrah (migration). The Prophet did not perceive that he was a slave. His master came, and the Prophet said to him, "Sell him to me." So, he bought him against two black slaves and thereafter he did not accept anyone's pledge of allegiance till he had asked if he was a slave. [Muslim 1602]

TOPIC 37-About pledge of allegiance by women

(1603)-Sayyidah Umaymah bint Ruqayyah (RA) reported that she offered the oath of allegiance to Allah's Messenger with many women. He said to them, "To the best of your ability and strength." She said, "Allah and His Messenger are more merciful to us than we are to ourselves." She also said, "O Messenger of Allah! Accept our pledge of allegiance." Sufyan clarified that she meant hand-shake. Allah's Messenger said, "My word to hundred women is like my word to one woman." (That is, there is no need for a handshake, my word is enough). [Nasai 4187]

H-1601 tells that when a person takes someone to be his spiritual guide, he must not ask any worldly benefits from him. He must take the spiritual guidance that he gives according to Islamic Teachings from him and respect him for that. Slaves used to be under their masters at that period doing whatever they commanded and had freedom of action but little so without the consent of their masters, it was fruitless to take any BAYAT from them as binding them with the minutes of BAYAT would certainly have been some

harsh asking from them. As for women, the Prophet (PBUH) did take BAYAT from them yet the point to note is that he never touched a woman even when the custom was to take BAYAT taking the hand of the person giving the BAYAT into hand; he did not touch women even when UMA YMAH (RA), one of the ladies that gave the BAYAT to the Prophet (PBUH), thought it necessary. I, MSD, would point out that here is a point to ponder that today in the medical field, the Islamic Morals are not given the attention that they must get from the Muslim persons without fail; even the lady medical practitioners touch the male in-patients without much reservation while the same statement is valid for the male medical practitioners where they incline to the treatment of the female in-patients; note that this deviation from the Islamic Teachings takes place in the good name of necessity. I have indicated this degradation of morality at the medical field at few places in these notes and as such, I have fulfilled my liability; Al-Hamdu Lillah.

TOPIC 38-About the number of Sahabah in the Battle of Badr

(1604)-Sayyidina Bara (RA) said that we used to relate that the companions (RA) at Badr were as the number of the companions of Talut that was three hundred and thirteen. [Bukhari 3958]

TOPIC 39-About Khums

(1605)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) said to the delegates of Abdul Qays, "I command you to pay one-fifth of the spoils of war that you collect." [Bukhari 53]

TOPIC 40-Disapproval to take from spoils before distribution

(1606)-Sayyidina Rafi ibn Khadij (RA) narrated , We were on an expedition with Allah's Messenger (PBUH) The speedier ones overtook us and made haste in (taking something from) the spoils

and began to cook, while Allah's Messenger (PBUH) was among those people who were overtaken. He passed by the cooking pots and commanded that they should be overturned. Then, he divided (the spoils) among them and placed one camel as equal to ten sheep. [Bukhari 2488]

(1607)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH) said, "If anyone takes away anything from the spoils before they are distributed then he is not one of us." [Ah 14357]

TALUT was the righteous king of Bani-Israel at the time when they fought the forces of JALUT; DAWUD (David) killed JALUT and Allah gave DAWUD (AS) a vast kingdom, made him a Messenger and taught him issues of wisdom. He was the son-in-law of TALUT and the father of Soloman (AS); this event of war against JALUT has been narrated in the Holy Book Quran (2:249 to 252). That war is said to have 313 righteous warriors with TALUT against the forces of JALUT and the same number was present at the field of BADR against the forces of Makkah that had challenged the Prophet (PBUH) at this large scale for the first time with the strength of 1000 men. As for taking something from the spoils of the war after the conquest without the distribution is not allowed in Islam; the slaves, men or women, did not become the property of anyone unless distributed by the Commander or the AMIR, the head who saw to the collective matters of Muslims. The matter is so much worthy of care that the Prophet (PBUH) ordered the discard of the food being cooked as eating from it meant injustice to all the attendants at war collectively. The camel was designated equivalent to ten sheep and due to this ULAMA, who take its shares at the sacrifice as valid for seven persons only, have said that this Hadith clarifies that the camel was equal to ten sheep in the distribution of the spoils of the war; that was not the ruling at ADHA (the Sacrifice).

TOPIC 41-About offering salaam to people of the scriptures

(1608)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "Do not take the initiative in offering salaam (greetings by the Islamic way) to the Jews and the Chirstians. And, if you meet one of them on the path then compel him to the narrower side." [Ahmed 7621, Muslim 2167]

(1609)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "When one of the Jews greets you, he only says as-saam alayka, so respond with alayka." [Bukhari 2928, M 2164]

At the time of the Prophet (PBUH), many Jews of Madinah had developed the habit to greet Muslims by saying As-SAAM ALAYKA meaning "death comes on you" using the term SAAM. But the sound of words was like As-SALAAM ALAYKA that meant "peace and safety comes to you" so Muslims answered with words asking for their safety in return. The Prophet (PBUH) detected the intention of these ill-wishers and asked Muslims to say in return ALAYKA that means "to you only". As for compelling anyone from the AHLE-KITAB (the people of scriptures) to tread the narrower path; that is an interesting guidance that tells to create such ways by wisdom for them without challenging them at wars necessarily that they find little option to play some significant role in lives of Muslims; Muslims must curb their impression to find any passage in Muslims as much as possible with high intellect though these people might practice their own belief remaining to their own corner with ease. Note that even today Muslims must not say the SALAM first to non-Muslims though they might initiate the greeting by saying "Good Morning" or "Good Day" to them because even when these are prayer to Allah for the safety of the addressed person, these are not SALAM by the Islamic way and they also do not challenge it. If someone from the Non-Muslims does say SALAM first to the Muslim person in the words Muslims greet each other and it is clear

that he has really offered SALAM with no bad intention, the Muslim must answer him with the good intention that Allah might guide this person towards the Truth; Al-Hamdu Lillah.

TOPIC 42-About dislike for residing among the polytheists

(1610)-Sayyidina Jarir ibn Abdullah (RA) reported that Allah's Messenger (PBUH) sent an expedition to Khath'am. Some people prostrated and sought refuge, so the Muslims hurried to slay them. When the Prophet (PBUH) learnt of it, he commanded that half of blood-wit should be paid for them. He said, "I am absolved of all the Muslims who reside among the polytheists." They said, "O Messenger of Allah; why?" He said, "Let them not see the fire of one another." (This is how far the Muslims must stay from them). [Abu Dawud 2645]

(1611)-Hannad reported like the Hadith of Abu Mu'aviah from Abdah, from Isma'il ibn Abu Khalid, from Qays ibn Abu-Hazim, but he did not mention Jarir.

TOPIC 43-About exiling Jews & Christians from Arabia

(1612)-Sayyidina Jabir (RA) reported that Sayyidina Umar ibn Khattab (RA) said that he heard Allah's Messenger (PBUH) say, "I will expel the Jews and the Christians from the Arabian Peninsula. There will not remain here any save Muslims." [Ahmed 14722]

(1613)-Sayyidina Umar ibn Khattab reported that Allah's Messenger said, "If I live, I will Insha Allah drive out the Jews and the Christians from the Arabian peninsula." [Muslim 1767]

Note here that Muslims have been commanded if they do have the strength that they must expel both Jews and Christians from Arabian Peninsula or ask them to leave; it is in length from Jordan

to Yemen and in breadth from the Red Sea to the Persian Gulf. The wisdom of this command is much understandable in today's world when we observe the political mishandling of relationship in the previous century not only by Muslims to non-Muslims but also by non-Muslims to Muslims that has caused such great rift between both of them that perhaps there remains no possibility of any reconciliation now. Today, the best solution of political problems that Muslims face, is that they keep away totally from non-Muslims remaining in Muslims' own lands as soon as they convey Islam in totality to them without the initiation of JIHAD; that would only cause use of such deadly weapons that would affect adversely all people including the innocent ones and that would be injustice. The guidance that asks not to live in the environment of the non-Muslims points out the adverse psychological effect of such environment on Muslims; today it would mean to keep as far away from them as possible. Muslims need to decide according to this guidance if it is good for them to take-up residence in the western environment for worldly benefits when it affects their Islamic living manner adversely; the avoidance to live in such situation was always commendable yet today it is most necessary and Allah knows better.

TOPIC 44-About the legacy of the Prophet

(1614)-Sayyidina Abu Hurayrah (RA) reported that Sayyidiah Fatimah (RA) came to Sayyidina Abu Bakr (RA) and asked, "Who will inherit you?" He said, "My wife and my children." She asked, "Then, what is with me that I do not inherit my father?" So, Abu Bakr (RA) said, "I had heard Allah's Messenger (PBUH) say that we are not inherited. But, I will support whom Allah's Messenger used to support and I will provide whom he used to provide." [Bukhari 3092, Muslim 1759]

(1615)-Both of them reported from Muhammad ibn Umar who reported from Abu Salamah who reported from Abu Hurayrah.

[Ahmed 79]

(1616)-MALIK ibn Aws ibn Hadathani narrated that he visited Umar ibn Khattab (RA); Uthman ibn Affan (RA), Zubayr ibn Awf (RA) and Sa'd ibn Abu Waqqas (RA) also came there. Suddenly, Ali (RA) and Abbas (RA) came there quarelling over something so Umar (RA) asked them, "I call upon you by Allah, with Whose permission the heavens and earth exist, do you know that Allah's Messenger (PBUH) said 'We have no heirs and whatever we leave behind is Sadaqah'?" They affirmed, "Yes" and Umar said, "When Allah's Messenger passed away, Abu Bakr (RA) had said that he is the custodian of Allah's Messenger (PBUH) and you and he came to Abu Bakr, and you demanded your inheritance from the son of your brother, and he the inheritance of his wife from her father. But, Abu Bakr told you that Allah's Messenger (PBUH) had said, 'We leave no heirs and what we leave behind is Sadaqah'. And Allah knows that he was true, righteous and observer of truth." (The Hadith has an account here).
[Bukhari 3094, M 1757]

TOPIC 45-Hadith that there is no jihad in Makkah after today

(1617)-Sayyidina Harith ibn MALIK ibn Barsa (RA) narrated that he heard the Prophet (PBUH) say on the day of conquest of Makkah, "There will be no battle against it after today till the Last-Hour".
[Ahmed 19042]

The Prophet (PBUH) had left some land at FIDAK when he passed away and FATIMAH (RA) claimed it, being his daughter. ABU-BAKR (RA) who was the Caliph then guided her that the Prophet (PBUH) had said that he would not be inherited; to him it meant that all his property is SADAQAH while FATIMAH probably did not take those words to include that specific land as it was an immovable asset. It seems that ALI (RA) and ABBAS (RA) were quarrelling on the same (not with each other) asking for shares in that land but UMAR (RA)

due to the Hadith at the topic that tells whatever the Prophet (PBUH) leaves would be SADAQAH, discarded their appeal to claim shares in what the Prophet (PBUH) had left. It is sad that the scholarly differences led to cause such high political differences between the SUNNI Muslims and the SHI'A Muslims that even after centuries they are not resolved; some other incidents also took place that made the reconciliation even more difficult yet now the best thing to do is to ask for high tolerance with acceptance that these differences are here to stay unless Allah eliminates them by His Power. I, MSD, pray that may Allah improve things between all Muslims and provide guidance to all of them to face all conspiracies of ill-wishers against Islam together as united force; Al-Hamdu Lillah. The last Hadith points out that there never would be any forces of non-Muslims that might attack the Holy KA'BAH and that is true to-date; Al-Hamdu Lillah; insha Allah it would remain so yet please note here that attacks from Muslims to that holy area is not the subject here as battles did take place afterwards between Muslims at the holy area for which the blame goes only to all those wrongful persons who attacked it.

TOPIC 46-About the hour when fighting is Mustahab

(1618)-Sayyidina Nu'man ibn Muqarrin narrated that I participated with the Prophet (PBUH) in battles. When it was dawn, he refrained from fighting till the sun rose. When the sun had risen, he began fighting. At the declination of the sun, he ceased (fighting) till the sun had passed the meridian; when the sun passed over the meridian, he resumed fighting till ASR when he ceased (it) till he had prayed the ASR. Then he resumed fighting. It was said about this hour that the helping wind blew and the Believers, in their Salah, prayed for their armies.

(1619)-Hasan ibn Ali Khallal reported from Affan ibn Muslim and Hajjaj ibn Minhal, both of whom from Hammad ibn Salamah who

reported from Abu Imran Jawni who reported from Alqamah ibn Abdullah Muzani who reported from Ma'qil ibn Yasar that Sayyidina Umar (RA) sent Nu'man ibn Muqarrin to Hurmuzan. Then he narrated a lengthy Hadith. Nu'man ibn Muqarrin reported that he was present at fighting along with Allah's Messenger and (he observed that) if he did not wage war at the day's commencement, he waited till the sun's decline, the blowing of winds and the arrival of (Divine) help. [Bukhari 3160]

The timing of combat narrated by Ahadith at the topic tells us that the Prophet (PBUH) used to cease the fight for the SALAH at ZUHR and ASR while he commenced it after the sun had risen to some height so that Muslims read the FAJR-SALAH that is necessary and ISHRAQ-SALAH if they intend so. There used to be no combat at the night so the timing of day is narrated and this clarifies that where it is possible to set the timing of the combat, the Muslim warriors must take this timing so as to care for the SALAH even at this crucial time. When Muslims did show courage and determination with their attention totally towards Allah the whole day, the help from Allah used to come at this time of ASR and Muslims then won the war. This help was either in the shape of some natural phenomenon like blowing of the wind or rains that caused trouble to the enemy of Muslims without causing any harm to Muslims or either in the shape of the descent of angels to help Muslims against the enemy; Al-Hamdu Lillah.

TOPIC 47-About evil omen

(1620)-Sayyidina Abdullah (RA) reported that Allah's Messenger said, "To take evil omens is polytheism. There is none among us who does not get it, but Allah removes it by trust in Him." [Abu Dawud 3910, Ahmed 4194, Ibn e Majah 3538]

(1621)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH)

said, "There is no infection; and there is no evil omen (in Islam). But, I love a good omen." They said, "O Messenger of Allah; what is the good omen." He said, "A good word." [Muslim 2224]

(1622)-Sayyidina Anas ibn Malik reported about the Prophet (PBUH) that when he went out for his work, he loved to hear, 'O rightly guided one!' 'O successful one!'

The interesting thing to note here is that to expect the good in happenings is well yet to expect any ill to come is something that is against the teachings of Islam. Do good deeds and expect righteousness for it from Allah is what Islam teaches and this shows that Islam wants to develop a very high optimistic viewpoint inside the Muslim; for the words 'there is no infection', see the note at H-2150. The notable point here is that the actual source of all that happens is the Will of Allah that is TAQDIR; our study took-up that subject at the Book of Predestination. The Prophet (PBUH) loved good words about his own self that represented his care about AKHIRAT; when the credit is for virtues, that does give pleasure.

TOPIC 48-About the Prophet's (PBUH) instruction on warfare

(1623)-Sulayman ibn Buraydah reported on the authority of his father (Sayyidina Buraydah) that when Allah's Messenger (PBUH) sent a commander with an army, he instructed him to fear Allah himself particularly and be mindful of the good of the Muslims with him. He would also say, "Go fight in the name of Allah and in His path. Fight those who disbelieve in Allah. Do not be unfaithful regarding the spoils, do not be treacherous and do not mutilate anyone and do not kill children. When you meet your enemy among the polytheists, invite them to one of the three things, and whichever of these they agree, accept that from them and refrain from them (that means do not fight except for the last option). Invite them to Islam and to migrate from their areas to the regions

of the Muhajirs and inform them that if they do that then for them is that which is for the Muhajirs, and the same responsibilities as for the Muhajirs. If they refuse to migrate then inform them that they will be like the Muslims of deserts and the same injunctions will apply to them as to the desert Muslims, and they will have no share in booty or FAI unless they participate in JIHAD. But, if they refuse then seek Allah's help against them and fight them. So, if you surround a fort and they seek the protection of Allah and His Messenger then do not give it to them, but give them your protection and the protection of your friends, for if you retract from your protection and the protection of your friends then that is better than your violating the protection of Allah and His Messenger. And if you have beseiged the people in a fort and they wish you to judge according to Allah's commands then do not do it, but decide within your orbit because you do not know what the command of Allah is and whether you follow Allah's commands or not in deciding the matter." [M 1731, AD 2612, Ibn e Majah 2858, Ah 23039]

(1624)-Sayyidina Anas ibn Malik reported that Allah's Messenger (PBUH) launched an attack only at the time of the Salah of FAJR. If he heard the Adhan, he checked himself; otherwise he attacked. One day, he heard (it) and when the Mu'adhhdhin called out Allahu Akbar, Allahu Akbar, he said, "That is innate." When he said, (I bear witness that there is no god but Allah), he said, "You have come out of the Fire." [M 382, AD 2634, Ah 12353]

We have studied recently at H-1618 that the Prophet (PBUH) commenced the fight when the sun had risen to some height and the H-1624 means by the words of ANAS (RA) "the Prophet attacked the enemy only at the time of FAJR-SALAH" that he attacked them only AFTER the time of FAJR-SALAH; there seems some slackness in reporting the matter by some narrator at the chain of this Hadith. Note that when the Prophet (PBUH) heard the ADHAN he

remarked that this is innate to man; this is one of the teachings of Islam that every person is born pure (and not with some inherited original sin) and so he is free from all vices; the virtue is natural to him yet to lean towards any wrong is un-natural, this concept is called as born upon FITHRAT. To believe in Allah as the Only True Authority to worship, to obey and to give total attention is the virtuous attitude that makes a person rise to the height of righteousness; it gets him JANNAH at AKHIRAT; Al-Hamdu Lillah. Islamic Teachings are most explicit on the point that obedience to anyone is subject to the fact that it must not cause the disobedience of Allah; H-1713 ahead also guides to this matter. H-1623 tells us that to make war with the enemy is the last option and Muslim warriors must guide them to accept Islam or to make a respectable pact; however, if they do not comply to any of these two, then Muslim warriors must face them in the field of war with an open challenge; see H-1553 (the first Hadith at this Booklet).

25-BOOK OF JIHAD (contd.-26 topics)

TOPIC 1-Merits of Jihad

(1625)-Sayyidina Abu Hurayrah reported that someone asked, 'O Messenger of Allah, which deed is equivalent to Jihad?' He said, "You (people) are incapable of that," The question was repeated twice or thrice and he said every time, "You are incapable of that," The third time, he said, "The example of a warrior in Allah's cause is like one who fasts and stands in Salah and does not allow any shortcoming to mar his Salah and his fast till the warrior returns from (Jihad in) Allah's cause." [Muslim 1877]

(1626)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger said that Allah says, "The Mujahid (warrior) in My path is My responsibility. If I seize him (his soul), I make him an heir of paradise. And, if I return him then I send him back with reward and

booty."

Islam places 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 while they took ample time for thoughtful musings then the second is to make some respectable pact with them that refrains them from challenging the Islamic Moral Values; if they do not take this second option too but reject it plainly without leaving any space for their acceptance of Islam or without opting for any decent reconciliation with Muslims then the true Muslims have no option but to challenge them openly for combat in the command of their courageous commander when they do have the ability to challenge them; this is JIHAD that is the punishment to the rebellious attitude against Allah; it is not to force them to accept Islam and those who still do comply to take-up some reasonable pact with Muslims after the initiation of the war, Muslims would accept it and leave them on their own by the assurance that they do not become threat to the Islamic manner of living; even without asking of JIZYAH, a respectable pact is worthy to consider. In these current times if the non-Muslims do not take any of the two options that the Muslims present to them before the initiation of the war, then it is better to ask Allah to see to the matter directly asking His forgiveness and mercy for all Muslims; with amazingly deadly weapons around mostly in the hands of the enemy, Muslims might cause high damage to lives of the innocent persons at both sides by the initiation of the war so it is better not to initiate it even if that is allowed; today nobody truly wins at wars but everyone, and even humanity, loses for sure. Islam strictly demands of Muslims that they bring those who rebel against Allah to much lower status than Muslims at the world so that they do not impress Muslims adversely; at present, this needs that both sides make an acceptable agreement to both sides that might ultimately

result in providing peace to all the world; the message from Muslims must always remain clear to all that the world truly belongs to Allah only; Al-Hamdu Lillah.

TOPIC 2-The merit of guarding borders

(1627)-Sayyidina Fadalah ibn Ubayd (RA) reported from Allah's Messenger that he said, 'Every dying person has his deeds sealed except one who dies guarding the frontiers in Allah's path. His deed is grown for him till the Day of Resurrection, and he is safe from the trial of the grave.' He also said that he heard Allah's Messenger say, "A Mujahid (warrior) is one who fights (or endeavours) against his own self." [Abu Dawud 2500]

At the death of a person, his document of deeds is sealed though good deeds done by the living ones to benefit him do appear into some kind of an appendix to that if Allah wills. However, the document of MUJAHID does get the positive effect of the performance of JIHAD he had performed at his worldly life till the world comes to its last day (here the day of Resurrection refers to the last day of the world as after that last day, there would be no addition and no subtraction to any document of deed). Note that JIHAD has other forms too besides QITAL (war with the non-Muslims) though that certainly is the most important, if not the most elevated, form of it; generally the term applies to QITAL. But the man has a battleground inside him too that is of desires and the term includes all his efforts related to defeating such desires that are against the commands of Allah with total adherence to Islam.

TOPIC 3-Virtue of fasting during Jihad

(1628)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said, "As for him who fasts one day in Allah's path (during Jihad), Allah will keep him away from the fire by a distance of

seventy years." One of the narrators said, 'Seventy' while another said, 'Forty'. [Nasai 2243]

(1629)-Sayyidina Abu Saeed Khudri (RA) reported that the Prophet (PBUH) said, "If anyone fasts for a day while engaged (in Jihad) in Allah's path then He removes the fire from him to a distance of seventy years." [Bukhari 2840]

(1630)-Sayyidina Abu Umamah Bahili reported that the Prophet (PBUH) said, "If anyone keeps fast for a day during Jihad then Allah will cause a trench between him and the Fire a wide as the distance between the heaven and the earth."

JIHAD actually means in the literal sense for a Muslim person to put the self in the way of Allah endeavoring for the betterment of self. With that trial if someone fasts, then that leads to such high status of virtue that it causes a distance that is covered in seventy years by the normal walking speed between such good person and the hell-fire. Muslims must keep-on asking to remain away from the effect of that deadly fire; Al-Hamdu Lillah.

TOPIC 4-Virtue of equipping (warriors) in Allah's cause

(1631)-Sayyidina Khuraym ibn Fatik (RA) reported that Allah's Messenger said. "If anyone donates something (in Jihad) in Allah's path then it will be recorded for him seven hundred times." [Ahmed 19058]

TOPIC 5-Virtues of helping a warrior

(1632)-Sayyidina Adi ibn Hatim Tai reported that he asked Allah's Messenger, "Which Sadaqah (giving something in charity) is excellent?" He said, "Providing a slave in Allah's cause, or the shade of a tent, or a young camel in Allah's cause."

(1633)-It is also narrated by Ziyad ibn Ayyub from Yazid ibn Harun, from Walid ibn Jamil, from Qasim Abu Abdur Rahman from Abu Umamah from the Prophet the most excellent sadaqah is to provide the shade of a tent in Jihad, a servant or a she-camel.

TOPIC 6-Equipping a warrior

(1634)-Sayyidina Zayd ibn Khalid Juhanni reported that Allah's Messenger said, "If anyone equips a warrior in Allah's path then indeed he is as one engaged in Jihad. If one looks after the family of a warrior when he is away then he is indeed as one engaged in Jihad." [Bukhari 2843, Muslim 1895]

(1635)-Abu Umar reported from Sufyan, from Ibn Abu Layla, from Ata, from Zayd ibn Khalid Junanni a hadith of kind.

(1636)-Muhammad ibn Bashhar reported from Abdur Rahman ibn Mahdi, from Harb, from Yahya ibn Abu Kathir, from Abu Salamah, from Busr ibn Sa'eed, from Zayd ibn Khalid Juhanni that the Prophet said, "He who equips a warrior is as though he took part in Jihad."

(1637)-Muhammad ibn Bashhar reported from Yahya ibn Sa'eed from Abdul Malik, from Ata, from Zayd ibn Khalid Juhanni, from the Prophet a Hadith like this.

The Muslims who assist the MUJAHID by arms, by foods, by monetary funds etc. against the enemy, these all persons would also receive the good returns of AKHIRAT without lessening any part of the MUJAHID. Even to provide a slave to the MUJAHID or tents for shade or a young camel that could stand the trial at war is among the most virtuous presents to the MUJAHID. Some ULAMA have remarked for H-1631 that though a good deed is said to get

returns 700 times more (starting from 10 times more) depending on the good intention of the person, the good returns for the war that is in the way of Allah starts with that number; Al-Hamdu Lillah.

TOPIC 7-One whose feet become dusty in Allah's path

(1638)-Yazid ibn Abu-Maryam narrated that Abayah ibn Rifa'ah ibn Rafi met me while I was walking (towards the mosque) for Friday. He said, "Good news for your steps in the path of Allah. I had heard Abu-Abs (i.e. Abdur-Rahman ibn Jubayr) say that Allah's Messenger said, "If anyone's feet become dusty in Allah's path then they are forbidden to the Fire." [Bukhari 907]

TOPIC 8-The merit of dust in Allah's path

(1639)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "A man who weeps from fear of Allah will not go to Hell till the milk returns to the udder. And dust in Allah's path and smoke of Hell will never come together (on anyone). [Nasai 3107]

TOPIC 9-About one who grows old waging Jihad

(1640)-Saalim ibn Abu Ja'd reported from Shurahbil ibn Simt that Sayyidina Ka'b ibn Murrah reported that Allah's Messenger said, "He who grows old in Islam then his grey hair will be light for him on the day of Resurrection." (This is about Mujahid who grows old while waging Jihad).

(1641)-Amr ibn Abasah (RA) reported that Allah's Messenger (PBUH) said, "He who grows old in Allah's cause will have his hair as light for him on the Day of Resurrection." [Nasai 3142]

When Muslims do good deeds with the good intention as commanded

by Allah, they take them far from the fire of hell; TABLIGH (conveying the teachings of Islam) and JIHAD both being at high level of good deeds are most noteworthy in this respect. If someone grows old in any of these two, he is given high virtuous placement that would become manifest at AKHIRAT, the day of Resurrection. Note that two of liquids of the body when they fall in the DHIKR (remembrance) of Allah have an amazing spiritual power to wash off all the sins as these liquids show the True Belief upon Allah; they are the blood that flows in the way of Allah and the tears that flow in the way of Allah; the water by which WUDHU is performed, has the ability to wash-off minor sins yet these two mentioned waters wash off even the major sins when they flow in the way of Allah and with that, the Muslim person asks mercy of Allah and His blessing. If you read history with some interest you would find out that the major defence for Islam that affected lives of millions have always manifested by the blood of the strong men who had the ability to face the enemy at adverse times for Allah and by tears of the weak persons (that were the old or the crippled or the children or the women); these weak persons did not have the physical ability to fight the enemy yet they cried in the fear of Allah that they might live the life of virtues only, for the pleasure of Allah. The results that occurred by these both were written with gold afterwards but in their making, these two, the blood and the tears, were together the only ink of the pen that wrote them; the current era is no exception where these both certainly would decide again many of issues insha-Allah in favor of Islam.

TOPIC 10-About keeping horse in the cause of Allah

(1642)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) said, "The horses have goodness tied in their forelocks till the Day of Resurrection. The horse has three things; it is for the man a reward. It is for the man a screen (of defects). And it is for the man a burden (which is a cause of sin and Punshment). As for

the one for whom it is reward, he uses it for Allah's cause, prepares it for that so it is for him a reward. Nothing will go in its belly but Allah will record for him a reward. [Bukhari 2860]

TOPIC 11-About shooting arrows in Jihad

(1643)-Sayyidina Abdullah ibn Abdur Rahman ibn Abu Husayn reported that Allah's Messenger said, "Indeed, Allah will admit to paradise three men because of one arrow; the maker who has a good motive in his mind while making it, the shooter and the one who hands it to him." He said further, "Shoot and Ride. And, that you shoot is dearer to me than that you ride. Every thing with which a Muslim man amuses himself is void except his shooting with a bow, his training of his horse and his playing with his wife for they are among the right." [Ibn e Majah 2811]

(1644)-Sayyidina Abu Najih Salami (RA) reported having heard Allah's Messenger say, "If anyone throws an arrow in Allah's cause then it is for him like setting free a slave." [Abu Dawud 3965]

In my language URDU there is a verse of poetry that means those who have exceptional status, have exceptional difficulties too. Muslims have 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). Hadith at the topic-10 here gives the same message that who does possess assets of high value would take care to put them into use in the way of Allah else that would become burden to him. At those times, the tamed animals were the most valuable assets like goats & sheep, herd of cows, horses and camels; so, the Hadith tells the Muslims that horses are good when those are used in the way of Allah for JIHAD; and they are not of any trouble if they are used in any good work to earn a decent living. However, if they are not used in these two mentioned ways then they become burden to the person for which that person would have

to answer on the Day of Judgment. The other Hadith tells the Muslim that to train for defense of Islam against the enemy, to utilize the assets in good works keeping the commands of Allah in view (all good deeds come under this head) and to care about the dependants, especially the wife enjoying her company telling her clearly that he does care for her much (and caring for all the fellow-beings come under this head) are such things that the Muslim needs to give his attention; other things are unworthy of attention.

TOPIC12-Excellence of standing guard in Allah's path

(1645)-Sayyidina Ibn Abbas (RA) reported that he heard Allah's Messenger (PBUH) say, "There are two eyes that the Fire will never touch, the eye that wept from fear of Allah and the eye that stood guard in the night in Allah's path." [Ahmed 17211]

TOPIC13-About the reward of the martyr

(1646)-Sayyidina Ka'b ibn Malik reported that Allah's Messenger said, "The souls of the martyrs are in green birds that rest on fruit of paradise or, trees of paradise." [Nasai 2069]

(1647)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) said, "The first three people who will enter paradise were presented to me; the martyr, the person who abstains from both the unlawful & the doubtful and the slave who perfects (his) worship of Allah & serves his master well." [Ahmed 9491]

(1648)-Sayyidina Anas (RA) reported that Allah's Messenger said, "Being killed in Allah's path atones for sin." But Jibril (AS) interposed, "Except debt"; so Allah's Messenger said, "Except debt."

(1649)-Sayyidina Anas (RA) reported that the Prophet (PBUH) said, "No one who dies and finds blessings for him with Allah, would wish

to return to the earth even if he is given the earth and what it contains but the martyr; because of the honour he sees he will love to return to the world and be killed once more." [Ahmed 12265, Bukhari 2817, Muslim 1877]

*TOPIC*14-About the excellence of the martyrs in Allah's sight

(1650)-Sayyidina Umar ibn Khattab (RA) reported that he heard Allah's Messenger (PBUH) say, "There are four kinds of martyrs:

(1) A believing man, strong in faith, meets the enemy hoping for reward from Allah, till he is slain, for him, men will raise their eyes on the day of Resurrection like this and he raised his head till his cap fell off (one of the narrators said that he does not know if that was Umar's cap or the Prophet's cap).

(2) A believing man, strong in faith, meets the enemy but fearing as though he is pricked by thorns. A sudden arrow strikes him and kills him. He is in the second category.

(3) A believing man who has mingled (his) good deeds with evil deeds. He meets the enemy, hoping for reward from Allah till he is killed. This one is in the third category.

(4) A believing man who has wronged his self (with sins highly), meets the enemy, hoping for reward from Allah till he is killed. This one is in the fourth category." [Ahmed 146]

H-1645 in essence has the same message that we have just studied in H-1639; as for H-1646, it is difficult to intrerpret and ULAMA have remarked that we don't exactly know how in the shape of green birds the martyrs would live after death; by the Hadith, this is clear that they would be at ease and free to move at JANNAH, they would enjoy its good things so the narration might have the meaning that they would be just LIKE the green jolly carefree birds who would live at JANNAH. After death, there is the period named as BARZAKH but it is not specific place according to some ULAMA

of repute and it actually means that the spirit of the person lives on at the 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 that is highly trying (that is 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) or even at JANNAH (Paradise). These placements according to the respective conditions of the spirit that is named as BARZAKH would remain for the person till the time only ALLAH knows, after which he would be dead completely and then all persons would be restored to life as we know it at HASHR (the first day of AKHIRAT) and everyone would see the good or the bad consequence of his belief and deeds then and there; the detail for BARZAKH while we live at this world is not possible. The other Hadith tells that even though the SHAHEED (the person who dies in the way of Allah) has very high status at AKHIRAT yet his debts need to be paid and they would not end with his SHAHADAT. There also is reference to the fact that Islam asks for comparison at AKHIRAT and not at this worldly life so to get the necessities here is totally enough while the will to rise above the people as much as possible should be guided towards the life at AKHIRAT, the true destination. The last Hadith tells about the different positions of those Muslims who are at JIHAD that are related according to their attitude towards it; all of them attain SHAHADAT in performing it and get the good returns totally.

TOPIC 15-About Jihad in the ocean

(1651)-Sayyidina Anas (RA) reported that Allah's Messenger used to visit Sayyidah Umm Haram bint Milhan. She used to cook food for him. She was the wife of Sayyidina Ubadah ibn Samit. So, one day he went to her and she fed him and delayed him so that she could examine his head for lice. He went to sleep. When he woke up, he laughed. She asked, "What has made you laugh. O Messenger of

Allah?" He said, "Some people of my Ummah were shown to me waging battle in Allah's cause riding on planks as kings" or he said, "Like kings sitting on planks." Sayyidah Umm Haram submitted, "O Messenger of Allah, pray to Allah that He may cause me to be among them." He prayed for her. After that, he put down his head and went to sleep. Again, he awoke laughing. She asked him, "What makes you laugh, O Messenger of Allah?" He said, "Some people of my Ummah were presented to me fighting a battle in Allah's cause," and he said like what he had said before. She said, "O Messenger of Allah, pray to Allah that he should make me one of them." He said, "You are among the first ones." Thus Sayyidah Umm Haram sailed the sea in the times of Mu'aviah ibn Abu Sufyan; when she came out at the land, she fell down from her riding beast (and was martyred). [Bukhari 2788, Muslim 1912]

H-1651 has some points to note well; the first thing is that UMM-HARAM (RA) was NA-MEHRUM to the Prophet (PBUH) and according to the verses of HEJAB it was not feasible for him to visit her without some reservation (she is said to be married to UBADAH ibn SAMIT-RA); note that the Prophet (PBUH) used to visit her before the command of HEJAB came (that was in the last of fifth year of HIJRAT); another thing that the narration tells us is that UMM-HARAM asked him to stay-on for some more time (that he did not do usually and went as he ate the food made for him) to see lice in his hair; though there is nothing negative about having lice at hair yet this seems to be some confusion on the part of some narrator as for one thing, men usually do not have lice in hair and for another, the Prophet (PBUH) was highly particular about his cleanliness in all ways. She might have stopped him at her place seeing that he was very tired (and the narration does tell us that he slept when he stayed-on). The message of the narration is that the Prophet (PBUH) due to his dream told her that Muslims would challenge the enemy by the sea and that happened when Muslims invaded Cyprus by the sea-route as he had told her; she

was among the few women that attended that war but she could not attend the second war by the sea that was the attack at the city of Constantinople (Istanbul that is the capital of Turkey though it was not conquered at that time); this was due to her SHAHADAT that she achieved when they came to land at the war of Cyprus and she fell from the animal she was riding; the Prophet (PBUH) had seen this second war too in the continuation of his dream.

TOPIC 16-About one who engages in Jihad for the show-off

(1652)-Sayyidina Abu Musa narrated that Allah's Messenger (PBUH) was asked about a man who fights for (his) bravery (to be seen) and one who fights to earn fame. "So which of them is on Allah's path?" He said, "Who fights that the word of Allah may be raised high, he is on the path of Allah." [Bukhari 2810, M 1904]

(1653)-Sayyidina Umar ibn Khattab reported that Allah's Messenger said, "Deeds revolve round the intention behind them. And (reward) for a man is what he intends. If a man's migration is for Allah and His Messenger then his migration is (recorded) for them; but if his migration is for the world to earn it or for a woman to marry her then his migration is focussed on that for which he has migrated." [Bukhari 1, 54, Muslim 1907]

Intentions value for deeds; if the intention is bad, even the deed that seemingly is good would not put any positive effect on the document of deeds of the person. Such deeds would not benefit the person at AKHIIRAT so he needs utmost care that he does all the good deeds for Allah only; Al-Hamdu Lillah. The Hadith narrated by UMAR ibn KHATTAB, the second Caliph, is the first Hadith reported at SAHIH BUKHARI, the most authentic book of Hadith compiled by respectable BUKHARI, one of the teachers of respectable TIRMIDHI; he probably brought it at the opening to convey that he is compiling this book of Hadith with no intention for

any worldly benefit and its acceptance does prove his good intention about that compilation; Al-Hamdu Lillah.

TOPIC 17-About engaging in Jihad morning and evening

(1654)-Sayyidina Sahl ibn Sa'd Sa'idi (RA) reported that Allah's Messenger (PBUH) said, "A morning expedition in the path of Allah is better than the world and what it contains and the space of a whip in paradise is better than the world and all that it has."
[Bukhari 2794, Muslim 1880]

(1655)-Sayyidina Abu Hurayrah (RA) and Ibn Abbas (RA) reported from the Prophet (PBUH). He said, "A morning expedition in the path of Allah, or an evening expedition, is better than the world and what it contains." [Bukhari 2792, Muslim 1882]

(1656)-Sayyidina Abu Hurayrah (RA) narrated that one of the Sahabah of the Prophet (PBUH) passed by a valley which had a spring of sweet water. He was overwhelmed by its beauty. He thought that if I keep away from people then I would retire to this valley. But, I would never do that unless I seek the permission of Allah's Messenger (PBUH). So he mentioned that to Allah's Messenger who said, "Do not do so, for the station of one of you in Allah's path (in Jihad) is more excellent than his Salah in his home for seventy years. Do you not love that Allah should forgive you and admit you to paradise? So, wage Jihad in Allah's path. If anyone engages in Jihad for as long as the time between two milkings of a she-camel then paradise will become Wajib (necessary; certain) for him." [Ahmed 1079]

(1657)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH) said, "A walk in the path of Allah in the morning or in the evening is better than the world and what it contains. And the space in paradise equal to the bow of one of you, or to his hand, is better

than the world and that which it has. And if a woman from the women of Paradise were to come down to earth then she would illuminate whatever (space) is between heaven and earth and fill what is between them with fragrance. And, indeed, her scarf on her head is better than the world and what is in it." [Ibn e Majah 2757, Nasai 3218]

The Holy Book Quran has mentioned at many places that the success is actually the success of AKHIRAT and the success in achievement of worldly possessions is nothing but an illusion; at one of these places, it says, "Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to JANNAH (Paradise), he indeed is successful; the life of this world is only the enjoyment of deception" (3:185). Ahadith here give the same message that JANNAH is that wonderful thing that the Muslim person must opt for. The beauty of the world and its charm is nothing in front of the peace, magnificence and splendor that JANNAH has. Even if the person gets space of a living room there, he is better than the status he receives by getting the highest worldly success. To face the non-Muslims by TABLIGH and to face those who are ill-wishers of Islamic Values challenging them openly to war, is even better than whatever good things a person achieves at the world to the height. Indeed to keep attention towards Allah only is the only aim of life as it is said in the Holy Book Quran in Surah ZAARI'AAT, "And I (Allah) created the jinns and the humans only so that they worship Me (Alone)" (51:56).

TOPIC 18-Who are the best people

(1658)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) said, "Shall I not tell you who the best of men is? He is the man who holds the rein of his horse in the path of Allah. Shall I not tell you who follows him? The man who is withdrawn with his sheep yet gives

the right of Allah from that. Shall I not inform you who the most evil of men is? He is the man who seeks in the name of Allah, but is not given anything." [Ahmed 2961]

TOPIC 19-About one who prays for martyrdom

(1659)-Sayyidina Sahl ibn Hunayf (RA) reported that the Prophet (PBUH) said, "If anyone prays to Allah sincerely from his heart for martyrdom then Allah will consign him to the ranks of martyrs even if he dies on his bed." [Muslim 1909, Abu Dawud 1520, Muslim 3126, Ibn e Majah 2797]

(1660)-Sayyidina Mu'adh ibn Jabal (RA) reported that the Prophet (PBUH) said, "If anyone prays to Allah truthfully from his heart to be killed in Allah's path then Allah grants him the reward of a martyr." [Abu Dawud 2541]

H-1658 here is complementary to the narration reported by ABU-SAEED KHUDRI (RA) that is just coming ahead at 1666 where I, MSD, would insha-Allah comment on the message provided here. As for Ahadith at the topic-19, we have just studied at H-1653 that is narrated by UMAR ibn KHATTAB (RA) that "Deeds revolve round the intention behind them". The true intention would provide the Muslim person who really intends to get SHAHADAT (that means to give testimony that Allah is the greatest) all the good returns of it in AKHIRAT even if he dies on the bed. KHALID Ibn WALID (RA), the great commander of Muslims whom the Prophet (PBUH) had honored by the title of "the sword of Allah", died at the bed even after so many wars against non-Muslims that he waged during his warring career; he won them all (as the sword of Allah would not be broken though he was feeling sad as he lay dying on the bed) yet who would say that the man did not achieve SHAHADAT in the true sense of the word; Al-Hamdu Lillah.

TOPIC 20-Allah's help for warrior, Mukatab and who marry

(1661)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Three people have a right to Allah's help, the warrior in Allah's path, the Mukatab who resolves to pay and the one who marries with intention of being chaste." [Nasai 3120, Ibn e Majah 2518, Ahmed 9637]

TOPIC 21-About one who is wounded in Jihad

(1662)-Sayyidina Mu'adh ibn Jabal (RA) reported that the Prophet said, "If anyone fights in Allah's way even as long as the pause between two milkings of a she-camel then he is assured of paradise. And if anyone receives a wound in Allah's cause or is hurt somewhat then he will come on the Day of Resurrection with the largest of wounds whose colour is safron and whose smell is musk." [Abu Dawud 2541]

(1663)-Sayyidiina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "No one is wounded in Allah's path and Allah knows best who is wounded in His path but he will come on the Day of Resurrection with the colour of blood and the odour of musk." [Bukhari 36, Muslim 1876]

H-1662 tells us that when the Muslim intends for some deed that allows him the freedom to keep to righteousness with more ease, that is most praiseworthy; Muslims must assist such persons who commit to that for sure. These are the warriors in the path of Allah who fight to keep their-selves and in fact, all Muslims at liberty to practice Islamic Values as they will; MUKATAB that is the slave who has asked his master to free him taking some good amount of money so that he lives as a free man and practice Islamic Values without any reservation; the ordinary man who understands that he is unable to control his desires towards women now and intends to marry with

the good intention to remain independent from the negative temptations (and all major sins); the Muslims that are well-off, must help all of these by necessary funds in cash as much as possible. The freedom to live according to the will is one of the greatest intangible assets if the will is guided towards Allah; Al-Hamdu Lillah. As for the other topic the message is most clear that some wounds are beautiful and so they do not cause unbearable pain but in fact give a soothing effect; if the warrior man gets those wounds in the path of Allah, they are as beautiful as the lovely ornaments of attractive women because such wounds are the adornment of men for sure and that would become manifest in AKHIRAT for all to see; Al-Hamdu Lillah.

TOPIC 22-About the most excellent deed

(1664)-Sayyidina Abu Hurayrah narrated that Allah's Messenger (PBUH) was asked, "Which of the deeds is most excellent? And which of the deeds is the best?" He said, "Belief in Allah and His Messenger (PBUH)." He was asked, "What next?" He said, "Jihad is the most excellent deed." He was asked, "What after that, O Messenger of Allah?" He said, "Next is the Hajj that is accepted (into Allah's grace)." [Ah 8693, Bukhari 26, M 83, N 4995]

TOPIC 23-Gates of paradise under the shadow of swords

(1665)-Sayyidina Abu Musa Ash'ary reported that he heard from Allah's Messenger that the gates of paradise are under the shadow of swords. So, a man of shabby, tattered appearance asked, "Did you hear this from Allah's Messenger (PBUH)?" He said, "Yes". So, he returned to his friends and offered them his Salaam (greetings), broke the scabbard of his sword and struck (the enemy facing them at Jihad) with it till he was killed. [Ahmed 19555, Muslim 1902]

At normal times when there is not much FITNAH around then the

best of deeds is to do all that is easily possible in the belief of Allah (note that in the times of FITNAH, we have another Hadith to consider that is 1666 which is coming next); then comes the war against ill-wishers of Islam (but in these times that we live-in, it is better to fight in defense rather than initiate the war); then HAJJ that is MABRUR (accepted at the court of Allah). Each such deed that denotes that Muslims are the united force for all that is virtuous against all that is evil it is the best of deeds for sure. The last Hadith here at the topic tells the high merit to fight against the ill-wishers of Islamic Moral Values as other deeds might cause individual betterment yet to convey the message of Islam to give hope to all for true success in AKHIRAT and to fight-on against the enemies of Islam to establish fear of deadly consequences of challenging Islamic Moral Values work to secure the ease for Muslims collectively and as such it is totally understandable that JANNAH is under the shadow of swords.

TOPIC 24-About the most excellent man

(1666)-Sayyidina Abu Sa'eed Khudri (RA) reported that someone asked Allah's Messenger (PBUH) which man is the most excellent? He said, "The (Believing) man who wages Jihad in Allah's cause." He was asked, "Who next?" He said, "The Believer in one of the mountain-passes, who fears his Lord and keeps people safe from his mischief." [Bukhari 2786, Nasai 1888]

At the time of FITNAH (trials and troubles that hinder the practice of Islam) where Muslims do not find ease in living upon Islam, they must fight the wrong people that intend to keep the world to such status where the practice on Islam becomes most difficult; the second option is that they retire taking their simple assets of value to the country-side or mountains where they care about Islam 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. I, MSD, take the guidance presented here as valid reasoning for the attitude to keep away from the Western ways in today's world and as we are not materially as strong as the West has become at present, so it is better to avoid initiation of 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 let it remain to JIHAD in the long run. The Western people, especially at Europe, were able to gain understanding of many physical laws operating on the earth at the time we Muslims were involved in the response to the imperialism they had caused against us; we still are at our defense as there are people at the West today who fear Islam as some kind of monster that might gobble them up; certainly we also have not laid our fears aside about the actions they might take physically against us due to their negative attitude in the past. In such situation, it is much better to keep away from the West totally; even from those who respect Islam understanding it well; and if we do not avoid them today, we would have to do so tomorrow after much loss; both sides have fears and both are good at their defense, they physically and we spiritually by the blessing of Allah; these both do not have any trust on each other so then, without any hard feelings, both must keep away.

TOPIC 25-Reward for the martyr

(1667)-Sayyidina Anas ibn Malik reported that Allah's Messenger said, "None of the inhabitants of paradise will be pleased to return to the world, save the martyr. He would love to return to the world, saying, 'till I am killed ten times in the path of Allah', because of what he sees of the grants of Allah in honouring him."

(1668)-Muhammad ibn Bashhar reported it from Muhammad ibn Ja'far, from Shu'bah, from Qatadah, from Anas who from the Prophet, of the same meaning as this Hadith.

(1669)-Sayyidina Miqdam ibn Ma'dikarib (RA) reported that Allah's Messenger (PBUH) said, "There are with Allah six blessings for the martyr: (1) He is forgiven with the first drop of blood. (2) He is shown his abode in paradise. (3) He is preserved from the torment of the grave and is safe from the great fear on the Day of Resurrection. (4) A crown of honour ingrained with pearl is placed on his head, which is better than the world and what it contains. (5) He is married to seventy-two maidens (Hur-ul-Ain) of paradise. (6) His intercession for his seventy relatives is accepted." [Ahmed 12013, Ibn e Majah 2799]

Islam asks to take competition only for the matters that value in AKHIRAT as the Holy Book Quran has explicitly told in clear terms and competition in the worldly matters is not commendable by Islam. Although the successful people at AKHIRAT would not intend to return to the worldly life yet the Hadith by its words, just points out the merit of the SHAHEED (martyr) in the way of Allah. Note here that in "Democracy" as of now, if we do keep three things in view for the establishment of the assembly that takes place by elections, it would not become any challenge as political system to Islam; its greatest plus point is the tolerance of each other that actually Islam asks for from all its adherents; it must care for the respect of each other. First is that there must be no law made against the commands of Allah; second is that there must be no competition in the election of members that comprises the legislative assembly; third is that there must be no pressure of documentation for this and for that and espionage of intelligence agencies but there must be trust prevalent in the society among each other (this freedom from pressure from documents would manifest in general at the Islamic Environment insha-Allah); with these conditions, democracy is worthy of respect as it would not push towards any injustice or towards any shameful attitude insha-Allah (by the will of Allah). The last Hadith points out the high

merit of challenging the ill-wishers of Islam as each one of these six points is worthy to ask the Muslim to challenge the ill-wishers openly, and Allah knows better.

TOPIC 26-Merit of guarding borders

(1670)-Sayyidina Sahl ibn Sa'd (RA) reported that Allah's Messenger said, "To guard the frontiers for a day in Allah's cause is better than the world and what is in it. An expedition in the evening by the man in Allah's cause, or in the morning, is better than the world and whatever is in it. And the space of a whip in paradise is better than the world and whatever is in it." [Ahmed 22935]

(1671)-Muhammad ibn Munkadir narrated that Salman Farsi (RA) passed by Shurahbil ibn Simth while he was within his post. He was finding it very taxing on himself. Salman asked him if he might not narrate to him a Hadith of Allah's Messenger (PBUH). He said, "Of course!" Salman said that he had heard Allah's Messenger say, "Guarding the frontiers for a day in Allah's path is more excellent than fasting a month and standing in prayer in its nights. And, if one dies during it then he is safe from the torment of the grave and his deeds will go on growing for him till the last Hour." [Muslim 1913]

(1672)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) said, "He who meets Allah without a mark of Jihad, meets him with a flaw in him." [Ibn e Majah 2763]

(1673)-Sayyidina Abu Salih the freed-man of Sayyidina Uthman ibn Affan (RA) narrated that he heard Uthman say from the Minbar (pulpit) that I had concealed from you a Hadith that I had heard from Allah's Messenger (PBUH) in dislike of your disagreement with me but then I thought that I should narrate it to you and let anyone think what he likes. Uthman then said that I have heard Allah's Messenger say, "Guarding the frontiers for a day in Allah's path is

better than a thousand days spent in homes." [Ahmed 442, Nasai 3169]

(1674)-Sayyidina Abu Hurayrah reported that Allah's Messenger said, "The martyr experiences no pain on being killed except like what one of you feels on being stung by an ant." [Ahmed 8958, Ibn e Majah 2802, Nasai 3161]

(1675)-Sayyidina Abu Umamah reported that the Prophet (PBUH) said, "Nothing is dearer to Allah than two drops and two marks. A drop of tears from fear of Allah, and a drop of blood shed in Allah's path. As for the two marks, one is what a man may get in Jihad (through a wound, etc) and the other on discharging one of the obligatory duties."

Although this Booklet continues ahead as respectable TIRMIDHI has presented this Booklet in different parts yet he has concluded this part beautifully bringing six important Ahadith under the Topic of "Merit of Guarding Borders" that are most worthy for the final touch here. These six Ahadith complement the message of different Ahadith that we have already studied at different topics of this Booklet of JIHAD.

26- BOOK OF JIHAD (continued-39 topics)

TOPIC 1-Those excused from Jihad

(1676)-Sayyidina Bara ibn Aazib (RA) reported that Allah's Messenger (PBUH) said, "Get me a shoulder piece or a slate." Then he (had) inscribed on it---The holders back from among the believers (Surah Nisa: 95) --- Hazrat Umar ibn Umme-Maktum (RA) inquired, "Is there a leave for me"; hence it was revealed "not having any injury". [Bukhari 4594, Muslim 1898]

When this verse descended that tells in full, "The holders back from among the believers, not having any injury, and those who strive hard in Allah's way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward" (4:95); giving information about the high preference in merit of the Muslim warriors in the way of Allah over those Muslims who held themselves back from the war against non-Muslims while the part "not having any injury" had not descended yet. UMAR IBN UMME-MAKTUM who was blind asked if he also was included in those who are lesser in merits. Allah answered this query with the words mentioned that were incorporated inside the verse to clarify that those who are afflicted with some physical problem, they are not asked to participate in wars and their good returns are secured according to their good intention.

TOPIC 2-About one who goes for jihad leaving behind parents

(1677)-Sayyidina Adullah ibn Umar (RA) reported that a man came to the Prophet (PBUH) asking permission (or leave) about Jihad. He asked him, "Do you have parents?" He said, "Yes." The Prophet said, "Serve them." [Bukhari 3004, Muslim 2549]

In Arabic the question of the man is posed by such words that could either mean that he wanted permission to go for JIHAD or that could either mean that he wanted leave from it. Whatever the intention, he was guided by the Prophet (PBUH) to serve his parents as that has the ability to compensate; note that JIHAD is FARDH KIFAYAH (that obligatory matter which if done by enough number of Muslims then others might stay back normally though the intention for it is necessary for each and every Muslim); in the normal situation when the number of warriors is sufficient, a person

might stay back unless his service is needed. This Hadith at the topic tells clearly about the high value placed at the service provided to the parents with care; especially if the person is the only son to them.

TOPIC 3-About sending a man on an expedition all alone

(1678)-Hajjaj ibn Muhammad reported that Ibn Jurayj explained the verse ---Obey Allah, and obey the Messenger and those in authority among you (4:59). He said that Allah's Messenger (PBUH) sent Abdullah ibn Huzafah ibn Qays ibn Adi Sahmi on a (one-man) Sariyah. He was informed (of this) by Ya'la ibn Muslim on the authority of Sa'eed ibn Jubayr, from Ibn Abbas. [Bukhari 5484, Muslim 1834]

TOPIC 4-Dislike for travelling alone

(1679)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger said, "If people knew that which I know about (the disadvantages of being alone) then the rider would not travel by night, meaning all by himself." [Bukhari 2998, Ibn e Majah 3768]

(1680)-Amr ibn Shu'ayb reported on the authority of his father, of his grandfather that Allah's Messenger (PBUH) said, "A single traveller is a devil, two travellers are two devils while three are a caravan." [Abu Dawud 2607]

The verse that comes in Surah NISA tells about obeying Allah, the Holy Prophet (PBUH) and those who are at authority though their obedience would be conditional that they do not give any command against the Commands of Allah. The verse reads in full, "O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in

Allah and the Last Day; that is best, and most suitable for final determination" (4:59). The Holy Prophet (PBUH) sent ABDULLAH ibn HUDHAIFA (RA) alone to face the enemy on some combat (and those of enemy would surely be few only) and in his obedience, he did go alone to fight them without any fear or complaint; this shows that when the Prophet (PBUH) has given some specific command, the person who gets it must fulfill it by the best of ability. However, that was the specific command of the Prophet (PBUH) to ABDULLAH while normally a person must not travel alone especially at the night; at that time many of creatures of Allah come out and these are not only the nocturnal hunters among animals that might become dangerous to the lone traveler but also include JINN that move freely at that time. It is better that at least three persons travel together while four (and above) are even better as we have studied at H-1561.

TOPIC 5-About permission to lie and deceive in war

(1681)-Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (PBUH) said, "War is deception." [Bukhari 303, Muslim 1739, Ahmed 14312]

TOPIC 6-About the number of battles of the Prophet (PBUH)

(1682)-Abu Ishaq said that he was with Sayyidina Zayd ibn Arqam when he was asked about the number of the Prophet's battles. He said, "They were nineteen ghazwat (battles)." Abu Ishaq asked, "In how many did you participate with him?" He said, "Seventeen." He asked, "Which was the first?" He said, "Dhatul-Ushayra" or, he said, "Dhatul-Usayra." [Bukhari 3949, Muslim 1254]

TOPIC 7-About rows and organising for battle

(1683)-Sayyidina Abdur-Rahman ibn Awf (RA) narrated that Allah's

Messenger (PBUH) mobilised us for the Battle of Badr during the night.

The guidance that "war is deception" was most probably given at AHZAAB when NAEEM Ibn MASUD ASHJA'I created friction between the forces of Makkah and the YAHUDI (Jewish) tribe of BANU QURAIZAH by telling such words that created doubt at each side against the other. As nobody knew that he had turned Muslim as he had kept his belief hidden and has taken the permission from the Prophet (PBUH) to tell lies if necessary at war, his tactful handling of the matter worked and Muslims did not have to take-up both the enemy together. Note that BANU-QURAIZAH was at the back of Muslims with Madinah open at front of it and though it had a peace-treaty with Muslims yet it had given the consent to attackers at Madinah about its assistance against Muslims; they were dealt most harshly after AHZAAB (see also H-1588). The number of GHAZWAH (wars at which the Prophet PBUH participated personally) is told as 19 here yet please note that there were two GHAZWAH before DHATUL-USAIRA termed as ABWA and BUWAT while including GHAZWAH that was fought against BANU-QURAIZAH just after AHZAAB and also the conquest of Makkah plus GHAZWAH HUNAIN makes the total come to twenty-four; that is the figure given as GHAZWAH though some have mentioned 27 too. The most important among the GHAZWAH are 14 that are BADR, UHUD, BANU-QAINUQAH, BANU-NADHIR, BADR the second, BANU-MUSTALLIQ, AHZAAB (also termed as KHANDAQ), BANU-QURAIZAH, HUDAIBIYAH, KHYBAR, the conquest of MAKKAH, HUNAIN, TA'IF and TABUK. As for SARAYAH (wars that were fought at the time of the Prophet PBUH though he did not participate in them personally), their number is said to be around 72.

TOPIC 8-About the supplication during fighting

(1684)-Sayyidina Ibn Abu Awf reported that he heard the Prophet make a supplication during the Battle of Ahzab. He said, "O Allah, the Revealer of the Book and Quick to reckon, crush the enemy's militia and uproot their steps." [Bukhari 2933, M 1742]

TOPIC 9-About Standards

(1685)-Sayyidina Jabir (RA) reported that Allah's Messenger (PBUH) entered Makkah and his standard was white (coloured). [Abu Dawud 2592]

TOPIC 10-About standards (of armies)

(1686)-Yunus ibn Ubayd the freed-man of Muhammad ibn Qasim narrated that Muhammad ibn Qasim sent me to Sayyidina Bara ibn Aazib (RA) to ask him about the flags of Allah's Messenger. He told me that it was black, squared and striped.

(1687)-Sayyidina Ibn Abbas reported that the large standard of the Prophet was black and the smaller one (a banner) was white.

It is most necessary to make DUA to Allah at all times of trouble; indeed whatever happens is actually the manifestation of the will of Allah. The flags were raised at wars for identity and the preferable colors by Islamic Teachings are white and green; these two are soothing colors and even today they are taken as symbols of peace and of sympathetic authority respectively. The color of the Moon (yellowish with some tint of whiteness and silver) is also soothing that denotes honorable emotion of care for all humanity and so it also is good to take as the standard for identity. As for the black color, it denotes that Muslims would inflict the punishment to the enemy now as it does not understand the honorable attitude; neither accepts Islam nor makes the pact of peace; so it denotes

*that now the war only would decide the matter between both sides;
Al-Hamdu Lillah.*

TOPIC 11-Concerning codes

(1688)-Muhallab ibn Abu Sufrah reported from one who had heard the Prophet (PBUH) saying, "If the enemy attacks you at night let your war-cry be (or code-words be) Haa Mim; Laa Yunsarun."

TOPIC 12-Description of the Prophet's (PBUH) sword

(1689)-Ibn Sirin (RA) said that he had crafted his sword on the pattern of the sword of Samurah and Samurah believed that he had crafted his sword on the pattern of the sword of Allah's Messenger which was like swords of the tribe of Banu-Hanif.

TOPIC 13-About iftar during battle

(1690)-Sayyidina Abu Saeed Khudri (RA) narrated when on the occasion of the conquest of Makkah, the Prophet reached Marr-uz-Zahran he informed us of the encounter with the enemy and commanded us to break our fast. So, we had iftar (broke our fast), all of us. [Muslim 1120, Abu Dawud 2406]

Ahadith at these topics tell about the preparation and the attitude to take for the war. The Hadith at topic-11 guides Muslims to set some specific code so as to distinguish Muslims at night or at any time or place where identity might be confused; the code was set as HAA-MEEM (these are two of the Arabic alphabets by which some of Surah start) LA-YUNSARUN (they i.e. infidels would not be helped); the Hadith at topic-12 narrated by IBN SIRIN, the master in the interpretation of dreams, guides that Muslims must keep weapons of the war fully ready with such training that makes total ease in operating them; the Hadith at topic-13 guides that when the

Muslims have to face the enemy at combat and they have kept the SAUM (fast), they must leave the SAUM then, and eat & drink something to face the enemy refreshed; they would compensate for it by keeping the number of SAUM lost at other days if they do not achieve SHAHADAT; note that Marr-uz-Zahran is at the north of Madinah at the distance of few miles that is also called Valley of Fatimah; Muslims conquered Makkah in RAMADHAN that came at the 8th year of HIJRAH.

TOPIC14-Going out when alarmed

(1691)-Sayyidina Anas ibn Malik (RA) reported that the Prophet (PBUH) rode the horse of Abu Talhah (RA) that was named Mandub. He said (on returning after reconnaissance) that there was nothing to fear. And I found this horse to be (swift) like water." [Bukhari 2627, 2307]

(1692)-Sayyidina Anas (RA) reported that there was some alarm in Madinah. So Allah's Messenger (PBUH) borrowed the horse that belonged to us, named Mandub. (On return), he said, "We did not see anything frightful, but we found the horse like a sea."

(1693)-Sayyidina Anas (RA) reported that the Prophet (PBUH) was the best of men, the most generous of them and the bravest of them. One night, the people of Madinah were startled as they heard a (thunderous) sound. (When they went towards it), they met the Prophet (PBUH) who was on a horse- back, on the horse of Abu Talhah which was bare-backed and unsaddled, and sword slung on his neck. He said, "Fear not; Fear not." And he also said, "I found it (the horse) like a river." [Bukhari 3040, M 2307]

Ahadith at the topic here give few notable points to us; one is that the leader must take care of the safety of Muslims under his command to the best of his ability; second is that he must not leave

some adverse unclear matter unattended that might become highly negative to Muslims in some way; third is that he must be so brave as to face the adversity himself even alone immediately as much equipped as possible, if the situation demands, with total belief in Allah without any fear; people then are sure to follow. The Prophet (PBUH) rose to the situation instantly and took by permission the horse MANDUB unsaddled that belonged to ABU-TALHA, the step-father of ANAS ibn MALIK, that was available then; he took his sword, examined the situation at the specific location and returned back when satisfied that everything was normal; he had departed even without any consultation that he valued highly as that was not feasible then, because the matter seemed an emergency. Note that this sound near Madinah might have occurred due to some natural phenomenon though it did not become disastrous; note also that MANDUB was a dull horse before this occasion yet under the command of the Prophet (PBUH) at that emergency, it became highly active and remained so afterwards; Al-Hamdu Lillah.

TOPIC 15-About steadfastness during fighting

(1694)-Sayyidina Bara ibn Aazib (RA) narrated that someone asked him, "O Abu Umarah, had you deserted Allah's Messenger?" He said, "No, by Allah! I did not turn away but a few hasty people turned away. Those were confronted by the archers of the Hawazin. Allah's Messenger (PBUH) was riding a mule and Abu Sufyan ibn Harith ibn Abdul Muttalib held its reins. Allah's Messenger was saying all the while, 'I am the Prophet. No lie. I am the son of Abdul Muttalib.'" [Bukhari 2930, Muslim 1776]

(1695)-Sayyidina Ibn Umar (RA) said that on the day of Hunayn, they observed both the sections flee and there were not with Allah's Messenger (PBUH) but a hundred men (steadfastly planted).

Ahadith at this topic give the message that even in highly adverse

position, the commander of the forces must remain firm holding his ground. HAWAZIN (that is better known as the GHAZWA of HUNAIN), was the war that took place just after the conquest of MAKKAH and among the Muslim warriors, were high number of persons that have just accepted Islam. Although Muslims had a force of twelve thousand personnel then, there were two factors that caused this flight at HAWAZIN in which only a hundred men remained near to the Prophet (note that the words at the narration do not mean that only hundred men remained there in total at the war); one was that there were a huge number of the people of MAKKAH included in the Muslim force who needed to understand that Islam did not appreciate flight from the battle except when taken as technique for the war remaining attached to it; second was that the warriors at HAWAZIN were already waiting for Muslims hiding efficiently fully alert with full preparation martially at the way; they were extremely good at combat with arrows; so with these two reasons causing negative effect from inside and from outside respectively, that sudden attack with great number of arrows with total strength from the warriors of HAWAZIN caused a commotion in the Muslim warriors for few moments yet the Prophet (PBUH) was personally present at the time; he rose to the situation and united the forces in no time and guided all towards the fact that he is there at the battle-ground and let him see to whatever comes. His words about himself caused effect in two ways attacking both the negative features that had caused the commotion as it told the enemy that you are not fighting some ordinary man here; this is the man who is the Prophet (PBUH) of Allah and as such, trusts Him totally; he belongs to the family that has natural know-how to deal with adversities. On the other hand, it caused the soothing effect on those Muslims that had run away from the battlefield; they assessed the situation then as they returned to the battlefield and they responded to it wonderfully then as they turned the tables onto the enemy totally in the favor of Muslims.

TOPIC 16-Swords and their ornaments

(1696)-Sayyidina Mazidah reported that when Allah's Messenger (PBUH) entered Makkah on the day of conquest, his sword had gold and silver on it. Talib said that he asked him about silver and he said, "Its grip was of silver."

(1697)-Anas (RA) narrated that the pommel of the sword of Allah's Messenger was of silver. [Ahmed 2583]

TOPIC 17-About the coat of armor

(1698)-Sayyidina Zubayr ibn Awwam (RA) reported that during the battle of Uhud, the Prophet (PBUH) wore two coats of armor (the iron-covering). Thus, when he tried to climb a rock, he could not. So, he made Talhah sit down below him, and he climbed up till he was erect on the rock. Then he (Zubayr) heard the Prophet say, "It is assured for Talhah" (intercession or paradise).

TOPIC 18-About helmet

(1699)-Sayyidina Anas ibn Malik (RA) reported that when the Prophet (PBUH) entered Makkah on the conquest, he had a helmet on his head. He was told that Ibn-Khatal had clung to the covering of the Ka'bah. He said, "Kill him." [Bukhari 1846, M 1357]

Respectable TIRMIDHI had brought Ahadith denoting the wonderful manner and the notable bravery by which the Prophet (PBUH) faced the enemy; with that, he brings Ahadith here to tell that this does not mean that the Prophet (PBUH) was impractical because he did make whatever preparation was feasible to face the enemy with caliber. Ahadith here convey that Muslims must prepare for all things that are necessary to face wars as the Islamic

concept of TAWWAKKUL (trust in Allah) is that you do whatever possible to the utmost limit of your strength and then ask Allah to help; note that it is said in the Holy Book Quran in Surah ANFAAL, "And make ready against them all you can of power, including steeds of war (that are vehicles needed for the warfare, tanks, planes, war-ships, missiles, bombs, artillery, etc. in these times) to threaten the enemy of Allah and your enemy and others besides them that you may not know but whom Allah does know. And whatever you shall spend in the cause of Allah shall be repaid unto you, and you shall not be treated unjustly" (8:60). IBN-KHATL was among the few men that were killed as exception on the day of the conquest of Makkah as the general amnesty was announced by the Prophet (PBUH) on that day. By the study of the conquest, it seems that five persons in total were killed at that time though the verdict of the capital punishment was pronounced for 10 persons; UMM-HANI-RA had given asylum to two of these and UTHMAN-RA had given protection to one; they had asked the Prophet PBUH to spare their lives and he had accepted their request. IBN-KHATL used to abuse the Prophet (PBUH) and appreciated verses of poetry that spread that abuse; ULAMA have said that Muslims must not tolerate such ill-wishers of Islam who openly abuse the Prophet (PBUH) and must impose the capital punishment to them, without any mercy; if the enemy does not have the tolerance to the belief of us Muslims that asks us to respect highly the Last of Prophets Muhammad PBUH, then the enemy must not ask any tolerance from us Muslims too in this sensitive issue; that is how the matter stands as it is tit-for-tat and no other judgment.

TOPIC 19-Concerning merits of horses

(1700)-Sayyidina Urwah Bariqi reported that Allah's Messenger (PBUH) said, "Goodness is tied to the forelocks of horses till the day of resurrection; it is reward and value." [Bukhari 2850, M 1873]

By this Hadith at the topic ULAMA have reasoned that JIHAD would continue in some form till the last day of the world or till very near to that time. This is due to the fact that the most prominent use of horses at that time was for the war and these words also signify the high value of it as other Ahadith have pointed out too. However, please note that the initiation for it is not much of an option for Muslims at these current times and its better to refrain from that though at defence, they must go for it when and where necessary without any fear; even in the absence of the commander of high caliber and even with the meager equipment at hand to combat, Muslims have to fight in defense with whatever might they gather and Allah would provide the necessary results from the trial; Al-Hamdu Lillah.

TOPIC 20-About what is preferred in horses

(1701)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger said, "The most recommended horses are the dark red roan horses." [Abu Dawud 2545]

(1702)-Sayyidina Abu Qatadah (RA) reported that Allah's Messenger (PBUH) said, "The best horses are black with a little white on their forelocks and on the tips of their noses. Next are those whose tips of noses are white; with forelegs and hindlegs white too; that leave the right foreleg and if they are not black then blackish red with same quality." [Ahmed 22624]

(1703)-A hadith of like meaning is reported by Muhammad ibn Bashhar from Wahb who from his father, from Yahya ibn Ayyub, from Yazid ibn Habib.

TOPIC 21-About what is disagreeable in horses

(1704)-Sayyidina Abu Hurayrah (RA) reported that the Prophet

(PBUH) disliked Shikal on horse. [Muslim 1875]

The first Hadith at the topic-20 by IBNE-ABBAS is the basic here that conveys the best of horses and the clarity to it is at the other Hadith; the last Hadith here also denotes the horse that is worthy of dislike. Note that the Prophet (PBUH) was knowledgeable of horses of those times well as this Hadith tells and we have just studied (at H-1693) that his dealing with them was so beautiful that the dull horse MANDUB turned into the swift horse worthy of praise. Detail at other Ahadith present here about horses tells us that the best one is totally black (or dark red that looks black) with whiteness on the forelock and under the nose (like the Black Beauty); second-best is the one that is not fully black and has no whiteness at the forelock yet it has whiteness under the nose at the face and also has whiteness in compensation at all its legs with the habit to bend the right foreleg and this second-best also includes the blackish-red with the same features of the second-best. SHIKAL upon the horse means that it has three legs that are black or white yet the one that is left, most probably being one of its forelegs, has other color than those of other legs.

TOPIC 22-About horse-race

(1705)-Sayyidina Ibn Umar (RA) narrated Allah's Messenger (PBUH) held race between Mudammar horses from Hafya to Thaniyat al-Wada which were six miles apart. He also held race between horses that were not Mudammar between Thaniyat al-Wada to the mosque of Banu Zurayq, they being a mile from one another. Ibn Umar said, "I was a participant and my horse jumped over a wall with me." [Bukhari 2868, Muslim 1870]

(1706)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "Stakes are allowed only in (three things), archery, horse racing and camel-racing." [Ahmed 7484]

MUDAMMAR horses were those that were put on specific diet especially for some cause like wars or for the 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. The next Hadith tells that it is allowed to give prizes at those entertaining feats in which there is some display of the manly features that expresses some awe to the enemy. Note that Islam does not appreciate such sports that might lead to competing uselessly among men as the competition is not commendable according to its teachings except in the matters of *AKHIRAT*; also, such deadly sports that might lead to losing the life suddenly in the name of daring entertainment or such unworthy sports that might lead to wasting of time being tussles for money, fame, putting impression on women or such unscrupulous sports that might lead to putting wounds on animals that might even kill them or such undesirable sports that might lead to having long-standing grudges ahead among the participants; these all are bad surely that the good Muslims must avoid by all their high efforts.

TOPIC 23-About disapproval to mate donkey with she-horse

(1707)-Sayyidina Ibn Abbas (RA) said that Allah's Messenger (PBUH) was bound by command. He never distinguished them (the people of his house) over other people except in three things. He commanded them to make ablution thoroughly, not to take Sadaqah and not to pair a male donkey with a mare. [AD 808]

The guidance here is specifically for the AHLE-BAYET (the family-members of the Prophet PBUH) and it is still binding on his descendants that are called SAYYED (or SHARIF). Note that simple WUDHU for SALAH is enough for Muslims and those who are in need of necessities might take SADAQAH (that is ZAKAH that

the well-off Muslims have to pay necessarily every year to the needy). Likewise they are allowed to pair the male donkey with a mare to get an ass as a result to that, yet all these things are prohibited for the SAYYED; they must see to all the fine features of WUDHU; they must not take ZAKAH even at high needs; and they must not pair a male donkey with a mare. However if someone other than SAYYED cares about these three too by EHSAAN (good deeds that are not asked yet appreciated), that is commendable for that person too.

TOPIC 24-About asking the poor Muslim to pray

(1708)-Sayyidina Abu Darda reported having heard Allah's Messenger say, "Seek me among your weak for you are given provision and help because of your weak people." [Bukhari 2896]

How great a value Islam gives to the weak persons is evident here too as at many other places. The point to understand is that in the worldly life we all are interlinked and what we do to others come to us by some force of attraction even in this world, through others of fellow-beings, early or late. This is how Allah has set the world with the law that as you sow, so shall you reap; He has set it with amazing laws that are surely inter-related and the physical law that is the third law of motion is valid even at the spiritual level; the setter of all the laws that operate everywhere, is One only without any doubt; Al-Hamdu Lillah.

TOPIC 25-About hanging bells in necks of horses

(1709)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "The angels do not join the company that has a dog or a bell." [Muslim 2113]

TOPIC 26-Appointing commander for a battle

(1710)-Sayyidina Bara (RA) narrated that the Prophet (PBUH) sent two armies. He appointed Sayyidina Ali ibn Abu Talib (RA) as commander of one of them and Khalid ibn Walid (RA) as commander over the other. He said, "When fighting begins, Ali will be the commander." So, Ali conquered a fort and took a female slave from it. Khalid (RA) sent with me a letter to the Prophet mentioning this. I came to the Prophet (PBUH) and he read the letter and his colour changed and he said, "What do you see in a man whom Allah loves and His Messenger loves, and he loves Allah and His Messenger?" I said, "I seek refuge in Allah from the anger of Allah and of His Messenger. Indeed, I am only a deliverer of the message." Then the Prophet (PBUH) did not say anything.

Here the guidance is to take care not to have dogs at travel and avoid putting bells at the necks of animals as that is even against the tactics at war. Note that ALI was told to take charge at the war totally when it began as the unity of command is necessary at such time of facing the enemy. It was allowed for the warriors to take share from the booty but that was conditional as the commander must necessarily distribute the spoils totally. Now, Ali was himself the commander here and as taking a female-slave was not against Islam at that time, so he took her. The other commander KHALID who was now under the command of ALI did not appreciate that but the Prophet (PBUH) endorsed the act. The last part of the narration also tells that the man who communicates an adverse message is not responsible for that though he must give that as it is, to the appropriate person who has the ability to decide well for the issue; he must not give any comments on it and he must not add anything to it or subtract anything from it by his own side.

TOPIC 27-About Imam

(1711)-Sayyidina Ibn Umar (RA) reported that the Prophet said,"Know that everyone of you is (like a) shepherd and each one of you will be questioned about his subjects. So, the Ameer over the people is their shepherd and answerable about them. And a man is shepherd over the people of his house and answerable for them. And, a woman is shepherd over the house of her husband and answerable about it. And a slave is shepherd over the wealth of his master and answerable about it. Beware that all of you are shepherds and all of you answerable about your subjects." [M 1829]

As ULAMA quote this Hadith much at sermons, it is known even by many of those who do not have much knowledge of Ahadith; we all are at the head of things somewhere, and at some places we are the subordinates. At every occasion we all must see to our specific responsibilities as Islam has clarified for us keeping to the rule that "there would be no obedience to creatures where occurs the disobedience to Allah" as reported in Ahadith-1712 & 1713 just ahead; neither give such commands that ask to disobey Allah nor take such commands any-time any-where; Allah protects all the righteous persons from all disasters; Al-Hamdu Lillah.

TOPIC 28-Obeying the Imam

(1712)-Sayyidah Umm Husayn Ahmasiyah reported that she heard the sermon of Allah's Messenger (PBUH) during the Farewell Hajj. He was wrapped in his cloak which he had drawn from his armpit. She said that I saw the flesh of his shoulder shining and I heard him say, "O you people! Fear Allah, and even if some Black with a split ear is made your Ameer, listen to him and obey him provided he governs according to Allah's Book." [Muslim 1298]

TOPIC 29-The creatures should not be obeyed to disobey Allah

(1713)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger

(PBUH) said, 'It is incumbent on a Muslim person to listen and obey whether he likes it or hates it as long as he is not commanded to commit sin. If he is given command to sin then he must neither listen nor obey.' [Muslim 1839]

The guidance is totally clear that Muslims must not get into any complex if their leader does not have good looks. The only thing needed is that he must be a good Muslim with good understanding of Islam who has the power to lead the nation upon Islam well in the given situation. The rule asks complete attention that there would be no obedience to creatures in the disobedience of the Creator and for this, every Muslim must understand the basics of Islam well; the Holy Book Quran provides clearly the commands of Allah and the authentic Ahadith of the Prophet PBUH too provide them as that is SUNNAH; their status is known by IJMA (the practice of Muslims as whole). May Allah guide all good persons to the Truth and keep them steadfast on it whatever comes; Al-Hamdu Lillah.

TOPIC 30-About putting animals to fight and branding face

(1714)-Sayyidina Ibn Abbas (RA) said that Allah's Messenger (PBUH) forbade making animals fight one another. [Abu Dawud 2562]

(1715)-Muhammad ibn Muthanna reported by the chain from Abdur Rahman ibn Mahdi, from Sufyan, from Amash, from Abu Yahya and he reported from Mujahid that Allah's Messenger (PBUH) disallowed putting two animals against one another in a fight. He did not name Ibn Abbas (RA).

(1716)-Sayyidina Jabir (RA) said that the Prophet (PBUH) forbade branding on the face and striking on it. [Muslim 2116]

Even in spite of such clear guidance that is reported here that

animals must not be put to fight one another, we see people doing the same just for entertainment. This is not some sport that Islam appreciates as even animals have rights being weaker than men. It is good that at-least in the present times there is an understanding to care about animals that the Prophet had asked for, centuries ago. Please note, and note this well, that it is highly wrong to imprison animals or birds at cages where they are bound for pleasure or even to study them; we all have to let them live at their natural habitat as that Islam, the natural true path of life, asks of us. However, those who do intend their well-being must also take care for human-beings as that is even more necessary. Note that Human-Beings are not among animals and it is well to disregard the view that the TAXONOMY holds at the present times for them; they have their own placement between animals and angels that are built in such manner that they might fall below vicious animals by the deeds of injustice and inclination to shameful attitude, or they might rise over angels becoming ASHRAFUL-MAKHLUQAAT (best among the creation) by keeping to righteousness; Al-Hamdu Lillah. The words that they must not be struck on the face prohibits not only hitting the face of animals but also asks not to strike any human being on the face for any reason whatsoever.

TOPIC 31-About adulthood and share in spoils

(1717)-Sayyidina Ibn Umar (RA) narrated that I was presented before Allah's Messenger (PBUH) for the army when I was fourteen years old. But, he did not enlist me. Then, the next year I was presented to him for the army being fifteen years and he took me. Nafi' said, I narrated this Hadith to Umar ibn Abdul Aziz and he said, "The limit between a minor and a major (is this)." Then he wrote (to his officers) that those who attain the age of fifteen may be given share in spoils of war. [Bukhari 2664, Muslim 1868]

TOPIC 32-About the debt of the martyr

(1718)-Sayyidina Abu Qatadah narrated, Allah's Messenger (PBUH) stood up before us and said to us, "Jihad in Allah's cause and belief in Allah are the most excellent of deeds." A man stood up and said, "Messenger of Allah! Do you say that if I am slain in Allah's path then my sins will be expiated from me?" Allah's Messenger said, "Yes, if you are slain in Allah's path and you are patient, hopeful of reward, advancing and not retreating." After that Allah's Messenger asked, "What did you ask?" He repeated, "Do you mean that if I am slain in Allah's path, my sin will be expiated for me?" Allah's Messenger said, "Yes while you are patient, hopeful of reward, advancing and not retreating ... but not in debt (which is not forgiven). Jibril 'told me that." [Ahmed 22648, M 1885, N 3156]

TOPIC 33-About burial of Martyrs

(1719)-Sayyidina Hisham ibn Aamir narrated that someone complained to Allah's Messenger about the wounds suffered in the Battle of Uhud. He said, "Dig the graves and make them wide and spacious, and clean them well. Bury two or three in one grave and place in front the one who knew the Quran better (than the other)." Hisham said, "My father had also died (a martyr) and was placed in the front of two men." [Abu Dawud 3215]

If there is no other sign for adulthood, it is allowed to take a person at the age of 15 as an adult and that is why UMAR ibn ABDUL-AZIZ decided that such person is not among children if he attends the war; he would be given the full share of warrior as an adult. H-1718 tells that such JIHAD that is accepted at the court of Allah washes-off all the wrongs of a person except for debt so if that is paid by his heirs in total, his way to JANNAH is clear; so this Hadith is much like H-1648 that we had already studied. At the occasion of UHUD when 70 of Muslims achieved SHAHADAT, the Prophet (PBUH) commanded to put two or three persons together as

there was not much cloth to cover each one of them and also commanded to keep in front that one who was higher in the status by taking the awareness of Islam as the standard for that. At this occasion MUS'AB ibn UMAIR (RA) who had achieved SHAHADAT was covered in the cloth that was not enough to cover him totally and so grass was put upon him to cover him well. This was the man who had lived in high luxury before he accepted Islam and who had transformed Madinah in favor of Muslims by his amazing power of TABLIGH when that was extremely needed; Al-Hamdu Lillah.

TOPIC 34-About consultation

(1720)-Sayyidina Abdullah (RA) reported that when the captives of the Battle of Badr were brought, Allah's Messenger (PBUH) asked (his Companions; RA), "What do you say about these captives?" Abdullah (RA) then reported a lengthy account. [Ahmed 3632]

TOPIC 35-Corpses of disbelieving captive not to be ransomed

(1721)-Sayyidina Ibn Abbas (RA) said that the idolators wished to buy the corpse of a captive idolator but the Prophet (PBUH) refused to sell it to them.

The Prophet (PBUH) placed a high value on consultation and made important decisions by the advice of SAHABA (his companions). Due to this practice, he asked them about the captives of BADR and we know by H-1573 that SAHABA accepted FIDYAH (amount that is given by the enemy for the release of their captives) though they were informed that if they opt for this decision they would have to sacrifice some of their men soon. The hard financial situation at the time made them decide this yet they did well even in UHUD where 70 of their men fell due to this decision at BADR, as they did not let the enemy take Madinah; Al-Hamdu Lillah. As for giving the dead body of some enemy that has come into the custody of Muslims,

back to that enemy, it is allowed but preference is to give it back without asking any amount of money for it; note that this narration (1721) is among the weakly narrated ones and some ULAMA have allowed taking FIDYAH to give it back if the AMEER (the commander of Muslims) intends for that in the best interest of Muslims yet even these ULAMA do not allow the "selling" of the corpse in the literal meaning of the term.

TOPIC 36-Fleeing from Jihad

(1722)-Sayyidina Ibn Umar narrated that Allah's Messenger (PBUH) sent us on an expedition. But the people turned their backs in predicament. When we had retreated from the battlefield, we were ashamed and we said to ourselves, "We are ruined." We came to Allah's Messenger (PBUH) and said to him, "O Messenger of Allah, we are deserters." He said, "Rather, you are the contenders (who will attack again), and I am your helper." [Ahmed 5902]

Islam does not appreciate running away from the battlefield except when it is applied as tactic in the war. IBNE-UMAR was aware of the grave mistake that they had committed retreating from the battlefield but the Prophet (PBUH) showed high leniency here and gave them the chance to compensate taking-up that war again and as such, making their retreat not as an abandonment of the war but tactic to it that is allowed. The Holy Book Quran says in Surah ANFAAL, "Whoso on that day turneth his back to them, unless manoeuvring for battle or intent to join a company, he truly hath incurred wrath from Allah, and his habitation will be hell, a hapless journey's end (8:16)." Some ULAMA have mentioned that the enemy was more than double the quantity of Muslims at that combat about which IBNE-UMAR has narrated and it is allowed to leave the battlefield if the quantity is more than double. This argument is valid too as the Holy Book Quran says, "Now hath Allah lightened your burden, for He knoweth that there is weakness in you. So if

there be of you a steadfast hundred they shall overcome two hundred, and if there be of you a thousand they shall overcome two thousand by permission of Allah. Allah is with the steadfast (8:65)."

TOPIC 37-About burying those killed in battles

(1723)-Sayyidina Jabir ibn Abdullah narrated that on the day of Uhud, my paternal aunt brought my father to our graveyard to be buried. But, suddenly a proclaimer of Allah's Messenger (PBUH) called out, "Return the martyrs to their places (of martyrdom, to be buried there)." [Ahmed 14309]

TOPIC 38-Welcoming one who returns from a journey

(1724)-Sayyidina Sa'ib ibn Yazid (RA) reported that when Allah's Messenger (PBUH) returned from Tabuk, the men came out to meet (and greet) him at Thariyat-ul-Wada. I also went out with the people and I was a young boy then.

The GHAZWA of UHUD was unique as two or three persons were buried in one grave and also that they were buried at the place they fell. Note that this is one of the unique features of that GHAZWAH and not a general rule to bury the SHAHEED wherever they fall. The other Hadith tells about the receiving of the Prophet (PBUH) when he returned with his companions back to Madinah from TABUK as their absence was for about a month and the expedition had made many people fear much as it was the challenge to the Roman Empire that was one of the most prominent martial powers of the time. This narration also tells that it is allowed and even commendable if some people go to receive friends at their landing place that are coming after a long time from somewhere.

TOPIC 39-About FAI

(1725)-MALIK ibn Aws ibn Hadathan said that he heard Umar ibn Khattab say that the property of Banu Nadir was fai that Allah granted to His Messenger (PBUH) because the Muslims did not push their horses or camels for that (there being no fighting for it). So it was exclusively for Allah's Messenger. Hence, he drew from it a year's allowance for his family and spent the rest on horses, weapons, etc. to prepare for Jihad. [Bukhari 2904, Muslim 1757]

FAI is that property of the enemy that comes in possession without any fight and the property of BANU-NADHIR, one of the Jewish tribes of Madinah, did come in custody in this way without any war but only by an agreement after three weeks of siege due to which they had to leave abandoning much of their property (especially the immovable property) and weapons at Madinah. They were allowed to take a camel-load of possessions sitting three at each camel going away from Madinah and with their departure, one of much high threats to the Islamic way of life ended then; Al-Hamdu Lillah.

27- BOOK OF CLOTHING (45 topics)

TOPIC 1-About silk and gold

(1726)-Sayyidina Abu Musa Ash'ari reported that Allah's Messenger (PBUH) said, "Wearing silk and gold is forbidden to the men of my Ummah. But (they are) allowed to their women." [Nasai 5163]

(1727)-Sayyidina Umar (RA) delivered a sermon at Jabiyah and said, "Allah's Messenger (PBUH) forbade wearing silk, except to the extent of two fingers.... or three, or four." [Muslim 2066]

TOPIC 2-About wearing silk during war

(1728)-Sayyidina Anas (RA) reported that in a battle Abdur Rahman ibn Awf (RA) and Zubayr ibn Awwam (RA) complained to the Prophet

(PBUH) of lice. So, he permitted both of them to wear silk shirts. Anas (RA) said, "I saw them wearing it." [Bukhari 2920, Muslim 2076]

TOPIC 3-No Caption

(1729)-Waqid ibn Amr ibn Sa'd ibn Mu'adh narrated when Anas ibn Malik came, I went to him. He asked me who I was. I said, "I am Waqid ibn Amr." He wept saying, "You resemble Sa'd and he was among the great men and even greater (to many of them)! He had sent to the Prophet (PBUH) a silk robe with gold embroidery. He wore it and climbed up the Minbar. He stood up or sat down (on it) and people began to touch (and examine) it, saying that they had not ever seen a garment like that. He said, "Do you wonder at it. Indeed, Sa'd's handkerchieves in Paradise will be better than what you see." [Nasai 5312]

Muslim men are not allowed to wear silk except where necessary even if that necessity is not very high in nature arising mostly due to some affliction to the body. Note that gold is also forbidden for Muslim men to use except for necessity but the difference among silk and gold is that the necessity for the latter must be of very high nature. However, Muslims must avoid the pure silk even at necessity (it is better that even the cloth with impure silk has the silk at the inside of the cloth and not obvious). The last Hadith here tells us that the Prophet (PBUH) wore the silky robe gifted to him by SA'AD ibn MU'ADH (RA) who was also the chief of his clan that even had gold embroidery. ULAMA have remarked at this that the use of silk was at the necessity at that time as he had no other clean cloth to wear then; the gold mentioned here is not actually gold but the water of impure gold that is usable for men to some extent as embroidery upon the cloth (so some narrator had shown slackness in reporting this part); this clarifies that the necessity to wear the silk might not be very high yet to wear the gold, the

necessity needs to be very high in nature; WAQID ibn AMR was the grandson of SA'AD ibn MU'ADH.

TOPIC 4-Permission to wear red clothing

(1730)-Sayyidina Bara said, "I have never seen any man with long hair and dressed in red garments more handsome than Allah's Messenger (PBUH). His hair covered his shoulders which were broad; he was neither short nor tall." [Bukhari 5848, M 2337]

TOPIC 5-Dislike for men wearing yellow gaments

(1731)-Sayyidina Ali said that Allah's Messenger (PBUH) disallowed wearing Qassi (silken clothes) and such coloured garment that is given color by the yellow grass. [Muslim 2078]

The Hadith here at the topic tells that the Prophet (PBUH) was one of the most handsome men and this Hadith is highly authentic being present in both BUKHARI and MUSLIM that are termed together as SAHIH-HEN (the two most authentic collections of Ahadih). The Hadith tells about the permission to wear a red dress yet many ULAMA have remarked that it is better if such dress is not fully red. Note that the lovely hair of the Prophet (PBUH) were below the ears and came near to shoulders (see H-1761); they were still black when he came to Madinah in the beginning of RABIUL-AWWAL; he turned of 52 years (probably) at that month by the Lunar yearly calculation (that was September 622 AD) and passed away there at the 12th day of the same Lunar month after 10 years at one of the early days of June 632 AD; note that the lunar-year is short by some 11 days from the solar-year. Wearing total yellow clothes too for men is not commendable; note that in dreams, it is taken to be the symbol of illness yet this does not include the beautiful lunar-color when it is not much shiny that might ask for some un-necessary attraction.

TOPIC 6-Wearing fur

(1732)-Sayyidina Salman (RA) reported that Allah's Messenger was asked about ghee (butter oil or clarified butter), cheese and fur. He said, "The lawful is what Allah has made lawful in His Book and the forbidden is that which He has made unlawful in His Book. And if nothing is said about something then that is forgiven." [Ibn e Majah 3367]

TOPIC 7-About hide of a dead animal after tanning

(1733)-Sayyidina Ibn Abbas (RA) reported that when a sheep died, (a natural death) the Prophet said to its owners, "Why did you not remove its skin. You could have tanned it and benefitted from it."

(1734)-Sayyidina Ibn Abbas reported that Allah's Messenger (PBUH) said, "The hide that is tanned is pure." [Muslim 366]

(1735)-Sayyidina Abdullah ibn Ukaym (RA) reported that Allah's Messenger (PBUH) wrote to them that no one should use the skin or the sinew of an animal that had died a natural death. [Abu Dawud 4127]

The skin of the animal that had been slaughtered in the name of Allah when it has been tanned, it is good to use and to take benefit from; there is difference of view about the skin of the recently dead animal that had not been slaughtered (but that was among the animals that are edibles); many of ULAMA take the skin of even such an animal as fine to use when it has been tanned properly and Allah knows better.

TOPIC 8-Dislike for dragging garments below ankle

(1736)-Sayyidina Abdullah ibn Umar (RA) reported Allah's Messenger (PBUH) as saying, "Allah will not look at one who trails his lower garment below his ankles arrogantly." [Bukhari 5783, Muslim 2085]

TOPIC 9-Length of women's skirt

(1737)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "If anyone trails arrogantly his lower garment below his ankles then Allah will not look at him on the day of Resurrection." Sayyidah Umm Salamah asked him. "How should women make their skirts?" He said, "Let them leave it down a span." She said, "In that case, a woman's legs might be uncovered." So he said, "They may let it down a cubit, but not more." [Muslim 2085]

(1738)-Sayyidah Umm Salamah (RA) reported that the Prophet measured for Sayyidah Fatimah (RA) the extent of a span.

Islam asks most strictly to avoid pride of being high among people even if someone reasons to justify such arrogance. In those days, it was customary for those men who thought of others as lower than their own-selves, to wear the lower 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 this 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. He asked the Prophet (PBUH) about that and the Prophet replied to him not to worry as he was not among the arrogant persons; note that ABU-BAKR had old friendship to the Prophet (PBUH) and they both knew each other totally well. 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 taking the reason for that practice at that time into account, though they do admit it. This situation makes it difficult to comment on this and I would only remark that all such acts that someone takes to convey some high merit about his own-self, are worthy of avoidance certainly; as for the extension of IZAAR below ankles, it should be avoided too taking Ahadith on this matter at face-value except where it does happen without any conscious effort; and Allah knows better.

TOPIC 10-About wearing woollen garments

(1739)-Sayyidina Abu Burdah (RA) narrated that Sayyidah Ayshah (RA) showed us a woollen cloak and a lower wrapper for the body of thick coarse cloth saying, "Allah's Messenger (PBUH) died in these two garments." [Bukhari 3108, Muslim 2080, Ibn e Majah 3551]

(1740)-Sayyidina Ibn Mas'ud (RA) reported that the Prophet (PBUH) said, "On the day his Lord spoke to him, Musa had on him a woollen cloak, a woolen robe, a woollen small cap and woollen trousers. His sandals were made of the hide of a dead donkey."

H-1739 is very clear on the point that the Prophet (PBUH) did not care about wearing refined clothes even when he could have managed that though he was highly particular about cleanliness; it is clear that he considered sophisticated dresses as waste of the resources available to him; the message clearly is that clothes do not make a man but the righteousness in his character does so; the value is not to the physical but to the spiritual eminence. The next Hadith here is bit strange; and it is among the weakly narrated; yet it does tell us that not only Muhammad PBUH, the last Messenger of Allah, did not give any importance to refined clothes but even other of Messengers of Allah also had the same quality in them; they cared about the beauty inside the man and did not care about the beauty in presentation of the physique; Al-Hamdu Lillah.

TOPIC11-About black turban

(1741)-Sayyidina Jabir (RA) reported that when the Prophet (PBUH) entered Makkah on the day of conquest, he had on him a black turban. [Abu Dawud 4076, Ibn e Majah 2822]

TOPIC12-End of the turban between the shoulders

(1742)-Sayyidina Ibn Umar (RA) reported that when Allah's Messenger (PBUH) put on a turban, he put the end of it between his shoulders behind him. Nafi' said that he saw Ibn Umar do like that. Ubaydullah said that he saw Qasim and Saalim do like that.

It is SUNNAH to cover the head for men though for women, it is FARDH being included in HEJAB. The Prophet (PBUH) used to wear black turban when he covered his head with that; in this era, some people among Muslims wear green turban with high enthusiasm and though that color is not blameworthy to take for the turban being MUBAH (while wearing turban itself is SUNNAH) yet the practice of MUBAH with extreme compulsion that makes it seem obligatory, turns to becoming BID'AH (practice against SUNNAH). When the turban is long, both of its ends have to be left at the front or at the back; it must not extend below half of the back as that is MAKRUH-TANZIHI.

TOPIC13-About prohibition to wear gold ring

(1743)-Sayyidina All ibn Abu Talbi reported that Allah's Messenger disallowed him to wear a golden ring and silken garments and to recite the Quran in RUKU and SAJDAH (bowing and prostration) and wearing yellow garments. [Muslim 480]

(1744)-Sayyidina Imran ibn Husayn reported that Allah's Messengar

forbade wearing golden rings. [Nasai 5202]

TOPIC14-Silver ring

(1745)-Sayidina Anas reported that the ring of Allah's Messenger (PBUH) was made of silver and it had an Ethiopian stone. [Bukhari 5868, Muslim 2094]

TOPIC15-Stone of Silver

(1746)-Sayyidina Anas (RA) reported that the ring of Allah's Messenger (PBUH) was of silver as was its stone. [AD 4217]

It is not allowed for men to wear anything made of gold except for some very high necessity as we have studied and also the wearing of silk and pure yellow garments. MUSALLI must recite the Holy Book Quran while he stands at SALAH and not at RUKU (the bowing posture) or at SAJDAH (the prostration). About the wearing of rings, we must keep few points in view; first is that it is not commendable for men to wear any sort of rings and we know that the first ring that the Prophet (PBUH) wore was made as the stamping-tool on letters that he sent to different rulers around the land of Arabia inviting them to Islam; he was told that they do not read letters without the impression of the royal stamp (see H-1747 and H-1751 with the note on the topic); second is that if a Muslim man does wear a ring, he should take a silver ring rather than of any other material (see Ahadith-1745 & 1746 and also H-1792); note that the highest quantity of silver that the Muslim man might use, corresponds 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 that might lead to some disrespect to it unintentionally (see H-1753); fourth is that if he does wear it then he must wear it only in the little finger of any hand though better is to wear it at the right hand (see Ahadith-1748 & 1793);

fifth is that he must take-off the ring he wears leaving it outside whenever he attends the wash-room without forgetting the practice (see H-1752). These are points to remember for wearing of rings and Allah knows better.

TOPIC 16-About wearing ring on the right hand

(1747)-Sayyidina Ibn Umar reported that the Prophet (PBUH) had a ring made of gold and wore it on his right hand. Then he sat on the pulpit and said, "I had put this ring on my right hand." Then, he threw it away and the people threw away their rings (too). [Muslim 2091, Bukhari 5767]

(1748)-Salt ibn Abdullah ibn Nawfal reported that he saw Sayyidina Ibn Abbas (RA) wearing a ring on his right hand. He said, "I think that he also said that he had seen Allah's Messenger (PBUH) wearing it on his right hand." [AD 429]

(1749)-Ja'far ibn Muamnad reported on the authority of his father that Sayyidina Hasan (RA) and Sayyidina Husayn (RA) wore rings on their left hands. [Muslim 2095]

(1750)-Hammad ibn Salamah reported that he saw Ibn Abu Rafi' wear a ring on his right hand. He asked him and he said, "I had seen Abdullah ibn Ja'far wear a ring on his right hand and I heard him say that Allah's Messenger used to wear a ring on his right hand." [Nasai 5219, Ibn e Majah 3647]

(1751)-Sayyidina Anas ibn MaaIik (RA) narrated that Allah's Messenger (PBUH) made a ring of silver and inscribed thereon, 'Muhammad Rasul Allah'. Then he said (about this for others), "Do not inscribe on it."

(1752)-Sayyidina Anas (RA) narrated that when the Prophet (PBUH)

entered the privy, he took off his ring.

(1753)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) had a ring of silver made for him and had inscribed on it the words "Muhammad Rasul Allah." He said, 'No one must have these words inscribed on his ring.' [Bukhari 5878]

TOPIC17-About inscription on ring

(1754)-Sayyidina Anas ibn Malik reported that the Prophet (PBUH) had three lines inscribed on his ring, "Muhammad" (made up) a line, "Rasul" (made up) a line and "Allah" (made up) a line. Muhammad ibn Yahya does not mention 'three lines' in his narration of the Hadith.

As we have studied, the Muslim men are not allowed to wear such rings that are made of gold like other things of gold too except for high necessity. Other narrations that explain the H-1753 tell us that the Prophet (PBUH) had written letters to rulers around including the CAESAR of Rome and KHUSRO of Persia; at that time he was told that they would not read the letters if not duly stamped by your specific stamp that might serve as reference in the future too. So he made the ring of silver mentioned here with three lines on it; first line was the name of Allah, then RASUL and then Muhammad and the message of the stamp was that Muhammad is the (last) Messenger of Allah. This ring then remained in the custody of MUAIQIB (RA) after the Prophet (PBUH) and at the period of KHILAFAT of UTHMAN (RA) when UTHMAN was taking it from him or giving it back to him after observation, it fell into the well they were sitting near to, and then it was never regained.

TOPIC18-About pictures

(1755)-Sayyidina Jabir (RA) reported that Allah's Messenger (PBUH) forbade keeping pictures in the home, and disallowed making

them. [Ah 1462]

(1756)-Ubaydullah ibn Abdullah ibn Utbah narrated that I visited Abu Talhah Ansari (RA) to enquire after his health. Sahl ibn Hunayf (RA) was present with him. Shortly, Abu Talhah summoned a man to remove the sheet under him. Sahl asked him why he removed it. He said, "Because it has pictures on it, and you know what the Prophet (PBUH) had said about them." Sahl said, "Did he not say that those that are inscribed on cloth are allowed?" He said, "Yes, but this is more satisfying to myself." [Muslim 5359]

TOPIC 19-About artists

(1757)-Sayyidina Ibn Abbas reported that Allah's Messenger (PBUH) said, "As for one who draws pictures, Allah will punish him till he blows a soul into it, and he will never be able to blow a soul into it. As for one who eavesdrops on a people and they do not like it; on the Day of Resurrection molten lead will be poured into his ears." [Bukhari 7042]

Islam does not appreciate making or taking pictures of living creatures even if it is by modern means as the prohibition is general; however many of ULAMA have allowed the usage of TV if the administration at the Islamic Environment cares for the necessary moral limit (and the time-limit) therein, with only few women therein that are well-aware of the reservation they need to observe; that ruling stands for the computer too that must be accessed only with care to humanity for the good needs of study, spread of the Islamic Teachings and for such light entertainment that does not violate morality as asked by the Islamic Teachings in clear terms. Note that 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 them were very

good people. With time, these statues that were made to commemorate the good people of old became objects of worship and an example for this was HABIL, one of the sons of ADAM (AS) who is mentioned positively even in the Holy Book Quran (though not by name; see 5:27 to 32), for whom a statue had been made and named HUBAL that was worshipped among other idols at Arabia before the Islamic Teachings took hold there. Due to SADDE-ZARAE' (stopping of means to wrongs), making and taking of pictures of living beings were prohibited so that never ever any such adverse situation arises among Muslims. In the current era, spread and use of pictures of living beings have put an adverse effect on the command of HEJAB too as is apparent. The over-all guidance of ULAMA in this issue of pictures of living beings, does allow some exceptions that are as follows; they are tolerable if they are put at floor and come in feet and at places where their presence denotes disrespect to them; they are tolerable if they are so small that it is difficult to judge their detail with naked eye; they are tolerable if they are among the play-things of children (but they must have some defect at physique like not having hair or small ears and also, their size must not be large) that even with some crude presentation, are still good enough to play with; they are tolerable if taken for identity for official needs but with reservation to the photographs of the Muslim women that must better not be asked due to the care to the Islamic Teaching of HEJAB; Al-Hamdu Lillah. So these are the exceptional places where the use of pictures of living beings might be tolerable though even that tolerance needs to remain to an extent; due to the adverse situation in these times, we Muslims must make DUA to Allah for the general avoidance of pictures of living beings. Even the basic study of Islam at this matter in view would tell the studious person with total clarity that Islam is completely against the spread of pictures of living beings at the worthy Islamic Environment, and Allah knows better.

TOPIC 20-About hair dye

(1758)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "Alter (the look, of) old age and do not adopt resemblance to Jews." [Ahmed 9220]

(1759)-Sayyidina Abu Dharr reported that the Prophet said, "The best thing with which old age is altered is henna and indigo (plant)." [AD 42]

TOPIC 21-Keeping long hair

(1760)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH) was of medium height neither very tall nor short. He had a beautiful body, a wheat complexion and his hair were neither curly not straight. He walked as though he descended from a height. [Bukhari 3547, Muslim 2338]

(1761)-Sayyidah Ayesah narrated, "We, Allah's Messenger (PBUH) and I, used to bath from the same single vessel. He had hair that did not reach his shoulders but went beyond his ear-lobes." [Abu Dawud 4187]

It is allowed for Muslim men at old age to use henna or such type of grass & weeds for color that leaves some color to hair when used for dying hair. SAHABA sometimes mixed henna and weeds and used the mixture for dying hair. Note that the Prophet (PBUH) was a handsome man and he walked with manly style keeping his feet firmly on the ground at walking without any sign of exhaustion. At H-1730 our study told us that the Prophet (PBUH) had a long hair; here we find how long they were as Sayyidah AYESHAH (RA) narrates that they were below the ear lobes yet above the shoulders.

TOPIC 22-About disapproval to comb daily

(1762)-Sayyidina Abdullah ibn Mughaffal said that Allah's Messenger (PBUH) disallowed combing hair daily. [AD 4159]

TOPIC 23-About applying collyrium

(1763)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) said, "Apply collyrium the ithmad kind as it is good for eyesight and grows hair." He believed that the Prophet (PBUH) had a case for collyrium from which he applied to this eye three times & to this eye three times each night. [Ibn e Majah 3497]

TOPIC 24-Sama and dressing in one garment disallowed

(1764)-Sayyidina Abu Hurayrah reported that Allah's Messenger disallowed two kinds of dress, (one is) Sama which is to throw a cloak on the shoulders and place its right corner on the left shoulder and the left corner on the right shoulder wrapping the hands within it, and (the other is) sitting erect on the hips with a single garment wrapping the knees and back, nothing else covering the private parts. [Ibn e Majah 3560]

Islam asks men (and even women) not to get into pride over an attractive physique and not to put attention to grooming in a regular fashion as that also is the sign of some complex. Due to this, Islam does not appreciate the combing of hair daily and the Hadith indicates to comb at alternate days; however, Islam does place high emphasis on cleanliness. 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 without any covering at the private parts, that also is not allowed as this causes the risk of nakedness in some virtuous gathering.

TOPIC 25-About wigs

(1765)-Sayyidina Ibn Umar reported that the Prophet (PBUH) said, "Allah has cursed the woman who pastes false hair and the woman who gets it done; the woman tattooist and the woman who gets it done." Nafi' said that tattooing is at gums. [Bukhari 5937]

TOPIC 26-About Silken Saddle

(1766)-Sayyidina Bara ibn Aazib (RA) said that Allah's Messenger (PBUH) disallowed riding on silken saddle cloths. [Bukhari 1239, Muslim 2066]

TOPIC 27-About the bed of the Prophet

(1767)-Sayyidah Ayshah (RA) said, "The bed on which Allah's Messenger (PBUH) slept was made of leather and it was stuffed with cor of the palm tree. [Bukhari 6456, Muslim 2081]

Note here that Islamic teachings do not allow the women to beautify their-selves by un-natural ways and this also includes plastic surgery except when it is done to straighten some facial features; even the men have to avoid un-natural ways to their grooming. To put tattoos at the body anywhere is bad for both the man and the woman though mostly women used to do that at teeth then, so NAFI' mentioned that specifically. Islam commands the women to stay inside homes until some high necessity demands that they leave homes to see to it; then they would have to take HEJAB covering the whole body except eyes (at an environment affected with FITNAH) or covering the whole body except the face, both hands and both feet (at the Islamic Environment); their judgment would depend on attitudes of men at the environment they live in. So they are not allowed to show their adornment to men that might

ask attraction towards the beauty of their physique; that implies clearly that they must avoid all the make-up especially at the face in general to the extent possible for them and take simplicity in living; note that the Muslim woman is allowed to opt for the light make-up for her husband specifically. Ahadith here also indicate that the Prophet (PBUH) liked simplicity in living and did not give any attention to refinement in living the worldly life though he did care about the cleanliness highly and had all attention towards Allah only.

TOPIC 28-About the shirt

(1768)-Sayyidah Umm Salamah said that of all clothing, Allah's Messenger (PBUH) liked to wear shirt most. [Abu Dawud 4025]

(1769)-Sayyidah Umm Salamah (RA) narrated that the dearest of garments to Allah's Messenger (PBUH) were shirts.

(1770)-Sayyidah Umm-Salamah (RA) narrated that the shirt was the dearest of garments to Allah's Messenger (PBUH).

(1771)-Sayyidah Asma bint Yazid ibn Sakan Ansariyah said that sleeves of the shirt of Allah's Messenger (PBUH) were wrist-length.

(1772)-Abu Hurayrah (RA) narrated that when Allah's Messenger (PBUH) wore the shirt, he began with his right side. [AD 4027]

The Prophet (PBUH) used to wear loose lengthy shirts without collars and liked those very much. These shirts used to be so long that they went well below the knees and their length at sleeves was such that sometimes they hid the palm even, though mostly that covered his hands upto wrists as H-1771 mentions here; with such lengthy shirt, he used to wear IZAAR that remained above the ankles. His dress usually included some covering to the head too as we have studied at topic-11 and topic-12 of this booklet in study. He

used to commence the task of putting on something from the right side and used to reverse the order at putting them off as H-1786 tells us that is coming ahead soon.

TOPIC 29-Supplication on wearing new garments

(1773)-Sayyidina Abu Sa'eed said that when Allah's Messenger wore a new garment, he would take its name, like turban, shirt, lower wrapper and then say, "O Allah all praise belongs to you who have clothed me in this garment, I ask you for the good of it and the good of what it was made for, and I seek refuge in you from its evil and the evil of what it was made for." [AD 4020]

TOPIC 30-About wearing a robe

(1774)-Sayyidina Mughirah (RA) said that the Prophet (PBUH) wore a Roman robe of tight sleeves. [Bukhari 5798]

(1775)-Sayyidina Mughirah ibn Shu'bah (RA) reported that Dihyah Kalbi presented socks to Allah's Messenger and he wore them; Israil reported from Jabir who reported from Aamir the words "and a robe, too". He wore both things till they were worn out and he did not enquire if the skin was of slaughtered animal or not.

It is necessary for us all to thank Allah for all good things that He has blessed us with; the Holy Book Quran has indicated that those who do praise Allah on blessings they receive, Allah increases His blessings much more to them (see 14:7). The robe that the Prophet (PBUH) wore as reported here was precious by the standard of those times and this proves that even precious clothes are not disallowed when they have been received at ease without any waste of resources at hand; however, it certainly is much better that even then, the man does not wear them often. Note that the Prophet (PBUH) never cared to take precious dresses to wear and in fact, he

mostly wore coarse but clean dresses as we know by Ahadith in general. His inclination was always towards the quality of the dress that satisfies the Islamic requirement rather than towards the emphasis on the quantity of its amounts.

TOPIC 31-About gold-plating of teeth

(1776)-Sayyidina Arfajah ibn As'ad (RA) narrated that during the Battle of Kulab in the pre-Islamic period, my nose was chopped off. I had a silver nose made but it gave off stench. So Allah's Messenger (PBUH) ordered me to get a gold nose. [Ah 2090]

TOPIC 32-About restraint to use hide of wild beasts

(1777)-Abu Malih reported from his father that the Prophet (PBUH) forbade spreading the hide of wild beasts (on the ground as carpet).

(1778)-Muhammad ibn Bashhar reported from Muhammad ibn Jafar also, who from Shu'bah, who from Yazid ur-Rishk, who from Abu Malih that the Prophet (PBUH) disallowed use of skin of beasts of prey.

Upon high necessity, it is allowed for men to use gold as we find here that ARFAJAH (RA) was allowed to use the nose made with gold that was the better material as it did not give stench like the silver nose did. Note that H-1778 disallows the use of hides of wild beasts as MAKRUH so generally it would be avoided yet when they are tanned properly with care, they might be used as some touch to garments only; this is because when properly tanned, they are not HARAAM.

TOPIC 33-About the Sandals of the Prophet (PBUH)

(1779)-Qatadah said that he asked Anas ibn Malik about the sandals of Allah's Messenger (PBUH). He said, "They had two straps."

(1780)-Sayyidina Anas ibn Malik said that the shoes of Allah's Messenger (PBUH) had two straps.

TOPIC 34-About disapproval to walk with one shoe on

(1781)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "None of you must walk with one sandal. Let him wear both together, or remove both." [Bukhari 5855]

TOPIC 35-Dislike for putting on shoes while one is standing

(1782)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) forbade that a man should put on shoes while he is standing. [Ibn e Majah 3618]

(1783)-Abu Ja'far Sumnani reported from Sulayman ibn Ubaydullah Raqqi, from Ubaydullah ibn Amr Raqqi, from Ma'mar from Qatadah, from Anas that the Prophet (PBUH) disallowed putting on sandals while standing up.

Some people among Muslims have tried to give some specific sketch of the shoes that the Prophet (PBUH) used to wear; there is not any high merit in taking up of such practice unless the man is attached to all SUNNAH especially in such way that he has taken the status of poverty to live with necessities only at the worldly life; Al-Hamdu Lillah. The commands received by SUNNAH need understanding of their status properly as otherwise, the superfluous practice upon some Hadith might even cause the person to deviate from the actual asking of the SUNNAH of the Prophet PBUH in general. Note that whatever guidance the Prophet PBUH has provided us as the Prophet of Allah, that is the binding SUNNAH while the other of

his guidance that he provided as one of human beings only, is not binding as SUNNAH; even learned persons might make mistakes in this matter and all must ask mercy of Allah at all times & all places; Al-Hamdu Lillah. Ahadith here point out that it is not right to walk wearing one sandal only and if the person finds unfeasible to wear both sandals together, the better thing is that he discards the wearing of both of them. Ahadith here also point-out about such shoes that have to be tied on the feet, that the person must not wear them standing as there would be high danger if he loses his balance, to get unexpected injury.

TOPIC 36-About permission to walk with one sandal

(1784)-Sayyidah Ayesah (RA) said that the Prophet (PBUH) sometimes walked with only one sandal on him.

(1785)-Ahmad ibn Mani' reported from Sufyan ibn Uyaynah, from Abdur Rahman ibn Qasim who from his father that Sayyidah Ayesah (RA) walked with one sandal on her.

TOPIC 37-About which foot should be put in a shoe first

(1786)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "When one of you puts on shoes, let him begin with the right foot. And when, he removes them, let him begin with left foot. Thus, let the right foot be the first while wearing (shoes) and last while removing (them)." [Bukhari 5856 Muslim 2097]

H-1784 tells that the Prophet (PBUH) did walk with one sandal on but as an isolated incident; words here seem to tell that this happened sometimes yet this is just taken as the manner of speech telling the lone incident. Some ULAMA have remarked that there might have been some damage to one of sandals at that time; as

*such he had to walk with one sandal on albeit a little space only.
With the next Hadith, we have six Ahadith in row and these all are weakly narrated; each in the topic of its own.*

TOPIC 38-About patching garments

(1787)-Sayyidah Ayshah (RA) narrated that Allah's Messenger (PBUH) said to her, "If you intend to join me (in the Hereafter) then let the world suffice you like the provision of journey. And, it is imperative that you abstain from sitting with the rich people and do not cease to wear a garment till you put a patch on it."

TOPIC 39-The Prophet's (PBUH) entry into Makkah

(1788)-Sayyidah Umm-Hani (RA) said that when Allah's Messenger (PBUH) came to Makkah, he had four plaits (in his hair). [Abu Dawud 4191]

TOPIC 40-About the caps of the Sahabah (RA)

(1789)-Abdullah ibn Busr reported that he heard Sayyidina Abu Kabshah Anmari (RA) say that the caps of the Sahabah of Allah's Messenger (PBUH) were flat (level with their heads).

H-1787 narrated by Sayyidah AYESHAH (RA) tells that simplicity in matters is always the best and the wealthy person must be prepared to face harder trial than others as every person would give the account of whatever he had at the worldly life; the guidance here is to keep the world at necessity as the success at AKHIRAT (the true coming life) is the actual success; keeping the worldly life to necessity also asks to wear the cloth till it becomes really old (and use other assets too in the same manner). H- 1788 narrated by UMM-HANI (RA) tells that she noted the hair of the Prophet (PBUH) well at his advent at MAKKAH; this narration seems

to tell that his hair were in patches then, being in three or four pockets as men are not allowed to bind their hair even if that is long near to shoulders; note that it is better for men to keep hair near to borders, either to keep them near to baldness or either to wear them long as both of these have been appreciated by narrations. H-1789 narrated by ABDULLAH ibn BUSR (RA) tells that many of SAHABA had flat caps that fitted loosely yet very well onto their heads; it is better for the Muslim man even now that he wears such caps that are made with soft cloth (and dark color is better) as hopefully these would be much near to the caps that SAHABA wore; Al-Hamdu Lillah.

TOPIC 41-Length of the trousers

(1790)-Sayyidina Huzayfah (RA) narrated that Allah's Messenger (PBUH) caught the shin of my leg, or of his own leg, and said, "This is the limit of the lower garment (or wrapper) and if you cannot reconcile then a little lower, and if not, then it has no right on the ankles." [Ibn e Majah 3572]

TOPIC 42-Turbans over caps

(1791)-Abu Ja'far ibn Muhammad ibn Rukanah reported on the authority of his father that when Rukanah wrestled with him, the Prophet knocked him down. Rukanah said that he heard Allah's Messenger say, "The difference between us and the polytheists lies in turbans over caps (that we wear)." [Abu Dawud 4078]

TOPIC 43-About an iron ring

(1792)-Abdullah ibn Buraydah reported on the authority of his father that a man came to the Prophet. He had an iron ring on his hand. He asked, "Why is it that I see on you the adornment of the people of Fire?" When he came again, he wore a ring of yellow

copper, and the Prophet (PBUH) said, 'Why do I smell the odour of idols on you?' Then the next time he had on him a ring of gold, and he asked him, "Why is it that I see on you the ornament of the inhabitants of paradise?" He asked, "What material should I select?" He said, "Silver, but not weighing as much as a Mithqal.' [Abu Dawud 4223]

H-1790 narrated by HUZAIFAH (RA) tells that all must wear the IZAAR above the ankles necessarily as that is the maximum limit for it; the ankles must not be covered with it. H-1791 narrated by ABU-JAFAR, the grandson of RUKANAH (RA) the wrestler, reports by him that he had a wrestling match with the Prophet (PBUH) challenging him at some arena; the matter is interesting as RUKANAH had committed that if the Prophet (PBUH) pinched him down at the floor, he would accept Islam; he was recognized as the skilled wrestler at that time in Madinah and he had no doubt in his win but the Prophet (PBUH) accepted his challenge without any reservation and to the amazement of RUKANAH himself, he (PBUH) knocked him down; ULAMA have mentioned that he could not understand this and took it only as some unusual bad luck; he asked the Prophet (PBUH) to give him another round that he might show his true skill and the Prophet accepted; he was knocked down again the second time and that was it; RUKANAH, the man of his word, accepted Islam so he lost the fight then yet took the way to the true success; the Hadith narrated by him, asks Muslims to wear a cap before wearing Turban on the head. H-1792 narrated by ABDULLAH ibn BURAYDAH who reports it from his father, tells us that if someone does want to wear a ring then he must wear the silver ring (at the little finger of any hand though better is the right one); that is the maximum silver he may use except where some necessity asks for more; Al-Hamdu Lillah.

TOPIC 44-Dislike of wearing a ring on two fingers

(1793)-Sayyidina Ali (RA) narrated that Allah's Messenger (PBUH) forbade me to wear silk cloth, to ride on red saddle-cloth, to wear ring on the middle finger or the one next to it. [M 2078]

TOPIC 45-The dress dearest to the Prophet (PBUH)

(1794)-Sayyidina Anas (RA) reported that the dress dearest to Allah's Messenger was a striped cloak. [Bukhari 5812, M 2019]

We have studied about silk that it is not allowed for men unless necessary and about wearing rings, it is better for the men not to wear any of them yet if someone does intend to wear a ring then he must wear it in the little finger of any hand. Here the prohibition is for the index finger and the second one yet ULAMA generally include the third finger too in this prohibition (see the note at H-1746). As for taking-up the red saddle for riding on a horse, its prohibition also is due to the same highly virtuous moral teaching of Islam that simplicity in matters is always the best. As for H-1794, note that the Prophet (PBUH) had a simple striped cloak that was the product of Yemen; he liked it and valued it highly to wear often; Al-Hamdu Lillah.

(CONTINUED at TIRMIDHI-8)

Presentation by MUHAMMAD SALEEM DADA

saleemdada@yahoo.com

sdada111@yahoo.com

Al-Hamdu-Lillah

TIRMIDHI-8

28-BOOK OF FOODS (48 topics)

TOPIC 1-About at what Allah's Messenger (PBUH) ate his food

(1795)-Sayyidina Anas (RA) reported that the Prophet never ate at a low table or from small plates and never was thin bread baked for him. I asked Qatadah at what did he eat and he said, "These leather mats (dining mats)." [Bukhari 5386, Ibn e Majah 3292]

From here starts the Booklet of Foods that guides us towards what is HALAAL to eat and what is not. Also, it presents what the Prophet (PBUH) has said about the manners to eating. Here the table mentioned is the metallic table with a length just as a normal human hand and with the same breadth having metallic legs that was used by the privileged people of the time and it usually needed two persons to pick it up. The Prophet (PBUH) did not use that as he avoided haughtiness and not only his food but his ways of eating too were simple. He used to eat on a leather piece and liked a big plate for eating so as to take some other person too to share the food at one plate. Though many of ULAMA do not favor eating the food by keeping it at high place while eating, it is not unlawful by the Islamic Teachings. But of course, the better thing is to eat simple food at simple mat in the simplest manner.

TOPIC 2-About eating rabbit

(1796)-Hisham ibn Zayd narrated that I heard Anas say, "I chased a rabbit at Marr uz Zahran as did the (other) Sahabah; I caught it and brought it to Abu Talhah who slaughtered it with a stone. He sent me with its hindleg or haunch to the Prophet and he ate it." I asked, "Did he eat it?" He said, "He accepted it." [Bukhari 2572, Muslim 1953]

Eating of the rabbit is HALAAL and as I, MSD, have eaten it too, I know that it does have hot effect but certainly it is among all good things that Allah has provided to the man. Ibne-Umar has shown

some reservation in its eating as it is an animal that menstruates yet this viewpoint is not accepted generally. Marr-uz-Zahran is at the north of Madinah at a few miles that is also called the Valley of Fatimah; Anas (RA), who served the Prophet (PBUH) for many years, was near to adolescence then and the Hadith also tells that if the slaughter of some HALAAL prey is made with a pointed stone that brings the blood out of it by saying Bism-Allah; Allah Akbar (by the name of Allah; Allah is the Greatest), it suffices to make it right for eating. Abu Talha was the step-father of Anas, who had accepted Islam when UMM-SULAYM, the mother of ANAS had kept the condition for him to accept Islam if he wanted to marry her. Note that the acceptance of rabbit by the Prophet (PBUH) was enough to show that it is HALAAL; it does not become an issue whether he ate from it or just let others eat from it.

TOPIC 3-About eating lizard

(1797)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH) was asked about eating lizards. He said, "I neither eat it nor declare it to be unlawful." [Bukhari 5536, Muslim 1943]

SOSMAR, as it is called in Urdu and also GOH, is a very big lizard with great strength, especially at its tail, and this one is addressed here in the Hadith. It has a long life and it takes very small amount of water, mostly found in Africa. 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. In another Hadith, not recorded in TIRMIDHI here, it is narrated 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. Except for ABU-HANIFA, the other three IMAMS have taken it to be MUBAH and to them, it might be eaten without any abstention, while the school of ABU-HANIFA terms it as

MAKRUH-TAHRIMI; here, it is much better to take the view of ABU-HANIFA as other Ahadith do point out the preference of this stance and like all Reptiles, this lizard too is not suitable to eat.

TOPIC 4-About eating hyena

(1798)-Ibn Abu Ammar reported that he asked Jabir (RA) if a hyena could be hunted. He said, "Yes" He asked, "Can they be eaten?" He said, "Yes". He asked, "Is that so what Allah's Messenger said?" He said, "Yes!" [Abu Dawud 3801]

(1799)-Sayyidina Khuzaymah ibn Jazi said that he asked Allah's Messenger (PBUH) about eating hyena. He asked (in response), "Does anyone eat hyena?" He enquired about eating wolf and he asked, "Does one with good in him eat a wolf?" [Ibn e Majah 3237]

Hyena that is called BIJJU and also LAGAR-BAGAR in Urdu, is taken as MUBAH in eating by SHAFAT & AHMED; they take their reason from the Hadith by Jabir; but it is taken as HARAAM by the school of MALIK & ABU-HANIFA and many Ulama have endorsed the view of these latter two schools. The reason is that there is an authentic Hadith just ahead that we would study presently prohibiting wild hunting animals that have claws and teeth built for kill. Taking reason from that, their stance does have strength and practically this stance of not eating Hyena, is preferable.

TOPIC 5-About eating horse flesh

(1800)-Sayyidina Jabir said that Allah's Messenger (PBUH) fed us horse meat and forbade us to eat flesh of ass. [Nasai 4339]

TOPIC 6-About meat of domestic ass

(1801)-Sayyidina Ali said that during the Battle of Khaybar, Allah's

Messenger forbade mutah and meat of domestic ass. [Bukhari 4219, Muslim 1941]

(1802)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) forbade, during the Battle of Khaybar, beast of prey, targeted animals, and domestic ass.

Both these topics i.e. 5 & 6 have Ahadith that are related to the Battle of Khyber, the stronghold of Jews then, that fell at the hands of Hazrat Ali ibn Abi Talib (RA), the first cousin and son-in-law of the Prophet (PBUH). There were some current matters that the Prophet (PBUH) made better at that time. People used to eat asses (and at Khyber when they found domestic asses, they put them to cooking) and there were such persons at that time from whom, if someone traveled to some place away from home, he took a wife from there for some limited time by paying her certain amount of money without taking any responsibility for her and without any announcement of that marriage that was called MUTAH; it did have her consent. The Prophet (PBUH) prohibited eating domestic asses (mules included) but he did not prohibit horses that might be eaten if needed; as of now, it is just scholarly debate as Muslims generally do not eat horses (except for the lands of UZBEKISTAN and TAJIKISTAN); the schools of AHMED, SHAFI, ABU-HANIFA and huge number of ULAMA take the eating of horse as HALAAL (though MALIK takes that to be MAKRUH TAHRIMI and some include HANAFI school too to take it as MAKRUH yet as TANZIHI). Note that those beasts that eat by hunting their food and they are naturally built to hunt for it, they are not HALAAL; also those animals that are targeted when they are tied so that they do not run away to save their-selves, are not HALAAL. As for MUTAH, please note well that it certainly is not allowed yet there is another issue that is termed as NIKAH-MAWAQQAT, for which I have put some detail at the note at H-1570; Al-Hamdu Lillah.

TOPIC 7-About eating in utensils of disbelievers

(1803)-Sayyidina Abu Tha'labah (RA) said that Allah's Messenger (PBUH) was asked about the vessels of the Majusis. He said, "Wash them and cook in them." And he disallowed every beast with a fang.

(1804)-Abu Qilabah reported from Abu Asma Rahabi from Abu Tha'labah Khushanni (RA) that he submitted, "O Messenger of Allah, we are in the land of the people of the Scripture. We cook in their vessels and drink from their utensils." He said, "If you do not find vessels other than that then wash them with water." He submitted again, "O Messenger of Allah, in this land, there are games (animals that can be hunted and eaten). How do we act?" He said, "If you set out your trained dog and say Bism-Allah and it kills (a game) then eat it. If the dog is untrained then slaughter the game. And if you cast your arrow, saying Bism-Allah, and it kills then eat it." [Bukhari 5496, Muslim 1930]

The name of Abu Tha'labah is Jurhum and People of the Scripture are those that are practicing Jews & Christians (as both have the Old Testament that has TORAH in it though it is changed much as of now in the text & the meaning according to us Muslims; note that TORAH was given to Moses-AS i.e. the PENTATEUCH and it has the Ten Commandments that the Holy Book Quran has also mentioned at the sixth SURAH that is AN'AAM at its Nineteenth RUKU). Those among them who abstain from pork and wine and other such things that Islam takes as HARAAM in eating and drinking, such of their utensils that they had used for dry things like wheat, barley, sugar etc. might be used without washing them; and eating vegetables and pulses even with such practicing people of Scripture in such utensils is no problem. But when these people of Scripture do not abstain from pork and wine and it is not known for certain what utensils they use for what, eating in them (and with them) must be avoided as much as possible. The HALAAL prey that the trained dog catches

for its owner is HALAAL when he sets it on the prey saying BISM-ALLAH, ALLAHU-AKBAR except when the dog eats it himself; and it is HALAAL then too when the arrow is thrown to it by saying the name of Allah and it hits the prey pointedly, taking out its blood.

TOPIC 8-If mouse falls down into clarified butter

(1805)-Sayyidah Maymunah (RA) said that a mouse once dropped into clarified butter (ghee), and died. The Prophet was asked about it, and he said, "Throw it and throw that which is around it. Eat the rest." [Muslim 2020, Ahmed 4537, Abu Dawud 3776]

If a mouse falls into the ghee (refined butter that is frozen) that is somewhat in a solid state, it would suffice to take it out and take out the ghee around it as much as satisfies a person; but when such ghee is in a liquid state, it does not remain edible and ULAMA agree on that; there is difference in how to deal with the liquid ghee if not taken as edible. According to AHMED, it would be thrown away and according to MALIK and SHAFI, it would be used to make some product like soap but it would not be sold. The school of ABU-HANIFA allows the use of it except for the eating of it and it even allows selling it. The better attitude today for such ghee (and even for all such edibles that cause doubt how to deal with them), is the one that is told by AHMED certainly.

TOPIC 9-About eating with left hand

(1806)-Sayyidina Abdullah ibn Umar (RA) reported that the Prophet (PBUH) said, "None of you must eat with his left hand, for the devil eats with his left hand and drinks with his left hand." [Muslim 2020]

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 the use at the toilet (though the water-carrier, or the substitute, might be

taken into the right hand) but eating of foods is such fine job that would be done by the right hand. Both hands have their respective works so the guidance is to take the food with the right one and to attain purification at its discard by the left one; this guidance is totally valid even in these current times.

TOPIC 10-About licking fingers

(1808)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "When one of you eats, he must lick his fingers (after finishing), as he does not know in which of them, lies blessing." [Muslim 2033]

TOPIC 11-About the morsel that drops down

(1809)-Sayyidina Jabir (RA) reported that the Prophet (PBUH) said, "When one of you eats his meal and a morsal falls down, he must pick it up and remove the doubtful portion and eat the rest. He must not leave it for the devil." [Ahmed 14943]

(1811)-Sayyidah Umm Aasim (RA), the Umm Walad of Sinan ibn Salamah, narrated that Nubayshah al-Khayr visited us while we were having our meal from a bowl. She said to us that Allah's Messenger (PBUH) said, "If anyone who eats from a bowl and licks it then the bowl seeks forgiveness for him." [Ibn e Majah 3271]

According to Islam, deeds possess effects and so if they are good, they would lead to the great satisfaction of self (the Quran says in the thirteenth Surah i.e. RA'AD "Understand well that only the mention of Allah gives satisfaction to hearts") and if they are bad, they would lead to high troubles (the Quran says in the thirtieth Surah i.e. ROOM "Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that

they may return" meaning to righteousness). Note well that Allah gives His REHMAT (blessing) in general to the Man as He does not want to trouble the Man; however, when someone does wrongs then Allah puts some trouble to him due to his wrong-doings so that he might take the warning and become better. Every one of us would get his true destination in AKHIRAT (True life after this life) in accordance with his belief & deeds. These Ahadith here point out that even such petty good acts like licking fingers or clearing the plate of food (taking only as much as needed and eating from the front at the own side) might give the person such blessing that he gets his good food easily in the world without much effort. The morsel that falls must not be left unattended but it must be cleaned of dust and eaten except where that is not possible as it falls into some filth or out of range; difficult I know, but its better to try it or ask Allah for pardon asking Him to provide the strength to do it; small effort, high return; Al-Hamdu Lillah.

TOPIC 12-Dislike for eating from the centre of the dish

(1812)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) said, "Blessing descends in the middle of the food. So, eat from its sides and not from the middle." [Ibn e Majah 3277]

It is interesting to note that there is a scientific law that liquid at the closed venue when pressed divides the pressure equally to all sides. Hydraulic Brakes and a few other items do take this rule into consideration. I have written an article on it too that the physical laws just provide the presentation of the same phenomenon that is told to us on the spiritual side (proving that there is only One Creator of all the creation who has made these Laws of Nature for all aspects of the Life) so here we see that the blessing that descends in the middle is distributed equally to all sides so the food must be taken from sides until the end comes (then at the last, the food at the middle is fine to take). Note that for dry edibles, a

person is allowed to take from any side of the dish in his friendly gathering.

TOPIC 13-About dislike for garlic and onion

(1813)-Sayyidina Jabir (RA) reported that Allah's Messenger (PBUH) said, "If anyone eats this (the narrator pointed out at garlic the first time, but named garlic and onion and leek the second time), must not come near us in our mosque." [Bukhari 855, Muslim 564]

(1814)-Sayyidina Jabir ibn Samurah narrated that when Allah's Messenger (PBUH) was staying with Abu Ayyub, whenever he had eaten his meal, he would return what remained. One day, he returned to him food from which he had eaten nothing. When Abu Ayyub came to him and mentioned it to ask about it, the Prophet (PBUH) said, "There was garlic in it." He asked, "O Messenger of Allah, is it unlawful?" He said, "No, but I dislike it because of its odor." [Muslim 2053, Ahmed 23596]

TOPIC 14-Permission to eat cooked garlic

(1815)-Sayyidina Ali reported that we are forbidden to eat garlic unless (it is) cooked.

(1816)-Hannad reported from Waki who from his father, who from Abu Ishaq, who from Sharik ibn Hanbal and he from Sayyidina Ali that he said, 'Apart from cooked onion, it is Makruh to eat onion.' [Abu Dawud 3828]

(1817)-Sayyidah Umm Ayyub (RA) reported that when the Prophet (PBUH) came to them (on his migration), they offered to him food made up of some vegetables. He did not like it, and said to his Sahabah "Eat it for I am not like one of you. I fear that I might hurt my companion." [Ahmed 27512, Ibn e Majah 3364]

(1818)-Muhammad ibn Humayd reported from Zayd ibn Hubab, from Abu Khaldah, from Abul Aaliyah that he (Abul Aaliyah) said, "Garlic is a pure provision."

It is not right to eat garlic and other such things that cause some odor in the mouth and then go to any holy gathering like performing SALAH without washing the mouth. However, if the person washes his mouth well, then such things are allowed and especially when it is cooked that does not cause much odor to take place. The Prophet (PBUH) avoided it even when cooked, due to the visits of JIBRAEL, the grand angel who came to give him the verses of the Holy Book Quran time to time from Allah that he recited as the angel read; Al-Hamdu Lillah.

TOPIC 15-Covering vessels and extinguishing lamp at sleeping

(1819)-Sayyidina Jabir reported that the Prophet (PBUH) said, "Shut the door (before sleeping), tie up the water skin (at its mouth), cover up the utensils or turn them upside down and extinguish the lantern, for the devil does not open the closed (doors), nor what is tied up, nor uncover the utensils (or turn them face up) and because the tiny evil one (a mouse) puts homes of people on fire." [Muslim 2012]

(1820)-Saalim reported from his father that Allah's Messenger (PBUH) said, "Do not leave the fire burning in your homes while you go to sleep." [Bukhari 6293, Muslim 2015]

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 the persons there might go on sleeping; as such, this disturbance 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 actually SHAITAN is the term specifically reserved for these mischievous Jinn); they might cause high trouble by utensils or by things of fire, if they get easy access to the house.

TOPIC 16-Dislike for eating two dates at a time

(1821)-Sayyidina Ibn Umar (RA) said that Allah's Messenger (PBUH) forbade eating two dates together unless allowed by one's companion. [Bukhari 2490, Muslim 2045]

TOPIC 17-About merits of dates

(1822)-Sayyidah Ayshah (RA) reported that the Prophet (PBUH) said, "The house that has no dates, its people are hungry." [Muslim 2046]

In Arabia, dates were taken to be the necessary part of diet and even today, its value as food is well-established. There are many different words in Arabic for different types of dates and this plainly shows its importance in Arabia. Its tree comes into use in different ways and in fact, each of its parts comes at some use. Its fruit is eaten, the empty hairy coat of its dates is used in making of brooms, its leaves are used to make the eastern type of mats and the carriers for bread, its branches are used as roofs and its trunks are put to use as bridges on rivers, its barks are good for ropes and the inside seed of its dates in making of hay for animals; all by this one tree. The point that the Hadith makes does not show the merits of dates only but it also conveys the information that a person must keep those fruits that are available at his place, in his diet if he is able to afford. Mostly such diet helps in combating the ills that the body gets at that very place. As for Hadith at topic 16, it means that the person must have the permission to eat something more than others that are present, otherwise it would be

selfishness; he must not eat hastily too as the Hadith forbids that too by its message. Note that for many persons at those times in Arabia, such good food that totally satisfied the need for hunger was near to luxury so the reference to dates is to clarify the matter that the person must not take-in anything in extra quantity; it is not specific to dates but it is specific to eating in some gathering; if someone eats his own food alone, he might eat as he wills then.

TOPIC 18-About praising Allah after meals

(1823)-Sayyidina Anas ibn Malik (RA) reported that the Prophet (PBUH) said, "Indeed, Allah is pleased with the slave who, having eaten a food or drunk a drink, praises Him for that. [M 2724]

Islam guides Muslims to remember Allah in all the blessing that they receive and to always understand that it is not actually their ability but the will of Allah that they have received so much. It is not because they deserved it but because Allah would examine them more than others now as they have received more than their due share. The will of Allah is something else than the pleasure of Allah so with all good things at hand by the will of Allah, the person must try by his Belief and deeds to gain the pleasure of Allah.

TOPIC 19-About eating with a leper

(1824)-Sayyidina Jabir (RA) reported that Allah's Messenger (PBUH) held a leper by his hand and made him join in his bowl (of meal). He said after that, 'Eat in the name of Allah, relying in Allah and placing trust in Him.' [Abu Dawud 3925]

It is indicated in other Hadith 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 the will of Allah only that would bring it on. So with this belief, it does not matter whether a person eats with a leper as his true belief would be the barrier against the affliction; but whoever has doubts, he must avoid eating in the company of someone with contagious disease as he would blame everyone other than himself if any adversity falls on him. This narration is said to be an ASAR related to Umar (RA) and that means that it was Umar who took a leper by hand and the rest; it is not the MARFU Hadith but this ASAR is worthy of acceptance.

TOPIC 20-About the Believer eating in one intestine

(1825)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH) said, "The disbeliever eats in seven intestines while the believer eats in one intestine." [Muslim 2060, Bukhari 5393]

(1826)-Sayyidina Abu Hurayrah (RA) narrated that Allah's Messenger (PBUH) had as a guest an infidel. He ordered that a sheep should be milked. He drank that, then he drank a second helping; and he drank a third helping; till he consumed seven rounds. Then, the morning of the next day, he embraced Islam and Allah's Messenger (PBUH) commanded that a sheep should be milked for him which he drank; then he gave instructions for more, but he could not drink it all. So, Allah's Messenger (PBUH) said, "The Believer drinks in one intestine while the disbeliever drinks in seven intestines." [Muslim 2063]

This Hadith tells that a person who is not Muslim, only cares about the worldly goods because the high achievement of that only is his ultimate task; the terms one intestine and seven intestines are just the expression to indicate that an infidel eats much more than a Muslim, as the intestine is actually one vast organ (or two if you count the large intestine too) present in folds at the stomach; as it holds the eaten food hence the expression used. The attention

towards the worldly things makes an infidel demanding of such things but to the Muslim, it is clear that these things have no true value; they are to have but for necessity and he must try his best to attain the pleasure of Allah.

TOPIC 21-Meal of one suffices two

(1827)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Food of two men suffices three men, and of three suffices four."

Allah likes sacrifice keeping the Islamic Principles in view and this Hadith guides to share food with others who are in need but have not got enough to satisfy their hunger; the sharing of food with sacrifice would enable the food for two to suffice for three persons and for three to suffice for four though it might only fulfill the sustenance to all. To be courteous to all other Muslims and always care for all others in their need is one of the basic teachings of Islam.

TOPIC 22-About eating locusts

(1828)-Sayyidina Abdullah ibn Abu Awfa said when he was asked about eating locusts, 'I participated in six battles with Allah's Messenger (PBUH). We ate locusts during that.' [Bukhari 4595]

(1829)-Mahmud ibn Ghaylan reported this hadith from Abu Ahmad and Mu'ammal, from Sufyan, from Abu Ya'fur, from Ibn Abu Awfa, saying "We participated in seven battles with the Prophet (PBUH)."

TOPIC 23-Prayer against the locusts

(1830)-Jabir ibn Abdullah and Anas ibn Malik narrated that when Allah's Messenger (PBUH) prayed against the locusts, he said, "O

Allah, destroy the locusts, the large of them and the small. Ruin their eggs and cut off their progeny. Remove their mouths from our provision and sustenance. Surely, You are The Hearer of prayer." A man asked, "O Messenger of Allah! how do you pray for the elimination of an army of Allah?" He said, "It is the product of the sneeze of fish of the seas." [Ibn e Majah 3221]

Locusts are called TIDDI in Urdu and also MAAKAR and sometimes it attacks a field in group and destroys it completely. Due to such attacks it is called JARAAD in Arabic as JARD means to peel out something. It is taken to be the creature related to both land & water but its command is according to the land and as such if anyone is at HAJJ with EHRAM (means to make an intention to perform Hajj wearing two white unstitched clothes; like the dress of the dead), he would have to give DAMM (a sheep in sacrifice) if he kills locusts as no killing of any animal of the land is allowed in EHRAM except for those that are deadly dangerous like snakes, scorpions etc. Hadith has an indication of its being Halal and such is taken by the three IMAMS except for MALIK; anyways, there is no custom in Muslims to eat it as of now.

TOPIC 24-About milk and flesh of Jallalah

(1831)-Sayyidina Ibn Umar (RA) said that Allah's Messenger (PBUH) disallowed eating (the flesh) of Jallalah and drinking its milk. [Abu Dawud 3785, Ibn e Majah 3189]

(1832)-Sayyidina Ibn Abbas (RA) reported that the Prophet disallowed the animal that is targetted after being tethered, the milk of jallalah and drinking directly from the mouth of the water-skin. [Ahmed 2161, Nasai 4460]

"JALLALAH" is that HALAL animal that eats filth as a matter of habit; due to that, there comes an odor in its milk and meat though

if such an effect does not occur, it is not included in the term. Mostly the Ulama take this prohibition as MAKRUH-TANZIHI that means it is better to avoid yet there is not much harm if someone does not. AHMED and SHAFI' command not to eat it while MALIK does not mind eating of it taking the general view; ABU-HANIFA asks to feed the animal pure clean foods only for a few days (40 days for cow; 7 days for sheep, 3 days for chicken) and then have it as then eating of it would be acceptable without any KARAAHAT (see the Glossary). If someone drinks directly from the mouth of the skin, it might cause injury to him if some insect has made way into it; he must take the water out at some vessel to view if it is clear of trouble for him and then drink it; it is the "Safety First" that he must see in all other unclear issues too.

TOPIC 25-About chicken

(1833)-Zahdam Jarmi narrated that he visited Abu Musa (RA). He was eating chicken and he said, Come closer and eat. I had seen Allah's Messenger (PBUH) eat it." [Bukhari 4385, M 1649]

(1834)-Sayyidina Abu Musa (RA) said, "I saw Allah's Messenger eat chicken."

Chicken that grows at the natural environment is HALAAL to eat though it does eat filth sometimes but that does not include it in JALLALAH and even if it comes to that state, it is yet HALAAL to eat. However, note that few ULAMA of repute do have reservations about eating the chicken that is raised at specific farms by providing much hot synthetic diet to it for the sake of making it grow fast. Although it is much better to avoid the eating of such chicken that are raised at specific farms to grow them fast and get their quantity that is vast, yet as ULAMA do not generally take the eating of that as HARAAM as of now, the ruling stands in favor of it; however, the chicken that grows at its natural diet by grains and

insects, is the most worthy to take into the diet if needed and that one is addressed at the Hadith that we find at the topic here.

TOPIC 26-About the meat of bustard

(1835)-Ibrahim Ibn Umar ibn Safinah reported from his father from his grand father that he ate the meat of bustard with Allah's Messenger (PBUH). [Abu Dawud 3797]

It is the Ruddy Goose (SURKHAAB in Urdu) and as it is included in Ducks, it is HALAAL; as there is no issue in taking the meat of SURKHAAB, all the four schools take it as fine to eat. However, please note that at the current times, it is much better to avoid the eating of all those birds that are able to fly at ease (and even the eating of their eggs) as they all certainly are the natural beauty to the environment that we all live in; Al-Hamdu Lillah.

TOPIC 27-About eating roasted meat

(1836)-Sayyidah Umm Salamah (RA) reported that she presented to Allah's Messenger a roasted shoulder piece. He ate from it and then stood up for Salah, but did not make (a fresh) ablution. [Bukhari 207]

The Hadith tells us that the eating of the roasted meat does not ask for the revision of the WUDHU. It also tells us that the Prophet (PBUH) had no inhibition in eating anything HALAAL 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 Jibrael and not because he disliked their taste; there were few things that he did appreciate more in foods and even those were simple things like well-cooked pumpkins though he did not ask for them even, at every other day or weekly or monthly. He was a simple person with simple appreciable manners as one of Ahadith points out that he never said

anything adverse about any food ever. His life was highly creditable as he led it just by the fulfillment of the worldly necessities and left all comforts & luxuries till the last of it; that was totally by choice; (PBUH).

TOPIC 28-About dislike for eating in a reclined position

(1837)-Sayyidina Abu Juhayfah reported that Allah's Messenger said, "As for me, I do not recline while eating." [Bukhari 5398]

TOPIC 29-About the Prophet liking sweet-meat and honey

(1838)-Sayyidah Ayshah (RA) said that the Prophet (PBUH) loved sweet-meat and honey. [Bukhari 5431, Muslim 1474]

The Prophet (PBUH) liked the natural ordinary edibles and as such, he liked the sweets that were mostly prepared then by dates and also liked Honey (that is mentioned most positively in the Holy Book Quran); it is appreciable (MUSTAHAB) for a person who is able to take some sweet (preferably the fruits of the season at the place), at supper as they are included in TAYYEBAAAT (the foods that have a blessed purity). The Hadith in Topic-28 tells that he did not like to eat in a reclined position as that was the position taken by proud people and by those who did not give the due respect to the food they ate; however, if someone reclines due to the old age or due to some affliction, that does not become a problem. The right way to eat is sitting with legs folded or with one of legs folded and the other standing. If someone eats or drinks something while standing or walking sometimes, that is not challenging to the Islamic etiquette; eating or drinking anything while standing are MAKRUH TANZIHI, better to avoid but if it is done sometimes even by will when the person generally fulfills the Islamic Commands, that does not become a problem.

TOPIC 30-About diluting broth

(1839)-Sayyidina Abdullah Muzani narrated that Allah's Messenger said, "If one of you buys meat, let him increase broth, for if one does not find meat then he will find broth. And that is a kind of meat."

(1840)-Sayyidina Abu Dharr (RA) reported that Allah's Messenger said, "Let not one of you regard any pious work as lowly. If he cannot find anything, let him meet his brother with a cheerful face. And when you buy meat, or cook a vessel, add to its broth and send some of it to your neighbor." [Muslim 2626]

Islam asks to care for the needy and especially for other Muslims in need. The sacrifice that does not affect someone much adversely yet does good to the other, is most appreciable (MUSTAHAAB); at times of extreme need, quality in food is better to sacrifice for having the quantity that might help; at times, it even becomes WAJIB; see also the topic-21 of this Booklet.

TOPIC 31-Excellence of Tharid

(1841)-Sayyidina Abu Musa (RA) reported that the Prophet said, "Many among men have attained perfection but none of the women have attained perfection except Maryam bint Imran and Aasiyah, the wife of Fir'awn. And the excellence of Ayesha over women is like the excellence of tharid over all food." [Bukhari 5418, Muslim 2431]

Bibi Ayesha (RA) was the most beloved wife to the Prophet (PBUH) and as he mentioned the merit of respectable Bibi MARIUM (Mary, the mother of EESA, Salam on both) and of respectable Bibi AASIAH (wife of Pharaoh, Salam on her, who believed and stood by the Prophet MUSA, Salam on Him), he also mentioned the merit of

respectable Bibi AYESHAH (RA). The Hadith shows the excellence of THARID (a dish prepared by soaking dates into the water that has wheat or barley mixed well in it; and sometimes wonderfully prepared snacks that are also soaked by some delicious juice, is also included in it) and it also denotes the merit of Bibi Ayeshah. Note that Bibi MARIUM is the only woman that is mentioned by name in the Holy Book Quran as Islam asks for HEJAB for women (that means to see to few restrictions when they have to face the unrelated men); it is in ADAAB of living the Islamic way that the mention of their names even in general is avoided except for some necessity as we find them mentioned by their names at Ahadith; the reason for mention of the name of Bibi MARIUM at the Holy Book Quran is to associate EESA (Jesus Christ) to her as he was born to her miraculously without father and had to be related to that great virtuous woman; he is called EESA ibn MARIUM (Salam on both of them). It is MUSTAHAB for the Muslim woman to ask Allah for attainment of the character of Bibi MARIUM & Bibi AASIAH.

TOPIC 32-About biting meat

(1842)-Abdullah ibn Harith narrated that my father made my marriage and invited people (to the feast). Safwan ibn Umayyah was among them. He said, "Allah's Messenger (PBUH) had said that we should bite meat to break, for that is tasty and easily digested in this way." [Ahmed 1530]

TOPIC 33-About eating meat with knife

(1843)-Jafar ibn Amr ibn Umayyah Dhamri reported from his father that he saw the Prophet (PBUH) cutting slices from a shoulder of mutton and eating it. Then he walked for Salah (prayer) without making (fresh) ablution. [Bukhari 5422, Muslim 355]

Ahadith on these two topics relate the better way to take the

meat; to cut it by teeth is MUSTAHAB while to cut it by a knife and then take it is JA'EZ. The matter does not require much attention yet ABU EESA and other compilers present Ahadith by different topics as that might throw light on some matters that are other than the topic they bring it in. Here, we find that fresh WUDHU for Salah is not necessary after eating the cooked meat as it is like the usage of the warm water by which WUDHU is well to perform; (see topic-27 of this booklet too).

TOPIC 34-About the piece of mutton dear to the Prophet (PBUH)

(1844)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) was presented some meat. He was given the foreleg which he liked much. He had bite of it. [Bukhari 4712, M 196, Ah 9629]

(1845)-Sayyidah Ayshah said that the foreleg meat was not very dear to Allah's Messenger, but (the fact is that) meat was had on alternate days, so he made haste with it and this portion of meat was quickly cooked.

The Prophet (PBUH) liked the meat related to foreleg without being an enthusiast to ask for it now and then. His taste was never an addiction and he did not ask for any specific dish to take but enjoyed any food that was well-cooked praising Allah. The second narration that is related by Bibi Ayesha (RA) implies that the Prophet (PBUH) made haste with that portion as that was quickly cooked. It seems that someone in the chain of this narration has made some mistake as the Prophet (PBUH) was patient with his needs and as such, respectable TIRMIDHI has rightly termed this narration to be among the weak ones while the first one has been narrated by one of the strong chains.

TOPIC 35-About Vinegar

(1846)-Sayyidina Jabir reported that the Prophet (PBUH) said, 'Vinegar is an excellent seasoning.' [Abu Dawud 3820]

(1847)-Muhammad ibn Sahl reported from Yahya ibn Hassan, from Sulayman, from Hisham, who from his father who from Sayyidah Ayshah (RA) that Allah's Messenger (PBUH) said, "Vinegar is an excellent seasoning." [Ibn e Majah 3316]

(1848)-Sayyidah Umm Hani (RA), daughter of Abu Talib, narrated that Allah's Messenger (PBUH) visited me. He asked, "Do you have anything (to eat)." I said, "No, only a few stale loaves of bread and vinegar." So, he said, "Bring it (to me). The house that has vinegar will not be in need of condiment."

(1849)-Jabir narrated that the Prophet said, "Vineger is an excellent seasoning."

This topic clarifies the point that was made in the previous note that the Prophet (PBUH) enjoyed the edibles without any complaint, praising Allah. For him, the taste came second to the need and his teachings tell us well that the worldly things are not such as to put heart in. He did enjoy the tasty foods yet it was not compulsion to him and he was happy with whatever foods he got that was TAYYEB (pure in character); he always praised Allah for whatever he got to eat; Al-Hamdu-Lillah. UMM-HANI was the first cousin to the Prophet (PBUH) whom he intended to marry; as she did not give the matter much attention, he also did not pursue the matter.

TOPIC 36-About eating moist dates with water melon

(1850)-Sayyidah Ayeshah (RA) said that the Prophet (PBUH) ate water-melon with fresh dates. [Abu Dawud 3836]

TOPIC 37-About eating fresh dates with cucumber

(1851)-Sayyidina Abdullah ibn Ja'far (RA) said that the Prophet (PBUH) ate (Egyptian) cucumber with fresh dates. [Bukhari 5440, Muslim 2042]

In these both topics 36 & 37, we find again that the Prophet (PBUH) used to eat whatever was easily available. Dates are hot in effect while water-melon is cold in effect and the body decides well what to take and what to discard. Ahadith here also tell that it is MUBAH to eat two edibles (especially when they are fruits of the earth) that are HALAL together, if the person is eating alone even if both have some difference in effect and even if normally they are not taken as such.

TOPIC 38-About drinking urine of camel

(1852)-Sayyidina Anas (RA) reported that some people of Uraynah came to Madinah. The climate did not suit them. So, Allah's Messenger sent them to the stable of camels of Sadaqah. He commanded them to drink the milk and urine of the camels.

This narration is in actual quite lengthy but respectable TIRMIDHI has brought only the part that relates to the topic. These were a few men from the tribe of URAI'NAH, with two or three men from the tribe of UKL, total being eight who had come to Madinah. Here they had some affliction related to the Digestive System in which their stomachs bulged out and their color turned yellow (it seems that they were afflicted by the high stage of JAUNDICE associated with the affliction of Liver i.e. Hepatitis) and it was clear beyond doubt that they would die a cruel death very soon. The Prophet (PBUH) sent them in the camels that were received by the collection of Zakah and that were in his custody while included in them were some of his own camels too. He told them to drink the milk of the she-camel and the urine of camels and this command was

specific to them. It is allowed (trusting the mercy of Allah) for the person dying, to use some of filth up-to necessity if there is high probability of cure. As they remained in that open airy place drinking the milk and urine of camels, they got well but then instead of being thankful to the Prophet (PBUH) and more than that to Allah, they killed the shepherd of the Prophet (PBUH) and before that they took his eyes out; so they became MURTID i.e. they left Islam and challenged it after they had accepted it clearly. They took the camels and ran away but the Prophet sent men to chase them and they were caught and brought to him. The Prophet (PBUH) gave them all very severe punishment and in fact, this was the most severe punishment he gave to anyone. One of their hands and one of their legs being at opposite sides were cut (due to their rebellion against Islam and also taking property of Zakah that was the right of poor Muslims); this is counted among the four punishments that might be given to rebels who challenge Islam as specified in the Holy Book Quran in Surah MAE'DAH, the fifth Surah, at the verse-33 that descended due to this very event; then they were left to die the cruel death they had escaped before (as they had killed the shepherd of the Prophet PBUH). May Allah save us all from all satanic activities of thoughtless people that are totally foolish; AMEN. Note that the school of ABU-HANIFA does not allow to use urine even if it is of HALAAL animals like camels in medicine taking this Hadith as an exceptional matter; AHMED and MALIK allow such use if it is of HALAAL animals and not of others; SHAFI' allows such use if it is of HALAAL animals but on the condition that it does not bring the loss of senses; he is against the use of alcohol in medicine even if minimum and other schools also comply to this; please also see the booklet of Purification, topic 55.

TOPIC 39-Blessing in the meal

(1853)-Sayyidina Salman (RA) said that he read in the Torah that the blessing in meal lies in performing ablution after having it. He

mentioned that to the Prophet (PBUH) informing him that he read it in the Torah. Allah's Messenger (PBUH) said, "The blessing in meal lies in making ablution before consuming the meal and afterwards." [Ahmed 23793]

TOPIC 40-Performing ablution before meals

(1854)-Sayyidina Ibn Abbas reported that once Allah's Messenger (PBUH) came out of the privy and food was offered to him. The Sahabah (RA) asked him, "Shall we bring you water for ablution?" He said, "I am only commanded to make ablution when I stand up for Salah." [Muslim 374]

Both the topics, 39 & 40, relate to washing hands before taking meals. The word in Arabic is actually WUDHU (ablution that is made before SALAH) but here in the first topic, it seems that the word means washing of hands while in the second it is WUDHU all right. By these Ahadith, ULAMA have gathered that it is SUNNAH albeit "Ghair Muakkadah" to wash hands before and after taking the meal; it is better to do so yet if someone leaves it at any side due to inconvenience, he is not blamable.

TOPIC 41-Ablution for what is touched by fire

(1855)-Sayyidina Ikrash ibn Zuwayb narrated that Banu Murrah ibn Ubayd sent me to Allah's Messenger (PBUH) with their Zakat on their properties. I went to him at Madinah and found him sitting among muhajirs and ansars. He took my hand and led me to the house of Sayyidah Umm Salamah (RA). He asked there, "Do you have food?" So, a large bowl containing tharid and slices of boneless meat was brought to us. We began to eat from it and I moved my hand here and there but Allah's Messenger (PBUH) ate what was nearer to him. He held with his left hand my right hand and said, "O Ikrash! From a single place, for it is one food." Then, we were brought a

dish containing different kinds of fresh dates and I ate what was nearer to me, while the hand of Allah's Messenger (PBUH) traveled all over the dish. He said, "O Ikrash! Eat from wherever you like, for it is not one kind." Then we were brought water. Allah's Messenger washed his hands, and stroked with the wet palms his face, forearms and head. He said, "O Ikrash! This is the ablution for what is changed by fire." There is a lengthy account in this narration. [Ibn e Majah 3274]

TOPIC 42-About eating pumpkin

(1856)-Abu Talut said that when he went to Anas ibn Malik (RA) he was eating pumpkin saying all the while, 'O Tree! How much I love you, for Allah's Messenger (PBUH) loved you.'

(1857)-Sayyidina Anas ibn Malik (RA) said, 'I found Allah's Messenger (PBUH) picking up pumpkin from the dish. Since then I have not ceased to like pumpkin.' [Bukhari 5379, Muslim 2040, Abu Dawud 3782, Ahmed 13282]

This H-1855 tells to eat such food that is gravy from the nearer side and not to put hand at all sides; however, the person might take dry edibles from any side in the friendly gathering; the Prophet (PBUH) appreciated to share food at one bowl with someone as was the custom too at that time; see also the note at Topic-12 of this booklet. Pumpkin (LOKI in Urdu) was appreciated more than other vegetables by the Prophet (PBUH) though he liked all TAYYIBAAT (the pure HALAAL foods including the meat of animals and whatever is received by earth, given to human beings by Allah). Islam does not ask the Muslim person to be Vegeterian and permits him to eat the meat from the HALAL animals when he slaughters them by Allah's name; note that to say BISM-ALLAH, ALLAHU AKBAR (by the name of Allah, He is the greatest) is necessary; Al-Hamdu-Lillah.

-----TOPIC 43-About consuming oil

(1858)-Sayyidina Umar ibn Khattab (RA) reported that Allah's Messenger (PBUH) said, "Eat olive oil and rub it. It is from a blessed tree." [Ibn e Majah 3319]

(1859)-Sayyidina Abu Asid (RA) reported that Allah's Messenger (PBUH) said, "Eat olives and rub its oil. This is a blessed tree." [Ahmed 16054]

TOPIC 44-About eating with slave

(1860)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "When the servant of one of you prepares food for him enduring its heat and smoke, he must take him by his hand and seat him by him (to eat). If he refuses then he must take a morsel and offer it to him." [Ibn e Majah 3289]

TOPIC 45-About virtues of feeding food

(1861)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said, "Make Salaam common, feed food and kill the infidels. You will then inherit paradise."

(1862)-Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (PBUH) said, "Worship Ar-Rahman (The compassionate), feed food, give currency to Salaam; you will enter paradise in peace." [Bukhari 981]

ULAMA have indicated that the use of ZAITUN (olive oil) is beneficial both physically and spiritually, BE-IDHNE ALLAH (with the permission of Allah); physically its usage in diet is good for the Digestive System (and rubbing of its oil is good for the relief of pain while it softens the inside of ears too providing benefit to

hearing) and spiritually its usage in diet is good to avoid all evil but the person must read on from the Holy Book Quran daily in routine and he must try to apply its Commands to his life as much as possible. Ahadith in topics 44 & 45 ask to show courtesy to servants and ask to give currency to good manners like saying Salaam to all Muslims as it shows care for Muslim brothers. It is most virtuous to feed the needy of foods at any time and place yet at the time of the Prophet (PBUH) it was one of the most humane acts (due to the scarcity of food). It is courtesy to let the cook (or the caterers) have something from the dish he has made for the gathering, in addition to his wages; note that this moral teaching is related to the time when the best concept of living the life was only 'might is right'. There is an indication of doing the job with force by the words 'kill the infidels' but note here that Islam commands to fight in the way of Allah as the last resort; the Muslim warriors would fight all those who do not come to Islam even after its clarification and do not make some respectable pact with them. Islam is the inside voice of the Human-Beings so if someone does not accept it after getting this Message of Allah then Muslims, being the army of Allah, have to fight them if they have the required strength to challenge them except where the pact of peace is made between the Muslims and those people; such pact certainly is priority.

TOPIC 46-Merits of dinner

(1863)-Sayyidina Anas ibn Malik reported that Allah's Messenger (PBUH) said, "Bind the self to have a meal at night even a handful of dates, for skipping this meal hastens old age."

TOPIC 47-About beginning the meal with TASMIYA

(1864)-Sayyidina Umar ibn Abu Salamah narrated that once he visited Allah's Messenger (PBUH) and food was placed before him. He said, "Son, draw near. Recite Bism-Allah, eat with your right

hand and eat from what is on your side." [Bukhari 5376, M 2022]

(1865)-Sayyidah Ayshah (RA) reported that Allah's Messenger said, "When one of you eats (his) food, let him say Bism-Allah. If he forgets (to say it) in the beginning then he must say, 'In the name of Allah, at the first of it and at the last of it'."

This narration (1863) is among the weak ones in JAME' TIRMIDHI but it has the message that TABIB (the Eastern Physicians who use jungle herbs for cure of diseases) often give. Here, in the narration, there is no mention of the lunch; note that few TABIB do ask for its omission and do ask to take Dinner only with some reasonable breakfast. However, it is good to have the lunch as light and the dinner as moderate. As for the Topic-47, the Holy Prophet (PBUH) has given the guidance for some etiquette of eating here and we have seen them in the previous narrations too. The beginning of the meal asks for TASMIYA that means that the person must say "BISM-ALLAH" (by the name of Allah); if he forgets but remembers during the meal, he must say it at the very time he remembers.

TOPIC 48-About going to sleep with greasy hands

(1866)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "The devil is very sensitive and quick to catch, so beware of him for yourself. If anyone goes to sleep in the night with grease on his hands and trouble strikes him, he can not blame (anyone) but himself." [Bukhari 1220]

(1867)-Muhammad ibn Ishaq reported from Abu Bakr Baghdadi, from Muhammad ibn Ja'far, from Mansur ibn Abu Aswad, from A'mash, from Abu Salih and he from Abu Hurayrah that Allah's Messenger said, 'If anyone goes to sleep with greasy hands then he must blame himself.' [Ibn e Majah 3297]

Ahadith here clearly indicate to keep hands clean of oil & grease and washing hands at meals would suffice. However if a person shows laziness in keeping his hands clean, that might cause some harm to him. Hands must be clear of grease even at the day-time yet the mention of the time of night is due to the fact that at night, the person is unaware of the surroundings as he sleeps and due to the greasy hand, insects or even a mouse might cause some harm to him. If such an adversity occurs due to his laziness, certainly he would have no-one to blame but his own self.

29-BOOK OF DRINKS (21 topics)

TOPIC 1-About one who drinks wine

(1868)-Sayyidina Ibn Umar (RA) reported Allah's Messenger (PBUH) said, "Every intoxicant is KHAMR and every intoxicant is forbidden. He who drinks wine in this world and dies as an addict to it will not drink it in the Hereafter." [Ah 4690, AD 3679, Bukhari 5575, N 5598, Ibn e Majah 3387, M 2003]

(1869)-Sayyidina 'Abdullah ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "If anyone drinks wine then his Salah over forty days are not approved. If he repents then Allah will have soft attitude to him but if he reverts to it, Allah will not approve his Salah over forty days. If he repents (the second time), Allah will have soft attitude to him but if he reverts to it, Allah will not approve his Salah over forty days. If he repents (the third time) then Allah will have soft attitude to him. Now, if he reverts to it, Allah will not approve his Salah over forty days and even if he repents (the fourth time) then Allah will not have soft attitude to him and He will give him to drink from the river of KHABAL." Someone asked, "O Abu Abdur Rahman! What is the river of KHABAL?" He said, "The pus of the dwellers of the people of fire."

[Nasai 5686]

TOPIC 2-Every intoxicant is forbidden

(1870)-Sayyidah Ayshah reported that someone asked the Prophet about wine from honey. He said, "Every drink that intoxicates is forbidden."

(1871)-Sayyidina ibn Umar (RA) reported that he heard the Prophet say, 'Every intoxicant is forbidden.' [Bukhari 5585, Muslim 2001]

TOPIC 3-If high quantity intoxicates, its little is forbidden

(1872)-Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger said, 'If a large quantity of anything intoxicates then a small quantity of it is also forbidden.' [Ahmed 14709]

(1873)-Sayyidah Ayshah reported that Allah's Messenger (PBUH) said, "Every intoxicant is forbidden. If a FARAQ of anything intoxicates then a handful of it is forbidden (too)." [Ahmed 24486]

Islamic Teachings tell us that anything that intoxicates is totally forbidden to take. Wines and all 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 (see Al-BAQARAH-219) and then they were disallowed at the time of Prayers only (see AN-NISA-43) but then finally in Surah MA'EDAH they were totally forbidden. Note that at SHAB-e-MAIRAJ (the night the Prophet PBUH ascended to heavens and when Prayers were made obligatory; that was before HIJRAT i.e. migration to Madinah), the Prophet (PBUH) was presented milk and wine. He took the milk and left the wine on which the angel JIBRAEL told him that if you had taken the wine, everyone of your Ummah had gone away from righteousness;

such is the evil of taking the intoxicants. Honey is wonderful to use; note that the Prophet (PBUH) gave a general answer when asked about an intoxicant prepared by honey as it might only contain more sweetness than usual yet caution is better that it is taken early when it has been put in open. FARAQ was the measure that equals almost 400 grams weight by today's standard and the Hadith means here that if such quantity of some drink causes dizziness to the ordinary person then even the small quantity of it is disallowed. According to the 3 IMAMS with the exception of ABU-HANIFA, anything that causes the loss of senses with some quantity, that is intoxicant and as such, its intake in quantity or little, is HARAAM. ABU-HANIFA takes intoxicant as that liquid that is made with use of grapes and its kind or/and dates and its kind that is taken in general as intoxicant so the intake of this, more or less, is HARAAM; also the things known in general as intoxicants in these current times prepared from anything, are included here when they cause the loss of senses; their intake too to such extent is HARAAM; note that even a little of it is to be avoided due to SADDE-ZARAE' (stopping of means to wrongs). As for other things that might bring high dizziness with quantity (not taken as intoxicants in general), he takes the view that intake of such high quantity of such things is to be avoided most certainly.

TOPIC 4-About making nabidh in vessels

(1874)-Tawus reported that a man came to Ibn Umar and asked if Allah's Messenger had forbidden nabidh in vessels (or jars). He said, "Yes." Tawus confirmed, "By Allah, I too had heard this from him." [Bukhari 5593]

TOPIC 5-Prohibition to prepare nabidh in different vessels

(1875)-Amr ibn Murrah reported having heard Zadhan say I asked Ibn Umar (RA) about the vessels disallowed by Allah's Messenger

(PBUH) and asked him to name them in "your language" and explain them in "our language." So, he said, "Allah's Messenger disallowed Hantamah which is a green jar, Dubba which is hollow pumpkins used as containers, Naqir which is hollow stumps (of dates), peeled and cleaned, and Muzzafat which is vessels smeared with pitch. He gave command that nabidh should be made in water-skins." [Muslim 1997]

Nabidh is dates soaked in water mixed with other items and grapes might be included with it. If someone puts that mixture in jars but then leaves it in open for quite a time, it might show an effect of intoxication and so these vessels were disallowed to use for Nabidh. However, with time as the probability of irresponsibility became minimum about these vessels, the Prophet (PBUH) did allow their use with care when Nabidh is used early or these vessels are kept with such care that the content does not become an intoxicant; note that Islam has the concept that is named as SADDE- ZARAE' (Stopping of Means) and this means that all those things that have high probability to lead towards any big sin (especially shameful acts) are avoided too, so the point to note is that the vessels by their-selves had no problem.

TOPIC 6-Permission to prepare nabidh in named vessels

(1876)-Sayyidina Buraydah reported that Allah's Messenger (PBUH) said, "I had disallowed you to make nabidh in certain vessels. Indeed, vessels do not make anything lawful or unlawful, but every intoxicant is forbidden." [Muslim 977]

(1877)-Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (PBUH) disallowed certain vessels (to prepare nabidh in them). The Ansars complained to him saying, "We do not have (other) vessels." He said, "In that case, you may." [Bukhari 5592]

TOPIC 7-About the waterskin

(1878)-Sayyidah Ayshah said, 'We used to prepare nabidh for Allah's Messenger (PBUH) in a waterskin. We would tie shut its higher opening; it also had a small lower opening. If we soaked it in the morning, he drank it in the evening and if we soaked it in the evening he drank it in the morning.' [Muslim 2005]

The Ahadith here clarify that there was no problem in the vessels but it was SADDE-ZARAE' that asked for their avoidance when wines and intoxicants were prohibited initially. With the care that the content is taken early and vessels are kept clean at all times, there is no problem in their use.

TOPIC 8-About the ingredients of wine

(1879)-Sayyidina Nu'man ibn Bashir reported that Allah's Messenger (PBUH) said, "Wine is made from wheat, barley, dates, grapes and honey." [Ahmed 18378]

(1880)-Abu Hayyan Taymi also reported this hadith from Shabi, from Ibn Umar and he reported from Umar (RA) as MAUQUF that he said, "Certainly, wine is made from wheat."

(1881)-Ahmad ibn Mani reported it from Abdullah ibn Idris, from Abu Hayyan Taymou, from Shabi who from Ibn Umar (RA) from Umar ibn Khattab (RA; as MAUQUF) that wine is prepared from wheat. [Bukhari 4619, Muslim 3032, Abu Dawud 3669]

(1882)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Wine is from these two trees, dates and grapes." [Muslim 1985]

The narrations that tell about wheat as a source for wine is Mauquf i.e. it is the saying of Umar and these are not the words of the

Prophet PBUH. And the narration of Nu'man ibn Bashir is weak so dates and grapes remain the main sources of KHAMR (intoxicants); when some drink that intoxicates is prepared from any of them that intoxicant is necessary to avoid; however, all such drinks too (that might be prepared by anything other than these two) that are well-known as intoxicants in general as of now, are included under KHAMR so by the ruling, even the little of them are HARAAM.

TOPIC 9-About nabidh from unripe dates and fresh dates

(1883)-Sayyidina Jabir ibn Abdullah reported that Allah's Messenger forbade them to make nabidh from unripe dates and fresh dates. [Bukhari 5601, Muslim 1986]

(1884)-Sayyidina Abu Sa'eed reported that the Prophet (PBUH) forbade preparing nabidh from unripe dates and fresh dates, and from dates and grapes and from making nabidh in waterskin. [Muslim 1987]

The Prophet (PBUH) might have forbidden the mixture that is mentioned here at H-1883 as SADDE-ZARAE' initially as this mixture of dates or of grapes, might have contained the potential to turn into an intoxicant; these two were the main sources for wine. However, when the prohibition of wine was accepted totally, there remained no need to worry about the negligence of prohibition in this issue generally and with time, there remained no problem to mix two types of dates or to mix dates and grapes together as the care was taken that they do not turn into something causing loss of senses. However, SHAFI' takes such mixture of dates or/and grapes even if it does not cause dizziness as MAKRUH-TAHRIMI while MALIK & AHMED take such mixture as MAKRUH-TANZIHI. According to ABU HANIFA, there is no KARAHAT in it of any sort.

TOPIC 10-About disallowance to use vessels of gold and silver

(1885)-Hakam reported having heard Ibn Abu Layla say that Huzayfah (RA) asked for water. Someone brought it in a silver vessel. He threw it away, saying, "I had forbidden him but he refused to cease. Indeed, Allah's Messenger disallowed us to drink from vessels of gold and silver, to don silk and brocade, saying that these are for them (the infidels) in this world and for you (Muslims), in the next." [Bukhari 5426, Muslim 2067]

Islam is against the pride of thinking about the self as being someone other than all, and it asks to compete in acts of virtues only but not in the collection of the wealth here. Muslims must not use gold or silver utensils for their foods or drinks as Islam disallows them. Silk and Brocade mentioned here both are kinds of silk, difference in them being the thin and the thick silk respectively. Wearing of silky clothes is not allowed according to this Hadith for men (but it is not disallowed for women though they must care about HEJAB) and ULAMA generally agree on this; however, all the four IMAMS had allowed wearing it in accordance with Ahadith for men even, at the occasion of war as it provided some kind of defense against swords. This ruling however is obsolete as of now and wearing of silky gaments at all occasions remains NAJA'EZ for men; wine, gold vessels and silky clothes all are good things at JANNAH (Paradise) where they would have the heavenly purity but here in the world, they are disallowed. That is why Huzaiifa (RA) reported from the Prophet (PBUH) that "these are for them (infidels) in this world and for you (Muslims), in the next"; Al-Hamdu Lillah.

TOPIC 11-About prohibition to drink water standing

(1886)-Sayyidina Anas reported that the Prophet (PBUH) disallowed that a man should drink (anything) while he is standing. Someone asked, "What about eating?" He said, "That is worse than that."

[Muslim 2024]

TOPIC 12-About permission to drink standing

(1887)-Sayyidina Ibn Umar said, "In the times of Allah's Messenger we used to eat while walking about and drink while standing." [Ibn e Majah 3301]

(1888)-Sayyidina Jarud ibn Ala reported that the Prophet (PBUH) forbade drinking anything while standing.

(1889)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) drank zamzam water while he was standing. [Bukhari 163]

(1890)-Amr ibn Shu'ayb reported from his father on the authority of his grandfather who said, "I observed Allah's Messenger (PBUH) drink standing and sitting."

These Ahadith narrate that the Prophet (PBUH) has forbidden eating and drinking while standing and the last Hadith informs that he was not particular about it; the notable point is that it is in AADAAB of drinking water to take it sitting (except for Zam Zam and for the water left from WUDHU; that is better to take standing) though that is not binding. Generally, the ULAMA say that to take water (or any dry food or fruit) standing is MAKRUH-TANZIHI so there is margin to take them standing and even walking at times; however if the food is such that has gravy, that must only be taken while seated at ease.

TOPIC 13-Breathing while drinking anything

(1891)-Sayyidina Anas ibn Malik (RA) said that the Prophet (PBUH) used to pause for breath three times while drinking and say, "This is more thirst-quenching and more pleasant."

(1892)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "Do not drink like a camel in one breath, but drink in two or three sips taking breath; and say Bism-Allah when you begin and praise Allah when you have finished."

TOPIC 14-About taking two breaths

(1893)-Sayyidina Ibn Abbas (RA) said that when the Prophet drank water, he breathed twice in the course of it. [Ibn e Majah 3417]

Ahadith on topics here denote that it is better to drink water giving at least two pauses therein but with that, note that it is in AADAAB of drinking water and not compulsory.

TOPIC 15-About blowing in drink

(1894)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (PBUH) forbade them to blow in a drink. A man asked, "What if there is some dirt in the vessel?" He said, "Drop them down." The man submitted, "I am not satiated in one breath." He said, "When you breathe, turn your face away from the vessel." [Ahmed 11654]

(1895)-Sayyidina Ibn Abbas (RA) said that the Prophet (PBUH) forbade them to breathe in a vessel and to blow into it. [Bukhari 5628]

TOPIC 16-About dislike for breathing into a vessel

(1896)-Sayyidina Abu Qatadah reported that Allah's Messenger (PBUH) said, "If one of you drinks something, he must not breathe in the vessel." [Bukhari 153, Muslim 267]

Here again we find Ahadith that inform us about the AADAAB of drinking water. They tell us the KARAHAT of blowing inside a vessel that contains water or breathing into it though that KARAHAT is TANZIHI and not TAHRIMI.

TOPIC 17-Drinking from the mouth of a water skin

(1897)-Sayyidina Abu Sa'eed (RA) said that the Prophet disallowed them to drink from the mouth of a water skin. [Bukhari 5625, Muslim 2023]

TOPIC 18-Permission to do that

(1898)-Sayyidina Abdullah ibn Unays (RA) said, "I saw the Prophet (PBUH) stand by a water-skin suspended above. He inclined it down and drank from it (from its mouth)." [AD 3721]

(1899)-Sayyidah Kabshah (RA) reported that Allah's Messenger visited her and drank water standing from the mouth of a suspended water-skin. She said, "I stood up and went to it and cut off the portion (where the Prophet (PBUH) had drunk)." [Ibn e Majah 3423]

Ahadith at topics 18 & 19 tell about drinking something directly from the mouth of water-skin or flask (and included in it is also the bottle containing some liquid). It is MAKRUH-TANZIHI to drink in such manner (though MALIK differs here with the general view and takes it as without any KARAHAT); there is some possibility that it has some insect or something harmful in it and also there remains a chance of some water remaining inside it that is wasted ultimately; it is against AADAB of drinking any liquid. However as mentioned in Ahadith (when the thirst is high) it is allowed to take any liquid from the mouth of the container when that is not made habit. Sayyidah KABSHAH cut the mouth of the flask to have BARAKAH

(the good therein) as she might have used it putting it into the glass sometimes when she took out the water to drink.

TOPIC 19-Those on the right deserve to drink first

(1900)-Sayyidina Anas ibn Malik (RA) reported that milk to which water was added was offered to Allah's Messenger (PBUH) to whose right hand sat a villager and to the left sat Abu Bakr (RA). He drank and gave it to the villager, "The (one to the) right, so to the right (is more deserving)." [Bukhari 5612, Muslim 2129]

TOPIC 20-About the server being the last to drink

(1901)-Sayyidina Abu Qatadah (RA) reported that the Prophet (PBUH) said, "The one who supplies water to the people is the last of them to drink." [Muslim 681]

Uptil now, we got Ahadith that gave guidance to the AADAAB of drinking liquids; now here is guidance for providing liquids in a gathering in topics 19 & 20. When a person has taken something to drink in plenty, then after him, 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 they do not observe such discipline, the bigger in rank by Islamic Knowledge is more worthy of the drink first. The narration by Abu-Qatadah tells about the sacrifice that must be given by the caterer for the gathering he serves. He would keep himself at the last but as the matter relates to AADAAB so in extreme thirst, he might take from the drink himself first.

TOPIC 21-The drink dear to Allah's Messenger (PBUH)

(1902)-Sayyidah Ayshah (RA) said that the drink dearest to Allah's Messenger (PBUH) was sweet and cool drink.

(1903)-Zuhri reported from the Prophet (PBUH) that he was asked, "Which of drinks is the purest?" He said, "That which is sweet and cool." [Ahmed 24155]

It is interesting to note that even today, after centuries, we still like something sweet & cool to drink, especially at the hot weather when we feel an extreme thirst. The Prophet (PBUH) being very near to the natural way of living (as Islam recommends it), liked it and his favor for that might even be taken as the SUNNAH (Ghair-Muakkadah).

30- BOOK OF PIETY AND JOINING TIES (88 topics)

TOPIC 1-About kindness to parents

(1904)-Bahz ibn Hakim reported on the authority of his father and his grandfather that he asked, "O Messenger of Allah! Who is most deserving (of kind treatment)?" He said, "Your mother." He asked, "Who next?" He said, "Your mother." He asked, "And after her?" He (again) said, "Your mother." He asked, "Who next?" He said, "Your father. Then, the nearest followed by the nearest." [Bukhari 5971, Muslim 2548]

Four Topics in the beginning of this Booklet of Piety are related to the status of parents. Here an emphasis is given on the status of the mother as the person would care for his mother more than his father if the decision asks for preference; she had gone through the painful pangs of giving birth to the person. However, normally the person must respect both and try to take their advice in the family matters; he must try to keep their word in practice except where that falls against the word of Allah though he must still care for them by EHSAAAN. It is interesting to note that MALIK was asked once that if the mother stops from something which the

father wants done (both the sides MUBAH), so then what must be the course of action; he replied not in jest but as the scholarly answer to it that you do what the father orders and do not disobey the mother; that means to achieve the reversal of decision of one of them; it is difficult yet when the person finds him at such situation, he must go for it and get it.

TOPIC 2-About it

(1905)-Sayyidina Ibn Mas'ud narrated that I asked Allah's Messenger "O Messenger of Allah, which deed is most excellent?" He said, "Salah at its appointed time." I asked, "Then what, O Messenger of Allah?" He said, "Kindness to parents." I asked, "What next, O Messenger of Allah?" He said, "Jihad in Allah's path." Then, Allah's Messenger (PBUH) observed silence with me. And, if I had asked more, he would have answered more. [Bukhari 527, Muslim 85]

TOPIC 3-About excellence of parent's pleasure

(1906)-Sayyidina Abu Darda (RA) reported that a man came to him and said, "I have a wife and my mother commands me to divorce her." He said, "I heard Allah's Messenger say, 'The father is the central door of the doors of paradise. So, if you like demolish this door or protect it.'" Sufyan sometimes said, 'My mother' and at other times, 'My father.' [Ahmed 21776]

(1907)-Sayyidina Abdullah ibn Amr reported that the Prophet (PBUH) said, "The pleasure of the Lord lies in the pleasure of the father, and the Lord's wrath in the father's wrath." [Ah 27581]

Please note that if any of the parents ask the son to divorce his wife and the other one does not challenge this, the son would have to see if there is any reconciliation possible or if it would suffice to keep his wife totally away from them with their consent so as to

keep his marriage intact. But, if he also is not happy with her and the living has become something of family feud all the time, it is better to divorce her with respect even taking her advice too in this matter keeping the situation in front of her as it is. However, if the wife is not responsible for their anger in any way but it occurs because she belongs to family much lesser in the financial status or due to some lack in her physique (or any such matter for which she is not responsible), it is better not to fulfill the parent's command with as much respect for them as possible; he would set the situation at least to that level where he might keep the attitude of EHSAAAN to the parents without compromising the rights of his wife on him, in any manner whatsoever.

TOPIC 4-About displeasure of parents

(1908)-Sayyidina Abu Bakrah (RA) reported that Allah's Messenger asked, 'Shall I not inform you of the great of the gravest of sins?' They said, "Of course, O Messenger of Allah!" He said, "Joining partner with Allah and disobedience to parents." He then sat straight though he had been reclining before and said, "False testimony." or he said, "False speech." He did not cease to say that till they hoped that he would pause. [Bukhari 2654, Muslim 87]

(1909)-Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (PBUH) said, "Among the grave sins is that a man should revile his parents." They asked, "O Messenger of Allah, can a man revile his parents?" He said, "Yes. He abuses the father of a man who repays by abusing his father. And he abuses his mother, so he retorts and abuses the mother of this man." [Bukhari 5973]

The Muslim person must avoid all abusive words at all times and at all places, except where some word is spoken in its literary meaning without being abusive as that is just the statement of facts. Every person must take the utmost care not to abuse parents of anyone

with whatever type of speech he speaks in the ordinary business of life; the fault of any man is not to be put at his parents. Note that Muslims must not curse even the parents of non-Muslims as Muslims have the liability to present Islam to them; that liability they must fulfill without putting any undue pressure on their psyche and without the usage of any abusive language towards them certainly.

TOPIC 5-About honouring father's friend

(1910)-Sayyidina Ibn Umar reported that he heard the Prophet (PBUH) say, "The most pious of pious deeds is that a man should join ties of relationship with his father's friends." [Bukhari 41, M 2552]

TOPIC 6-About kindness to maternal aunt

(1911)-Sayyidina Bara ibn Aazib (RA) reported that the Prophet (PBUH) said, "The maternal aunt is of the status of the mother." [Bukhari 2699]

(1911A)-Sayyidina Ibn Umar reported that a man came to the Prophet and said; "O Messenger of Allah, I have committed a grave sin. Can I repent?" He asked, "Is your mother alive?" He said, "No" He asked, "Do you have your maternal aunt?" He said, "Yes" So, he said, "Give her kind treatment."

The good deeds eliminate the wrong-doings and the Holy Book Quran points out that "The righteous Deeds eliminate the wrong-doings" (the righteous deeds especially relate to SALAH that is read five times for Allah and it eliminates all of such sins that might lead to the shameful attitudes ahead being at the transit towards them). The mention of the maternal aunt here (H-1911) is due to the account about ALI (RA) that he had taken the custody of the daughter of HAMZA and had told his wife FATIMAH (RA), the daughter of the Prophet PBUH, to take care about her; but JA'FAR-

RA, the brother of ALI, also claimed for her custody who was married to ASMA BINT UMAYS (RA); she was the sister of the wife of HAMZA and the girl's maternal aunt; the Prophet PBUH ruled that ASMA and JA'FAR would have her custody because the maternal aunt is of the status of the mother.

TOPIC 7-Prayer of parents

(1912)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Three (kinds of) supplication are answered, no doubt about it; the supplication of an oppressed; the supplication of a traveller and the supplication of the father against his son." [Ahmed 7513]

Allah answers all such supplication of the Muslim person that he makes in IZHTIRAR (situation of the utmost need) with total trust upon Allah, when that Muslim person has done all that he was able to do at the matter; here these three are specifically named because they denote utmost helplessness against the tyrants that have put them into high trouble. The matter of oppressed is very clear and as for travelers, they were extremely helpless in those days when they left their homelands and went to other lands. As for father, who finds no way to fulfill his needs as his children have abandoned him at his old age of weakness, he is certainly in IZHTIRAR; he might say something adverse against the children that would find acceptance in the court of Allah. The Holy Book Quran says, "Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that you mention (ALLAH)" (Surah Naml i.e. 27:62).

TOPIC 8-Rights of parents

(1913)-Sayyidina Abu Hurayrah (RA) reported that Allah's

Messenger said, "A son cannot give rights of a father unless he finds him a slave of someone and buys him and sets him free.

[Bukhari 10, Muslim 1510]

The parents generally have these rights on their children that they obey them in MUBAH and take care of them at their weakness and talk with soft voice to them and most of all, love them a lot. Also, on their death, they pray to Allah for them so that they might find ease at AKHIRAT (true life after this life); this all might free them of the liability that they have upon them about their parents.

TOPIC 9-About severing ties of relationship

(1914)-Sayyidina Abdur Rahaman ibn Awf (RA) narrated that I heard Allah's Messenger (PBUH) say that Allah, the Blessed and the Exalted, said, "I am Allah and I am AR-RAHMAN (the Compassionate). I created REHEM i.e. ties of relationship, and carved it out of my name. Thus he who joins it, I join him and he who severs it, I sever him." [Bukhari 53]

TOPIC 10-About joining ties of relationship

(1915)-Sayyidina Abdullah ibn Amr (RA) reported that the Prophet (PBUH) said, "The joiner of ties of relationship is not one who reciprocates a kind gesture but he is one who when ties of relationship are broken with him (by the other), he keeps them joined." [Bukhari 5991]

(1916)-Sayyidina Jubayr ibn Mut'ini reported that Allah's Messenger said, "The qaati (one who cuts off) will not enter paradise." Ibn Umar (RA) said that Sufyan explained that qaati means "One who severs ties of relationship." [Bukhari 5984]

In Arabic, REHEM means the womb and as relations takes place by

birth of a person at some place and time, the word also implies relatives (ULU-AL-ARHAAM). Ahadith are explicit on this that ties of relations must be strengthened in general but if relatives belittle Islamic Values or belittle the person in relation just because of his poverty when they are rich, there is margin for him according to the Islamic Teachings to avoid their company and keep away.

TOPIC 11-About father's love for his child

(1917)-Sayyidah Khawlah bint Hakim (RA) narrated that one day Allah's Messenger (PBUH) came out carrying one of the sons of his daughter, saying, "Surely you, the lot of you children, turn (parents) into misers, cowards and ignorants. And you are from the fragrance of Allah."

TOPIC 12-About being merciful to children

(1918)-Sayyidina Abu Hurayrah (RA) narrated that Aqra' ibn Habis (RA) saw the Prophet (PBUH) kiss Hasan (Ibn Abu Umar said, "Hasan or Husayn") so he commented, "I have ten children (or sons), but I do not kiss any one of them." So, Allah's Messenger (PBUH) said, "Indeed, he who does not dispense mercy is not shown mercy." [Bukhari 5997]

Uptil now, we have studied Ahadith on guidance to children about their parents and now, the guidance is given to parents. The first thing is to express their love so that the child must see that he is loved. This expression must come at fore by words and more than that by practice. The person, who has no mercy in him towards the weak persons, must not expect any mercy from Allah towards him. The second thing is that the parents must not become an example of miserliness, cowardice and ignorance of righteousness for their children. The Hadith narrated by Sayyidah Khawlah denotes the extreme adverse effect of children on parents sometimes (when

the parents love them out of proportion) that because of their well-being, they take up such attitude that is adverse to living in the natural manner; they care to save money un-necessarily and they avoid challenging the wrongs at the environment even when necessary. To get the balance in attitude, it is also necessary that they do not become harsh to their children for teaching them manners; note that H-1917 is one of the weak narrations of the JAME', as we are informed by respectable TIRMIDHI.

TOPIC13-Excellence of looking after daughters

(1919)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (PBUH) said, "As for one of you who has three daughters or three sisters and attends to them well, he will get nothing short of admittance to paradise." [Bukhari 1418]

(1920)-Sayyidah Ayshah (RA) narrated Allah's Messenger said, "If anyone is tried in a little way regarding daughters and he exhibits patience with them then they will serve as an obstacle to Hell for him." [Muslim 2631]

(1921)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger said, "As for him who sustains two girls, I and he will enter paradise like these two" and, he gestured with two fingers; the index and the next finger.

(1922)-Sayyidah Ayshah narrated that a woman came to me with her two daughters. She asked me for something but I did not have anything except a piece of date which I gave her for herself. She divided that between her two daughters and she did not eat at all, then she stood up and went away. The Prophet (PBUH) came later and I informed him and he said, "One who is tried in some matters concerning these daughters will find them a protection from the Fire." [Bukhari 5995]

(1923)-Sayyidina Abu Saeed Khudri (RA) reported that Allah's Messenger (PBUH) said, 'If anyone has three daughters or three sisters, or two daughters or two sisters and he looks after them well, fearing Allah in this regard then for him is paradise.' [Bukhari 76]

In Arabia in those days, birth of a daughter was not appreciated. Even now, there are such countries where the daughter is considered a liability while the son is considered an asset. Here these Ahadith clarify the merits of daughters as regards to AKHIRAT and a Muslim person who has two or three daughters (especially when he has no son) must rejoice if he does take care about their needs to the best of his ability; he would insha Allah find easy to face HASHR (the first day of AKHIRAT when all accounts of all the good and all the evil done would be settled); in 46th verse of SURAH KAHF, the Eighteenth Surah in the Holy Book Quran, Allah has said "Wealth and sons are an adornment of the life of this world; and AL-BAQIAAT AS-SALIHAAT are better with your Lord in reward and better in expectation." Here the term AL-BAQIAAT AS-SALIHAAT (the good remaining things) means the good deeds done but as the term is feminine by the grammar, many of the MUFASSIREEN (the persons that apply their-selves to understand the Holy Book Quran) have taken it also to mean "good daughters" that the person leaves behind him in this world who pray to Allah for him.

TOPIC 14-Being compassionate to orphans and bringing them up

(1924)-Sayyidina Ibn Abbas reported that Allah's Messenger (PBUH) said, "If anyone invites a Muslim orphan to his food and drink then Allah will admit him to paradise there being not even a semblance of doubt about it unless he commits a sin that is unforgivable."

(1925)-Sayyidina Sahl ibn Sa'd (RA) reported that Allah's Messenger (PBUH) said, "I and the guardian of an orphan will be in paradise like this." and he gestured with his two fingers, the index finger and the middle finger. [Ahmed 22883]

TOPIC 15-About being merciful to children

(1926)-Sayyidina Anas ibn Malik narrated that an old man came to meet the Prophet and the people were slow to give him passage. So, the Prophet (PBUH) said, "He is not one of us who is not compassionate to our young (children) and respectful to our old." [Bukhari 354]

(1927)-Abu Bakr Muhammad ibn Aban reported from Muhammad ibn Fuzayl, from Muhammad ibn Ishaq, from Amir ibn Shu'ayb, from his father and from his grandfather that Allah's Messenger (PBUH) said, "He is not one of us who does not show mercy to our young and does not know the nobility of our old people." [Bukhari 355]

(1928)-Abu Bakr Muhammad ibn Aban reported from Yazid ibn Harun, from Sharik, from Layth, from Ikrimah from Ibn Abbas that Allah's Messenger said, "He is not one of us who does not show mercy to our young and respect our old and enjoin piety and forbid evil." [Ahmed 2329]

Ahadith here denote the decency of showing kindness to children especially orphans. According to Islam, strength is for helping the weak, not to suppress the weak; please note well that these are not words only. The reported words "not one of us" mean that he does not have a true Muslim's attitude if he does not care about the weak persons as he must try to make the worldly life easy for them so that they also make the better of the time given to them keeping to the True Belief and they also collect the good deeds that benefit

them at AKHIRAT; Al-Hamdu Lillah.

TOPIC 16-About mercy to people

(1929)-Sayyidina Jarir ibn Abdullah (RA) reported that Allah's Messenger (PBUH) said, "If anyone does not show mercy to people then Allah will not show mercy to him." [Bukhari 7376]

(1930)-Sayyidina Abu Hurayrah (RA) reported having heard Abul-Qasim (i.e. the Prophet PBUH) say, "Mercy is not taken away except from the hard-hearted." [Bukhari 374]

(1931)-Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (PBUH) said, "To those who dispense mercy, the Compassionate Ar-Rahman is merciful. Show mercy to those who are on earth, He who is in the heaven will be merciful to you. RAHM is a term from AR-RAHMAN (this is one of the names of Allah that means Most Merciful). Thus, Allah joins ties with him who keeps it united and severs ties with one who severs it." [Bukhari 57]

The word RAHM means mercy and the Ahadith here convey the same message that who does not care for others, specially the weak persons, he must not expect any mercy from Allah though Allah is Most Merciful. Even our poets have put the message of these Ahadith beautifully in URDU and Muslims must always remember that they have to see to ADL (justice) and at times, have to take-up EHSAAN too (i.e. the lenient attitude even against the wrong people that have troubled them highly) when they find the authority to avenge the wrong people. This would insha-Allah make the environment they live in totally virtuous and most easy to live-in for the betterment of the life at AKHIRAT.

TOPIC 17-About Nasihah

(1932)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said three times, "Religion is Nasihah." The Sahabah (RA) asked, "O Messenger of Allah, for whom?" He said, "For Allah, for His Book, for the leaders of Muslims and their common men." [Bukhari 57]

(1933)-Sayyidina Jarir ibn Abdullah (RA) reported that he pledged allegiance to the Prophet (PBUH) to establish Salah, pay Zakah and to give Nasihah to all Muslims. [Muslim 55]

TOPIC 18-About Muslims being compassionate to other Muslims

(1934)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "A Muslim is the brother of another Muslim. So, he must not betray him, tell him lies or abandon him. Everything of a Muslim that is unlawful to another Muslim includes his honour, his property and his blood. Taqwa is here (in the heart). It is enough to know a man is evil when he belittles his brother Muslim." [Ahmed 8109]

(1935)-Sayyidina Abu Musa Ash'ary (RA) reported that Allah's Messenger (PBUH) said, 'A believer is to (another) believer like a building, part of which supports the other part.' [Bukhari 6026]

(1936)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Each of you is a mirror of his brother. So, if he sees a defect in him, he must remove it from him."

Ahadith in Topics 17 & 18 inform that true Muslims always care about each other and if anyone of them is in trouble physically or spiritually, the others help him out. NASIHAH means "to intend betterment" so to show the correct way to do things and to help him practically both of these are included in its meaning. The Muslim must not leave his Muslim brother into trouble and try to

see that he does get necessities of the life here and try to see that he does remain at the Truth always for the success at AKHIRAT. As such, Ahadith here guide not only towards caring for the physical betterment of all Muslims but also guide towards the high worthiness of TABLIGH of righteousness too that means to indicate the right path at all issues, in accordance with Islam.

TOPIC 19-About concealing faults of Muslims

(1937)-Sayyidina Abu Huraira (RA) reported that the Prophet said, "If a man removes a difficulty out of a Muslim's worldly difficulties then Allah will remove from him a difficulty of the difficulties on the day of resurrection and if anyone makes it easy for a hard-pressed in this world then Allah will make it easy for him in this world and the next, and if anyone conceals a Muslim's faults in this world then Allah will conceal his faults in this world and the next. Indeed, Allah continues to help the slave as long as the slave continues to help his brother." [Bukhari 2442]

TOPIC 20-About removing a Muslim's faults

(1938)-Sayyidina Abu Darda (RA) reported that the Prophet (PBUH) said, "If anyone removes blame from the honour of his brother then Allah will remove from his face the fire on the day of resurrection." [Ahmed 27130]

Ahadith narrated by Abu Huraira (RA) and Abu Darda (RA) inform us that the Muslim must care about the honor of other Muslims and must try to conceal if any one of them had committed a shameful sin unless he discloses by his own attitude that he does not care about his honor and does such shameful acts time and again, even if clearly asked for betterment. It is highly virtuous to remove any unfair blame from upon a Muslim person and its good return in AKHIRAT is very high indeed.

TOPIC 21-About dislike for forsaking a Muslim

(1939)-Sayyidina Abu Ayyub Ansari (RA) reported that Allah's Messenger said, "It is not lawful for a Muslim to abandon his brother for over three (days) meeting in such a way that this one turns away here and that one turns away there. The better of the two is he who takes an initiative in greeting." [Bukhari 6077]

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

TOPIC 22-About comforting the brother

(1940)-Sayyidina Anas (RA) narrated that when Abdul Rahman ibn Awf (RA) came to Madinah, Allah's Messenger (PBUH) established fraternal ties between him and Sa'd ibn Rabi. He 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. 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. Later (after some days), Allah's Messenger saw him and he had a yellow stain on him and asked him about it. He said, "I have married an Ansar woman." The Prophet (PBUH) asked, "How much dower have you given her?"

He said, 'NAWAT of gold.' He said, "Give a wedding feast, even a sheep." [Bukhari 2048]

Respectable TIRMIDHI has brought this Hadith here to show what great quality of sacrifice was present in ANSARS (that means the helpful; these were the resident people of Madinah who accepted Islam) when the Prophet established brotherhood between MUHAJIRS (those who had migrated from Makkah to Madinah are called MUHAJIRS) and ANSARS. This was among the 3 immediate steps that the Prophet PBUH had taken to organize Muslims well so that Islam finds high impression easily with total security; the other two were the construction of the Mosque (MASJID-NABWI) to set the base for the Islamic Teachings and the pact with the Jews around Madinah that if it is attacked they would assist Muslims to defend it. This narration conveys other matters of interest too; ABDUR-RAHMAN ibn AUF was one of those SAHABA (companions of the Prophet PBUH) that were taken in high esteem. First, the narration denotes that if a person is highly courteous; his favor is to be asked only upto necessity. Second, women were mostly in marriages then and unmarried women were lesser in comparison to men who asked for marriage then (that is appreciable in Islam as it permits but not commands the man to marry more than one woman up-to four taking the responsibility of their economic and spiritual needs in the best way possible for him). Third, a person might fulfill his JA'EZ needs with some effort without asking for huge amount of wealth and without becoming any burden to anyone. Fourth, a man must not be particular to marry a woman belonging to his own place (and even age is of no consequence; both being adults) when she is good Muslim. Fifth, he must give her the amount of marriage MEHER according to his status and must not show miserliness in this (ABDUR-RAHMAN gave NAWAT of gold that was equivalent to the weight of a seed of date that amounted to 4 Dirham at that time and then he went on to become one of the richest persons there). Sixth, he must give VALIMAH (feast of marriage) to near

ones as that would be fair announcement of his marriage that is one of requirements of Marriage. Last but not the least, if someone marries and does not invite all of his acquaintance (the Prophet PBUH did not even know that ABDUR-RAHMAN has married and understood it by a mark on him), it is not a matter of complaint. Many places in these current times where Muslims reside, have taken up such customs in the marriage that sometimes challenge Islam highly; even if one is omitted from them, there arises high protest by relatives; one of high problems at this matter is that if the man forgets to invite any one of his relatives, he might take it as a deliberate insult to him not to be forgiven; may Allah guide everyone towards the Righteousness; Al-Hamdu Lillah.

TOPIC 23-About backbiting

(1941)-Sayyidina Abu Huraira (RA) reported that someone asked Allah's Messenger (PBUH), "What is backbiting?" He said, "It is your remembrance of your brother in a way that he does not like." He asked, "What if that fault I mention is found in him?" He said, "If what you say is found in him then that is backbiting. But, if what you say is not found in him then that is reviling him. [Ahmed 3308, Abu Dawud 4874, Muslim 2589]

GHEEBAT (Backbiting) is HARAAM and if some person says something negative about someone that is not present in him, it would also become BUHTAN (Wrong Accusation) and that also is HARAAM. Note that BUHTAN is HARAAM at all times yet GHEEBAT might change its status when it is necessary to bring forth a blameworthy evil of some person as then it is JA'EZ. This might happen when someone would disclose the negative trait of the man in question in front of a judge or a MUFTI (learned scholar of Islam); in front of those who intend to take that person as leader to them; in front of the man who intends to tie relationship to that person by taking him as son-in-law or brother-in-law; in front of the

business man who intends to make some profitable deal with that person and that negative trait might become very harmful to the business man in the near future. It is a point to note that if someone gets recognized by some feature that is generally negative in nature yet he does not mind that, it is not GHEEBAT to name him by that adversity as it is not to degrade him but it is for his identity; the examples for this might be such when he is identified as the black man, the lame one, the fat guy. ULAMA point out that if a person repents after GHEEBAT, he must confess in the gathering he made GHEEBAT at, that I did wrong to abuse that man and if that man has got the information about his GHEEBAT there, he must go to him personally and provide an apology there.

TOPIC 24-About jealousy

(1942)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH) said, "Do not sever ties of relationship, do not criticize one who is absent, do not despise anyone and do not be jealous of someone. But, be slaves of Allah, brothers mutually. It is not lawful for a Muslim to abandon his brother for over three days." [Ahmed 12074, Bukhari 6026, Muslim 2559, Abu Dawud 4910]

(1943)-Saalim reported on the authority of his father that Allah's Messenger (PBUH) said, "Envy is disallowed except in two cases, a man whom Allah has given wealth and he spends of it by night and by day, and a man whom Allah has given the Qur'an and he stands with it giving its right by night and by day." [Bukhari 7529, Muslim 815]

Hadith narrated by ANAS (RA) enfolds some very good teachings about the attitude of Muslims to each other that have already been mentioned. The second Hadith here (that is narrated by IBN-UMAR who is the son of UMAR, the second Caliph, and the father of SAALIM) also gives a very important message. There are two things that might become burdens or might become blessings; wealth and

true knowledge. If a person has any one of these, he must take care that he uses it in the way of Allah; he must spend the wealth on the needy and he must guide the seeker of the Truth towards the right way. If that individual who has one of these things, does not use it for the asking of Humanity, he would find the life here a shame and the true life after this one a punishment. The individual who has both of these and uses both in the way of Allah by TAUFIQ provided to him by Allah, he is much praiseworthy indeed, Al-Hamdu Lillah. Here envy does not mean jealousy but it denotes the positive attitude; for the Muslim individual, it means to try to become like the one who is wealthy and highly caring to people; or like the one who is truly knowledgeable and highly caring to people.

TOPIC 25-About animosity for each other

(1944)-Sayyidina Jabir (RA) reported that Allah's Messenger said, "Indeed, the devil has despaired of being worshipped by those who offer Salah, but he retains hope of setting them against each other." [Muslim 2812]

The Prophet (PBUH) had seen that he has brought the people under his guidance where they would remain true to their Faith; Al-Hamdu-Lillah; yet the love of worldly status and items might make way into their lives and that would cause them to neglect Islamic Values and fight each other. This narration tells about the factions that appeared among Muslims after him and the wars that took place among Muslims especially in the love of or in the hatred of the great man Ali (RA), the first cousin and son in law of the Prophet (PBUH); he was the fourth Caliph too. The war of JAMAL and the war of SIFFIN that were launched against him most unjustifiably, are very sad incidents involving even the SAHABA (companions of the Prophet PBUH); I, MSD, pray to Allah for very strong unity among all Muslims of the world at these times; they certainly would achieve this unity by their adherence to the Holy Book Quran and to

the SUNNAH of the Prophet PBUH, Al-Hamdu-Lillah.

TOPIC 26-About reconciliation

(1945)-Sayyidah Asma bint Yazid reported that Allah's Messenger (PBUH) said, "Falsehood is not lawful except in three cases; when a man speaks to his wife to please her; when a man lies in war; when a man lies to reconcile people." Mahmud said in his hadith, "Falsehood is not correct except in three cases."

(1946)-Sayyidah Umm Kulthum bint Uqbah (RA) reported having heard from Allah's Messenger (PBUH). "One who lies to reconcile people thereby is not a liar. Rather, he is a speaker of good (or promoter of good)." [Bukhari 2692, Muslim 2605]

To speak lies is a wrongful act but when a person speaks lies in these three situations that is JA'EZ. A person might speak a lie to regain the pleasure of his wife who might be ready to ask for divorce and the man is certain that he would make her see the better side afterwards when things are better; he might speak a lie to misguide the enemy at war to give some benefits to Muslims by getting an appreciable agreement from them for Muslims; he might speak a lie to settle the feud among Muslims so as to reconcile the matter in the best manner acceptable to all sides. With the right intention, he would not be sinful insha-Allah if he is one of the good practicing Muslims.

TOPIC 27-About embezzlement and betrayal

(1947)-Sayyidina Abu Sirmah (RA) reported the saying of Allah's Messenger (PBUH). "If anyone causes harm then he will be harmed by Allah. He who behaves in a hostile manner will be dealt with in a hostile way by Allah." [Abu Dawud 3635]

(1948)-Sayyidina Abu Bakr (RA) reported that Allah's Messenger said, "He is cursed who harms a Believer, or deceives him."

A person who harms or intends to harm anyone without any reason, especially when he targets one of the practicing Muslims, Allah certainly punishes him even in this world while he would get the due returns to it even in the coming world. There are other Ahadith too that tell us "as you sow, so shall you reap"and this is not only true for the coming life but completely true even for this worldly life though it might take much time to manifest here.

TOPIC 28-About neighbours' rights

(1949)-Mujahid narrated that a sheep was slaughtered for Abdullah ibn Amr (RA) in his house. When he came, he asked, "Have you given some to our Jew neighbour? Have you given some to our Jew neighbour? I had heard Allah's Messenger say that Jibril did not cease to instruct me about the neighbour till I thought that he would make him an heir." [AD 5152]

(1950)-Sayyidah Aisha (RA) reported that Allah's Messenger (PBUH) said, "Jibril did not cease to instruct me concerning the neighbour so that I thought he would make him an heir." [Bukhari 6014, Muslim 2624]

(1951)-Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger said, "The best of companions in the sight of Allah is he who is the best for his companion, and the best of neighbours in Allah's sight is the best of them for his neighbour." [Ahmed 6577]

A high value is given to neighbor in Islam and if he is Muslim then his right increases even more. And with that, if he is one of the relatives too, that increases his right even more. However, it is necessary to care for the non-Muslim neighbor too as he is ZIMMI

(such non-Muslim that lives with an agreement of peace in the Muslim Society and that word of peace might not be present in written form necessarily but it is understood when he lives in the Islamic Environment without putting any challenge to it). It is allowed even to send some edible to him as the narrations at study convey clearly. Note that according to Fiqh, the idea of neighborhood is that it extends to all those houses where the voice of ADHAN (call for prayers) would reach if he says the ADHAN at the door of his house without any modern gadget.

TOPIC 29-About kindness to servant

(1952)-Sayyidina Abu-Dharr reported that Allah's Messenger said, "(They are) your brothers whom Allah has caused to grow young under your hands. Hence, he, under whose hand is his brother, must feed him from his own food and clothe him from his own clothing, and not burden him with what he cannot do. If he burdens him with what he cannot do then he must lend him a hand." [Bukhari 2545, Muslim 1611]

(1953)-Sayyidina Abu Bakr (RA) reported that the Prophet said, "He will not enter Paradise who has badness (for subordinates)." [Ibn Majah 3631, Ahmed 31]

TOPIC 30-It is disallowed to beat slaves and revile them

(1954)-Sayyidina Abu Huraira reported that Abu-Qasim (i.e. the Prophet PBUH), who asked the characteristic to repent (on wrongful dealing with the weak), said, "If anyone accuses his slave, whether male or female, of adultery and they are innocent then Allah will inflict on him the prescribed punishment on the Day of Resurrection unless it is as he had said." [Bukhari 6858]

(1955)-Sayyidina Abu-Mas'ud (RA) narrated that I was beating my

slave. Suddenly, I heard a speaker behind me say, "Beware, O Abu Mas'ud! Beware, O Abu Mas'ud!" So, I turned (my face) and I was facing Allah's Messenger (PBUH); he said, "Allah is more powerful over you than you are over him." After that, I never beat a slave. [Muslim 1659]

Ahadith here tell about the rights of slaves and note here that they were considered very low among the citizens at that society. The Prophet (PBUH) gave rights even to them while there was no concept of such leniency. Islam does ask all to become the guard for the weaker ones of the society by the strength they have and not to use strength on weaker ones just to prove dominance; such display of authority only shows the inferiority complex and it is much detestable according to Islam. The point to note is that Allah is the Most Powerful of all so those who commit injustice to others in the illusion of being much stronger than others, would insha-Allah get the taste of their own medicine in the long run; Al-Hamdu Lillah.

TOPIC 31-Being kind to a servant

(1956)-Sayyidina Abdullah ibn Umar narrated that a man came to the Prophet and asked, "O Messenger of Allah, how many times may I forgive my servant?" He did not say anything. He asked again, "O Messenger of Allah, how many times may I forgive my servant?" He said, "Seventy times every day."

TOPIC 32-About teaching manners to the servant

(1957)-Sayyidina Abu Saeed (RA) reported that Allah's Messenger (PBUH) said, "If one of you beats his servant and he mentions Allah, then he must raise his hand away."

Note on the topic 29 & 30 would suffice here with this addition that the Muslim person must develop high tolerance and must have

the patience to bear things against his personal taste with much fine quality when they do not challenge Islam; he must develop this attitude so much that it becomes totally natural to him; Al-Hamdu Lillah.

TOPIC 33-Teaching manners to children

(1958)-Sayyidina Jabir ibn Samurah reported that Allah's Messenger (PBUH) said that for a man to train his son in manners is better than giving in Sadaqah one SA'. [Ahmed 20954]

(1959)-Ayyub ibn Musa reported on the authority of his father who from his grand father that Allah's Messenger (PBUH) said, "No father gave a better gift to his son than (teaching) good manners." [Ahmed 15403]

Sadaqah means amount of charity given to help the needy and SA' was a measure to weigh things. The point to note here is that in addition to helping others, one would care highly about the physical & spiritual needs of the near ones, especially wife & children without being harsh, as much as possible guiding them towards the Righteousness in all ways possible.

TOPIC 34-Accepting gift and reciprocating

(1960)-Sayyidah Aisha (RA) said that the Prophet accepted gifts and reciprocated the gesture. [Bukhari 2585, Abu Dawud 3536]

TOPIC 35-About showing gratitude on a favour

(1961)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "He who does not thank people does not thank Allah."

(1962)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's

Messenger (PBUH) said, "He who did not express gratitude to people did not thank Allah." [Ahmed 3044]

When a person presents gifts without any intention to receive any benefits from it or without any expectation to receive any gifts in return, it is praiseworthy. He must not give such gifts that the person receiving them, does not appreciate or that causes burden to him. Though the Prophet (PBUH) used to return gifts with gifts from his side too often but it is not SUNNAH (Muakkadah) and the return is not necessary. The other narrations guide towards the fact that it is natural tendency for the Muslim to appreciate the care given to him. If a person does not appreciate the good done to him by someone, this shows a lack of character on his part; such person is unable to thank Allah for all that Allah has given him. He is not the one to count the blessing but he is among those who complain for this and for that to Allah. The Hadith here asks the same that we have studied before that he must show decency to his fellow beings; then only he would receive blessings from Allah.

TOPIC 36-About pious deeds

(1963)-Sayyidina Abu Dharr (RA) reported that Allah's Messenger (PBUH) said, "Your smile before your brother is a Sadaqah for you, and your enjoining piety and forbidding evil is a Sadaqah. Your guidance to the one who is lost on the land is a Sadaqah for you. Your leading the blind is a Sadaqah for you. The removing from the thorough-fare a stone, a thorn or a bone is for you a Sadaqah. And, your filling with your bucket the bucket of your brother is a Sadaqah for you. [Ahmed 21538]

TOPIC 37-About Manihah

(1964)-Sayyidina Bara ibn Aazib (RA) reported that he heard the Prophet (PBUH) say, "If anyone gives a MANIHA of milk or silver,

or guides one who is lost then he will get reward for setting free a male slave or a female slave." [Ahmed 18687]

TOPIC 38-Removing harmful things from thorough-fare

(1965)-Sayyidina Abu Huraira (RA) reported that the Prophet said, "A man who walks on the road and finds a thorny branch and puts it away, Allah will reward him for that and forgive him." [Bukhari 652]

These three Topics (that are 36, 37 and 38), give the same message of caring about fellow-beings as that would make the person liable of getting the blessing of Allah. Also here is the guidance that no one must take petty good deeds as being of no importance because with the superior virtuous deeds, they also would play their good role in making the person deservant of high ranks in AKHIRAT. Islam highly appreciates to care about the people's safety by providing them their basic needs of life. MANIHA is to provide some item of basic necessity to someone as QARDH-HASANA (that loan which is repayable without any interest when the debtor has achieved total ease financially). This also includes giving some amount of money in such loan to the person who is in the utmost need due to lack of basic necessities. SADAQAH not only includes the giving of something in charity but it also relates to the doing of good deeds as Allah has commanded, that denote care towards all the fellow beings; so it is the term that represents both the intangible and the tangible things certainly.

TOPIC 39-About the trust of meetings

(1966)-Sayyidina Jabir ibn Abdullah reported that the Prophet (PBUH) said, "When a man narrates something and goes away then that is a trust with you." [Abu Dawud 4868]

TOPIC 40-About generosity

(1967)-Sayyidah Asma bint Abu Bakr (RA) narrated, I said, "O Messenger of Allah, I have nothing but it belongs to Zubayr. Can I give sadaqah from it?" He said, "Yes! Do not hoard, else it will be kept away from you too." [Bukhari 1433, Muslim 1029]

(1968)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "The generous person is near to Allah, near to paradise and near to the people, and far away from the fire. The miser is far from Allah, far from paradise and far from the people, but near to the fire. An ignorant generous person is dearer to Allah than a miser praying to Allah much."

Such information that has been given to some person to keep in secrecy, he must take care not to disclose it especially when there is high risk that it might cause much troublesome quarrel among the people. In Ahadith here, again the virtues of SADAQAH (charity in the way of Allah to poor) is emphasized and the generous Muslim person with normal good deeds (prayers to Allah included) is told as better than that miser among Muslims who cares much about prayers yet does not care to provide necessities to fellow-beings even when he is able to do it.

TOPIC 41-About miserliness

(1969)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger said, "There are two characteristics that cannot be associated with a Believer, miserliness and evil manners."

(1970)-Sayyidina Abu Bakr Siddiq (RA), the truthful, reported that the Prophet (PBUH) said, "The deceiver, the miser and one who is not benevolent will not enter paradise." [Ahmed 32]

(1971)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger

(PBUH) said, "The True Believer is tender and compassionate while the obvious sinner is deceitful and mean." [Abu Dawud 4790]

The narrations to express virtues of SADAQAH continue while they also indicate the decency of the good manners here. Actually to do any deed of kindness, even if it seems very small as to put a thorn away from the path, is also SADAQAH (charity in the way of Allah), so SADAQAH not only relates to giving amounts in charity but it actually relates to all the good manners of the Muslim person towards the fellow beings. So, when we find the mention of adversity of miserliness here, we also find the adversity of evil manners; they both go hand to hand. The simple thing is that Ahadith ask all Muslims emphatically to relate to SADAQAH of all kinds that might be tangible or intangible.

TOPIC 42-Spending on the family

(1972)-Sayyidina Abu Mas'ud (RA) reported that Allah's Messenger (PBUH) said, "A man's spending on his family is Sadaqah." [Bukhari 4006]

(1973)-Sayyidina Thawban (RA) reported that the Prophet (PBUH) said, "The most excellent of dinars is the dinar a man spends on his family, and the dinar he spends on his animal in Allah's path, and the dinar a man spends on his companions in the path of Allah." Abu Qilabah said that he began with the family. Then, the Prophet (PBUH) said, "Which of the men can be more deserving of reward than the man who spends on his family having young children whom Allah protects through him and makes them independent." [M 994]

Here we find that SADAQAH also includes the amounts that the person spends on his household; his parents, his wife and his children; even the good attitudes of the Muslim person towards his family is SADAQAH; there is Hadith at BUKHARI narrated by SA'D

ibn ABI-WAQQAS that the Prophet PBUH said, "You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth". Although that expenditure is his responsibility yet it also has the THAWAB (spiritual gain of virtues) of SADAQAH so this information is matter to rejoice for Muslims. Note that the Hadith at 1973 also indicates that the good attitude towards young children, leads towards achievement of high rewards that are given to him by Allah even in this life and even in the coming true life; Al-Hamdu-Lillah.

TOPIC 43-About hospitality and honouring guests

(1974)-Sayyidina Abu Shurayh Adawi narrated that my eyes saw Allah's Messenger (PBUH) and my ears heard him when he spoke. He said, "One who believes in Allah and the Last Day must honour his guest and serve him his Jaizah." The Sahabah asked him what his Jaizah was. He said, "A day and a night." He added, "And the hospitality is for three days and beyond that is sadaqah. And he who believes in Allah and the Last Day must speak a good word, or keep quiet." (Jaizah is provision of a traveler). [Bukhari 6019]

(1975)-Sayyidina Abu Shurayh Ka'bi reported that Allah's Messenger (PBUH) said, "Hospitality extends to three days while his Jaizah is for a day and a night, and whatever is spent on him (the guest) after that is Sadaqah. It is not lawful for a Muslim to stay with the host longer so that he has inconvenience." This means that the guest should not prolong his stay as to cause a burden to the host and hurt him.

Ahadith express care about guests and the guidance here is that a person should care about the guest who is a traveler to provide him lodging and meals at least for a day and night; guests would 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 SADAQAH that is the very high form of EHSAAN. The person fulfills his duty if he invites guests from some other place and provides cash amount to them up-to the extent of his invitation so that they might take care of their stay and meals with total ease; this is said to be the better provision if the guests do not find any adversity in that courtesy shown towards them.

TOPIC 44-About attending to orphans and widows

(1976)-Safwan ibn Sulaym reported in a marfu' manner that the Prophet (PBUH) said, "One who endeavours to look after the needs of widows and the poor is like a warrior in the path of Allah or like one who keeps fast during the day and stands (in prayer) during the night." [Bukhari 5353]

Hadith here tells the height of decency when an able person having a status in the society cares about the weak persons of that society well. He actually is praising the true Lord Allah directly all the time which otherwise could not have been possible. If such persons join hands in working as one unit in the Islamic Environment besides providing the needy from their individual resources, there would remain no problem for any person to get at least his basic needs in that environment with total respect, as his right only. For some, it is the discard of some unnecessary matter and to the needy it is the sustenance for life; this in actual is SADAQAH.

TOPIC 45-Meeting someone with cheerful face and happy look

(1977)-Sayyidina Jabir ibn Abdullah reported that Allah's Messenger (PBUH) said, "Every piety is Sadaqah. And, it is also piety that you meet your brother with a cheerful face and that you pour water from your bucket into your brother's bucket." [Bukhari 6021]

TOPIC 46-About truth and falsehood

(1978)-Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger said, "Bind your self to truth, for truth leads to piety. And, piety leads to paradise. A man does not cease to speak truth and search for truth, but is recorded with Allah as truthful. And, refrain from falsehood, for falsehood leads to indecency and indecency leads to the fire. And, a man does not cease to lie and look out for falsehood till he is recorded as a liar in Allah's sight."
[Bukhari 6094]

(1979)-It is reported by Sayyidina Ibn Umar that the Prophet (PBUH) said, "When a man becomes a liar the angel moves away from him to a mile's distance because of the (pungent) odour emanating from him."

(1980)-Sayyidah Aisha (RA) narrated that no characteristic angered Allah's Messenger (PBUH) more than falsehood. No one would lie in his presence without feeling compunction in his heart till he made repentance for it.

'To pour water from your bucket' means that if you have in abundance, provide caringly for those Muslims who have lesser than their needs as they are your brothers as Muslims; let them also live a peaceful life by providing them the needed items at least up-to their needs if you would manage with ease. Other Ahadith here narrate the immorality of speaking lies and give the information that the liar thinks he is doing fine and would achieve benefits yet due to his lies, Allah puts His blessings away from him. Allah gives respect to the truthful and puts his wrath on liars as He records the words of the MOMEN (the true Muslim person) that was among the people of PAHRAOH, in the Holy Book Quran, "will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear arguments from your Lord? And if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that

which he threatens you (with); surely Allah does not guide him who is extravagant (and) a liar" (Surah MOMEN-28).

TOPIC 47-About indecency

(1981)-Sayyidina Anas (RA) reported that Allah's Messenger said, "Indecency in anything spoils it. And, modesty in anything, adorns it." [Ibn Majah 4185]

(1982)-Sayyidina Abdullah ibn Amr reported that Allah's Messenger (PBUH) said, "The best of you are those who have wonderful manners." The narrator said that it was not given to the Prophet PBUH to ever indulge in indecent talk and he was never indecent. [Bukhari 6029]

TOPIC 48-About cursing anyone

(1983)-Sayyidina Samurah ibn Jundub reported that Allah's Messenger (PBUH) said, "Do not invoke on each other the curse of Allah and that is His anger or the Fire." [Abu Dawud 4906]

(1984)-Sayyidina Abdullah (RA) reported that Allah's Messenger (PBUH) said, 'A Believer does not taunt or curse and never becomes immoral or rude to anyone.' [Ahmed 3839]

(1985)-Sayyidina Ibn Abbas (RA) narrated that just as a man cursed the wind in the presence of the Prophet, he said, "Do not curse the wind, for, it is under command. And, if anyone curses something of which it is not liable then the curse rebounds on him." [Abu Dawud 4908]

When a Muslim person curses someone, he is actually asking for anger of Allah in the world against the cursed one and the punishment of Fire of JAHANNUM (Hell) in the coming life. This

attitude is against the true nature of the true Muslim in the normal situation; note that those things that are not responsible for their status but Allah commands them as He wills and they fulfill the commands without fail, must not be cursed like fire of volcanoes, tornadoes arising taking dust of earth, high blowing of the wind, heavy rains or huge rise of the water. But the Muslim person might curse such wrongful persons that not only willfully neglect the Islamic Commands but also ask others to follow their negative course. If they curse Muslims and they are abusive to the Holy Book Quran and the great man Muhammad PBUH, the last Messenger of Allah, it is FARDH to fight such evil men if that is possible and to ask Allah that if the attainment of the true guidance is not written in their destiny, He puts His wrath upon them destroying them completely in this life and also in the coming life; Al-Hamdu Lillah.

TOPIC 49-About knowing genealogies

(1986)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "Learn about your genealogies that you may be able to join ties of relationship, for joining ties of relationship is a means of extending love among the family, increase in wealth and delaying death." [Ah 8877]

TOPIC 50-About praying for someone in his absence

(1987)-Sayyidina Abdullah ibn Umar reported that the Prophet (PBUH) said, "The supplication that receives the quickest answer is that of an absent person for an absent person."

TOPIC 51-About reviling and abusing

(1988)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "As for two revilers, what they utter goes against the beginner of the two, provided that the wronged one does not

overstep." [Muslim 2587]

(1989)-Sayyidina Mughirah ibn Shu'bah narrated that Allah's Messenger said, "Do not revile the dead because that hurts the living." [Ahmed 18235]

Virtues affect the physical life too; in other words, by taking up good deeds, the Muslim person not only assures success at AKHIRAT but he also achieves the high level of satisfaction in this world too. Allah says in SURAH RA'AD, "Know it that only by the remembrance of Allah, hearts find satisfaction" (13:28). Probably here at H-1987, such two good persons are mentioned that have one native city but they both are absent from their dwelling place and are at different places from each other. The Hadith at 1989 tells not to hurt the feelings of the living persons by the mention of the evil traits that some of their very close relatives that are dead, might have had. They have departed and have seen what they had been doing; now it is better to leave them alone.

TOPIC 52-No Caption

(1990)-Sayyidina Abdullah reported from Allah's Messenger (PBUH) that he said, "To revile a Muslim is sinful and to fight against him is disbelief." Zubayd asked Abu Wail if he had heard this hadith from Abdullah directly, he confirmed, "Yes." [Bukhari 48, Muslim 64]

This Hadith tells about the high status each Muslim enjoys as a Muslim. To use abusive language against him is sinful and to fight against him intending his death, is KUFR (disbelief of the Truth). Zubayd asked for conformation here as Muslims at that time were divided about the Caliphate that who should be accepted as Caliph. This Hadith prevented many good men to participate in the clash between Muslims as that was clearly the most commendable attitude in that given situation.

TOPIC 53-About a good word

(1991)-Sayyidina Ali (RA) reported that Allah's Messenger (PBUH) said, "In Paradise, there are upper chambers their exterior can be seen from their interior, and their interior from their exterior side." A villager stood up and asked, "For whom are they, O Messenger of Allah!" He said, "For those who speak a good word, feed the food, fast often, and pray by night when people are asleep." [Ahmed 1337]

TOPIC 54-About a pious slave

(1992)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "How excellent is one who obeys Allah and (at the same time) gives the right of his master, being a slave whether male or female." [Muslim 1667]

(1993)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger said, "Three people will be on mounds of musk." Ibn Umar mentioned, I think he also said, "On the Day of Resurrection." Allah's Messenger said then, "A slave who gives the rights of Allah and the rights of his master, a man who is Imam and whose followers are happy with him, and a man who calls for Salah (calling Adhan) five times every day and night." [Ah 4799]

Speaking good words (that are MUBAH) to all people that are soothing to them in their trouble is also among the virtuous deeds; also, the person would care about the people for whom he is responsible due to his assignment and would fulfill the commitment towards them without any wrongful act; note that the IMAM (one who leads the SALAH) and the MUADDHIN (one who calls to SALAH) both have responsibility towards others and their fault might cause some flaw in the religious duty of those others; they

must have high care for the responsibility assigned to them; as for slavery, it does not need any comments as it is obsolete at this moment of time; Al-Hamdu Lillah.

TOPIC 55-About social living

(1994)-Sayyidina Abu Dharr (RA) reported that Allah's Messenger (PBUH) said, "Fear Allah wherever you are. Follow your evil deed with a pious deed that it may erase it. And meet people in a cheerful manner." [Ahmed 21412]

TOPIC 56-About mistrust

(1995)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, 'Shun misgivings. Indeed, misgiving is the most false kind of conversation.' [Bukhari 6066]

The Hadith narrated by Abu Dharr does not mean that a person becomes bold in doing wrong erasing its effect by a pious deed in compensation. It means that a person must avoid all wrongs but if some wrong that is petty in nature happens without any intention or is committed due to utmost need, the Muslim person must repent providing a good deed against it while repentance itself is praiseworthy. Misgivings mean here that a Muslim must not keep useless doubts about other Muslims; he must keep the good view for all Muslims unless someone proves his negativity in character by his own doings that is contrary to his good view.

TOPIC 57-About light-heartedness

(1996)-Sayyidina Anas (RA) narrated that Allah's Messenger used to mix with us with familiarity. He would say to my younger brother, "O Abu Umayr! What did Nughayr do?" [Bukhari 6129]

(1997)-Sayyidina Abu Huraira (RA) narrated that we said, "O Messenger of Allah, you do joke with us." He said, "I do not speak but the truth." [Ahmed 7831]

(1998)-Sayyidina Anas ibn Malik (RA) reported that the Prophet (PBUH) said to him, "O one with two ears!" Mahmud said on the authority of Usamah that Anas (RA) meant to say that the Prophet (PBUH) said that jokingly. [Abu Dawud 5002]

(1999)-Sayyidina Anas (RA) reported that a man requested Allah's Messenger (PBUH) for a riding beast. He said, "I will give you the young of a she-camel to ride." He said, "O Messenger of Allah, what shall I do with the young of a she-camel." Allah's Messenger (PBUH) said, "Does any other than a she-camel give birth to a camel?" [Abu Dawud 4998]

Ahadith on this topic tell about the good sense of humor that the Prophet (PBUH) enjoyed and it is interesting to note that even in the mood of jest, he never spoke something adverse. NUGHAIR was the pet-bird that the younger brother of ANAS had kept and used to play with it. He was nick-named by the Prophet (PBUH) as Abu-Umair to make a rhyme with NUGHAIR and it is a nice rhyme that he said light-heartedly, "Ya Aba-Umair, Ma fa'al an-NUGHAIR" (O Abu-Umair, what did Nughair do). The Hadith about Anas with two ears tell that an entertaining statement is possible just by the expression of ordinary facts of life and the Hadith about the camel also proves that. Please note that to have fun by good statements is something else and to make fun is another. The Prophet never made fun of anyone or put anyone to hardship by jests though at occasions, he did enjoy jokes in a light hearted mood having fun alongwith SAHABA; that remained always in limits and he never laughed but only smiled. He was not a man asking for strict discipline; note that this great teacher Muhammad PBUH, the last Messenger of Allah, has never had any schooling from anyone except

directly from Allah; on the contrary, he was a lenient person giving value to SAHABA, soft in ways, modest in manners and simple by choice, in his living.

TOPIC 58-About disputes

(2000)-Sayyidina Anas ibn Malik reported that Allah's Messenger (PBUH) said, "For him who abandons lying and it is vain, a house will be built at the edge of paradise. And for him who abandons dispute though he is on right, a house is built in the centre of paradise. And, for him who makes his manners excellent, a house is built in the heights of paradise." [Ibn Majah 51]

(2001)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "Suffices you to become sinful that you never cease to wrangle with one another."

(2002)-Sayyidina Ibn Abbas reported that the Prophet (PBUH) said, "Do not quarrel with your brother, do not tease him and do not make a promise to him that you will break."

Ahadith here point out how bad the Prophet PBUH took for Muslims to quarrel with each other; as of now, we Muslims do have three big factions (SUNNI, SHIA and AHLE-HADITH) among us and there are sub-factions in each but they are not of much consequence; reconciliation is certainly possible by the needed sacrifice from each when nobody asks for superiority at this crucial moment of time; this is Allah's mercy that all care about the Fundamentals of Islam; Al-Hamdu-Lillah. If at the times of the Prophet Muhammad (PBUH), someone was asked about his belief, he only said that he was a Muslim without any prefixes. Note well that those who do not take the Prophet Muhammad (PBUH) as the last Messenger of Allah or who take-up the obedience of some other person after him just the same as is the obedience to him unconditionally (without giving

any care to the Holy Book Quran and the SUNNAH), they are not Muslims. It is mentioned in the Holy Book Quran, "Whoever obeys the Prophet, he has obeyed Allah" (4:80) and this status certainly is for no other person; Al-Hamdu Lillah.

TOPIC 59-About Kindness

(2003)-Sayyidah Aisha (RA) narrated, "A man sought permission to visit Allah's Messenger while I was also there. He said, "How evil is the son of the clan, or the brother of the clan." He allowed him in, and conversed with him with tenderness. When he went away, I said, 'O Messenger of Allah, you spoke of him as you did but afterwards relented towards him with soft speech." He said, "O Aisha, the worst of men is he whom people avoid because of his indecent speech." [Bukhari 3132]

TOPIC 60-Being moderate in love and hatred

(2004)-Sayyidina Abu Huraira (RA) reported in a marfu' form that the Prophet (PBUH) said, "Love your friend with moderation; perhaps he might become contemptuous some day. And let your dislike (for anyone) be within limits, perhaps he might turn your friend one day."

Ahadith in both the topics 59 & 60 ask to take up the moderate view in matters of life. The Prophet (PBUH) showed leniency in speech to a man whom he knew as rude and immoral person. This man was one of the chiefs of his tribe and the Prophet (PBUH) indicated the reason that he has the liability to give the invitation of Islam and if he too becomes rude to a rude person, that would affect his job adversely. The Prophet (PBUH) meant that if this man given to idiocy, does get some intelligence by his teachings and does accept Islam, his tribe might also come to it; the Prophet had to be patient due to the nature of his job, assigned to him by Allah. A person in

the field of teaching Islam needs to be very tolerant, with consideration of the betterment of people that have different views to bring all of them to the Truth only. And he must keep his personal likes and dislikes aside to make this great call that might lead his worst enemies to the Truth. Allah says in Surah HAMEEM-AS-SAJDAH, "And not alike are the good and the evil. Repel (evil) with what is best, when lo! the person, between whom and you was enmity, would be as if he were a warm friend" (41:34).

TOPIC 61-About pride

(2005)-Sayyidina Abdullah reported that Allah's Messenger said, "He in whose heart is pride even so much as a grain of mustard seed will not enter paradise. And he who has faith in his heart even as much as a grain of mustard seed will not enter Hell." [Muslim 2853]

(2006)-Sayyidina Abdullah (RA) reported that Allah's Messenger (PBUH) said, "He who has in his heart as much as a grain of pride will not enter paradise and he who has in his heart as much as a grain of faith will not enter Hell." A man said, "I like my garment to be beautiful and my sandals to be beautiful." He explained, "Allah loves beauty while pride is to disregard truth and look down upon people."

(2007)-Sayyidina Salamah ibn Akwa' (RA) reported that Allah's Messenger said, "A man does not cease to magnify himself till he is recorded among the tyrants and finds the (same) adversity as they do."

(2008)-Sayyidina Jubayr ibn Mut'im narrated that people allege that I am arrogant. But, I ride a donkey; wear thick, coarse garment and milk sheep. Allah's Messenger (PBUH) had said, "One who does these things has nothing of arrogance in him."

Ahadith here mean that if a person has pride of being high among people (just because he has been given worldly possessions much more than others), he is a foolish person. These possessions would only be blessings if he uses them in the way of Allah otherwise they would prove to be trouble to him; he would not get JANNAH (Paradise). According to ULAMA, the words "The man that has as much as a grain of Faith would not enter hell" means that he would not remain there forever even if he is a very sinful person though he must avoid all wrongs to the best of possibility. Pride brings many other adverse traits with it and among them are jealousy, intention to trouble, anger, intolerance, complaints, asking for attention and the most adverse trait of all, love of worldly things. If you ponder upon pride, you would see that all these adversities come by the inferiority complex that the person having pride, develops. Every Muslim, in fact every person, must try to keep away from taking himself something big as that avoidance insha Allah, would make the life totally normal for him; that normalcy certainly is appreciable by Islam.

TOPIC 62-About good manners

(2009)-Sayyidina Abu Darda (RA) reported that the Prophet said, "There is nothing heavier in the scale of the Believer on the Day of Resurrection than good manners. Indeed, Allah, the Exalted hates the indecent and the obscene." [Ahmed 27587]

(2010)-Sayyidina Abu Darda (RA) reported that he heard Allah's Messenger (PBUH) say, "Nothing of what is put in the scale is heavier than good manners. And, the good mannered person will attain the rank of the person who keeps fast and offers Salah." [Ahmed 28587]

(2011)-Sayyidina Abu Huraira (RA) reported that some one asked Allah's Messenger (PBUH) about what most will cause people to

enter Paradise. He said, "Fear of Allah and good manners." And, he was asked about what most will cause people to enter the Fire. He said, 'The mouth and the sexual organ.' [Ahmed 9107]

(2012)-Abdullah ibn Mubarak described good manners as a cheerful face, generous spending on good causes and removing harmful things.

We find here again the virtues of the intangible SADAQAH as all good manners according to Ahadith, are included in it (See topic 36, 37 & 38 of this booklet that we have just studied). Note here that two of notable reasons of all that would lead people to Fire are adverse use of the tongue and of the sexual organ. There is another SAHIH Hadith that says, "Whoever gives me the guarantee of two pieces of flesh (that he would not commit any indecency or adversity by any of them) I would give him the guarantee of Jannah; one that is between the teeth and the other that is between the legs"; (See H-2416). Also note that the Man basically is born with the realization of the Truth (that is called FITHRAT) according to Islam and whatever corruption a person falls in, the inside of him does have the capability, more or less, to call him towards the righteousness. If the man becomes humble and ready to accept his flaw even if it seems to degrade him in people, he would certainly find the Truth. It is better for the person to take the disrespect of people rather than fall in his own eyes though it would ask for courage to manage the situation that he faces.

TOPIC 63-About kindness, forgiving and overlooking

(2013)-Abu Ahwas reported on the authority of his father that he submitted, 'O Messenger of Allah, if I go to a man and he does not give me reception or hospitality and he comes to me (later), shall I repay him in the same coin?' He said, "No, give him the reception." Abu Ahwas also reported his father as saying that the Prophet

(PBUH) saw him shabbily dressed and asked, "Do you have any wealth?" He said he had all kind of wealth, and Allah had given him cattle. The Prophet (PBUH) said, "So, let it be seen on you."

(2014)-Sayyidina Hudhaifa reported that Allah's Messenger (PBUH) said, "Do not be imitators (of people), saying, 'If people favour us, we will favour them and if they commit wrong to us, we would do wrong to them'. Rather, condition yourselves so that if people show favour, you too show favour and if they hurt you, you do not do wrong to them."

TOPIC 64-About visiting brothers

(2015)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "If anyone visits a sick person or visits his brother for Allah's sake, an announcer calls, 'You have done well, may your walk be blessed. You have made a station for yourself in Paradise.'" [Ibn Majah 1443]

TOPIC 65-About modesty

(2016)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Modesty is part of faith and faith leads to paradise, but obscenity is rudeness and rudeness leads to the Fire."

We have studied just now at topics 59 & 60 that it is not right for Muslims specially when they are actively involved in TABLIGH (spreading of Islamic Teachings) to respond to a rude person by the same attitude. We Muslims must keep the difference here and must have tolerance and wisdom to make our point. As for use of wealth, note that if a person is blessed with it he must spend it on the needy much and must also take care to use it at least up-to necessity on his own self too. Wealth is useless if one does not care to use it for the needy and for the need of own as it would be gone

with one's death to be used by others. Ahadith emphasize the virtues of soothing a sick person and caring about modesty. They also ask all to answer the decent attitude of others by their own decent attitude towards them; yet they should not answer their indecent attitude by any indecency; the Islamic teachings not only guide to ADL (justice) but also to EHSAAN (taking the high virtuous attitude of forgiveness where ADL even is possible). These are extension to those Ahadith indeed that we have read in this booklet just now; they have shown us emphatically the high importance of good manners.

TOPIC 66-About gentleness and haste

(2017)-Sayyidina Abdullah ibn Sarjis Muzani (RA) reported that the Prophet (PBUH) said, 'Good habits, being gentle and steady, and moderation in affairs are part of the twenty-four parts of prophethood.'

(2018)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) said to Asha'j of Abd Qays tribe, "You have two characteristics that Allah loves, caution and deliberation in affairs." [Ibn Majah 4188]

(2019)-Sayyidina Sahl ibn Sa'd Sa'idi reported that Allah's Messenger said, "Deliberation is from Allah, but haste is from the devil."

It is necessary to make decision in some matter of concern after seeing all sides of the matter and commit to something seeing its pros and cons well with total patience. Here the special attention is towards speech that the man would care about what he says; he would weigh his words before saying them. But this mostly is asked in matters that involve a lot of people though in the individual practical matters, it sometimes is necessary to make haste to avail

the chance of some good deeds. Note that the Holy Book Quran asks to compete in the matters of AKHIRAT where he is answerable individually for his Knowledge, Belief and Deeds and to take up the attitude of indifference to worldly things when he gets his necessities well with ease. Also note that when a narration gives a number, it mostly is to emphasize a point or to show some importance for it, positively or negatively, and the actual quantity of the figure is not of any consequence in most cases; we also do sometimes speak that he has been told hundred times to care about punctuality and here hundred means several indeed; this means that the figure mentioned would be considered if it is a figure of speech only or it really does denote the figure in the quantity. ULAMA have clarified that Prophethood is not divisible being a special award presented by Allah to anyone He chooses not by the deeds of the person but by His choice only; so here the mention of 24th part denotes the importance of the matter and it means that the person must be moderate in the judgment of matters of life. The Prophet Muhammad (PBUH) was the last of Prophets, and the last of Messengers, of Allah. There is an Hadith that tells us that the true dreams are the 46th part of the Prophethood implying the importance of them; it means that they might show the future well and in Surah YOUSUF, we find that the dream of YOUSUF (Joseph; Salam on him) came true after many years; also, he had interpreted the dream of the Pharaoh of that time correctly.

TOPIC 67-About soft heartedness

(2020)-Sayyidina Abu Darda (RA) reported the Prophet as saying, "He who is given his share of mildness is indeed given his share of good and he who is denied his share of mildness is indeed denied his share of good." [Ahmed 27623]

TOPIC 68-About the prayer of the oppressed

(2021)-Sayyidina Ibn Abbas reported that Allah's Messenger sent Mu'az to Yemen and instructed him, "Fear the supplication of the oppressed, for there is not between it and Allah an obstacle."

[Bukhari 3561, Muslim 2330]

TOPIC 69-About the Prophet's (PBUH) manners

(2022)-Sayyidina Anas (RA) narrated, I served Allah's Messenger for ten years. He never said, "Oof" to me; and did not say about anything that I did, 'Why did you do it?' and about that which I neglected, 'Why did you neglect it?' He possessed the best of manners among people. And, I never touched any cloth, silk or anything, softer than his hands and I never smelt musk or perfume more fragrant than his sweat.

(2023)-Abu Abdullah Jadali reported that he asked Sayyidah Aisha (RA) about the manners of Allah's Messenger. She said that he was never indecent of speech or of manners. He never spoke loudly in the markets. And, he never returned evil with evil, but he forgave and overlooked. [Ahmed 26049]

Here, mildness equals "decency" and the message of Hadith is clear that a person must be soft-natured and if he is not, he must at least try for the soft attitude in all matters of life by efforts. The next Hadith also indicates to avoid being harsh and unjust, for that might hurt some good men and if they pray to Allah, that would certainly fall against the harsh one. Strength certainly is to safeguard the interests of the weaker ones and not to suppress them. When a person has best of manners taking care about his speech, Allah does give him reward that his physique in some way, tells about his beauty inside. The Last Prophet Muhammad (PBUH) was able to change a warrior nation, harsh in manners (though they had some very high qualities even in the times of ignorance), in around ten years in Madinah (or about 23 years if you count the

period at Makkah too). This was possible because his care to good morals was excellent and because he had the highest purity in his nature that asked to remain attentive towards the True Lord Allah only, even though he had spent all his childhood and most of his youth living in those times when people were ignorant to the Truth in general; Al-Hamdu Lillah.

TOPIC70-About honouring promise

(2024)-Sayyidah Ayesha (RA) narrated that I never envied any of the wives of the Prophet (PBUH) as I envied Khadijah (RA). What would have happened to me if I had found her times! This was because of the much mention of her by Allah's Messenger. If he ever slaughtered a sheep, he would find out a friend of Khadijah and present (some of) it to her. [Bukhari 3816, Muslim 2435]

TOPIC71-About high morals

(2025)-Sayyidina Jabir (RA) reported that Allah's Messenger said, "The dearest of you to me and the nearest of you to me in station on the Day of Resurrection are the best of you in manners. And the most hated of you to me and the farthest from me on the Day of Resurrection are chatter-boxes, big-mouthed (who speak much without deliberation and caution) and the mutafayhiqun." They asked, "O Messenger of Allah, we know those who speak much, but who are the mutafayhiqun?" He said, "Those who speak with arrogance." [Ahmed 17758]

TOPIC72-About curses and taunts

(2026)-Sayyidina ibn Umar (RA) reported that the Prophet (PBUH) said, "A believer is not one who curses others."

KHADIJA (RA) was the first wife of the Prophet PBUH who had

accepted Islam and stood by him at the times of extreme trial at Makkah; He spent 25 years with Sayyidah KHADIJAH and in those were included years of his youth and some years of his ripe age too and then only after her death, married Sayyidah Saudah who was either near to his age or older than him; KHADIJAH (RA) died when he was at 50 years; she was the mother of all his children except for IBRAHIM who was born to MARIYAH QABTIYAH (RA); he always remembered KHADIJAH due to her care for him. Other Ahadith clarify that the useless speech leads the person to his humiliation and might even lead him to speaking of lies. Generally, Muslims should avoid cursing anyone yet there are specific times when this is allowed; note that the Muslim might curse such wrongful person that has troubled him by evident injustice, or he might curse such infidels who try to misrepresent the teachings of Islam in such ways that the people develop hatred towards it; may Allah save all Muslims from all injustice and from all bad intentions of the ill-wishers that intend to degrade them; Al-Hamdu Lillah.

TOPIC73-About being short-tempered often

(2027)-Sayyidina Abu Huraira (RA) reported that a man came to the Prophet (PBUH) and said, "Teach me something but do not make it much on me so that I might remember it." He said, "Do not lose your temper." He repeated the request often and every time the Prophet said, "Do not lose your temper." [Bukhari 6116, Muslim 2608]

TOPIC74-Repressing anger

(2028)-Mu'adh ibn Anas Juhanni reported that the Prophet (PBUH) said, "As for him who suppresses his anger while he is able to express (and impose) it, Allah will call him on the Day of Resurrection ahead of all the creatures and give him the choice to take any of the maidens of paradise he likes." [Ahmed 15637, Abu Dawud 4777, Ibn Majah 4186]

Ahadith at these topics tell us about retaining the good temper at the times when generally anger takes hold of a person; he must remain warm (friendly) in temperament. Topic-73 is most noteworthy that tells clearly that it is highly appreciable for a Muslim man to develop a tolerant character as this is the best thing after he fulfills FARDH. Not losing the temper is that thing that saves the man from a number of troubles and ultimately causes his good impression to take hold among all the people; this is one of the necessary traits for the man who takes up the TABLIGH of Islam. In the narration here, we clearly find that the Prophet PBUH did try the temperament of the person who requested him for some good teaching, by repeating this same guidance for him; it seems that he did show the patience required and ultimately got the point that this is the base to decency.

TOPIC75-About showing respect to elders

(2029)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger said, "No young man respects an elderly person because of his old age but Allah appoints for him one who respects him during his old age."

TOPIC76-About those who sever connexion

(2030)-Sayyidina Abu Huraira reported that Allah's Messenger said, "The gates of Paradise are opened on Monday and Thursday and, on these days, those are forgiven who do not associate anything with Allah except those who cease to meet each other. Allah says --- Send them back till they reconcile." [Muslim 2565]

TOPIC77-About patience

(2031)-Sayyidina Abu Sa'eed narrated that some people of Ansar

requested the Prophet (PBUH) for something which he gave them. They asked again, and he gave it to them. He said thereafter, "If I had anything of value, I would not conceal it from you. Who is independent, Allah makes him free of want and who refrains from begging, Allah saves him from having to beg, and who is accustomed to patience, Allah enables him to show patience. And no one is given anything better and more encompassing than patience." [Bukhari 1469, Muslim 1053]

H-2029 gives the beautiful message that even at the worldly life, the virtuous deeds bring good needed results though that might manifest when the person is at the ripe age of his worldly life; H-2030 is complementary to the Hadith that tells the Muslims not to leave cordial relations with each other for more than 3 days (see H-1942). The last Hadith here asks to bear the scarcity of resources patiently and try to fulfill the necessities in that only; when the person does become patient by will with his total attention towards Allah, He provides for him from such places from where he never did think to receive anything; Al-Hamdu Lillah.

TOPIC78-About the two-faced

(2032)-Sayyidina Abu Huraira reported that Allah's Messenger (PBUH) said, "Surely, the worst of men in the sight of Allah on the Day of Resurrection is two-faced." [Bukhari 6058, M 2526]

Islamic Teachings tell us that Hypocrites are the worst of people and Muslims had to face such people much at Madinah. Hypocrites are called two-faced because they are sweet at the face but bitter inside; they intend quarrels to take place that might lead to the break-up of good relations; this is due to the wickedness they have in them that finds some amusement in such adversity.

TOPIC79-About the tale-bearer

(2033)-Hammam ibn Harith reported that a man passed by Hudhaifa ibn Yaman. Someone said to him, "He carries tales of people to the rulers." Huzayfah (RA) said, "I had heard Allah's Messenger (PBUH) say, "The qattat will not enter Paradise." Sufyan said that the qattat is an informer or a tale-bearer. [Bukhari 6056]

TOPIC 80-About Speech

(2034)-Sayyidina Abu Umamah (RA) reported that the Prophet (PBUH) said, "Modesty and less speech are branches of faith, while indecency and being talkative (uselessly) are two branches of hypocrisy."

TOPIC 81-About some speech being enchanting

(2035)-Sayyidina Ibn Umar narrated that two men came in the times of Allah's Messenger (PBUH) and delivered sermons which appealed to us. Allah's Messenger (PBUH) then turned towards us and said, "In eloquence there is magic." or he said, "In some eloquent speech there is magic." [Bukhari 5146]

The foregoing Topics 79, 80, 81 inform about the good and the evil of the tongue and the information is summed up well in the second Hadith of these i.e. 2034 that clarifies that it is praiseworthy for a person to develop modesty in attitude and talk only when needed up-to the need; that would affect his Belief most positively. However, note here that when needed for Islam, a person must speak in its favor as much as possible to clarify its Truth as the only aim of life is to worship Allah; the person would use every available asset for the Pleasure of Allah and speaking for His Word is the best his tongue would achieve even if it goes on speaking for much of time ahead; Al-Hamdu Lillah.

TOPIC 82-About humbleness

(2036)-Sayyidina Abu Huraira reported that Allah's Messenger (PBUH) said, "Sadaqah does not diminish wealth. And Allah increases honor for a man who forgives (wrong-doers) and no one observes humility for Allah's sake but Allah raises him high." [Ahmed 7210, Muslim 2588]

TOPIC 83-About cruelty and oppression

(2037)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "Oppression will produce darkness on the Day of Resurrection." (The Arabic words are Zulm for oppression and Zulamat for darkness). [Bukhari 2447]

Note the words here that Sadaqah does not diminish wealth. This is because Allah gives more to the person who cares about the needy and so his wealth stands even increasing in quantity. Also, it happens that the needs of the man who provides assistance for the needy become lesser or they are fulfilled without much effort so this is a way too that his wealth does not diminish. Islam tells us explicitly that his wealth does not diminish by SADAQAH that actually increases his wealth and even his respect among the people around rather than making him lose anything; his honor does not diminish by efforts of ill-wishers but his care about their honor ultimately ask them and all the people around to respect him highly; his virtuous character does not diminish by living a simple life but on the contrary, his respect increases even when he does not care to get any worldly status, among the people around. As for Zulm (cruelty) to the weak persons, it is Zulumaat (darkness) indeed in the coming life where the light is needed most to pass on the dark bridge of SIRAT that is located on JAHANNUM (Hell).

TOPIC 84-About not searching for faults in blessing

(2038)-Sayyidina Abu Huraira reported that Allah's Messenger never found fault with food. If he had an appetite, he ate it otherwise he did not touch it. [Bukhari 3563, Muslim 2064]

TOPIC 85-About honouring a Believer

(2039)-Sayyidina Ibn Umar (RA) narrated that Allah's Messenger (PBUH) climbed on the pulpit and said in a loud voice, "O gathering of those who have professed Islam by the tongue but faith has not penetrated into their hearts! Do not hurt Muslims, do not shame them, and do not search for their faults, for if anyone follows the defects of his brother then Allah follows his faults. He, whose faults Allah follows, ends up disgraced even if he is inside his home." The sub-narrator said that Ibn Umar (RA) looked one day at the House of Allah (i.e. Ka'bah) and remarked, "How great are you! How great is your sanctity! But, the Believers are greater in sanctity in Allah's sight than you are." [Ah 19797]

It is in AADAAB of taking food not to give adverse remarks to put insult to a food if it is not prepared with taste though it is allowed if a person feels some KARAHAAAT due to natural purity in his character about something like garlic as it has some odor (yet it also is not HARAAM and if taken cooked then there is no problem). A person might remark that some salt is needed here or chillies are much more than needed yet without disgrace to any edible; just as the statement of fact. H-2039 emphasizes the sanctity of the Muslim here and guides attention towards this fact that nobody must try to disgrace practicing Muslims as that would only lead to his own disgrace insha Allah.

TOPIC 86-About experience

(2040)-Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger

said, "No one is forbearing unless he stumbles. No one is wise unless he gains an experience." [Ahmed 110506]

TOPIC 87-About boasting on what one does not possess

(2041)-Sayyidina Jabir (RA) reported that the Prophet (PBUH) said, "If anyone is given a gift and he has ability then he must reciprocate it. If one is unable then he must praise it, for, one who praises it has shown gratitude. But, he who conceals (the blessing) has been ungrateful. And, if anyone adorns himself with what he is not given then he has donned two garments of falsehood." [Bukhari 215]

TOPIC 88-About showering praise in return for favour

(2042)-Sayyidina Usamah ibn Zayd (RA) reported that Allah's Messenger (PBUH) said, "If anyone is shown a favour and he says to the benevolent 'May Allah return you better', has showered perfect praise for it."

If a person conceals some good done to him by a good person because now he has achieved huge wealth and he intends people to think that he was well-off from all times; or because that good person has gone to some trouble and he does not intend to stand by him; that person is a sinner. To conceal the blessing also means that a person must not become miser and use whatever good things he has, not only for his own necessities but also for the needs of the needy; he must assist the needy without any care to his own distant future (though he might take care for his near future but that also in limits). As for the adornment with two garments of falsehood, it means that one of his fibs is obvious as much of his wealth came into his possession due to the help someone had provided to him when he was in need of it and now he acts as if he had always possessed it; the other one is not so obvious that is his ingratitude

to the person who helped him as he never tried to get the information about his well-being and if he did get it whereby he found that he needs assistance in his necessities, he never cared to stand by him.

31-BOOK ON MEDICINE (35 topics)

TOPIC1-About diet

(2043)-Sayyidah Umm Mundhir narrated Allah's Messenger (PBUH) visited us, Ali with him. We had a bunch of dates hanging. Allah's Messenger began to eat and Ali with him. Allah's Messenger (PBUH) said to Ali "Enough, O Ali! You have just recovered." So he sat down while the Prophet ate. Then I prepared for them beetroot and barley and he said to Ali "O Ali, Have from this for this is more suitable for you." [AD 3856]

(2044)-Sayyidina Qatadah ibn Numan reported that Allah's Messenger said, "When Allah loves a slave, He protects him from the world just as one of you protects his patient from water."

From here we have the narrations for Medicine. It is said that Allah gave the first man who was also the first Prophet Adam (Salam on him) the knowledge of effects of different herbs and fruits. After narrations on Foods & Drinks to keep healthy in physique; after narrations on Piety & Good Manners to keep spiritual health; the placement for Booklet of Medicine is understandable that an afflicted person might care to become normal. The first Hadith here narrated by Umm Mundhir (maternal aunt of the Prophet PBUH), tells about care in diet when a person is not feeling well or has just recovered from a physical affliction. But, as beetroot and barley are good for the restoration of vitality so the Prophet (PBUH) recommended that to Ali. The next Hadith tells a general practice of that time that the people used to keep the patient away

from water and it is just a statement and not a command; it might be so because water did seem to cause more trouble. Please note that there was no idea to filter the water then, though the natural water found in wells must have been very pure in those days. The patients that have the kidney failure, have to care that their water intake remains to minimum; the patients afflicted with problems of lungs, avoid the cold water in bathing. Islamic Teachings allow avoiding the cold water in WUDHU if there is danger of some affliction especially at very cold winter at the time of FAJR. Here the Hadith tells us that when Allah intends to bless a person, He blesses him in such manner that he does not get enchanted by the charm of the world; he keeps it to necessities and always cares for AKHIRAT in all his deeds; Al-Hamdu Lillah.

TOPIC 2-About Medicine

(2045)-Sayyidina Usamah ibn Sharik reported that some villagers asked, "O Messenger of Allah! Shall we not take medicine"? He said, "Yes, O slaves of Allah do take medicine, for Allah has not placed a disease but also placed a cure for it (Or he said, a medicine for it) except for one disease." They asked, 'O Messenger of Allah (PBUH), what is it?' He said, "Old age." [Bukhari 291]

Asking for cure in diseases by keeping to Islamic Teachings is MUSTAHAB (when cure would be achieved "most probably") and MUBAH (when cure would be achieved "probably" but not most probably); in both cases, the concept must remain clear that actual cure is from Allah only. Just as the food satisfies the hunger and the water satisfies the thirst; the good medicine cures the disease; like them, it is a source only and Allah is the True Provider of cure. Old age is the only thing that has no cure; in that age the person becomes so weak as if he certainly is patient and then death only ends his plight as it is the last phase of the worldly life. If there is nothing adverse according to Islam in the asking of cure to some

disease, then that cure is either MUSTAHAB or either MUBAH; as such, it is not necessary to ask for cure though a person needs to avoid the adverse diet even if he does not ask for cure. Please note that due to the Islamic Teachings, the stay at hospitals in these current times is highly unfeasible; there is not much care taken at hospitals for the Islamic Command of HEJAB and so womenfolk need to avoid becoming in-patients as of now. However, if there is severe trouble related to bones (fractures or amputation of a part) where it becomes necessary to ask for its betterment then that remains to exception though even in that, all care should remain towards the avoidance of all attitudes adverse to Islam; still, even at such necessity, it is better to avoid hospitals if possible. We Muslims must always pray to Allah for such safety that might keep us totally away from all hospitals (especially the Government hospitals) at these current times; Al-Hamdu-Lillah.

TOPIC 3-About what edible may a patient take

(2046)-Sayyidah Aisha (RA) narrated that when one of his family members fell ill, Allah's Messenger (PBUH) commanded that HISA (that is the name of a dish) should be prepared. So, it was prepared. Then he commanded that the patient should sip from it. The Prophet would say, "It enlivens the heart of the grieved and cleans the heart of the sick as one of you clears dirt from her face."

TOPIC 4-About not compelling the patient to have food and drink

(2047)-Sayyidina Uqbah ibn Aamir Juhanni reported that Allah's Messenger (PBUH) said, 'Do not compel your sick persons to eat food, for Allah, the Blessed and the Exalted feeds them and gives to drink.' [Ibn Majah 3444]

HISA is like a soup and we might include a soup that is made with vegetables or with bones of sheep in this. This affects well to make

the patient to feel at some ease but as the Hadith at Topic-4 tells us not to press the patient hard for taking-in something as his physique knows better than good physicians what would assist him in the situation he is facing, we must be caring to him and not harsh. If a person is totally attentive to Allah, He does make ways for the betterment of that person physically & spiritually; that is what the words "Allah feeds them" mean; it also is an indication to the immune system that relates to physique.

TOPIC 5-About Kalunji (black cumin)

(2048)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "It is upon you (to know) about this black seed (black cumin) for in it is cure for every disease except saam; and saam is death." [Bukhari 5688]

KALUNJI (black cumin) is good in Asthma and Hypertension and it is said to have a good effect in indigestion too. As these named afflictions are most worthy of attention and increase considerably the chances of other problems to occur including the heart attack, KALUNJI is mentioned as the cure for every disease. It is good that we often use KALUNJI in our eastern dishes and we must increase its use even more.

TOPIC 6-About urine of camels

(2049)-Sayyidina Anas reported that some people of Uraynah came to Madinah but the climate did not suit them. So, Allah's Messenger sent them to the camels of Zakah, saying, 'Drink their milk and their urine.' [Ahmed 14063]

I have presented my note on this Hadith at H-1852; note here that the HANAFI School (based on the guidance of ABU-HANIFA plus his two able students) does not allow urine even of HALAL animals

to be used for medicinal purposes though situation of IZHTIRAR (utmost necessity) is excluded from this ruling; they take this Hadith as an exceptional permission to these people of Uraynah; note that some filth might be used at IZHTIRAR yet anything that has sanctity, its sanctity is not molested even in the state of IZHTIRAR.

TOPIC 7-About one who commits suicide with poison or otherwise

(2050)-Sayyidina Abu Huraira reported, perhaps in a marfu form, that he (Allah's Messenger PBUH) said, "He who kills himself with iron will come on the day of resurrection with the iron in his hand, striking his stomach with it in the fire of Hell forever and ever and, he who kills himself with poison, will have poison in his hand, sipping it every now and then in the fire of Hell forever and ever. [Bukhari 5778]

(2051)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "If anyone kills himself with an iron (weapon) then the iron (weapon) will be in his hand and he will be striking his belly with it in the fire of Hell ever and ever, always. And, if anyone kills himself with poison then the poison will be in his hand and he will sip it in the fire of Hell ever and ever, always. And, if anyone drops himself thus then he will keep dropping himself in the fire of Hell ever and ever always." [Muslim 109]

(2052)-Sayyidina Abu Huraira said that Allah's Messenger forbade the evil medicine (poison). [AD 3870, Ibn Majah 3459]

TOPIC 8-About using intoxicants as medicine

(2053)-Sayyidina Wail (RA) reported that Suwayd ibn Tariq or Tariq ibn Suwayd asked the Prophet about wine and he prohibited it. He said, "We give medical treatment by it." The Prophet said, "It is not

medicine but a sickness." [Muslim 1984]

Here "ever and ever" is taken to mean for a great period of time according to ULAMA as these words are used as a warning. Reason lies in those Ahadith that clarify that even highly sinful believers would get JANNAH (Paradise) after receiving their severe punishment if they had not lost their belief; but certainly, JAHANNUM (Hell) even for a day is most terrible punishment. Suicide is such a sin that the person is unable to repent afterwards hence the warning. Hadith at Topic-8 tell that no intoxicant is allowed as Medicine; today, when there are variety of medicines, the Muslim should take medicines by the advice of someone adept in medicine that does not contain intoxicants; that even would get him well insha Allah (by the will of Allah).

TOPIC 9-About puffing medicine into nose

(2054)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "The best medicine with which you treat yourself are, Sa'ut, Ladud, Cupping and Purgatives." When Allah's Messenger (PBUH) fell ill, his Sahabah put medicine in his mouth. When they had finished, he said, "Insert medicine in the mouth of all of them." So, medicine was poured in the mouth of all of them except Abbas.

(2055)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "The best medicine with which you treat yourself are Ladud, Sa'ut, Cupping and Purgatives. And the best of eye-applications you may apply is 'ithmid', for it sharpens eye-sight and grows hair." The Prophet (PBUH) had a collyrium-box from which he applied 3 times to each eye before going to sleep.

TOPIC 10-About Branding

(2056)-Sayyidina Imran ibn Husayn (RA) said that Allah's

Messenger (PBUH) forbade that one should resort to branding. He said, "When we were afflicted, we had ourselves branded but we were neither relieved (of disease) nor succeeded." [Ah 19852]

(2056A)-Sayyidina Imran ibn Husayn (RA) said, "We were disallowed to brand ourselves."

In those days, the posture of taking medicine was also considered important and LADUD was to put the medicine at the left or right side of the mouth. SA'UT is any medicine that is put into nose, not necessarily for nose itself. Cupping means to take out some blood from a troubled site to provide ease to the site and purgatives put a good effect on the Digestive System. Application of Collyrium for both the male and the female is not only allowed but it is sometimes needed. However, normally the best cleansing agent for the eyes is Tears and in fact, Allah has provided for such fluids in the body that clean it and defend against all the adversities, trying to keep the body near to the normal status (Homeostasis); in fact, not only the intake of edibles & drinks but even their exit from the body takes care to the cleansing of the different parts while fever and pain also are parts of the immune system as the physique informs about some problem inside by these for which it needs an external aid. Branding means "Searing" and that means to burn a site for cure by application of fire to the site (the cure by laser in these current times might be included in this). The Prophet (PBUH) prohibited branding as it seemingly was putting trouble onto the body (and a narration in Muslim clarifies that it asks for much pain to the patient) yet he did know well that it does work as a way of cure and allowed its use when that seemed be to the best option available; so it is at times MAKRUH TAHRIMI while at times MAKRUH TANZIHI. The Prophet (PBUH) did not like the way the SAHABA provided him the medicine against his will (this proves that consent for treatment is necessary and even with all good feelings towards someone in trouble, it is disallowed generally to provide him some

cure against his will); in retaliation, he gave them the same treatment. He pardoned Abbas, his paternal uncle, due to his status as the elder of his family though he had come to Islam very late. ULAMA have written that one reason for this rough treatment to those SAHABA was to save them from punishment for putting an undue pressure on the Prophet (PBUH) which could have been heavy at AKHIRAT, so he punished them instantly.

TOPIC 11-About permission for branding

(2057)-Sayyidina Anas (RA) said that the Prophet had Asad ibn Zurarah branded because of the disease shawkah (prickly redness).

TOPIC 12-About Cupping

(2058)-Sayyidina Anas said (RA) that the Prophet (PBUH) would have himself cupped in the two veins at the sides of the neck and between the shoulders. He did that on the 17th, 19th or 21st (of a month).

(2059)-Sayyidina Ibn Masud (RA) reported that Allah's Messenger narrated the account of the night of ascension to heaven and disclosed, "I did not pass by any section of the angels but they instructed me to command my Ummah to have them-selves cupped."
[Ibn Majah 3479]

(2060)-Sayyidina Ikrimah reported that Sayyidina Ibn Abbas (RA) had three slaves who were cuppers, two of them on remuneration and one attended to him and his family. He also reported that Ibn Abbas (RA) cited the Prophet (PBUH) as saying, "How excellent a cupper is! He removes blood and lightens the back and sharpens vision." He also reported that when Allah's Messenger (PBUH) was on Mi'raj, he did not go by any group of angels without their advising him to resort to cupping. He said, "The best cupping you can have is

on the 17th, 19th and 21st." He said also, "The best medicine you treat yourself with is Sa'ut, Ladud, Cupping and Purgatives." Indeed, Allah's Messenger was given medicine by Abbas (RA) and his Sahabah, who poured medicine in his mouth. So he asked, "Who has treated with ladud? Let them all pour it in their mouth." So no one in the house was spared but medicine was poured in his mouth, except his uncle Abbas. Nadr explained that ladud is Wajur (i.e. to put medicine in the mouth). [Ibn Majah 3478]

The previous note suffices for Ahadith here with the addition that the better dates for HIJAAMAT (Cupping) are those that are mentioned here; note that at those times, the posture and the timing to take the medicine were significant features in cure for diseases. The Prophet (PBUH) did care about this concept of timing by Lunar dates sometimes where cure could be delayed; it proves that it has something in it though the knowledge of the medicine today does not care to dates in cure for diseases.

TOPIC 13-About treatment with henna

(2061)-Ali ibn Ubaydullah reported on the authority of his grandmother who was the Prophet's (PBUH) woman servant. She said, "Allah's Messenger (PBUH) never had a wound or bleeding (through a stone or thorn) but he ordered me to apply henna on it." [Ibn Majah 3502]

TOPIC 14-About dislike for Ruqyah

(2062)-Sayyidina Mughirah (RA) reported that Allah's Messenger (PBUH) said, "He who has himself branded or seared; or uses a spell then he is absolved of trust in Allah." [Ibn Majah 3489]

Henna (also called Mehndi in Urdu) provides a cool effect as it is anti-inflammatory and with the control of pain, the body responds

well in its defence. Here the Hadith 2062 prohibits branding & searing (both mean the same here i.e. to burn the site of trouble); that tells it as TAHRIMI in general. As for cure by spells (enchanted words) as there were people who used that too for cure at that time, and there are such even today, the Prophet (PBUH) told about such people that they have no TAWAKKUL (Trust) in Allah. Note that to ask cure by reciting the words of the Quran is allowed as that is DUA to Allah that certainly denotes TAWAKKUL on Allah at very high level; as for the words that are mentioned in the authentic Ahadith for specific results, they are MUBAH for them but other recitations must strictly be avoided.

TOPIC 15-About permission for that

(2063)-Sayyidina Anas (RA) confirmed that Allah's Messenger permitted Ruqyah (to recite supplication and blow) for snake-bite, evil eye and small pustules. [Muslim 2196]

(2063A)-Sayyidina Anas ibn Malik reported that Allah's Messenger gave permission to use Ruqyah for scorpion sting and small pustules.

(2064)-Sayyidina Imran ibn Husayn (RA) reported that Allah's Messenger said, "Ruqyah is not allowed except for an evil eye or scorpion-sting." [Ahmed 19929]

Although the Quranic verses are cure to everything yet they are especially good for the poisonous bite (of snake or scorpion), evil eye (the bad effect received from eyes of the person who detests him) and small pustules. The Verses of the Holy Book Quran that combat these afflictions are the first Surah AL-FATIHA, the last two Surahs (MAUDHATAYN) and AAYATUL-KURSI respectively. Note that if the practicing Muslim 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, he would insha Allah remain safe from every big physical affliction till the last moment of his life; this also would prove barrier to any spell put on him. When the practicing Muslim person recites these four 10 times after Fajr (near to beginning of the day) and 10 times after Maghrib (beginning of the night), that would insha Allah suffice for him against all physical ailments; Al-Hamdu Lillah.

TOPIC 16-About the recital of Maudhatayn (last two SURAH)

(2065)-Sayyidina Abu Saeed reported that Allah's Messenger (PBUH) used to seek refuge from the jinn and the (evil) eye of human being till the Maudhatayn were revealed. When they were revealed, he adopted them and gave up everything else. [Ibn Majah 3511]

TOPIC 17-About ruqyah for an evil eye

(2066)-Ubayd ibn Rifa'ah Zuraqi reported that Sayyidah Asma bint Umayy (RA) said, "O Messenger of Allah (PBUH)! Indeed, the children of Ja'far get afflicted with the evil eye easily and quickly. So, may I use Ruqyah over them"? He said, "Yes! Were there anything that overtakes destiny, the (evil) eye would surely have overtaken it." [Ibn Majah 3510]

TOPIC 18-No Caption

(2067)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) sought refuge for Hasan and Husayn, saying. I seek refuge for both of you in the perfect words of Allah from every devil and that which causes worry and grief and every evil eye. The Prophet (PBUH) said, "This is how IBRAHIM sought refuge for Ishaq and Ismail, on them be peace." [Bukhari 3371]

Ahadith on the topics 16, 17 & 18 relate about evil eye (the negative effect of the sight of someone that might cause an affliction to the person seen, unintentionally) and the cure to that is the recitation of MAUDHATAYN. In these current times, it is well-known that eyes do affect the person and if trained well onto the subject, it might even control him; they even have the power to impress someone unintentionally causing an affliction to him and that was well-known even at those times. The word RUQYAH means to chant some words to cure the affliction; generally Islam does not take such chanting as appreciable; but here RUQYAH means specifically to recite the MAUDHATAYN, the last couple of Surahs in the Holy Book Quran; so the term RUQYAH might even be used for the positive effect of the verses of the Holy Book Quran or of the good words at the authentic Ahadith that are certainly well to recite for the cure to afflictions; in a sentence, it is well to say that when the words of RUQYAH are well-understood as positive (because they are either from the Quran or from the authentic Ahadith) that are recited or written to achieve something MUBAH (or MUSTAHAB) whereas no wrongful manner is engaged to present it (for instance, writing that in blood) then it might be put to use; Al-Hamdu Lillah.

TOPIC 19-About the evil eye that it is fact and a bath for it

(2068)-Sayyidina Habis Tamim (RA) reported having heard Allah's Messenger (PBUH) say, "There is nothing in HAAM (as the Arabs wrongly attach to it), but the (evil) eye is a fact."

(2069)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "If there is anything that overtakes decree then the (evil) eye surely overtakes it. And when you are asked to have a bath, do have a bath." [Muslim 2188]

HAAM was the concept that when an owl sits on a place, that place becomes a ruin. The Prophet (PBUH) corrected this notion by saying

that this concept has nothing in it but this is possible that someone's sight afflicts the person in view unintentionally as eyes do have such power to affect adversely. With the recitation of the two Surah (that are MAUDHATAYN), bathing by clean water with the remembrance of Allah also has a wonderful effect against any affliction that the sight of someone might inflict. It is said that verse 39 of Surah KAHF, the Eighteenth Surah, also positively affects against the negative impression of the evil eye.

TOPIC 20-About receiving wages

(2070)-Sayyidina Abu Saeed (RA) narrated that Allah's Messenger sent us on an expedition. We halted at a place and requested its people for their hospitality, but they declined to host us. Meanwhile, a scorpion stung their chief, so they came to us and asked if we had anyone who would cure him through Ruqyah. I said, "Yes, I will. But, I will not blow on him until you give us sheep." They said, "We will give you thirty sheep." We agreed, I recited al-Fatihah over him seven times and he was relieved (of poison), and we took the sheep. Then we had doubt about it and we said, "Do not make haste till we come to Allah's Messenger (PBUH). When we came to him, I mentioned to him what I had done. He asked, "How did you know that it (al-Fatihah) is a Ruqyah. Take the sheep and count me with you for my share." [Bukhari 5749]

(2071)-Sayyidina Abu Sa'eed (RA) reported that a group of the Sahabah (RA) passed by a village of Arabs. They did not entertain and host them. Their chief fell ill and they came to the Sahabah asking them if they had medicine. They affirmed, "Yes, we have, but you neither entertained us nor hosted us, so we will not treat him unless you determine our wages." So they fixed their wages at a herd of sheep. So, one of them recited over him al-Fatihah and he was cured. When they came to the Prophet (PBUH) they mentioned that to him. He said, "And what told you that it is Ruqyah." He did

not disallow them that but said, "Eat and determine for me a share with you." [Bukhari 2276, Muslim 2201]

TOPIC 21-About blowing and medicines

(2072)-Abu Khizamah reported from his father who said that he asked Allah's Messenger "O Messenger of Allah, this Ruqyah that we practice (and we blow) and these medicines that we use and the preventive measures we adopt do they alter Allah's decree in any way?" He said, "They are a part of Allah's decree." [Ahmed 15472]

Topic-20 has the narrations that tell us that SURAH FATIHA is a cure for afflictions caused by poisons and they also indicate that if the well-off people do not care for financial needs of those who are able to teach the recitation of the Quran in the better way, these people are allowed to ask wages for the provision of their teaching of the recitation of the Quran upon necessity up-to necessity for the time being. Except ABU-HANIFA, the three IMAMS say that Islam allows asking payment on the services provided for the teaching of the recitation of the Holy Book Quran while ABU-HANIFA does not agree taking it as HARAAM. Here the latter is right obviously though the well-off people also must care for those who are better at recitation of the Holy Book Quran and might teach that to the people in the most praiseworthy manner. The Hadith at Topic-21 clarifies that whatever occurs is TAQDIR (Allah's will) so even if a person prays Allah for something, that is due to TAQDIR and whatever comes by it, that also is TAQDIR; nothing is out of it. TAQDIR has two kinds; one is MUALLAQ (that is the changeable and a person might know it by dreams or by the good knowledge of things) and the other is MUBRAM (Confirmed and nobody knows it except Allah); so the MUALLAQ does change by good deeds done with the True Belief; after the change, it is MUBRAM; it would happen so whatever the person does is TAQDIR.

TOPIC 22-About Ajwah (dates) and Kam'ah (truffles)

(2073)-Sayyidina Abu Huraira reported that Allah's Messenger said, "Ajwah is from Paradise and it is a cure for poison. And, Kam'ah (a type of dates) is a kind of Mann and its extract is a cure for the eyes." [Ahmed 8008]

(2074)-Sayyidina Sa'eed ibn Zayd (RA) reported from the Prophet (PBUH) that he said, "Kam'ah (date) is a kind of Mann. Its extract is a cure for the eyes." [Bukhari 4639]

(2075)-Sayyidina Abu Huraira (RA) narrated that some of the Sahaba (RA) of the Prophet (PBUH) said, "Kam'ah is small-pox of earth." Allah's Messenger said, "Kam'ah is a kind of Mann (food provided for Bani Isra'el). Its extract is a cure for the eyes. And Ajwah is from Paradise and it is a cure of poison." [Ahmed 8008]

(2076)-Qatadah said that he reported that Abu Huraira (RA) said, "I took three Kam'ah, or five or seven, and extracted their juice and poured it into a glass tube. Then I applied it to (the eyes of) my female slave and she recovered."

(2077)-Qatadah reported that Sayyidina Abu Huraira (RA) said, "Shuniz (i.e. KALUNJI, the black cumin) is a remedy for every disease except death." Qatadah said that, every day, he took twenty-one seeds of it and soaked them in a piece of cloth. He would put two drops in his right nostril and one in his left one day. The second day he would put two drops in his left nostril and one in his right nostril. On the third day, he would put two drops in the right nostril and one in the left.

KAM'AH actually is a white small flower though here it also is designated as a type of dates, that is found after rains and mostly

it comes forth at plains at the ground that are good for vegetation. AJWA is the special quality of dates of Madinah and if taken regularly with recitation of Al-FATIHA, it keeps away all evil effects and is also a cure to poisonous fluids. Extract of KAM'AH might be used at eyes diluted with clean water as it has some very good effect for it.

TOPIC 23-About wages of soothsayer

(2078)-Sayyidina Ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) forbade sale price of the dog, dower of adultery and wages of the soothsayers." [Bukhari 2237]

TOPIC 24-About wearing talisman in the neck

(2079)-Eesa ibn Abdul Rahman ibn Abu Layla narrated that I paid a sick-visit to Abdullah ibn Ukaim who was Abu-Ma'bad Juhanni. He had redness on his body. I asked him, "Why do you not suspend something (like a talisman)?" He said, "Death is nearer than that. And the Prophet (PBUH) had said that if anyone wears something on his neck then he would be entrusted to that (and has no Divine support)." [Ahmed 18804]

Here we find that asking for payment is not allowed for any spiritual effect but note this well too that Islam allows only the Verses of the Holy Book Quran to put the spiritual impression, or the words proven by acceptable Ahadith and nothing else either in recitation or either in writing. If anything is bound to the physique, it must be some verse from the Holy Book Quran or the good words of the authentic Ahadith. Note that though some of things related to the study of occult (especially astrology) are not appreciated by many of ULAMA yet the notable thing is that astrology does not actually tell the future but it does guide towards the traits in character; when the person does not ask any amount of money to disclose those

traits by astrology then being a field of knowledge, it might assist Psychology and its branches. Keeping of dogs as pets is not allowed though they might be tamed for catching the prey, for the care of the cattle and for the care of the field of crops. Note that in the days of JAHILIYAT (Ignorance; the period just before the invitation to Islam by the Prophet PBUH), there were such unscrupulous people who kept slave-women to provide for adultery and they made an earning by this filthy way; adultery itself is an extremely big sin from which the true Muslim would insha Allah keep away; still, the Prophet (PBUH) just for the sake of clarity, told in Hadith in plain words for all persons at that time not to take-up such practice ever; Al-Hamdu Lillah.

TOPIC 25-About cooling down fever with water

(2080)-Sayyidina Rafi ibn Khadij (RA) reported that Allah's Messenger said, "Fever is intense because of the fire (of Hell), so cool it down with water." [Bukhari 3262]

(2081)-Sayyidah Aisha (RA) reported that Allah's Messenger (PBUH) said, "Surely fever is from the vastness of (the fire of) Hell. So, cool it down with water." [Muslim 2210]

TOPIC 26-Supplication in Fever

(2082)-Sayyidina Ibn Abbas reported that the Prophet (PBUH) taught (the Sahabah) when afflicted with fever or pain to make this supplication. "In the Name of Allah the Great, I seek refuge in Allah the Mighty from the evil of every bursting vein and from the evil of the heat of the fire." [Ibn Majah 3526]

These Ahadith guide to make things better both by physical and spiritual effort and this is the best manner to tackle problems; do whatever you would and then have trust in Allah for results; this

actually is TAWAKKUL (to have total trust in Allah). They guide to cool the fever by putting clean water (and here in Pakistan, many persons do keep a cloth soaked with clean water onto the forehead in such cases) and ask Allah for the betterment in the condition according to the words mentioned though they are in Arabic but they might be said in Urdu or English as Ahadith mostly present DUA for the end of problems; that is allowed in any language provided that it is only to Allah, the Truly Mighty One. Note that it is better to take ABE-ZAM ZAM (water of ZAM ZAM i.e. from Makkah) for cooling the fever though if unavailable or difficult to get, ordinary clean water would suffice; ULAMA have also preferred to give water as a remedy to fever, in SADAQAH due to this Hadith. This might be done in better ways today by distribution of the bottles of the cold water in SADAQAH to all, especially at IFTAR times in RAMADHAN and on the days of HAJJ.

TOPIC 27-Having intercourse with wife that suckles the infant

(2083)-Sayyidah Bint Wahb who was Judamah (RA) reported that she heard Allah's Messenger (PBUH) say, "I had intended to disallow men to have sexual intercourse with their wives, who suckle their infants, but the people of Rome and Persia do it and their children have not suffered in any way." [Muslim 1442]

(2084)-Sayyidah Aisha (RA) reported from Judamah bint Wahab Asadiya from the Prophet (PBUH) that he said; "Verily I had intended to disallow men to the intercourse with their wives suckling the infants until I was told that the people of Rome and Persia do this and their children are not harmed."

Ahadith in this Topic tell us 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 also is 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 some points relating to natural matters are such where Muslims might find the better understanding in practice from the foreign lands where the non-Muslims dwell; with that, please note well that to follow any other peoples than Muslims in the spiritual matters is not allowed; for the spiritual values, we are the guides to them if they will to take the guidance. Actually that is their right on us though they must accept us at the better side for it; then only we would go for it insha Allah and then only they would receive the benefit of it BE-IDHN-ALLAH (by the permission of Allah).

TOPIC 28-About remedy for pleurisy

(2085)-Sayyidina Zayd ibn Arqam reported that the Prophet (PBUH) suggested olive oil and wurs for pleurisy. Qatadah said that the medicine was administered from the side (of the mouth) where the complaint was. [Ibn Majah 3467]

(2086)-Sayyidina Zayd ibn Arqam (RA) reported that Allah's Messenger (PBUH) commanded them to treat pleurisy with sea costus and olive oil.

TOPIC 29-No caption

(2087)-Sayyidina Uthman ibn Abu-Aas reported that Allah's Messenger (PBUH) visited him while he had severe pain which nearly killed him. So, Allah's Messenger said to him to touch (the painful spot) with his right hand seven times saying, "I seek refuge in the might of Allah and His power and His authority from the evil of that which I am going through." He said that he did so and Allah removed what he had (faced) and he thenceforth did not cease to command his family and others to observe this (prayer).

Here Ahadith at topics 28 & 29, guide to take both physical & spiritual ways to cure problems. In Pleurisy (the problem at membrane of lungs; Pneumonia), taking olive oil with olives orally is good with a massage of WURS (i.e. the grass found in many forms) at the site of trouble. Massage of WURS is also good for abscesses and pimples. In addition to the physical effort, a person must also say the supplication given here as that would make things better for him insha Allah.

TOPIC 30-About Sana

(2088)-Sayyidah Asma bint Umayyads narrated that Allah's Messenger asked me, "What purgative do you take?" I said, "I take shubrum." He said, "That is very hot and terrible." Then I used Sana as a purgative. So, the Prophet (PBUH) said, "Were there a remedy for death that would be Sana." [Ibn Majah 3461]

TOPIC 31-About honey

(2089)-Sayyidina Abu Sa'eed (RA) reported that a man came to the Prophet (PBUH) and said, "My brother has loose bowels." He said, "Give him honey to drink." So he gave it to him. He came again and said, "O Messenger of Allah, I made him drink honey, and it has not but made his bowels looser." He said, "Give him honey to drink." So, he gave him honey to drink and came back and said that he had given him drink of honey but only his bowels were looser. Allah's Messenger (PBUH) said, "Allah has spoken the truth and your brother's stomach has lied. Give him to drink honey." He gave it to him and he recovered. [Bukhari 5683]

H-2088 is weak and it is said that Shubram is the root of some tree and SANA is a type of grass that is used at medicines in the Eastern Remedies; it is known for its good effects on the Digestive

System. H-2089 shows that confidence on the effect of some good thing is necessary to heal the affliction (on the basis of knowledge) because sometimes it makes the problem worse before finally making things better. This Hadith also tells about the benefits of Honey and in the Holy Book Quran, it is informed that Honey is the cure to all people. This is a general statement in Surah NAHL and clearly it denotes that it is most beneficial in all physical troubles that the man faces needing some medicine for cure.

TOPIC 32-No caption

(2090)-Sayyidina Ibn Abbas reported from the Prophet (PBUH) that he said, "When a Muslim, the Believer of Allah, visits a sick person whose time has not yet come, he is certainly cured if he says seven times, 'I ask Allah, the Mighty, the Lord of the Mighty Throne, that He cures you'."

TOPIC 33-No caption

(2091)-Sayyidina Thawban (RA) reported that the Prophet (PBUH) said, "If one of you is afflicted with fever and fever is a piece of the Fire, then extinguish it with water. Let him get down into a river and face the flow of it and say, 'In the name of Allah; O Allah, cure Your slave and confirm the truth of your Messenger' after the Salah of FAJR, and before sunrise. Let him plunge into it three times, for three days. If he is not cured in three days then he should do it for five days. And, if he is not cured in five days then let him do it for seven days. And if he is not cured in seven days then nine days, for it will not exceed nine days, with Allah's permission." [Ahmed 22488]

Hadith 2091 here is very weak though some ULAMA have taken this as the clarification for the cooling of fever but that does not seem the case. Bath in a river in fever might only be taken in a very hot

weather and that also with utmost caution as even if little cold is felt, it is better to get out of the water as fast as possible. Note that the fever comes for different reasons and if it has accompanied the cold itself (influenza), it might be unfeasible to take a cool bath. However, to put a cloth soaked with the clean water on the forehead is fine according to the authentic Ahadith; this is not only done here but its good effects also have been seen many times here in Pakistan.

TOPIC 34-Remedy through ashes

(2092)-Abu Hazim reported that Sayyidina Sahl ibn Sa'd (RA) was asked, "With what was the wound of Allah's Messenger treated?" He said, "No one remains who knows better than I. Ali used to bring water in his helmet and Fatima washed the wound with it. And I burnt straw mat and its ashes were sprinkled on the wound."

[Bukhari 243]

TOPIC 35-No caption

(2094)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger said, "When you go to a patient, pray for his long life. That, indeed, does not avert the decree in any way but, of course, it cheers up the patient." [Ibn Majah 1438]

(2095)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) visited a man who was indisposed. He said to him, "Cheer up! For Allah says that this is My fire that I impose on My sinning slave that it might be a protection for him from the Fire." [Ahmed 9682, Ibn Majah 477]

(2096)-Ishaq ibn Mansur reported from Abdul Rahman ibn Mahdi, from Sufyan Thawri, from Hisham ibn Hassan, from Hasan. He said, 'Fever that locks up one night is atonement for the sins.'

The Hadith by Sahl ibn Sa'd tells us that to burn the wound is a way to control its spread and to stop any complications it might cause. This is a form of searing and we have studied narrations that report in meaning that when no better option is available, then it is okay to take it. This is the event that happened in the Battle of UHUD and this was a very deadly wound that the Prophet (PBUH) got in the battle that cut his cheek and the blood was not stopping. A simple remedy of putting ashes to it made the blood stop and with time, it healed beautifully. We all must remember that whatever happens, that is due to the will of Allah so we must always remember to make DUA to him; that is the true way of living comfortably. Note that the Prophet (PBUH) always tried not to fight the enemy himself at the times of war; he attended the wars as it was the command of Allah to challenge those who were not ready to believe in Islam even when it was presented with total clarity to them and though he had an amazing courtesy towards all but he never compromised on any command of Allah; Al-Hamdu-Lillah. Ahadith at Topic-35 clarify that a person must not talk useless talk near a patient but give him hopes as better as possible. It is a point to note that whatever trouble a Muslim goes through, some good deeds are written for him and some petty wrong deeds are removed due to that trouble he bears with patience; Al-Hamdu Lillah.

32- BOOK ON INHERITANCE (23 topics)

TOPIC1-Heirs are rightful owners of property of inheritance

(2097)-Sayyidina Abu Huraira reported that Allah's Messenger (PBUH) said, "If anyone leaves behind property then that is for his heirs. And if anyone leaves behind family with no support then (the responsibility for them) it is for me." [Bukhari 6731]

From here we have the Booklet on Inheritance and it is distributed

on the basis of Birth or on the basis of Marriage after the payment of debts of the deceased person and after any WASIYAT (will of the person) that he has made. Note that the Muslim person is liable to make WASIYAT for the third part of his property and not any more as that would adversely affect the heirs. The expenses made on the funeral are to be paid by the left amount of the deceased though useless expense would be avoided. The first Hadith here tells us that if there is nobody to take care of the family members of the deceased and he has left nothing for them, the state might provide the necessary amount for their sustenance. Most persons at authority in these times present such indifference towards Islamic Commands that the better thing is that the ordinary persons try to care for his needy family members as much as possible.

TOPIC 2-About teaching the Fara'idh

(2098)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger said, 'Learn (the rules of) inheritance, and the Qur'an, and teach (other) people, for soon I will die.' [Ibn Majah 2719]

Although this one is weakly narrated yet please note that it is necessary to learn the way inheritance is distributed by Islam and some people adept in this matter must always remain active in the society as this is FARDH KIFAYAH. To learn the Holy Book Quran as much as possible is FARDH-AIN while teaching it with quality is FARDH; this teaching with quality is FARDH KIFAYAH when many good people are doing the task and it becomes FARDH-AIN when there is but little attention on spreading its teachings well.

TOPIC 3-About inheritance of young girls

(2099)-Sayyidina Jabir ibn Abdullah (RA) narrated that the wife of Sa'd ibn Rabi brought her two daughters from Sa'd to Allah's Messenger (PBUH). She said, "O Messenger of Allah, these are two

daughters of Sa'd ibn Rabi. Their father fought by your side on the day of Uhud and was martyred. Their uncle took away their wealth and left nothing for them, and they cannot be married unless they have wealth." He said, "Allah will decide in this matter." The verse of inheritance was revealed and Allah's Messenger sent for their uncle and instructed him to give the two daughters of Sa'd two-thirds and to give their mother one-eighth, and what remained was for him. [Abu Dawud 2891]

This is the first inheritance distributed by the command of the Holy Book Quran and the point to note is that this first distribution was among women; two being daughters of the SHAHEED and one his wife. There was no concept at those times to give the female any part of inheritance and this was a revolutionary step then. This man SA'AD ibn RABI was from ANSARS who was given the status of a brother to ABDUR-RAHMAN ibn AUF and we have read at Book of Piety (narration being 1940) that SA'AD was very courteous to him. Daughters' inheritance relates with sons of the deceased person; if he has no sons but daughters only, they would get two thirds; if he has no sons but only a daughter she would get half of his property; if there are sons i.e. her brothers she would get half of what a brother gets but in this last case those persons would get their share first who are other ASHAABE-FARAIDH (the persons whose shares are specified like the mother or the father of the deceased or his wife, the mother of the children). Here, both the daughters got their specified parts by the distribution and the mother got her specified eighth part while the brother of the deceased became ASABAH (one who gets the left amount after distribution of specified parts) and got the rest.

TOPIC 4-Inheritance of son's daughters with own daughters

(2100)-Huzayl ibn Shurahbil reported that a man came to Abu Musa and Suleiman ibn Rabi'ah and asked them about the inheritance of

the daughter, the son's daughter and the sister from the same parents. He said, "for the daughter is half and the rest for the sister from the same parents." Both of them then said to him, "Go to Abdullah and ask him. He will concur with us." So he came to Abdullah and mentioned to him his case and what the two had said. Abdullah said, "In that way, I will have gone astray and I will not be among the guided. But, I will decide in this case as Allah's Messenger had decided. For the daughter is half, for the son's daughter is one-sixth, which adds up to two-thirds and for the sister is the rest." [Bukhari 6736]

This is interesting as both the decisions made by SAHABA need some detail. ABU-MUSA by whom there are many narrations reported, with SULEIMAN Ibn RABI'AH, decided that the daughter would get half (as there is no alive son to the deceased) and the sister would get the other half as the Holy Book Quran says, "if the daughter is one, she would get half" (Surah Nisa-11). The last verse i.e. 176 of this same Surah says, "When a man dies and he has no son but has a sister so half of his property is hers." By joining these both, he came to this verdict yet he wanted confirmation and so he sent the inquisitor to ABDULLAH Ibn MAS'UD, one of the companions of the Prophet (PBUH) who also has narrated many Ahadith and who used to guide people in application of Islam to practical matters in KUFAN, the city of Iraq. He decided the better way with a clarification that the Holy Book Quran does not mean the way they have decided and in fact the son's daughter would get her share with the daughter keeping the Quranic Verses in mind and keeping the daughter's status high. So IBN-MAS'UD decided according to the decision of the Prophet (PBUH) in such a case that the daughter gets half of the property as mentioned in the Holy Book Quran and the other daughter i.e. the son's daughter gets the sixth part and the shares of both these together become two third of the total property ($1/2+1/6 = 2/3$; and this two third of the property is the specified share in the Holy

Book Quran when there are two daughters to the deceased without a son); the rest would go to the sister that is the third of it.

TOPIC 5-About inheritances of real brothers

(2101)-Sayyidina Ali (RA) said that you recite the verse (about giving debts where they are after the will) while Allah's Messenger (PBUH) had commanded that debts be discharged before the will. And real brothers are heirs at the exclusion of half brothers. A man inherits his brothers from the same father and mother at the exclusion of his half brother from the same father. The verse of the Qur'an is---After (paying) a bequest you may have bequeathed, or a debt (4, 12)---[Ibn Majah 2715]

(2102)-Ibn Abu Umar reported from Sufyan, from Abu Ishaq, from Harith from Sayyidina Ali (RA) that Allah's Messenger (PBUH) said - (a hadith of the same kind).

Before putting the will of the deceased to effect (that would not be more than one third of the property left), it is necessary to give his debts payable in total though the Holy Book Quran mentions it after the will; in command it is first. Also note that when the real brothers of the deceased are present (i.e. their both parents are the same), the half-brothers (i.e. brothers by one of the parents) would not get anything from the property of the deceased.

TOPIC 6-Inheritance of sons and daughters

(2103)-Sayyidina Jabir ibn Abdullah (RA) narrated that Allah's Messenger (PBUH) visited me while I was ill in the locality of Banu Salamah. I said, "O Prophet of Allah, how shall I distribute my wealth among my children?" He did not reply to me in any way till this was revealed ---Allah enjoins you concerning your children, for the male is the share equivalent of that of two females (4, 11).

Here in the narration, children mean his sisters whom he cared for as children, as he did not have any children at the time as specified by ULAMA and this is clear by a narration in Bukhari about this Topic. As for the verse that declares that a male person would get double the share of a female, this was revealed after battle of UHUD in matter of distribution of the wealth of SA'AD ibn RABI as we have just studied and here it was only recited that is mentioned as revealed. However, the last verse of Surah NISA i.e. 176 is said to be revealed to clarify the matter of JABIR and it deals with the situation where only sisters are the heirs.

TOPIC7-Inheritance of sisters

(2104)-Muhammad ibn Munkadir narrated, I heard from Jabir ibn Abdullah (RA) that he said when I fell sick, Allah's Messenger (PBUH) visited me and found me unconscious. He came to me and Abu-Bakr (RA) was with him. They had come on foot. Allah's Messenger (PBUH) performed ablution and poured the water from his ablution. I regained consciousness and said to him, "O Messenger of Allah, how may I divide my property? (or what should I do with my property?)" He did not give me any reply. The narrator said that Jabir had nine sisters. Then the verse of inheritance was revealed. Jabir said that this was revealed concerning me. The verse is, "They ask you for a pronouncement; say Allah pronounces to you concerning (the inheritance of) a KALALAH (who has no parents and no child)"---4,176 to the end of the verse. [Bukhari 7309, M 1616, Ibn Majah 2728, AD 2886, Ahmed 14190]

Here it is clear that the last verse of Surah NISA (and not the eleventh) was revealed in JABIR's case and such as his; it makes clear that his sisters would get two-third from his property. However, he recovered at that time and there are many narrations that have been reported by his authority; Allah provided the

Command that he had intended and JABIR lived on to good ripe age.

TOPIC 8-About the inheritance of ASABAH

(2105)-Sayyidina Ibn Abbas reported that the Prophet (PBUH) said, "Stick to the Fara'idh (inheritance) of those who have a right over them. Then what remains, it is for the nearest male (relative) of the deceased." [Bukhari 6737]

This is the clarification for ASABAH that after the distribution of property to the ASHABE FARAI DH (the specified persons that would get specified shares in the property of the deceased) it is possible that some amount still remains. That surplus amount would be the right of the nearest male relative of the deceased. Women might become ASABAH but that is mostly due to their counting with the male persons who get the share being ASABAH.

TOPIC 9-About inheritance of the Grandfather

(2106)-Sayyidina Imran ibn Husayn reported that a man came to the Prophet and said, "My son has died. So, what is there for me in inheritance?" He said, "For you is one-sixth." As he was departing, he called him (again) and said, "You have an additional one-sixth." Again, as he was going, he called him towards him and said (in clarification), "The additional one-sixth is due to being Asabah (not Mafrudhah)". [Abu Dawud 2896]

The case here as clarified by ULAMA was that the deceased had Grandfather and two daughters with no male relatives in near ones. With this situation, the daughters got two-third of the property and the share of grandfather is according to the father's share if he is not alive, so he got one sixth according to the Islamic Command as mentioned in the Holy Book Quran for the father in presence of children. Now there still remained one-sixth of the

property to be distributed so with no near male relative present, the grandfather became ASABAH too and got that remaining property. The interesting point to note here is that the holder of the specified share might become an ASABAH too.

TOPIC 10-Inheritance of grandmother paternal and maternal

(2107)-Qabisah ibn Zuwayb reported that a grandmother, paternal or maternal, came to Sayyidina Abu Bakr. She said, "My son's son or daughter's son has died. And I have been informed that a right for me is recorded in the Book." Abu Bakr said, "I do not find a right for you in the Book and I have not heard Allah's Messenger give a verdict for you. But, I will ask people." So, he asked the people and Mughirah ibn Shu'bah bore witness that Allah's Messenger (PBUH) gave her one-sixth. He asked, "Who else heard the hadith with you"? He said "Muhammad ibn Muslamah" so Abu Bakr (RA) gave her one-sixth. Then another grandmother came to Sayyidina Umar (RA; that being at the time of his Caliphate). Sufyan said that Ma'mar added words from Zuhri but I did not preserve them from Zuhri. I preserved them from Ma'mar that Umar said, "If you two associate together then it (the one-sixth) is for both of you. And, if either of you were alone then it had been for her." [Abu Dawud 2894]

(2108)-Ansari reported from Man from Malik from ibn Shihab, from Uthman ibn Ishaq ibn Kharashah, from Qabisah ibn Zuwayb who narrated; a grandmother came to Abu Bakr (RA) and asked for her inheritance. He said to her, "There is nothing for you in the Book of Allah and nothing for you in the SUNNAH of Allah's Messenger. So, return to me while I enquire from the people." Mughirah ibn Shu'bah (RA) said, 'I witnessed Allah's Messenger (PBUH) give her one-sixth." He asked, "Is there anyone else with you?" So, Muhammad ibn Muslamah (RA) stood up and said like what Mughirah ibn Shu'bah (RA) had said. So, he implemented it for her. The narrator went on to report that the other grandmother came to Umar ibn Khattab

(RA) and asked him for her inheritance. He said, "There is nothing in Allah's Book for you except that one-sixth, so if you join together in it, it is between both of you. And if either of you singles herself for it then it is for her."

TOPIC 11-Inheritance of grandmother while father is alive

(2109)-Sayyidina ibn Mas'ud said about (the inheritance of) a grandmother while her son is alive, "She was the first grandmother whom Allah's Messenger (PBUH) gave one-sixth while her son was alive."

Grandmother would get the sixth part of the property if the deceased leaves children behind and his mother is not alive. If the grandmothers of the deceased are more than one, they would have to distribute the one-sixth among them. The narration-2109 is weak as according to respectable TIRMIDHI, it might not even be MARFU (i.e. its chain might not reach up-to the Prophet PBUH). In presence of the father of the deceased, the grandmother does not get any share and so this narration is rightly termed as weak though there is remote possibility that the Prophet (PBUH) gave her something from the property of the deceased by his own authority as gift, taking the approval from the heirs for that.

TOPIC 12-About maternal uncle's inheritance

(2110)-Sayyidina Abu Umamah ibn Sahl reported that Sayyidina Umar ibn al-Khattab (RA) had him write a letter to Abu Ubaydah (RA) saying, Allah and His Messenger are friends of him who has no friends. And, the maternal uncle is the heir of him who has no heir of him. [Ahmed 189, Ibn Majah 1737]

(2111)-Sayyidina Aisha reported that Allah's Messenger said, "The maternal uncle is the heir of one who has no heir."

TOPIC 13-About one who dies leaving behind no heir

(2112)-Sayyidina Aisha (RA) reported that a freed-man of the Prophet (PBUH) fell down from a date tree. The Prophet asked, "Find out if he had an heir." They said, "No, he had none." He said, "So, give away his legacy to some people of his village." [AD 2902]

TOPIC 14-Inheritance to freed slave

(2113)-Sayyidina Ibn Abbas reported that a man died in the times of Allah's Messenger (PBUH). He did not leave behind any heir except a slave whom he had set free. So, the Prophet (PBUH) gave him the man's inheritance. [Abu Dawud 2905]

Maternal uncle is among the ZAWIL-ARHAAM (relatives by the mother) and becomes heir to the deceased when he has no other heir. Note here for Topics 13 & 14 that if a person leaves some property and has no heir, his property is taken into the BAITUL-MAAL (the state treasury). However, it is allowed for the Head of the administration to dispose it off to where he finds its better use with commitment to the welfare of the common man, as he runs the management of the BAYTUL-MAAL.

TOPIC 15-No inheritance between a Muslim and an infidel

(2114)-Sayyidina Usamah ibn Zayd (RA) reported that Allah's Messenger (PBUH) said, "A Muslim does not inherit from a disbeliever neither does a disbeliever from a Muslim." [Bukhari 6764, Muslim 1614]

TOPIC 16-Followers of two religions do not inherit

(2115)-Sayyidina Jabir reported that the Prophet (PBUH) said,

"Followers of two religions do not inherit from one another."

Ahadith are clear on this point that a Muslim would not be the heir to his relative who is disbeliever and his relatives that are disbelievers would not get anything from his property as heirs to him; their relationship in such situation, is of no consequence.

TOPIC 17-About excluding a murderer from inheritance

(2116)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "The murderer does not inherit." [Muslim 2735]

TOPIC 18-Inheritance of woman from her husband's blood wit

(2117)-Sa'eed ibn Musayyab reported that Sayyidina Umar ibn al-Khattab said, "Blood money is payable by the aqilah (male relatives from the side of father). A woman does not inherit from the blood money of her husband, nothing at all." But Dhahak ibn Sufyan Kalabi informed him that Allah's Messenger (PBUH) had written to him, "Give the wife of Ashyam Dababi her share from the blood money of her husband." [Abu Dawud 2927]

If a person murders such a person to whom he is one of heirs, he would not get any share from his property. Blood-Money (DIYAT) means to give the specified amount of money to the immediate family members (heirs) of the person murdered if they are ready to spare the life of the murderer for that. Although UMAR (RA) did not count initially the wife's share in DIYAT received yet afterwards as he came to know about the verdict of the Prophet (PBUH), he took his decision back and included her too in the shares. Blood-Money for the murdered person equals the amount of the market price of 30630 grams of Silver.

TOPIC 19-About legacy belonging to the heirs

(2118)-Sayyidina Abu Huraira (RA) narrated that Allah's Messenger (PBUH) gave judgment that compensation should be paid---a male or a female slave---when a woman of Banu Lihyan had miscarriage, and she bore a still-born child. Then the woman against whom he had given this judgment also died. So, Allah's Messenger ruled that her legacy should go to her sons and her husband while blood money should be paid by her relatives on her father's side (asabah).

[Bukhari 6909]

TOPIC 20-About one who embraces Islam at someone's hands

(2119)-Sayyidina Tamim Dari reported that he asked Allah's Messenger (PBUH) what the SUNNAH is for a man of the polytheists who embraces Islam at the hands of a man among the Muslims." He said, "He has the greatest right of all people to his life and death." [Abu Dawud 2918]

Respectable Tirmidhi has brought this Hadith here to indicate that the Muslim who has brought someone to Islam might become heir to him. The notable point is that his property would be given to the BAYTUL-MAAL if there is no heir. This is possible that he has no heir for his property as his disbelieving relatives would not be his heirs according to the Islamic Teachings. The statement by the Prophet (PBUH) is general; it does not give the specific indication that the person who brought him to Islam would be his heir.

TOPIC 21-No inheritance for an illegitimate child

(2120)-Amr ibn Shu'ayb reported from his father who from his grandfather that Allah's Messenger (PBUH) said, "if a man commits adultery with a free woman or a female slave then their child will be Walad-uz-Zina (child of adultery) and he will neither be an heir nor have an heir.'

The child born of adultery is not heir to his father even if he is generally known as his father; his father also would not be heir to him. Islam is totally against every kind of shameful acts and there is no possibility that it would give any recognition to the effect that takes place by such wrongful activity as adultery. However, it does not hold the offspring responsible for this state of affairs.

TOPIC 22-Who inherits the wala'

(2121)-Amr ibn Shu'ayb reported from his father who from his grandfather that Allah's Messenger (PBUH) said, "He inherits the wala who inherits property."

TOPIC 23-A woman's inheritance from wala'

(2122)-Sayyidina Wathilah ibn Asqa (RA) reported that Allah's Messenger (PBUH) said, "A woman can own legacy from three sources, the legacy of the slave she sets free, the child she fondles (and rears up), and her own child about whom she cursed herself (in li'an with her husband) that he was a legitimate child." [Abu Dawud 2906]

Wala' means "helpful" and there are two ways this word is used for inheritance; one is WALA-MAWALAAAT (being helpful by friendship) where two persons make a pact that the one who survives the other would be the heir to him (there being no other heir mostly due to bringing someone to Islam). This type of WALA has ended according to three IMAMS except for ABU-HANIFA who allows it due to this Hadith. The other is WALA-ITAQAT (being helpful by giving freedom) where a man gave freedom to his slave and on the death of the slave, he became heir to him; this matter has become obsolete as of now; Al-Hamdu Lillah.

(CONTINUED at TIRMIDHI-9)

Presentation by MUHAMMAD SALEEM DADA

saleemdada@yahoo.com

sdada111@yahoo.com

Al-Hamdu-Lillah

TIRMIDHI-9

33- BOOK ON WILLS (8 topics)

*TOPIC*1-About a will for one-third

(2123)-Sa'd ibn Abu Waqas (RA) narrated that I fell ill during the year of the conquest of Makkah and found myself on the point of death. Allah's Messenger (PBUH) came to me and inquired about my health. I said, "O Messenger of Allah, I have abundant wealth and no one but my one daughter will inherit me. So, I bequeath all my wealth." He said, "No." So, I said, "Two-thirds", but he said, "No" I said, "A half ", but he again said, "No." I said "Then, one-third." He agreed, 'One-third, but one-third is much. Indeed, if you leave your heirs rich, it is better than to leave them poor, begging from people. You will not spend anything without being rewarded for it, even the morsel you raise to the mouth of your wife.' I said, "O Messenger of Allah, will I have to stay behind from my Hijrah." He said, "You will never remain behind after me, if you do deeds seeking pleasure of Allah, your rank will be raised. Perhaps you survive me and some people benefit from you while some suffer loss. O Allah! Complete the Hijrah of my Sahabah. And do not cause them to turn back on their heels." But the unfortunate Sa'd ibn Khawlah! Allah's Messenger grieved for him, he died at Makkah. [Ah 1546, Bukhari 56, M 1628, AD 2864, Ibn Majah 2708, N 3626]

After the FARAI DH, we have the booklet of wills. A person is allowed to make a will for those who would not inherit him; it would remain upto the one third of his property only and it is better to make a will much lesser than that. Will made for the heirs would not be applicable as their shares are fixed by the Holy Book Quran. A person might make a will for SADAQAH on the third of his property so that it becomes compensation to his deficit in the FARDH he had not fulfilled. Will must be for the good things and the will made for some evil would not be applicable. This Hadith tells to make WASIYAT (will) up-to one third only and not more and even that is too much. SA'D ibn ABU-WAQAS, whose KUNIYAH was ABU-ISHAQ, fought at BADR (where he lost his younger brother Umayr who was martyred) and UHUD besides the Prophet (PBUH) and was one of the early Muslims at Makkah. He was the one for whom the Prophet (PBUH) said at battle of UHUD to go on shooting arrows at the enemy. He died at 55 Hijri and was buried at JANNAH-AL-BAQI' graveyard that is at Madina near the resting place of the Prophet PBUH. He was worried that he was dying at Makkah coming to it at HAJJ (this event of his illness was at the time of HAJJ with the Prophet PBUH as clarified by ULAMA though the narrator has said 'at the conquest of Makkah') and he had done his Hijrah to Madinah long way back. The Prophet (PBUH) told him that insha Allah he would live on and Muslims in general would benefit from him. SA'D Ibn ABU-WAQAS was the conqueror of Persia and extended diplomatic ties with China later in his life.

TOPIC 2-Negligence in drawing will

(2124)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Indeed the man and the woman perform deeds in obedience to Allah for sixty years. Then death is nearer to them and they err in making the will so that the fire necessarily becomes their destination." Then Abu Huraira recited to the sub narrator

this verse---After (paying) bequest - (to) - that is a mighty triumph (4,11-13)--- [AD 2867, Ibn Majah 2704]

TOPIC 3-About encouragement to draw a will

(2125)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "It does not behoove a Muslim to let two nights go by without drawing a will while he has something for which he should make a bequest, but he should have it written down by him."

[Bukhari 2738]

When a Muslim comes at the age of 60, he must have his will written as the average age of Muslims told by the Prophet PBUH is between 60 & 70. The person must make two good men from among the Muslims as witnesses over the will he makes and it should be in written form without putting any adverse effect to the heirs as he might give the third of his property without any valid reason to someone though he does have the right to it; that injustice might cause him to ask for the punishment of fire.

TOPIC 4-About the Prophet not having drawn a will

(2126)-Talhah ibn Musarrif narrated I asked Ibn Abu Awfa whether Allah's Messenger (PBUH) had drawn a will. He said, "No." I asked, "How then is a will drafted? And how did he command people (to this)?" He said, "He gave instruction to abide by Allah's Book."

[Bukhari 2740, Muslim 1634]

The Prophet (PBUH) did not make any written will and the point to note is that whatever the Prophet (PBUH) left was SADAQAH so there was no need for a will. However, he told people to follow the Holy Book Quran and that gives clear instruction on the shares of heirs asking to care that the person near to death should not harm his heirs by giving his will to the third without valid reason. Before

the application of the will, the debts that deceased had upon him, must be paid in full by the property he had left.

TOPIC 5-About making no will for an heir

(2127)-Sayyidina Abu Umamah Bahili narrated I heard Allah's Messenger (PBUH) say during the sermon of the Farewell pilgrimage that Allah, the Blessed and the Exalted, has assigned every owner of right, his right. There is no will for an heir. The child belongs to the bed, and for the adulterer are stones and his reckoning is with Allah, the Exalted. For him who traces himself to anyone other than his father or connects himself to another than his master, then on him is the curse of Allah stamped up-to the Day of resurrection. No woman may spend from the home of her husband, save with his permission. Someone asked "O Messenger of Allah, not even food?" He said, "That is the most excellent of our properties." He also said, "That which is borrowed has to be repaid, and the thing taken just for time being has to be returned, and the debt must be discharged, and the guarantor is responsible." [AD 2870, Ibn Majah 2713]

(2128)-Sayyidina Amr ibn Kharijah (RA) reported that Allah's Messenger (PBUH) sat on his she-camel and addressed the people. He (Amr) was standing under its neck and it was pouring out its cud, its saliva dropping on his shoulders. He heard him say, "Indeed, Allah, the Majestic and Glorious, gave every owner of right his due (right). There is no will for the heir. The child belongs to the (owner of the) bed and, for the adulterer are stones." [Nasai 3643, Ibn Majah 2712, Ahmed 1768]

The Holy Book Quran has specified the shares of heirs of the deceased and he is not liable to make any will for those specified. The other guidance given here is that an offspring by adultery would be taken as the son or the daughter of the husband of the woman who involved herself in this filthy sin (adultery is one of the

KABA'ER) and both the adulterers (if the man was married too) had to face RAJM (that is they were pelted by stones till death) at those times. A person should not name as his father other than his true father and a woman should not spend anything from her husband's property unless she is allowed by him to do so.

TOPIC 6-About debt preceding the will

(2129)-Sayyidina Ali (RA) said that the Prophet commanded that a debt should be paid before executing the will while you recite (in the Qur'an) the WASIYAH (will) before the debt. [Ibn e Majah 2101, 2715]

TOPIC 7-Giving Sadaqah or emancipating slave at death

(2130)-Abu Habibah Tayi narrated that my brother willed for me a portion of his wealth so when I met Abu Darda, I told him that my brother had willed for me a portion of his wealth. Then I asked him, 'Where do you think I should spend it; on the poor or the needy or the warriors in the path of Allah?' He said, 'If I were in your place then I would have spent it on the warriors. I heard Allah's Messenger (PBUH) say that the example of one who frees a slave at the time of death is like one who gives when he is satiated'. [Ahmed 21778, Abu Dawud 3968, Nasai 3616]

Debt would be paid before the execution of the will. By the narration of Abu Habibah Tayi, it is clear that it is better to help those who work for the spread of the word of Allah; and especially to help those who combat such enemy who have become danger to the Islamic way of life, in the battle-field; the better SADAQAH is of the person who provides some of his assets at the time when he is at the better health and when he also has the leaning to keep that at hand.

TOPIC 8-No caption

(2131)-Urwah reported on the authority of Sayyidah Ayesha (RA) that Sayyidah Barirah (RA) came to her to seek help in buying her freedom, for she had been unable to pay anything of the agreed amount (as a Mukatab). Sayyidah Ayesha said to her, "Go to your owners. If they are agreeable to my paying for your freedom on your behalf and also have the right to inherit from you, I will do so." So, she mentioned that to her people but they refused saying that when she pays for your freedom, she hopes for reward (from Allah) and let us have the right to inherit from you then it is acceptable to us." Sayyidah Ayesha (RA) mentioned that to Allah's Messenger (PBUH). He said to her "Buy her and set her free. The right to inherit belongs to one who emancipates." He then stood up (among the people) and said, "What is the matter with the people; they put forward conditions not found in Allah's Book. If anyone places conditions that are not in Allah's Book then they are invalid, even if he makes the conditions a hundred times." [Ah 24576, Bukhari 2561, M 1504, AD 3929, Ibn Majah 2521, N 4664]

We have studied WALA at the last of the Booklet on FARAI DH (Inheritance) that applies in the way that if one sets free a slave (male or female), the inheritance of that freed slave would be for the one, at his or her death, when he has no heir. Here, we find that BARIRAH was a MUKATAB (means the slave-woman who had asked her female owners to set her free against some amount of money that she would pay them and they had accepted this offer). She was unable to pay the amount and asked for BIBI AYESHA's assistance and she complied on the condition that her property at her death would be hers. BARIRAH's owners were not ready to accept this condition for they wanted to get the inheritance in the event of BARIRAH's death them-selves; the Prophet (PBUH) told AYESHA to go ahead without worrying about what BARIRAH's owners intend as she would be liable to get the WALA (inheritance by BARIRAH)

as she actually is providing her the liberty that she wants.

34- BOOK ON WALA & GIFTS (6 topics)

TOPIC 1-About Wala belonging to one who sets free

(2132)-It is reported from Sayyidina Aisha (RA) that she intended to purchase Barirah but her masters laid the condition that they would retain inheritance from her. The Prophet (PBUH) emphasized that this right belonged to one who pays the price or is guardian of the blessing. [Ahmed 25590]

TOPIC 2-Proscription to sell or gift Wala

(2133)-Sayyidina Abdullah ibn Umar (RA) reported that Allah's Messenger disallowed them to sell, or make a gift of, Wala. [Bukhari 2535]

This Booklet deals with gifts and respectable Tirmidhi has brought the Hadith about WALA at the beginning to connect it with the last Topic of the booklet of Wills. The term WALA is used here as the inheritance to be gained from the slave when he dies (whom the person has freed). There is a second type of WALA too (but that is not addressed here in this Hadith) and that is inheritance by the pact to a person who has no heir but according to three IMAMS except for ABU-HANIFA, it is not allowed to make such pact at the first place; and if made, it would not be applicable, such inheritance being the right of the State Treasury. The Hadith conveys that WALA (that is to be gained by the freed slave on his death) is not transferable but it is fixed for the person who has freed the slave; however, this matter is not relevant nowadays.

TOPIC 3-About describing anyone else as father or emancipator

(2134)-Ibrahim Tamimi reported on the authority of his father that Sayyidina Ali (RA) delivered to them a sermon saying, "If anyone thinks that we have anything else that we read besides Allah's Book and this Sahifah (a scripture), in which is mentioned blood wit of camels and wounds, then he is a liar. Allah's Messenger (PBUH) said that Madinah is sacred between (the places) Ayr and Thawr. Hence, if anyone innovates here a bid'ah or gives protection to an innovator then on him is the curse of Allah, the angels, and the people, all together. Allah will not accept from him, on the Day of Resurrection, any worship whether obligatory or supererogatory. And if anyone relates himself to other than his father, or cites as his emancipator other than the real one then on him is the curse of Allah, the angels and the people all together and no obligatory or supererogatory worship will be accepted from him. And, the protection given by the Muslims is the same (in status) even if the lowest of them offers it (i.e. all would have to respect it)." [Bukhari 1870, Muslim 1370]

ALI ibn Abi Talib was the first cousin of the Prophet (PBUH) and he was also his son in law. But his best merit was that he was one of those who accepted Islam in the very beginning of the invitation that the Prophet gave. There were people who assigned some extraordinary traits to him or thought that the Prophet told him secrets that he did not tell anyone. This narration that is narrated by ALI himself clarifies that he was not taught anything specific by the Prophet (and this would have put an insult to the Prophet PBUH who was made Prophet by Allah to present all good verses of the Holy Book Quran and all the good SUNNAH to all people without choosing some of them as specific). He clarified that I have the Quran and a scripture wherein the commands of DIYAT (blood-money) are written as specified by the Prophet and these commands like the Holy Book Quran are for all to know and take into practice; nothing specific. Madinah is also HARAM (sacred) like Makkah and its respect is necessary for the Muslim. Ayr and Thaur both are

mountains that were present at different ends of the city then and actually, Madinah is addressed by their mention here. BID'AH means anything new that is against SUNNAH (the guidance of the Prophet PBUH) and to introduce something that is BID'AH anywhere anytime is a big sin yet introduction of something against SUNNAH at Madinah (or Makkah) is highly blameworthy. There also is the guidance that a person must not introduce himself as the son of somebody else than his true father; also when a Muslim, even if he is an ordinary Muslim, provides protection to a man of the enemy (that has not killed a Muslim or has not committed any heinous crime), his protection is worthy of acceptance by the Muslim State that certainly would give that word the most high respect.

TOPIC 4-About one who refuses to own his child

(2135)-Sayyidina Abu Huraira (RA) reported that a man of Banu Fazarah came to the Prophet (PBUH) and complained, "O Messenger of Allah, my wife has given birth to a boy with a black complexion." The Prophet asked him, "Do you have camels?" He said, "Yes." The Prophet asked, "What is their colour?" He said, "Red." The Prophet asked, "Is there a leaf-coloured one among them?" He said, "Yes, there is a leafy one among them." He asked, "From where has it come?" The man offered, "Perhaps a vein resembled." He meant that an earlier one in its intimates may have had this colour. The Prophet explained, "Thus, here too, is a resemblance to a vein (of an ancestor)." [Bukhari 7314, M 1500]

This Hadith clarifies that a person must not have irrational doubts about his wife and must not be uselessly suspicious about her. If some matter does arise that seems to point at her unworthiness, it might be just an error in his thinking (unless totally verified); the benefit of doubt would go to her and he must then, not keep any adverse thought about her.

TOPIC 5-About Physiognomy

(2136)-Sayyidina Aisha (RA) narrated that the Prophet (PBUH) came to me one day with smiling, happy face. He said, "Do you see that a MUJAZZAZ (an adept in understanding Physical Features) observed the feet of Zayd ibn Harithah and Usamah ibn Zayd and informed that these are feet belonging to a common string."

[Bukhari 3731, Muslim 1459]

Usamah ibn Zaid (whom the Prophet PBUH liked very much) was the son of Zaid ibn Harithah (the only Sahaabi who is mentioned by name in the Holy Book Quran in AHZAAB, the 33rd Surah) but their facial features had differences and there were few persons who raised doubts about this. Once when they were sleeping near with their heads covered, an adept in QIYAFAH (understanding of Physical Features) passed by and gave the remark that these feet belong to a common string meaning these both are very closely related at which the Prophet (PBUH) was very pleased. This Hadith tells us that when there is a problem to get to the identity of the father of a person, the verdict of an adept in understanding the physical features is acceptable. Today we have DNA test but I don't know if Islam does take it as worthy of acceptance at issues of concern though that is said to be accurate; note that when we talk about Islam, it needs the awareness of the fact that it is based on the KITAB (the Holy Book Quran) & the SUNNAH (the guidance of the Prophet PBUH) and there must be some reasoning by that to accept the DNA test except where it is cited only as MUBAH; there is such negligence for Islamic Commands in the Medical field especially in the matters of HEJAB that even its simple good provisions seem to ask for caution. This Hadith might also be stated as to provide some margin to study the character traits of persons by astrology (and even by numerology and tarot-cards) just as some person takes-up the skilled study of Psychology to understand the character traits; however, trying to study the future by any of such

ways (except by the interpretation of dreams by expertise) is not appreciable by Islam. This Hadith also tells us that it's a pleasure to all true Muslims if an insult to someone is eliminated in the society; the true Muslim must always care to establish and restore the respect of every Muslim without becoming the commentator that passes adverse remarks to them (that is forbidden in Surah AHZAAB too for which this Hadith becomes an explanation).

TOPIC 6-About the Prophet's encouragement to exchange gifts

(2137)-Sayyidina Abu Huraira (RA) reported from the Prophet (PBUH) that he said, 'Give presents to each other for, a gift removes ill-will from the heart. And a woman must not look down upon the gift of her neighbour (even) if it is a piece of a sheep's foot-end.' [Bukhari 2566, Muslim 1030, Ahmed 9261]

(2138)-Sayyidina ibn Umar (RA) reported that Allah's Messenger said, 'The example of one who gives a gift and takes it back afterwards is like the dog that eats voraciously till it vomits and then returns to eat from what it had vomited.' [Bukhari 1489, Muslim 1621]

(2139)-It is reported Marfu by Sayyidina Ibn Umar (RA) and Ibn Abbas (RA) that the Prophet (PBUH) said, "It is not lawful for a man who presents a gift to take it back, except a father (who can take it back) after giving to his son. And the example of one who presents a gift and afterwards demands it back is like the dog that eats excessively till it spews it out and then returns to it to consume from it." [Abu Dawud 3539]

These Ahadith are explicit for exchanging gifts and also clarify about the filth of taking it back, once given. Three of the IMAMS except ABU-HANIFA clearly state due to this Hadith that it is HARAAM to take back the given (except for the father as

mentioned in the Hadith). ABU-HANIFA also agrees in general that it is not allowed when the gift is to someone in the close relation; but though he takes the asking back of it from others as an extremely immoral act yet not HARAAM. The example of the dog here is due to the fact that it is one of the greediest animals and very selfish caring about its own appetite without the slightest regards for any other; even if it keeps quiet on something taken from it for which it knows well that he had no right, it would grab the opportunity whenever that presents to get that thing back without any care to scruples.

35-BOOK ON DECREE & PREDESTINATION (19 topics)

TOPIC 1-About arguing on the subject of predestination

(2140)-Sayyidina Abu Huraira narrated, Allah's Messenger (PBUH) came to us while we were debating about Divine decree. He became angry and his face turned so red as if pomegranate seed had been cracked open on his face. He asked us, "Is this what, you are commanded to do? (Or, is this with which I was sent to you?) Indeed, those before you perished only because they debated on this subject. I call upon you to assure me that you will not debate on it ever."

From here, we have the Booklet on Predestination (that fortune and fate all is written for everyone). To understand this booklet in a better way, I would present the matter as clarified by IBN-ABBAS (RA), the first cousin of the Prophet (PBUH) and highly knowledgeable in TAFSIR (the understanding of the Holy Book Quran). Note well that TAQDIR (the Predestination) is actually the Will of Allah so whatever he intends is TAQDIR. The Holy Book Quran says in Surah RA'AD, the thirteenth Surah, "And certainly We sent apostles before you and gave them wives and children, and it is not for an apostle to bring a sign except by Allah's permission;

for every term there is a Book. Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book (UMMUL-KITAB). And We will either let you see part of what We threaten them with or cause you to die, for only the delivery of the message is on you, while calling to account is on Us" (Surah RAAD:38,39,40). Note that TAQDIR (Fortune & Fate; Predestination) has two kinds i.e. MUALLAQ (literally hanging; means the matter yet in consideration) and MUBRAM (the Fixed). The MUALLAQ is the one which is written in a book and true dreams might tell something about future from it yet it is changeable by good deeds and more than that by DUA (Prayers to Allah). Here in Surah RA'AD, we are told that everything is predestined by the words "for every term, there is a Book". The term here means especially the time when Wrath of Allah would get the wrong ones but it also implies that even good things manifest them at appointed times, for individual and for collective. Now after that we are informed that by our deeds and our DUA, Allah eliminates what He wills from that Book and establishes what He intends to keep; so He accepts (or rejects) our deeds for the change (or to keep it intact) and certainly He knows totally well at all times what would change and what would not. Now what would happen after the change or without the change, that is MUBRAM and that is in the UMMUL-KITAB (basis of the Book or the Command) that is with Allah only and the matters that He has told us from MUBRAM would certainly happen as the Arrival of QAYAMAT (the last day of the world), HASHR (the first day of AKHIRAT amounting to 1000 years when accounting for all the individuals would take place) and AKHIRAT (all of the true life after this life). This MUBRAM-TAQDIR nobody knows, even not the angels, and as such it is said to be the Secret of Allah. We have no right to question TAQDIR as we might change it (that means MUALLAQ) and we certainly have no right to question Allah's Will that is certain (MUBRAM) to take place. This is how this matter remains and that is why Allah does not even answer the unbelievers

when they say in response to a call to feed the needy that why must we feed those whom Allah would feed better (see Surah YASIN, the 36th Surah, verse 47). The Hadith here disallows debate about TAQDIR as those who would say that everything is predestined are certainly right in a way and still wrong in the other. And those who would say against that, the same statement holds quite well for them too; note that two factions came at fore at this matter in the early centuries after the Prophet Muhammad (PBUH), the last Messenger; one is named as QADRIAH (who believed that the man has total free-will and nothing is predestined) and the other is named as JABRIYAH (who believed that everything is predestined and the man has no free-will); these both have been taken at fault by the ULAMA. To Believe in TAQDIR is necessary by the Islamic Teachings without asking for detail and without asking for debate.

TOPIC 2-The debate between Adam and Musa (AS)

(2141)-Sayyidina Abu Huraira reported that the Prophet narrated, Adam and Musa disputed with one another. Musa said, "O Adam! You are the one whom Allah created with His own hand. He blew into you His spirit, but you misled the people and drove them out of Paradise." So, Adam said to him, "You are Musa! Allah chose you for direct conversation with Him. You blame me for something that I did which Allah had recorded against me even before He had created the heavens and earth." So, Adam out-debated Musa.

[Ahmed 7638, Bukhari 3409, Muslim 2652]

It is disallowed to put TAQDIR as the reason for some wrong done as we have just studied but the matter reported here did not take place at this world but it took place in AALAM-ARWAH and so the comment to this narration becomes difficult. Note that Allah pardoned Adam (Salam on him) and Eve (Salam on her) on the grave error of taking the prohibited fruit and the Command of Allah that He had given them to descend to Earth as punishment changed

status to an examination to all persons; now JANNAH (the Paradise) would not be gifted but the Man would have to prove by his True Belief and the righteous deeds according to it that he is worthy of it; even now the blessing from Allah is necessary for receiving the guidance to the True Belief and the righteous deeds. There is a concept in the Islamic Teachings named as "ISMAT-ANBIA" (Protection of the Messengers) that means the Messengers would not commit sins. In the case of Adam (Salam on him), I would only comment that every sin is an error but every error is not a sin; it is better to designate the eating of the prohibited fruit by both Adam & Eve as an extreme grave error but to refrain from going beyond that.

TOPIC 3-About good fortune and bad

(2142)-Sayyidina Umar (RA) asked, "O Messenger of Allah! These deeds that we do are they abrupt and instant or pre-determined which we have accomplished?" He said, "They are pre-determined and accomplished already, O Ibn Khattab. To everyone that for which he was created has been made easy. Thus, they who are auspicious are prompted to do auspicious deeds and the unfortunate do deeds of this nature (evil deeds)." [Ahmed 5140]

(2143)-Sayyidina Ali (RA) reported that while they were with Allah's Messenger (PBUH) he was scratching earth (as though in deep thought). Suddenly he raised his head to the heaven and said, "There is none among you about whom it is not determined." Waki (the narrator, reported some other words to the same effect that the Prophet) said, "It is recorded that his seat is in the fire or his seat is in Paradise." They asked, "Shall we not place trust in Allah, O Messenger of Allah?" He said, "Do your deeds. To everyone is made easy that for which he is created." [Bukhari 6605, Muslim 2647]

These Ahadith indicate the necessity of activity. Belief in

predestination does not mean that there remains no incentive for good deeds. Everyone finds easy for which he is born and takes himself to the same destination by his doing that is written for him. Belief must be on TAQDIR and AMAL (the activity) must be such that denotes the free-will, doing whatever is good; this is not at disparity but as we find ourselves capable to do good deeds according to Islam, we must do them by our free-will; we are not allowed to question TAQDIR so after believing it, we would take-up only the good activities by our efforts; Al-Hamdu Lillah.

TOPIC 4-About deeds depending on their conclusion

(2144)-Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) the truthful and accepted as the Truth, said to them, "Each one of you stays in his mother's womb for forty days as a sperm. Then he turns into a clot for as many days, and then a lump of flesh. Then Allah sends to him an angel who blows into him the soul and is commanded with four words. He records his sustenance, his life term, his deeds and whether he will be miserable or fortunate. By Him besides Whom there is no god, a person among you perform deeds of the people of Paradise till only a cubit separates him from it when what is decreed overtakes him and he does deeds of the denizens of the fire and will enter it. And a person among you does deeds deserving the fire till there is not but a cubit between him and it when he does deeds of those worthy of Paradise and will enter it." [Bukhari 6594, Muslim 2643]

In this Hadith, we are told that everyone remains in a form where he is not recognized as a human child for forty days (sperm means this crude form here) but after that time some human shape takes place in him and after two terms more of forty days the child is blessed with life; four necessary things are written for him then & there (this is some intangible writing on the physique copied from the Book of Destiny; TAQDIR MUALLAQ). Allah says in the Holy

Book Quran about His Own-Self that "for Him is to create and for Him is to command". The Hadith also indicates that a person must never become proud on his SALAH, SAUM etc. as he must always remember that it is the acceptance of Allah that is necessary for the Belief he has and for the good deeds he is doing. The result would occur on the status of Belief at the last of life and that is why ULAMA forbade naming an unbeliever as deprived of guidance as nobody knows the future that is about the status of his belief at his death. However, if the clarification about his belief is necessary then it is allowed to say in plain words up-to necessity without much detail about it.

TOPIC 5-About every child's birth on the Natural Tendency

(2145)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger said, "Every child is born on FITHRAT (the religion of Islam). Then his parents make him a Jew, a Christian or a polytheist." Someone said, "O Messenger of Allah, (what about) those who die before (their parents convert them)?" He said, "Allah knows best what they would have done (if they had survived)." [Bukhari 1358, Muslim 2658]

This Hadith indicates a very interesting fact. Note that the Holy Book Quran tells us that Allah took an oath from all Human Beings to recognize Him as their Only True Lord and that they all must obey His Word only (see Surah 07, verse 172). 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. But these two are MUKALLAF (they have the free-will) by which they have to obey the Word of Allah. We all have the recognition of this oath somewhere in our make-up and that is the standard that values us by keeping our belief and our deeds in view. That is why nobody takes telling lies, using authority to do injustice, making fun of good people or immorality in general as a plus point; in fact when such

injustice or shameful attitude does take place, he tries to defend himself rightly or wrongly. Here, the Hadith guides the attention towards this fact that everyone has this recognition of the standard but due to the misleading parents or guardians, the child takes an attitude of indifference to this; 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 with it; they might come towards it. TABLIGH of the Truth (spread of the Truth) in today's world is many times more necessary than challenging the enemy at the battle-field; but if the enemy initiates a war or retaliates to some injustice done to it with injustice greater than that, then we Muslims need to answer accordingly. The Hadith also tells about the children that die before their age for the judgment of the Truth; Allah knows better about them what they would have done if they had lived; most probably these children would be pardoned in AKHIRAT and Allah knows better.

TOPIC 6-About supplication averting decree

(2146)-Sayyidina Salman (RA) reported that Allah's Messenger (PBUH) said, "Nothing averts the decree except supplication and nothing but piety prolongs life." [Ahmed 22476]

TOPIC 7-Hearts of people are between two fingers of Ar-Rahman

(2147)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH) often said, "O Turner of hearts, keep my heart steadfast on Your religion. So, Anas (RA) asked, "We have believed in you and what you have brought. Are you apprehensive about us?" He said, "Yes hearts are, surely between two of the fingers of Allah. He may turn them as He wills." [Ahmed 12108]

Hadith at Topic-6 tells that TAQDIR MUALLAQ changes by supplication and by good deeds. The Hadith at Topic-7 guides again

that a person must never think that he is one of the best among men and he must understand well that Allah only is fully in control of all matters that take place and He changes matters for anyone He intends. Every Muslim must care not to become proud of his achievements in virtues; he must always remain grateful to Allah as Allah truly provided ease for him to achieve the betterment that he had intended; Al-Hamdu Lillah.

TOPIC 8-Allah has written a book; of Paradise and of Hell

(2148)-Sayyidina Abdullah ibn Amr (RA) narrated that Allah's Messenger (PBUH) came to us and he had in his hand two books. He asked, "Can you surmise what these two books are?" We said, 'No, O Messenger of Allah (PBUH) unless you inform us'. He said, "About the one that is in my right hand, it is the book from the Lord of the worlds. In it are names of the people of Paradise and the names of their ancestors and of their tribes. Then they are added up in the end. So, there will never be an increase in them, nor a decrease from them ever." As for the one in his left hand, he said, "This is the book from the Lord of the worlds. In it are names of the people of the fire and the names of their tribes. In the end, they are summed up. There never will be an increase in their numbers and there never will be a decrease in them." His companions said, "O Messenger of Allah (PBUH) then what the point in deeds is, if the affair is already over for them?" He said, "Advance at a moderate pace and get closer, for the deeds of the people of Paradise are sealed for them though they may have done whatever deed before that. And for the people of Hell, the deeds of the people of Hell are sealed for them no matter what deed they may have done earlier." Then Allah's Messenger (PBUH) gestured with both hands and threw both of them the books away, saying, "Your Lord is over with the creatures, a section in Paradise and a section in Hell." [Ahmed 6574]

(2149)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH)

said, "If Allah decides to do good to a slave, he involves him in deeds." He was asked, "How does he involve them in deeds, O Messenger of Allah?" He said, "He makes it easy for him to do righteous (deeds) before death." [Ahmed 13407]

H-2148 in this Topic inform very clearly about Predestination and the Books mentioned here were intangible that SAHABA (the companions of the Prophet PBUH there) felt as if they were in the Prophet's hands. Although he told here that there would be no increase or decrease in these ever yet it was an expression provided to note the importance of TAQDIR and it is a point to note that this was TAQDIR-MUALLAQ that was written there in those books; as such, it was changeable by the True Belief and the righteous deeds as is clear by other Ahadith too, that provide the guidance towards the change in TAQDIR. Note also that when a Muslim person goes on doing good deeds, he finds total ease in doing those good deeds with time; this ease comes from Allah (and it is named as TAUFIQ).

TOPIC 9-About rejection of ADWA & SAFAR & HAMMAH

(2150)-Sayyidina Ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) stood up between them and said, "There is no infection." A villager said, "O Messenger of Allah! When a camel with a problem of itch mixes with other camels, they all are infected with itchiness." He asked, "Then who brought itch to the first camel. Neither is there infection (infectious diseases) nor Safar. Allah created all souls and wrote down their life and their provision and their hardships." [Ahmed 4198]

This Hadith points out an interesting fact that what we take at the face value is not the whole truth. We know well that there are infectious diseases and this was known at the Prophet's time too; what he meant by this Hadith is that everything has been created

by Allah and He has set properties to everything. Whatever we take as contagious is not because these diseases are able to affect anyone who comes in contact with the afflicted person (by the intention of the afflicted person) but actually it is Allah's will that affects the other one. The other way to express this is that though many of us do talk about diseases being infectious, but they often forget to mention the power of the immune system given by Allah (who has made that too with those infectious diseases) to the one coming in contact with the afflicted person. This immune system is totally powerful normally to retaliate to any adverse body that enters the physique and that is especially so if that person has confidence, rather belief, that he would not be affected. That is why UMAR (RA) took a leper by hand and ate foods with him using one utensil between them for the foods as we have studied in the Booklet of Foods; this presence of immune system indicates that it is the will of Allah only that decides the occurrence of the infection to the person that comes in contact with the afflicted person; Al-Hamdu Lillah. However, note that there are Ahadith that even point out to remain cautious with such diseases; there is one Sahih Hadith asking to keep away from a leper as one keeps away from a lion; and this tells that if a person does not have enough confidence on his defense, he must not put himself to test by intimacy to a person having an infectious disease. Another thing in this Hadith is about SAFAR that is the second Hijri month. As three months prior to it (i.e. 11th, 12th & 1st) were such that no war was allowed in them, SAFAR was taken as a month of low category coming after such grand months then, in which wars became allowed again. This concept was corrected by the words 'there is no Safar' and there is an addition in words, as narrated by Abu Hurayrah, not presented here that 'there is no HAMMAH'; this term means the concept that was prevalent then that when an owl sits on someone's house, it comes to ruins. The Prophet (PBUH) corrected this notion by saying 'there is no HAMMAH'.

TOPIC 10-Belief in decree, good fortune and bad

(2151)-Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (PBUH) said, 'A man does not believe unless he believes in fate good and bad and till he knows that what confronts him could not have escaped and what escapes him could not have confronted him.'

(2152)-Sayyidina Ali narrated that Allah's Messenger (PBUH) said, "No one is a Believer unless he believes in four things, (1) He testifies that there is no god but Allah and that I am Allah's Messenger and He sent me with the truth. (2) He believes in death (being certain; does pious deeds before that). (3) He believes in resurrection after death, (4) He believes in predestination." [Ahmed 758, Ibn Majah 81]

We have seen in Ahadith in our study that to believe in the predestination is necessary though that changes by our good deeds due to being MUALLAQ yet that change also would be TAQDIR; the resultant being MUBRAM. It is interesting to note that in the second Hadith of the Topic, to believe in death is also in the count and this in actual is a guidance not to forget that like everyone, you also would die some day and you must be prepared for it now; immorality mostly finds way in the character of the man when he has an attitude of indifference towards death.

TOPIC 11-One dies where it is predetermined

(2153)-Sayyidina Matar ibn Ukamis reported that Allah's Messenger (PBUH) said, "If Allah has decreed that one should die in a (particular) land then He creates for him a need there." [Ahmed 22043]

(2154)-Ahmad ibn Mani and Ali ibn Hujr also reported a hadith with

the same meaning. They said, Ismail ibn Ibrahim reported from Ayyub, from Abu Malih, from Abu Azzah, he said that Allah's Messenger said; "If Allah has decreed that one should die in a (particular) land then He creates for him a need there."

TOPIC 12-Ruqyah & Medicine not able to avert destiny

(2155)-Abu Khizamah reported on the authority of his father that a man came to the Prophet and submitted, "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 are part of Allah's decree." [Ahmed 3437]

This Hadith is explicit on the two kinds; MUALLAQ and MUBRAM. The man asked the Prophet (PBUH) and obviously he was asking about the MUALLAQ which is in closeness to us and directly related to us. The Prophet (PBUH) very wisely guided that whatever activities are done and whatever comes as a result to those activities, all is actually inside the term TAQDIR; here by the mention of the result, he was mentioning the MUBRAM.

TOPIC 13-About Qadariyah

(2156)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "Two groups of my Ummah have no share in Islam, the Murjiyah and the Qadariyah." [Ibn Majah 62]

MURJIYAH is the other name of JABRIYAH and as I have written in the note for the first Topic of this Booklet of Predestination, these JABRIYAH believed that the man has no free-will. At the opposite side were QADARIYAH who believed that the man has complete free-will and there is nothing that is named as

predestination. The truth as we have studied is that the man has the free-will yet bound to predestination.

TOPIC 14-No Caption

(2157)-Sayyidina Abdullah ibn Shikhhir reported from the Prophet PBUH that he said, the children of Adam are created in this picture that by both his sides are ninety-nine extreme wants. If these miss him, he gets entangled in old age till he dies of it."

The Hadith here observes the economic activity of the man in the world that his extreme wants make him act with such exertion that brings him near to death. If death is not caused by such exertion, the old age does get him without fail as everyone would die by this reason or that.

TOPIC 15-About being pleased with Divine Decree

(2158)-Sayyidina Sa'd reported that Allah's Messenger (PBUH) said, "The well-being of the son of Adam lies in his being pleased with what Allah has decreed for him. And the wretchedness of the son of Adam lies in his neglect of istikharah (seeking goodness in a matter) from Allah and of his wretchedness is his displeasure with what Allah has decreed for him." [Ahmed 1444]

The Hadith here does not ask for a lapse in the good activity rather it guides towards being pleased with whatever worldly position and possessions he has, if that are enough for his sustenance and for all such persons that are dependent on him. Keep the success at AKHIRAT in view and work for it hard; as for the worldly life, be pleased with the necessities living ordinary; this is the teaching of Islam to get to the high spiritual status. ISTIKHARA means to ask Allah for betterment in any matter (though mostly it is erroneously

taken to mean asking for guidance if the matter would turn out good in the future or not) and as such it is DUA to Allah. There is another thing that is called ISTISHARA that means to take advice for any matter from the pious well-wishers; if the practicing Muslim decides important matters by ISTISHARA and then makes ISTIKHARA for it, that means he asks Allah to put good worth in that decision, nothing would go wrong for the person in it, if Allah accepts his ISTIKHARA.

TOPIC 16-No Caption

(2159)-Nafi reported that a man came to Sayyidina Ibn Umar (RA) and conveyed Salaam (greeting) of a certain person. He said, "I have learnt that he has introduced a form of religion. If he has done that then do not convey my Salaam to him, for I had heard Allah's Messenger (PBUH) say that in this Ummah, there will be swallowing up (by earth), metamorphosing or raining of stones of the adherents of QADR." [Ibn Majah 4061, Abu Dawud 4613]

(2160)-Qutaybah reported from Rishdayn ibn Sa'd, from Abu Sakhr Humayd ibn Ziyad, from Nafi from Ibn Umar, from the Prophet (PBUH), "My Ummah will face swallowing up and metamorphoses of the rejecters of destiny."

Both the Ahadith at this topic inform that those who reject predestination going in the path of QADRIYAH, they would be put to great trials even in this world just to show them that their power is nothing in front of the Power of Allah. Here the word "metamorphose" means such wrath of Allah that would fall on the wrong people that their appearance would change totally (these might be through Fires of Volcanoes, Earthquakes, Deadly Winds, Psunami etc.) and it's notable that living with such a change, would not come to this Ummah insha Allah due to DUA made against it by the Prophet (PBUH). The will of Allah has the reign on the earth as

it has the reign on the whole universe; this would manifest at fore for everyone to see by the efforts of Believers when He intends for that and nobody must dare to challenge Him.

TOPIC17-No Caption

(2161)-Sayyidina Aisha (RA) reported that Allah's Messenger (PBUH) said, "There are six whom I curse, Allah curses them and every Prophet (has cursed them); one who makes additions to Allah's Book, one who rejects Divine decree, one who is ruthless in authority exalting thereby whom Allah has debased and debasing thereby whom Allah has raised in honour, one who declares lawful what Allah has forbidden, one who regards it lawful to do to my family what Allah has disallowed, and one who forsakes my SUNNAH."

(2162)-Abdul Wahid ibn Sulaym narrated that I came to Makkah and met Ata ibn Abu Rabah. I said to him, "O Abu Muhammad (this is Kuniyah of Ata i.e. the name by which he was known), the people of Busrah give (adverse) comments on predestination." He said, "O son, do you recite the Qur'an?" I said, "Yes!" He said, "Recite Surah az-Zukhruf." So I recited---Ha Mim, By the Book (that) is manifest. Surely We have made it an Arabic Qur'an that you may understand. And surely this is in the source Book with Us, it is sublime, full of wisdom (43,1-4)---He asked, "Do you realize what the Umm ul Kitab (source Book) is?" I said, "Allah and His Messenger know best." He explained, "It is the Book that Allah wrote down even before He created the heaven and before He created the earth. In it is written that Pharaoh is surely among the occupants of the fire and also ---'Perished are the hands of Abu Lahab, and perished is he' (111,1). Ata went on to say, "I had met Walid ibn Ubadah ibn Samit, a Companion of Allah's Messenger (PBUH) and I asked him, "What was your father's will at the time of death?" He said, "He summoned me and said, O son! Fear Allah and know that you cannot fear Allah till

you believe in Allah and believe in predestination both good and evil, but if you die on anything other than this then you will enter Hell. I heard Allah's Messenger say that the first thing Allah created was the pen and He commanded it, 'Write'. It asked, 'What shall I write'. Allah said, 'Write down the decree what was and what will be till eternity'."

The Topic here tells again the importance of belief in the predestination and also tells about the evil of such persons who use their authority in negative ways trying to put insult on the pious & righteous people and giving a say to those who are evil in character. Their identity is that they do not care for what Allah has commanded in the Quran or the guidance that the Prophet (PBUH) has provided in its explanation. In the second Hadith we find the mention of UMMUL-KITAB (the Source Book) again with the reference to Surah Zukhruf. This UMMUL-KITAB only Allah knows and the MUBRAM is written in this. The Holy Book Quran is there in total that Allah has provided to us all; all that is told in the Holy Book Quran would surely take place; Al-Hamdu Lillah.

TOPIC 18-No Caption

(2163)-Sayyidina Abdullah ibn Amr (RA) reported having heard from Allah's Messenger (PBUH) who said, "Allah decreed the destinies before He created the heavens and earth by fifty thousand years." [Ahmed 6590, Muslim 2653]

TOPIC 19-No Caption

(2164)-Sayyidina Abu Huraira (RA) reported that the Quraysh polytheists came to Allah's Messenger disputing about destiny. So this verse was revealed---On the day when they shall be dragged on their faces into the fire, taste now the touch of Hell. Surely We have created everything in a measure (54, 48-49)--- [Muslim 2656,

Ibn Majah 83, Ahmed 10168]

The Hadith in the topic-19 tells us that the mentioned verses of the Holy Book Quran are totally explicit for this booklet as many others. Note that in the last of this booklet too, we get the same message as we did get at the beginning that we are not allowed to talk on TAQDIR (predestination) as the person would err at this issue whatever stance he takes as in one meaning it is changeable and in the other, totally certain. As the sight of human eyes has its limit; as the hearing of ears has its limit; the human mind does understand but in limit and is unable to come to the Truth without the guidance from Allah. May Allah guide every good person towards the Greatest Truth in the whole universe i.e. Islam, the Word of the true Lord Allah; Al-Hamdu Lillah.

36- BOOK ON FITAN (TRIAL-79 topics)

TOPIC1-Blood of Muslim is forbidden except for three crimes

(2165)-Abu Umamah ibn Sahl ibn Hunayf reported that Sayyidina Uthman ibn Affan (who was locked up in his home for fear of those who wrought mischief) climbed up the roof top one day. He asked the besiegers, 'I adjure you by Allah, do you know that Allah's Messenger (PBUH) said, "The blood of a Muslim is forbidden except for one of three crimes. Adultery committed by a married person, apostatizing after joining Islam, slaying someone without just cause; he is killed for these things." By Allah, I have not committed adultery either in jahilyah or after Islam. I have not apostatized since having sworn allegiance to Allah's Messenger (PBUH). And, I have not slain any soul who Allah has made sacred. Then why do you slay me?' [Muslim 1672]

From here, the Booklet on FITAN starts that tells about those events that would take place before the last day (QAYAMAT) of

the world, mostly those that would happen very near to it and to bring it after the booklet of predestination indicates that there would come such times that Believers would be extremely troubled by things adverse to the Islamic way of life. Note that QAYAMAT means the last day of the world yet it is often used to denote the first day of AKHIRAT too; this first day of AKHIRAT is called HASHR; in that case mostly it is used with a prefix YAUM (Day) saying YAUM UL-QAYAMAT meaning HASHR. FITAN means TRIALS and here, it denotes those events that would become trials to worry the Believers, most of them taking place just before QAYAMAT and these events might tempt even Believers in the Truth to commit ZULM (acts of cruelty) and FAHSHAA (very shameful acts). The door of FITAN opened with the martyrdom of UMAR (RA), the second Caliph. After him, UTHMAN (RA), the third Caliph, was martyred and this Hadith gives the account of one of his last statements that he gave to those assembled at his house with the intention to kill him (and they did succeed in that); then after some period of time, ALI (RA), the fourth Caliph, was martyred too. The wars that took place between Ali (RA) & Ayesha (RA) and then between Ali (RA) & Mu'aviah are very sad incidents; these adverse incidents that arose by differences among SAHABA (the companions of the Prophet PBUH; and these differences were spread intentionally by some ill-wishers of Islam) opened the door for terrible FITAN at that time. Due to this adverse situation, evil persons like YAZID Ibn MU'AVIAH, IBNE-ZIYAD, HAJJAJ Ibn YOUSUF, MARWAN Ibn HAKAM and other such persons came to power (who were responsible for the murder of many good MUSLIMS that were among SAHABA and they used to curse ALI, and his sons HASAN-RA and HUSSAIN-RA, the righteous grandsons of the Prophet PBUH); may Allah put His wrath on all these evil persons. Although they were not able to change Islamic Commands in theory or practice due to the presence of many righteous SAHABA around yet they did introduce an attitude of indifference to many of the Islamic Commands in the general public

(though they always had a façade as the worthy persons for the administration). Due to them, the love of worldly matters took grounds in the general public too though even at such times of trouble, it was considered very filthy for a man to get involved in shameful filthy acts generally and looseness in a woman was even worse. The Hadith narrated by UTHMAN (RA) here tells us three valid reasons to take the life of a person that generally a person who kills an innocent person is liable to be punished by the capital punishment; a person who abandons the Islamic Faith converting to some other belief is also liable to be punished by death; a person who commits adultery and he is married is also liable to be punished by death. There has been a lot of scream unjustifiably against the last two reasons for the capital punishment in these recent times; I, MSD, have provided some detail about the punishment to MURTAD (the person who abandons the Islamic Faith) and about the punishment of RAJM to those married persons who commit adultery at the note on H-1407 and at the note on H-1436, 1437, 1438, 1439, 1440 respectively; Al-Hamdu Lillah.

TOPIC 2-Blood, Property and Honour are sacred

(2166)-Sayyidina Amr ibn Ahwas reported that he heard Allah's Messenger (PBUH) saying to the people on the day of the Farewell Pilgrimage, "What day is it today?" They said, "The day of the great pilgrimage." He said, "So, indeed your blood your properties and your honour are sacred to each other of you as the sanctity of this your day in this your city. Know! A soul does not wrong but himself (for, he will bear responsibility for it himself). Know! A wrongdoer must not wrong his child, nor does a child wrong his parent. And, indeed the devil has despaired of ever being worshipped in this, your town, but there will be obedience to him in what you consider little deeds that you perform, and he will be pleased over that." [Ibn Majah 3055]

HAJJ; visiting the Holy Kaa'bah at Makkah in specific days and performing specific rituals at specific places near to Makkah there; is one of the five pillars of Islam. It is also called "HAJJ AKBAR" (the greater pilgrimage) while UMRAH, that is performed with minimum of specific rituals at MAKKAH and and no particular time is specified for it, is called "HAJJ ASGHAR" (the lesser pilgrimage). The Farewell Pilgrimage is the HAJJ that the Prophet (PBUH) performed with SAHABA and that was the only HAJJ he performed after it became obligatory for those Muslims who are able to afford. In this he addressed people and gave instructions regarding humanity and asked for EHSAN (good attitude) in all matters. Here he asked to care for each other and gave instructions to care about all the weak ones especially about the women. He told addressing all there and addressing all the UMMAH (the Musims as a whole) that you should care not to ask for worldly possessions and not to take any sin as a petty matter persisting on it; you should care for AKHIRAT only as the satan depends to mislead you by your attachment to worldly pleasures. I, MSD, pray that Allah, our Only True Lord, save all the good people from the evil of temptations from satan, the devil.

TOPIC 3-It is not lawful for a Muslim to alarm a Muslim

(2167)-Abdullah ibn Sa'ib ibn Yazid reported on the authority of his father, from his grandfather that Allah's Messenger (PBUH) said, "Let not one of you take the staff of his brother in jest to alarm him. So, if anyone has taken his brother's staff, he must return it to him." [Abu Dawud 5003]

(2168)-Sa'ib ibn Yazid (RA) narrated, "My father performed Hajj with the Prophet (PBUH) the farewell Hajj, and I was seven years old."

We have studied that the Prophet (PBUH) never made fun of anyone

in jest and never made such jokes that asked to hurt anyone. The Hadith here guides not to make such jokes that impress Muslims negatively but the term "staff" might not mean just a staff. Here staff seems to be an indication of some authority that a person has in his own sphere so in this sense, it would mean not to challenge any Muslim in his authority if he is doing fine for himself and others as that would not be a joke but a serious matter causing FITNAH in the society.

TOPIC 4-Forbiddance to point out a weapon to a Muslim brother

(2169)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "If anyone points out to his brother with his weapon then the angels curse him." [Ahmed 26354]

TOPIC 5-Prohibition to give or take an unsheathed sword

(2170)-Sayyidina Jabir (RA) reported that Allah's Messenger forbade handing over and receiving a drawn sword. [Ahmed 14205]

Both the Ahadith at Topic 4 & 5 guide to be cautious in handling weapons as they might hurt others unintentionally. These Ahadith also have the message not to go at war with each other and not to ask to go at war with each other respectively as the Prophet (PBUH) was concerned about it as other Ahadith also tell clearly.

TOPIC 6-One who prays FAJR Salah goes into Allah's protection

(2171)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "He who offered the Salah of FAJR (dawn prayer) is under Allah's protection. So, let it not be that Allah should take you to task concerning this responsibility (if you violate it)." [Ahmed 114]

TOPIC 7-About sticking to the Jama'ah (community)

(2172)-Sayyidina Ibn Umar (RA) narrated that Sayyidina Umar (RA) delivered a sermon to us at Jabiyah. He said, "O people, I stand among you in place of Allah's Messenger (as his deputy). He had said, 'I enjoin on you obedience to my companions, then those who succeed them and then those who succeed them (that is, the tabi'een and the followers of tabi'een). After that falsehood would expose itself till a man would take an oath without being asked to (swear) and a witness will offer testimony without anyone asking him to. Beware! No man stays in solitude with a woman but the devil is the third of them. And, you are bound to the community. He, to whom his piety is pleasing and his impiety is displeasing, is a Believer'."

(2173)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "Indeed, Allah will not gather my Ummah (or he said the Ummah of Muhammad) on the misled path. And the hand of Allah is on the Jama'ah and he who breaks from it is plunged into the Fire."

(2174)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "Allah's hand is with the Jama'ah."

To pray all the prayers is important yet the prayers at FAJR (prayers before the rise of the Sun) is the most important one as that is the time of change in duty for the angels here on Earth and it is the beginning of a new day. It is said in the Holy Book Quran--- Keep up prayer from the declining of the sun till the darkness of the night and the morning recitation (QURAN-ALFAJR); surely the morning recitation is witnessed--- Verse-78 in Surah Bani-Israel, the 17th Surah). To remain attached to the pious people is the need at the times of FITAN as its not easy to break the routine of the good practice for great number of people united on righteousness

while a good man who defends alone is targeted by the satan through his evil followers in men easily, unless the man is highly powerful spiritually. The Hadith narrated by Umar (RA) prohibits remaining in some work alone with a woman and it is much necessary for women to take care in this matter yet even men have to fulfill this command keeping to righteousness. When piety pleases and impiety displeases, this is the worthy sign for belief in Islam.

TOPIC 8-About punishment if evil is not stopped or prevented

(2175)-Sayyidina Abu Bakr Siddiq (RA) said, "O people you recite on the verse ---O you who believe! Guard your own souls. He who has gone astray cannot harm you, if you are rightly guided (5,105). And I heard Allah's Messenger (PBUH) say, 'Indeed, when people see the oppressor, but do not stop him commit oppression, then Allah will punish them through him'."

TOPIC 9-About enjoining right and forbidding wrong

(2176)-Sayyidina Hudhaifa ibn Yaman (RA) reported that the Prophet (PBUH) said, "By Him Who has my soul in His hand, you will keep enjoining that which is right, and forbidding that which is evil or, it will be very quick that Allah will send on you a punishment. You will pray, but you will not be heard." [Abu Dawud 4338, Ibn Majah 4005]

(2177)-Sayyidina Hudhaifa ibn Yaman reported that Allah's Messenger (PBUH) said, "By Him Who has my soul in His hand, the Last Hour will not come before you kill your imam, kill each other with your swords and the worst of you inherit your world (becoming your leaders)."[Ibn Majah 4043]

Ahadith at Topics 8 & 9 inform that it is totally necessary to go on with TABLIGH (conveying the Truth as it is) without caring whether

it affects people positively or not as putting the result is for Allah. We all Muslims have to do this work jointly now as after Muhammad (PBUH), the last Messenger of Allah, there is no prophet to come and this task is FARDH-KIFAYAH. In the Holy Book Quran it is said to the Believers in the fifth Surah i.e. MAE'DAH to guard their own souls but it does not mean just to care about the Belief and good deeds for the self alone; it means to go on with TABLIGH because that is FARDH too (and if not done, it would cause FITNAH to come to every individual at the Environment); with TABLIGH, practicing Islam for the sake of saving the own self is quite fine; at the HASHR (the first day of AKHIRAT; the day of Accounts) everyone would answer individually about his belief and all his deeds.

TOPIC 10-No Caption

(2178)-Sayyidina Umm Salamah (RA) reported that the Prophet (PBUH) mentioned the army that would be swallowed up. Sayyidah Umm Salamah (RA) said, "Perhaps some of them would-be helpless." He said, "They will be taken up against their intentions." [Ahmed 26549, Muslim 2882]

This Hadith clarifies well that even those who are good practicing Muslims and had been forced to fight some people (that would be Muslims too) against their intentions, would receive the same wrath of Allah that would be put to all though in AKHIRAT, they would be awakened on their own belief and deeds. This guides again totally well that TABLIGH is utmost necessary and without it good deeds are not enough to save good people in this world, the place of examination, from the general wrath that comes to a place; it is the wrath that is specific to the wrongful persons yet it enfolds all of the persons that come at its way.

TOPIC 11-Degrees of effort to wipe off evil

(2179)-Tariq ibn Shihab reported that the first man to deliver the sermon before the Salah was Marwan. A man stood up and said to Marwan, "You have contravened the SUNNAH." He replied, "O so-and-so, what you search for is abandoned." Abu Sa'eed (RA) said, "As for him, indeed, he did what was due of him. I had heard Allah's Messenger say, 'If anyone sees a wrong, he must prevent it with his hand. If he is not able to prevent the wrong by his hand then he must prevent it with his tongue; and if he is unable then with his heart; and that is the weakest (degree of) faith.'" [Muslim 49]

Like the other rulers that were coming to lead at those times, MARWAN Ibn HAKAM was also interested in his authority. Note that many Muslim rulers even today are afflicted with this mania to remain in power in the following of these people who ruled then, by hook or by crook; to them violation of Islamic Commands is no problem but they would see insha Allah that even in this world, all wrong activities do lead to the wrath of Allah. The Hadith here guides the Muslims to challenge the wrong things done to the best of their ability. The best level to do this is to challenge it headstrong and fight against it (JIHAD) if possible. Then comes the level of challenge to prevent the wrong by the tongue (TABLIGH) and the third level is to at least consider the wrong as wrong and pray to Allah to put His wrath on the evil ones even in this world for the ease of the Believers. The Hadith at Topic-12 ahead, also clarifies that negligence to TABLIGH brings wrath of Allah on everyone as we have read before too.

TOPIC 12-More about it

(2180)-Sayyidina Numan ibn Bashir (RA) reported that Allah's Messenger (PBUH) said, "The example of those who abide by the limits of Allah and those who do not observe them is like that of a people who cast lots to sail on a ship. Some of them take the upper deck and some the lower deck. Those in the sea in the lower deck

would ascend (to the upper) to get water and (in the process) would drop water on those in the upper deck. So these people who were in the upper deck said, 'We will not allow you to climb up for you hurt us.' So, those in the lower deck responded, "Well we shall bore a hole in the lower portion and fetch water from here." Thus, if they hold their hands and prevent them then all of them will be saved, but if they leave them to themselves then all of them would drown." [Bukhari 2493, Muslim 1599]

TOPIC 13-Most excellent is to face injustice with truth

(2181)-Sayyidina Abu Sa'eed Khudri (RA) reported from the Prophet (PBUH) that he said, "Indeed, the mightiest of Jihad is a just word before a tyrant king." [AD 4344, Ibn Majah 4011]

TOPIC 14-Three prayers of the Prophet (PBUH) for his Ummah

(2182)-Abdullah ibn Khabbab ibn Aratt reported on the authority of his father that Allah's Messenger (PBUH) offered a Salah and made it lengthy. They said, "O Messenger of Allah, you prayed a prayer such as you had never prayed before." He said, 'Certainly, this was a Salah of hope and of fear. I asked Allah for three things and He granted me two and denied me one (of them). I asked Him not to let (all) my Ummah perish through famine, and He granted me this (prayer). And, I asked Him not to set up over them an enemy alien to them, and He granted me this (prayer). And, I asked Him not to let some of them taste war with some others of them, but He denied it to me." [Ah 21109, N 1637]

(2183)-Sayyidina Thawban reported that Allah's Messenger (PBUH) said, "Indeed, Allah drew together the earth for me and I could see its east and its west. And, indeed the countries of my Ummah will spread out to wherever it was drawn together for me. And I was given two treasures red and white (gold and silver). And I asked my

Lord for my Ummah that they should not perish through common famine and that no one enemy outside their own numbers must overpower them and destroy all of them. And my Lord said, 'O Muhammad when I decree something then it is not revoked and I have given you for your Ummah that a general famine would not destroy them and I will not empower over them an enemy outside their own selves lest he annihilate them even though people unite against them from every region of earth; it will be that some of them will destroy some others, and some of them will take some others of them as captives.' [Ahmed 22458, Muslim 2889, Abu Dawud 4252]

Hope & Fear are two things that if go wrong for a person, that person is sure to face some kind of psychological problems. These both must truly be guided towards Allah; hope in actual must be to Him (all others being sources that He uses to provide anything) and fear in actual must be from Him (all others being sources that He uses to afflict in any way). Ahadith here foretell that Muslims would gain power and conquer many lands of the known world then (and that happened exactly as he told the Muslims) and it 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 (and that also we Muslims have seen clearly). The third thing that was not granted to the Muslim UMMAH (Muslims collectively) was that no conflicts take place between them. 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 due to this DUA (request to Allah) that was granted. Now that imperialism is trying to control Muslims using people from among us as it has seen that direct access is not possible; it is more

than clear that as the wrong ones could not fight the Prophet PBUH centuries ago, they 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 of the Prophet PBUH; Al-Hamdu Lillah.

TOPIC 15-About one who is present during the trial

(2184)-Sayyidah Umm Malik Bahziyah is reported that Allah's Messenger (PBUH) mentioned FITNAH (trial) and said it was approaching (them). She said, "O Messenger of Allah, (PBUH) who would be the best of men during it?" He said, "A man who is among his animals and gives their rights (Zakah) and worships his Lord. And, a man who holds his horse stirring fear in the enemy and they frighten him (too)."

This narration is complementary to H-1666, narrated by ABU-SAEED KHUDRI (RA) and tells about the righteous person in the times of a general trial. The point to note is that such a person does not go with the general trend in the times of FITNAH; either he fights for the Truth; either he leaves all things and remains attentive to Allah by fulfilling His commands at solitude so that he saves his belief. There, the sequence is reversed to the sequence narrated here but as here only the mention of better ones was needed without care to sequence, the sequence at H-1666 is valid.

TOPIC 16-No Caption

(2185)-Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (PBUH) said, "There will be a FITNAH (commotion) that will exhaust the Arabs. Those killed during this commotion will go to the fire. During this, the tongue will be more severe than the sword." [Abu Dawud 426, Ibn Majah 3967]

TOPIC 17-About withdrawal of trust or trustworthiness (faith)

(2186)-Sayyidina Hudhayfah (RA) narrated that Allah's Messenger (PBUH) related to us two Ahadith one of which I have seen take place and I await the other to happen. He said to us, "Trust (the ability to recognize the True Faith) came down deep into the roots of men's hearts. Then the Qur'an descended, so they learnt from the Qur'an and they learnt from the SUNNAH (understanding the True Faith by the given ability)." After that he told us about the withdrawal of this recognition about Faith. He said, "A man will sleep and faith would be withdrawn from his heart leaving its mark like a speckle. He will sleep again and faith will be withdrawn leaving a mark as if a live coal dropped on the foot causing a water blister with nothing in it." Then, he picked up a pebble and dropped it on his foot. He said, "People will make business transactions with each other but there would hardly remain one that honours his commitment, so much so that it would be said that among such-and-such tribe there is a man worth trusting, and a man would (wrongly) be praised as wise, very good and firm, though he will not have in his heart even so much faith as a grain of mustard seed." Hudhayfah (RA) told ahead about his own self that indeed I had gone through the times when I bought and sold without hesitation. If a Muslim had to pay, he paid me due to his true Belief. If a Jew or a Christian had to pay, he paid me due to (the respect of) his chiefs. But, now-a-days, I do not deal with anyone except so-and-so and so-and-so with whom I do make transactions. [Bukhari 6497, Muslim 143]

The Hadith here tells that a time would come when even many Muslims would not care about fulfilling Islamic Commands and trustworthy people would become scarce; many persons would wrongly be respected due to their good way of talking but they would not be true Believers. HUDHAYFAH (RA) indicated by telling about his practice in business that even at this time, it has become difficult to find good people to do business with, yet it is noteworthy that the time foretold in this Hadith was not actually

the time of HUDHAYFAH as it was much better due to the presence of SAHABA then; it might be any of times much after it or even this one in which we live.

TOPIC 18-You too would follow the example of earlier people

(2187)-Sayyidina Abu Waqid Laythi reported that when the Prophet (PBUH) went out for the Battle of Hunayn, he passed by a tree belonging to the polytheists. It was known as "Dhaat Anwat" and they used to hang down their weapons over it. The Sahabah said, "O Messenger of Allah, (PBUH) make for us a 'Dhaat Anwat' as they have." He said, "Glory to Allah! This is as what the people of Musa (Salam on him) said to make for them a god as there is a god for them (persons they met in the way while going away from Egypt). By Him who has my soul in His hand, you will perpetrate the practices of the people gone before you." [Ahmed 21956]

Bani Israel had passed by a people who were worshipping some bullock and they had asked MUSA-AS to make a god for them as this. Note that the SAHABA were fully aware that nothing could represent Allah in such physical form as the Holy Book Quran says clearly that "Nothing is like Him" (Verse 11 of ASH-SHURA, the 42nd Surah). The only reason for this request was to take a tree or any physical item to put their weapons for display too like the unbelievers so that they know that Muslims are not weak to fight them. The reason to compare this speech to the Bani-Israel was that they presented this request when they saw an activity taken-up by the unbelievers as the Bani Israel presented their request when they saw the worship of the bullock at the way; so the comparison is in the appearance only. However, there is no comparison in belief as the persons in the Bani Israel, who took the worship of the golden bullock that SAAMIRI the magician made for them, were wrong in belief; here the SAHABA were not wrong in Belief but their only mistake was that they put their request to

combat the unbelievers in the same manner when they saw that tree DHAAT-ANWAT; wrong timing. Note that to use gadgets in the way everybody uses them is not blameworthy but the activities that unbelievers consider as rituals to their erroneous belief or respect them as the representation to their way of life, such activities are wrong for Muslims to take into their practice; the tree DHAAT-ANWAT had become attached to such activity of the unbelievers so the Prophet PBUH guided SAHABA to refrain from such request.

TOPIC 19-About speech of Beasts

(2188)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (PBUH) said, 'By Him Who has my life in His grasp, the Last Hour will not come before the beasts speak to men and before the tip of his whip and the thong of his sandal speak to man and his thigh informs him what his family members have been doing since he had left them.' [Ahmed 11792]

In the vers-82 of Surah NAML, the 27th Surah, it is said that "And when the time for the fulfilment of Our Word against them will come, We shall bring forth for them a beast from the earth who will speak to them because people did not believe in Our Signs." The speech of beasts seems an indication to this verse and sometimes it happens in talking about something that we use plural though in actual the subject is singular; that is more probable when the Prophet (PBUH) was indicating future events near QAYAMAT as he wanted to convey that even such a beast would come forth then, that would speak to men. We are told in other Ahadith that this amazing beast would come forth at Makkah near QAYAMAT. Note that Muslims do not take this beast as an indication of Antichrist that we call DAJJAL (the greatest imposter) but we take this mentioned beast in literal sense. About other things that are narrated here in the Hadith about the speech of lifeless things, this plainly seems to me an indication of the scientific gadgets that give

us messages about all our surroundings and inform us about our family members wherever we are. The whip, sandal or the cloth at thigh might be an indication that we would be able to put these wonder gadgets anywhere (especially at thigh). Please note that the Prophet (PBUH) needed to convey about signs and future events near QAYAMAT in terms that could be understood better in those ancient times. We live in strange times and I, MSD, do feel that such Ahadith point out much of today's matters as no doubt this time is much near to QAYAMAT.

TOPIC 20-About splitting of the Moon

(2189)-Sayyidina Ibn Umar (RA) said that in the times of Allah's Messenger (PBUH) the moon split and he said, "Be witnesses!" [Muslim 2800]

ULAMA generally agree that the Moon physically split into two and this happened before HIJRAH (migration to Madinah) when the Prophet (PBUH) was at MINA. Note that it was the full moon then and that rises just near or after the sunset and people used to retire from activity early in those days so many people did not witness this incident that must have continued only for a very few moments, the parts joining together again without any lapse in time then (and it seems that both parts did not go away far from each other as is wrongly assumed but it might have been some great wobble in the Moon that put the parts a bit apart or it seemed that way as seen from the Earth for just a while). The Holy Book Quran informs in the 54th Surah i.e. Surah QAMAR (meaning the Moon) in the very beginning, "Near came the Hour and the Moon split" and this verse is taken to indicate this very incident so this also is one of the signs of QAYAMAT.

TOPIC 21-About swallowing up by the Earth

(2190)-Sayyidina Hudhayfah ibn Usayd (RA) narrated that Allah's Messenger (PBUH) observed us from his room while we were discussing the Hour. He said, "The hour will not come till you witness ten signs. (They are) (1) Rising of the sun from the west, (2) Yajuj and Majuj, (3) The beast, (4) Earth sinking in the east, (5) sinking in the west, (6) sinking in the Arabian peninsula and (7) The fire that will emanate from the depths of Aden and drive men or assemble them and spend the night with them wherever they do and wait over them where they have a nap (in the afternoon). [Muslim 2901]

(2191)-Sayyidah Safiyah reported that Allah's Messenger (PBUH) said, "People will not cease to attack this House till an army, when it is at the land of Bayda, is swallowed up with the first of it and the last of it, neither will the middle of it be spared." She asked, "And (what about those) who disapprove of this attack?" He said, "Allah will resurrect them according to what is in their minds." (That is, their fate depends on their own belief and deeds but in the world they will all perish.) [Ibn Majah 4064]

(2192)-Sayyidah Aisha (RA) reported that Allah's Messenger (PBUH) said, "Towards the concluding period of this Ummah, there will be (punishment through) sinking of the earth, metamorphosis and rain of stones from the sky." She asked, "O Messenger of Allah, (PBUH) will we perish while among us are the righteous?" He said, 'Yes when evil is rampant (and overpowering).'

Note that the Ahadith narrated by Bibi Ayesha (RA) and Bibi Safiyah (RA); and these both were the respectable wives of the Prophet PBUH; tell us that when disasters come to people, they swallow up the good people too with the bad ones though in the AKHIRAT, they would rise up on their own Belief & deeds. HUDHAYFAH Ibn USAYD (RA) was one of those SAHABA who was present in BAYET RIDHWAN, the oath taken for death by the Prophet PBUH; he has narrated by another chain all these ten signs

that include also the Smoke, the Descent of Jesus Christ and DAJJAL that are not mentioned here; the Smoke is said to be a fog that would cover the skies for many days very near to QAYAMAT (as commented by IBNE-ABBAS RA) and further detail is not much available for it while some ULAMA maintain that it has happened at the times of the Prophet PBUH when the unbelievers of the QURAYSH faced such famine that they used to see smoke at surroundings (as commented by IBNE-MASUD RA); so it might well have taken place as that certainly is a possibility; Surah DUKHAN (that means Smoke) points out this sign of QAYAMAT. This Hadith enfolds ten of the most important signs of it and the timing is unknown; so the point to note is that some of these might show up even a few centuries before it and the first notable sign of it was the arrival of the Prophet Muhammad (PBUH) as the Last Messenger of Allah to all peoples of the world (see Topic-39 of this booklet of FITAN); as one day of Allah normally equals 1000 years by our calculation, noting the timing is a difficult matter here. I, MSD, would comment on the Arrival of Jesus Christ to the world again ahead at this booklet insha Allah and on DAJJAL too; the comment on the Rising of the Sun from the place of its setting comes at the Topic-22 just ahead while the comment on the beast just passed at the Topic-19 that we have studied; so this leaves us with comments to YAJUJ-MAJUJ, three Land-Slides and the Fire; the signs related to Jesus Christ, DAJJAL, Rising of the Sun from where it came and the Beast; these four have yet to come to manifestation in the future insha-Allah. Note that about 1100 years before the birth of Prophet Muhammad (PBUH), the last Messenger of Allah, there was a man named Cyrus (DHUL QARNAIN) who ruled Persia; in the last year of his life, he had reached a mountainous region that is named DURBUND (The Closed Door) now in the Caucasian area (KAFQAZ or KOH-QAAF in Urdu), a part between the Caspian Sea and the Black Sea. He went on at the west of this area inside, where he came to the opening between two huge mountains; this is called the pass of DARYAL where he found some

primitive people who complained, getting their message through somehow (as Surah KAHF tells us that they did not even come near to understanding anything that might be due to their very strange language that only they spoke & understood), that they are much troubled by YAJUJ & MAJUJ (Gog & Magog; these are among the descendants of Japeth one of the sons of Noah) who live beyond the opening in those mountains and attack them and loot them all the time. DHUL-QARNAIN assured them somehow that he would take care of their safety as was his obligation being their administrator and told them to help in making a wall between the mountains to fill the gap that would render YAJUJ & MAJUJ incapable of attacking them. He made a very strong wall with blocks of Iron putting molten copper over it at the opening between the two mountains that YAJUJ & MAJUJ could neither climb nor damage, so as to restrict them to the other side with mountains that surrounded the area much with Caspian Sea blocking the eastern route and the Black Sea blocking the western side; this wall was known as the Wall at KOH-QAAF and he had observed then that near to QAYAMAT, it would come level to the ground. As the wall is not at the place now so YAJUJ & MAJUJ have got the freedom though we know that they were still bound at times of the Prophet (PBUH). I have commented on Surah KAHF where I have clarified that they spread at the side of Europe (and afterwards at the United States too by Spain from 1492 AD onwards) and they are mixed with the Western people as of now, with their substantial population at the United States. As for the three great landslides (the three sinkings of the Earth) at different places, many ULAMA comment that these have taken place and that was in 208 Hijri (823 AD) when 13 towns at the west of Arabia were totally wiped off, in 346 Hijri (957 AD) when 150 towns in the area that is in Iraq nowadays were totally wiped off and in 834 Hijri (1431 AD) at Grenada in Spain when thousands of houses went into the ground. As for the Fire, ULAMA have told almost unanimously that it was the liquid-fire (LAVA) boiling heavily for more than 50 days and burnt

all that came in its way coming out from Eden in Yemen and making way ahead in 1258 AD; the day it began is recorded by the Muslim historians as the first Friday of June 1258; this was the year when forces of descendants of Chenghez Khan had already destroyed Baghdad; strange that Iraq has seen deadly feuds from the times when ALI (RA) and afterwards his son HUSSAIN (RA) were killed unjustifiably there within the first century of HIJRAH.

TOPIC 22-Where does the Sun go

(2193)-Sayyidina Abu Dharr (RA) narrated that I went into the mosque after sunset. The Prophet (PBUH) was already seated there. He asked me, "O Abu Dharr, do you know where this (sun) goes?" I said, "Allah and His Messenger know best." He said, "It goes to seek permission to make prostration and it is given permission. And very like that it would be told, 'Rise from where you have come' so it would rise from its west." And he recited---'That is determined for it'--- and this is the recital of Abdullah ibn Mas'ud. [Bukhari 3199, Muslim 159]

Note that the Rising of the Sun from the MAGHRIB (West; Its place of setting) would mean that the planet Earth loses the direction of its spin and spins the other way losing the centrifugal force by which it answers the centripetal force of the Sun. This is not possible by the natural laws set by Allah so this would certainly mean something else than the literal meaning by dictionary. I deduce this to be an indication that Islam would spread all over the world taking the words 'rise from where you have come' as meaning 'rise as from where you have come' and wherever the Sun rises, it would be rising on the land of Islam as the sunset for one country is the sunrise for another. As for the asking of permission to rise from its west, that simply means that it is rising and setting all the time by the Command of Allah only and note that the wording of Hadith has words "very like that" (and it could mean that the

command given even at the last of the world would be the same yet with the difference that now Islam has a say totally at the world manifestly, and of-course the obedience from the Sun to Allah would be the same). The wording "its west" is also noteworthy; every eastern point of the Sun is its western point too relative to the countries it rises on and sets on respectively. The only thing that might fall against this comment is that what is ordinary how could be the sign of QAYAMAT. But as commented, note that the Hadith here declares that Islam would spread all over the world or at least it would be valued all over the world; as such, it certainly is the sign of QAYAMAT. It is told in Ahadith that after the arrival of this sign, repentance from wrongs would not be accepted as it would be one of the very last signs of QAYAMAT; the notable point is that when Islam achieves the manifest power, then how the repentance of the opposing persons, is acceptable; that is an official word though for AKHIRAT, Allah knows better. Please note that generally the ULAMA take this rising of the Sun from its western point in the literal meaning but as Islam is practical, clear and simple, so with all respect for ULAMA, I have differed here. The verse that is mentioned at the narration, is from Surah YAA-SIN, the 36th Surah that says, 'And the sun runs on to a term determined for it; that is the ordinance of the Mighty the Knowing (i.e. Allah)'. This also makes the comment worthy of consideration as the Holy Book Quran means that the Sun is going to the time and the place where everything would come into manifestation in accordance with the Word of Allah; Al-Hamdu Lillah.

TOPIC 23-Concerning emergence of Yajuj and Majuj

(2194)-Sayyidah Zaynab bint Jahsh (RA) narrated Allah's Messenger (PBUH) got up from sleep once and his face had turned red. He was reciting, 'There is no god but Allah'. He repeated it three times. "There is trouble for the Arabs from this mischief which is near. As wall of Yajuj and Majuj has been opened this

much", indicating with his fingers a round circle. Sayyidah Zaynab (RA) said, "O Messenger of Allah (PBUH), will we perish while we would have righteous people among us?" He said, "Yes if evil overwhelms." [Bukhari 3346, Muslim 2880]

This Hadith tells very clearly that YAJUJ & MAJUJ were still behind the wall totally bound to certain area up-to the period of the Prophet PBUH. They had been there for about 1100 years then and it seems that they were bound there for some more centuries too after that. There was an indication given that their release is near as the dream that the Prophet (PBUH) had seen told him that an opening that seemed like a hole in their wall had taken place. Other Ahadith tell us that these people would try to control all resources of the earth and would give the impression of being invincible but when at the peak of their power they would challenge the True Lord Allah (not necessarily by words but by giving the impression that they manage to do as they will) they would be destroyed by deadly diseases never heard of specially tumors that would attack mostly the throat area. The Hadith also point out that they would challenge the Muslims too and Muslims must & would avoid them insha Allah taking shelter away from them (and that would surely be a psychological pressure to them as people did keep away from them for centuries and this attitude of avoidance might create horrific memories for them even without their knowledge why this is happening as the past memories to a nation is like the childhood memories to a man) and huge number of them would die of the epidemic put on them; they would come to loose the status of the worldly power they had managed, that was being used to suppress the weak.

TOPIC 24-About the Mariqah (Khawarij)

(2195)-Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) said, "There will rise in the final period a people,

young of age but poor of intelligence. They will recite the Qur'an but it will not get past their throats. They will mention from the sayings of the best of creation (the Prophet PBUH) but will come out of religion as an arrow comes out of the game." [Ibn Majah 168]

The final period means here the final period of KHILAFAT-RASHIDA (that means administration considering the rulership as association to the Prophet PBUH) that ended with Ali (RA) with some period of rulership of HASAN (RA) after him. In the last period of the KHILAFAT of Ali (RA) such people arose that were mostly young as they were born after the passing away of the Prophet (PBUH) and they revolted against Ali (RA) by abusing him on the wars that took place between SAHABA (Jaml and Siffin; both of which took place due to misunderstanding on both sides and in both of which Ali-RA had to fight defensively against the forces gathered by Bibi Ayesha-RA and against the forces of Mu'aviah respectively). These KHWARIJ were so strict that in the name of Islamic Teachings, they used to call all those that got involved in any big sin as out of the fold of Islam and were known by the name of KHWARIJ (runners away) because they ran away from the obedience of the KHILAFAT of Ali-RA. This Hadith tells us that the righteous person must know not only what to do (i.e. knowledge) but also know how to do it (i.e. wisdom) as only the good intention is not enough to guide the people to it as that would only cause even the righteous person to err gravely in matters of religious nature. Today when there is no lack of the Islamic knowledge, only due to the lack of wisdom, we Muslims do not have any place where Islam is fully in manifestation though many of its commands do appear at different places. Its total manifestation would take place when there is total attention towards Allah by taking Him as the Only Creator of all the creatures and the Only True Lord with all Power; with that belief, the Man keeps away from all injustice and the Woman keeps away from all types of shameful things totally; Al-Hamdu Lillah.

TOPIC 25-About ATHARAH (to favor)

(2196)-Sayyidina Usayd ibn Hudayr (RA) reported that an Ansar submitted, "O Messenger of Allah, (PBUH) you availed of the services of 'that' man but did not ask for me to serve you." So, he said, "You people will see Atharah after me, so be patient till you meet me at the pond (Kawthar that comes from Paradise)." [Bukhari 3792, Muslim 1845, Nasai 5398]

(2197)-Sayyidina Abdullah reported from the Prophet (PBUH) that he said, "You will see, after me, the Atharah and such things as you would dislike." They said, "Then, what do you command us (to do)?" He said, "Give them their rights (and obey them without rebelling against their rule), and ask Allah for that which is yours." [Bukhari 3603, Muslim 1843, Ahmed 4166]

It is wrong to favor someone for a post just because he is a relative or just because he is a rich person or just because he has got a say in quite a number of people or for any other such reason where not his quality in the Islamic sense but his present worldly status is kept in view. However, if the man is totally capable of the job and he happens to be a relative too, or has already some status worthy of consideration, that needs not affect his selection. In the Holy Book Quran, there is mention of two qualities to consider for giving a task to a person and those are QAVI (able to do the task) and AMIN (trustworthy) as a person capable to do the work would use his ability to the best being trustworthy for the job assigned to him performing it with a high quality (see verse 39 of the 27th Surah i.e. NAML, and verse 26 of the 28th Surah i.e. QASAS). H-2196 here tells that the Prophet PBUH told the man that there is no chance that I might do injustice by favor to anyone and certainly I would choose someone for a post on merits only yet after I pass away, there would come a time soon when you would see favors and

at that time you would have to wait patiently as everyone would die; but keep to your Belief and go on collecting good deeds without worry to get worldly benefits. History tells us that the favor of Mu'aviah to his son Yazid (may Allah put His curse on him always), only after some fifty years or so of the passing away of the Prophet (PBUH), that gave him the administration proved a fatal error and such events took place in his small period of rule by his evil blunders (killing of HUSSAIN-RA and attack on the holy cities of Makkah and Madinah killing thousands of SAHABA) that even after centuries gone, the bad effects of which are still felt in Muslims all over the world. May Allah end these bad effects and guide Muslims to glory.

TOPIC 26-About events that the Prophet (PBUH) told Sahaba

(2198)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (PBUH) offered the Salah of ASR with us one day. Then, he got up and addressed us, leaving out nothing that would happen till the Last Hour and informed us of all that. So who remembered did remember it and who forgot did forget it. Of what he said is, "The world is green and sweet and Allah has made you Khalifah here. He will see how you work. Beware! Preserve yourself from the world and preserve yourself from women. Beware! Let not awe of the people prevent one who has knowledge from speaking the truth." The sub-narrator said that Abu Sa'eed (RA) wept and said, "By Allah, we saw something and were awe-stricken." The Prophet (PBUH) also said, "Beware! The standard (i.e. flag) will be set up on the Day of Resurrection for the betrayer according to the degree of his betrayal. And no betrayal is greater than the betrayal of the general Imam. His standard (i.e. flag) will be posted on his back." Sayyidina Abu Sa'eed reported that of what they remembered that day is the Prophet (PBUH) saying, "Beware! The children of Adam are created on different stages. Among them is the one who is born a Believer, lives a Believer and dies a Believer. Among them is the

one who is born an infidel, lives as an infidel and dies an infidel. Among them is the one who is born a Believer, lives a Believer but dies an infidel. And among them is he who is born an infidel, lives as an infidel but dies a Believer. Beware! And among them is one who is slow to get angry but quick to cool down and among them is one who is quick to get angry and also quick to cool down; both nearly equal. And of them is one who is quick to get angry, but slow to cool down. Beware! The best of them is the slow to get angry and quick to cool down and the worst of them is the quick to get angry and slow to cool down. Beware! Among them is the one who is a good pay master and mild in demanding repayment. And among them is he who is hard at repayment and mild in demanding repayment. And among them is he who is good at repayment and harsh in demanding repayment. That is the equilibrium (meaning both nearly equal). Beware! Among them the bad one is he who is a bad paymaster and a harsh collector (of debts). Beware! And the best of them is the good paymaster and mild in demanding repayment and the worst of them is he who is bad at repayment and harsh in demanding. Beware! Anger is a firebrand in the heart of the son of Adam. Do you not see the redness of his eyes and the swollen vein on his neck. One who feels something of that let him cling down to earth, close to it." The narrator said that they looked at the sun to see if it was there or had set down. The Prophet (PBUH) then said, "Beware! The world's life will not last but only as much as is past, except like this day of yours compared to what has gone by of it." [Ibn Majah 4000]

In this Hadith, the way to living is narrated and praise is shown for such person who lives a Believer (from his birth if he is born a Muslim or from the time he comes to Islam by conversion) and dies a Believer; he is the best of men. Also the Muslim person who is quick to gain senses after becoming angry is praiseworthy and so is the Muslim person who gives his debts and collects his debts with softness as much as possible. Note that to keep away from the desires of worldly pleasures include keeping away from the

unrelated women that are allowed to take into marriage; the person must care about rights of his wives only, asking for mercy and blessings from Allah.

TOPIC 27-About the People of Syria

(2199)-Sayyidina Qurrah reported that Allah's Messenger said, "When people of Syria become bad, there remains no good in you. There continues to be a section of my Ummah who are helped always; they will suffer no harm if anyone lets them down, till the Hour comes." Muhammad ibn Isma'il (Bukhari) said that Ali ibn Madini explained that they were scholars of hadith. [Ahmed 20383, Ibn Majah 6]

(2199A)-Bahz ibn Hakim reported from his father on the authority of his grandfather who reported that I asked, "O Messenger of Allah (PBUH), where do you command me (to stay)?" He said, 'There'. And he pointed towards Syria with his hand.

There is a narration that informs that the Hour (QAYAMAT) would come when the name of Allah would not be taken any more; ULAMA mostly have taken the stance that the righteous people would stay till near the QAYAMAT then all of them would be given a soft death by the wind and so the hour would come upon the worst of people. However, that narration might be taken in a different way than usually taken and the words recorded in this Hadith that no one would be able to put a section of my Ummah (means Muslims collectively) to any harm till QAYAMAT, opens the way to take the option that there would certainly be Muslims around (and they might even be in huge number though they would slack in asking for Allah's Mercy & Blessings at that time) when QAYAMAT takes place.

TOPIC 28-Do not return to disbelief, some killing others

(2200)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "Do not return to disbelief, some of you striking the neck of some others after me." [Bukhari 1739]

TOPIC 29-Trial when sitting one is better than standing one

(2201)-Busr ibn Sa'eed reported on the authority of Sayyidina Sa'd ibn Waqqas (RA) that at the fitnah of times of Sayyidina Uthman ibn Affan (RA), he said that I bore testimony that Allah's Messenger said concerning trial, "There will come a trial when the sitter during it will be better than one who is standing. He who keeps standing will be better than he who walks while the walker will be better than the runner." Someone asked, "What should I do if anyone intrudes into my home and raises his hand over me to kill me?" He said, "Be like the son of Adam." (Habil was killed at the hands of his brother while he refrained from fighting him). [Muslim 2887, Ahmed 20434]

It is obvious from 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; he knew well that those who had not been much in his care might cause high trouble. UTHMAN ibn AFFAN (RA; the third Caliph), was killed in cold blood unjustifiably by the mob (that were Muslims), when he was reciting the Quran; this accelerated the events related to FITNAH that was already looming up in the UMMAH. The noble teaching of the Prophet PBUH to avoid killing of each other, helped the Muslims generally to keep the Islamic teachings intact; this even made them spread Islam by amazing zeal all over the known world till the end of KHILAFAT of UTHMAN (RA).

TOPIC 30-About a fitnah like a dark night

(2202)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger said, "Set about doing (good) deeds before trials engulf you like a portion of a dark night (when) a man commences his morning as a believer but becomes a disbeliever by evening, or is a believer in the evening and morning finds him a disbeliever and there would even be such a man who would sell his religion against a little of this world." [Ahmed 8036, Muslim 118]

(2203)-Sayyidah Umm Salamah (RA) reported that one night the Prophet (PBUH) woke up and said, "Subhan-Allah (Glory be to Allah)! How many trials descended tonight! And how many treasures came down tonight! Who will wake up the ladies of the chamber (the chaste wives of the Prophet PBUH)? Most of the dressed in this world will be bare in the hereafter." [Bukhari 115, Ahmed 26607]

(2204)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said, "As the Hour approaches, there will be trials like a portion of a dark night. A man who wakes up in it as a believer turns a disbeliever in the evening. Or he is believer in the evening but wakes up a disbeliever in the morning. People will sell their religion for a little of this world."

(2205)-Hasan said in explanation of this hadith (i.e. a man begins his morning a believer and turns a disbeliever in the evening, or begins his evening as a believer and turns a disbeliever in the morning). He said that morning would find him holding the blood, honour and property of his brother sacred (and disallowed to him) but by evening he will regard them as lawful to him. And evening will find him holding his brother's blood, honour and property as sacred (and forbidden to him) but by morning he regards them as lawful to him.

(2206)-Sayyidina Wail ibn Hujr (RA) narrated I heard a man ask Allah's Messenger 'If such rulers govern us who deny us our rights but demand their own rights, what should we do?' He said, "Listen

and obey, for on them is what they carry and on you is what you carry (their deeds are with them and yours are with you)". [Muslim 1846]

These Ahadith here give the same message that wars among Muslims are to come soon in which it is better for true Muslims to save their Belief and deeds taking care for the individual safety; in that time many Muslims would become so much oblivious to the sanctity of life of other Muslims, though all Muslims are brothers, that they would shed blood of each other without care. This time is termed like the darkness of night because as a person is not able to see things around at such time so even good Muslims would find it very difficult to see what is the right course of action to take at this moment of time.

TOPIC 31-About killing (and commotion)

(2207)-Sayyidina Abu Musa (RA) reported that Allah's Messenger (PBUH) said, 'A time will come after you when knowledge will be removed and harj will be rampant.' The companions asked what harj was and he said, 'Killing!' [Bukhari 7064]

(2208)-Sayyidina Ma'qil ibn Yasari reported the Prophet (PBUH) as saying, 'Worship during harj will be like making hijrah to me.' (Harj is turmoil i.e. killing, and hijrah is migration). [Muslim 2348]

TOPIC 32-About taking a sword carved out of wood

(2209)-Sayyidina Thawban (RA) reported that Allah's Messenger (PBUH) said, "When the sword is placed in my ummah, it will not be with-drawn from them till the Last Hour" [Ahmed 22515]

Killing of innocent people is a sign of QAYAMAT and there is a narration that tells about this time that the one killing someone

would not know why one is killing that victim and that victim would not know why he is being killed; such is the FITNAH of that time and most probably this has been foretold for this time that we are living in. The Hadith at Topic-32 tells clearly that once Muslims get used to wars, they would need to fight; either the enemy either their own-selves until the advent of the MAHDI (the guided one) near QAYAMAT when it is said that wars would cease to exist when after some great war (or even without it), people would come to Islam generally.

TOPIC 33-Taking up a sword of wood

(2210)-Sayyidah Udaysah bint Uhban ibn Sayfi (RA) narrated Sayyidina Ali ibn Abu Talib (RA) came to my father and asked him to enlist with him. My father said to him, "My friend and your cousin (i.e. the Prophet PBUH) took a promise from me that when people dispute with each other, I should make for myself a sword of wood. So, I have taken it up and if you like I will come out with you." So Ali left him alone. [Ibn Majah 3960]

Note that the Prophet PBUH taught SAHABA emphatically in different ways not to fight each other and it clearly shows how worried he was about the coming civil wars among them. Making a sword of wood here means to refrain from such wars that would take place between Muslims when it would be extremely difficult to judge for the ordinary Muslim whom to favor; he should better avoid all sides and refrain from wars.

TOPIC 34-About the signs of the Last Hour

(2211)-Sayyidina Abu Musa (RA) reported that the Prophet (PBUH) said, "During the commotion, break your bows. Cut your bowstrings during it and bind yourself to the inside of your houses during it, and be like the son of Adam." [Ahmed 19751]

TOPIC 35-More about the signs of the Last Hour

(2212)-Sayyidina Anas ibn Malik reported having heard a hadith from Allah's Messenger which he said, "I would narrate to you. No one will narrate it after me as having heard from Allah's Messenger." The Prophet PBUH told us that of the signs of the last Hour is that knowledge will be taken away, ignorance will be apparent, adultery will be widespread, wine will be consumed, women will outnumber (men) and men will be few so that for every fifty women there will be one male as (their) overseer. [Bukhari 80, Muslim 2671]

TOPIC 36-More on it

(2213)-Zubayr ibn Adi narrated that we went to Anas ibn Malik (RA) and complained to him of what we faced at the hands of Hajjaj. He said, "There is not a year but the one following it is worse than it till you meet your Lord. I heard this from your Prophet (PBUH)." [Bukhari 7068]

(2214)-Sayyidina Anas (RA) reported that Allah's Messenger said, "The Hour will not come as Long as there is on earth the sound of 'Allah, Allah'."

About the taking away of knowledge, note that it means that many ULAMA would be killed without any rhyme or reason except for the dislike of the killers, most of whom talk about tolerance and harmony in living. People would be knowledgeable in worldly matters yet mostly unaware of the knowledge that could provide them salvation at AKHIRAT; a great number of people would incline towards wine & women (many of whom would themselves assume a derogatory status due to women being huge in number, mostly deprived of basic needs of life). The Hadith that tells about each

coming year being worse than before has the wording "till you meet your Lord" so it is limited to the era of SAHABA and it seems that it actually commenced from that time when UTHMAN (RA) was killed at home; and it stayed till the time when the last group of SAHABA passed away; ANAS, the narrator of this Hadith, was included in these last ones to depart from the world as he died between 91 to 94 AH. The most cruel of men Hajjaj ibn Yousuf (may Allah put His curse on him) died within a year or two of the demise of ANAS (RA). As for the Hadith that tells that the Hour would not come till the name of Allah is recited, it means that until the time people repent for their wrong-doings asking Allah for His Mercy & Blessings, the Hour would not take place.

TOPIC 37-More on the Topic

(2216)-Sayyidina Hudhayfah ibn Yaman (RA) reported that Allah's Messenger (PBUH) said, "The Hour will not come till the stupid son of the stupid becomes the most fortunate of all men." [Ahmed 22363]

TOPIC 38-About metamorphosis and swallowing

(2217)-Sayyidina Ali ibn Abu Talib (RA) reported that Allah's Messenger (PBUH) said, "When my ummah perform fifteen particular things, trials will come down on them." He was asked, "What are they, O Messenger of Allah, (PBUH)? He said, "When booty is wealth, and trust is booty, and Zakah is tax, and a husband obeys his wife and disobeys his mother, and he is faithful to his friend but unfaithful to his father, and voices are raised in the mosques, and leaders of men are the most wicked of them, and a man is honoured for fear of his evil, and wine is drunk, and silk is worn, and singing girls and stringed instruments are taken up, and the last of this ummah curses the first of them. So at that time await a red violent wind, or sinking down of the earth or

metamorphosis."

(2218)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, When the fa'i (war booty gained without fighting) is taken as wealth, trust as a booty, Zakah as a tax, knowledge is imparted for purposes other than religion, a man obeys his wife but is disloyal to his mother, he draws near his friend but keeps away from his father, voices are raised in mosques, chiefs of the tribes are the most sinful of them, a leader of the people is the lowest of them, a man is honoured because of fear of mischief from him, singing girls and musical instruments become common, wine is drunk, the last of this ummah curse the first of them, then await at such time, a violent red wind, earthquakes, being swallowed up by earth, transfiguration, pelting of stones from heaven and signs following each other as though beads of a rosary fall in succession when the thread has broken."

(2219)-Sayyidina Imran ibn Husayn (RA) reported that Allah's Messenger (PBUH) said, 'This ummah will face being swallowed up, metamorphosis and pelting rain.' A man among the Muslims submitted, "O Messenger of Allah, (PBUH), and when will that be?" He said, "When singing girls and musical instruments show themselves up and wine is drunk."

The first couple of Ahadith at this topic tell us that near QAYAMAT even good people would disregard their duties and would take-up the pleasures of worldly life. Many of persons even among Muslims would not care much about the welfare of parents and they would seek to keep status in the sight of other people rather than fulfillment of rights of the near ones. And there would be attention towards loose women and wine; there would also be fear of every such person who has an official post in the administration as strength would not be means to defend the weak but it would be means to suppress the weak; at such times, Allah would put His

wrath by all such things that are termed as natural disasters and they would come in sequence one after another. As for the hearing of songs as is related in the H-2219, it is notable that if the male singer sings a song that is soft in nature, when alone or in gathering, its wording should be right that does not challenge any teaching of Islam and musical instruments should be just few (preferably only two and not more than three) while he should not be professional that implies that singing or playing music should not be his source of earnings (but all related to music just take it as pastime) then it is tolerable in the Islamic Environment; disks with the computer format for such songs are fine yet the extremely few women here that might sing with all the conditions therein, should avoid singing at the gathering of men and at the video performance totally. Please note this well that Islam does not appreciate making of the music into some kind of an industry to affect the Society but has the leniency to tolerate it for those who have an aesthetic sense, just as relaxation with necessary conditions in effect. Summing-up the matter; it must not be professional, it must not have words challenging Islam, it must not manifest with number of instruments, it must not rouse sentiments by rapidity (but must be soft in nature) and it must not present at mixed gathering (though men might perform a show with the mentioned conditions without any dancing where few women are present yet that must be with care to necessary reservation by the women there) so it would not be like the current noisy shows of professional singers & musicians that simply have no care to Islam. There would be no Film Industry in the Islamic Environment yet TV would be available to all that might have few channels, each assigned to its own task; one of them might be reserved for the presentation of songs that fulfill the conditions within certain moral limits. If the Government at the lands where Muslims mostly reside does not see to its responsibility about conditions to music, each of the Muslims as an individual must try his best to see by his own for the limits of the music in the present situation if he really does have an aesthetic sense.

TOPIC 39-Advent of the Prophet (PBUH) and the Last Hour

(2220)-Sayyidina Mustawrid ibn Shaddad Fihri reported from the Prophet (PBUH) that he said, "I have been sent in the very Hour, so I precede it just as this precedes this"; he said it showing his fore finger and his middle finger.

(2221)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH) said, "I have been sent and the Last Hour like these two" and Abu Dawud indicated the forefinger and the middle finger. [Bukhari 6504]

This Hadith clarifies well that the Prophet Muhammad (PBUH), being the Last Messenger of Allah, was the first big sign of QAYAMAT. The two fingers were kept apart to show that there is still some time to it yet not much. Narrations point out well that the time from the Prophet (PBUH) to QAYAMAT is like the time from ASR (the time when afternoon breaks) to MAGHRIB (sunset) in the day by ratio.

TOPIC 40-About battle with the Turks

(2222)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "The Last Hour will not come till you fight a people wearing shoes (or sandals) made of hair. And the Hour will not come till you fight a people whose faces are flat like shields." [Bukhari 2929]

Both sentences in the Hadith tell about Mongols that fought at the command of Chenghez Khan who destroyed a vast area that was under the Muslim Rule; his forces reaching Baghdad in 656 HIJRI (1258 AD) much after his death; it was also the year of the great fire that came out of Yemen. Their shoes had hair all over them and

their faces were flat and rough with yellowish skin. Mongols are referred to as TURKS here as these MONGOLS were recognized as TURKS in those days. They mercilessly persecuted the AMEER of Muslims (the Caliph MUSTA'SAM- Bi-Allah) and killed huge number of Muslims as the history has recorded; they abolished much of the scholarly treasure of Muslims too by destroying thousands of written works. But the history has also recorded an amazing turn in favor of Muslims that they got their areas and their status of the manifest glory back when the descendants of Chenghez Khan accepted Islam; one of our famous poets of Urdu has said on this in a verse "it is clear from the story of TATARI (Mongols) that KA'BAH does get its guards even from the idol-worshippers (as they convert to Islam)". Note that Muslims had faced many challenges from the enemy after the Prophet (PBUH) but three of them are highly noteworthy; one of these challenges, was just after his passing away that they faced from the Roman Empire and from Persia as their power that they had just achieved by unity was extremely threatening to them; at that time, Muslims were able to conquer much of area by JIHAD that was under CAESER of Rome and KHOSROE of Persia due to their physical power by unity and due to their spiritual power that Islam had provided them; second was when Muslims were challenged by Chengez Khan and his forces who destroyed their political power and put a heavy blow to them at that time; that was at height in 1258 AD but as they did not have the moral teachings to guide them for an inner satisfaction so TABLIGH of Islam provided an opportunity to them; at that time, by the blessing of Allah on them and on all Muslims in general, they converted to Islam; Muslims were spiritually very much alive then, though they had lost physical power due to the lack of unity by useless talks on petty religious matters; third is the present time when since a couple of centuries Muslims have been facing the challenge that is still in progress from the West (that manifested even by imperialism for a century or so); the West had challenged Muslims centuries back too by Crusades yet it never became deadly

threatening to Muslims; Sultan Salahud-Din terminated that challenge well in due time; Al-Hamd Lillah. Though Muslims are bearing this current challenge by the West for such a period of time, yet it seems that the West is not ready to draw itself back from presenting its way of life as the final development of human-kind; it seems to have decided to go only for the win against the Muslims whatever it takes. It is yet to be seen what happens of the third deadly challenge that Muslims face at the current time when they are dispersed politically and that also with much lack of practice upon Islam; however even now, there still are uncountable Muslims who repent on sins and ask forgiveness from Allah and His blessing. All these three high challenges that Muslims had faced were foretold in Ahadith; the first is mentioned at H-2223 that is just ahead; the second is mentioned at this Hadith (H-2222) that we are studying now; the third is mentioned at H-2190 & H-2194 (see the notes on them) that denotes the advent of YAJUJ & MAJUJ that in particular is the trouble to Arabs and in general to all Muslims; YAJUJ & MAJUJ would favor the rise of a Yahudi person that would be DAJJAL who would challenge Islam; Ahadith point out that many of these people, would die a cruel death by tumors that would not be manageable in any way.

TOPIC 41-About there being no Khosroes after Khosroe is gone

(2223)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "When Khosroe is killed, there will be no Khosroe after him. When the Caesar is killed, there will be no Caesar after him. By Him in Whose hand is my soul, you will give away their treasures in the way of Allah." [Bukhari 3027]

Note that the Prophet (PBUH) told the companions that you would soon conquer the lands of Rome (whose ruler was named as Caesar) and Persia (whose ruler was named as Khosroe), the two high political powers of the time. This was told when the Prophet (PBUH)

and the companions were digging the Ditch (Trench) to safeguard Madinah and their own selves as the Quraish of Makkah and thousands of people of many tribes were advancing towards Madinah to finish the Muslims for once and for all. Never has a man born before this great man Muhammad (PBUH), the last Messenger of Allah, who had even thought of giving such tidings and that also in such situation. Not only did Muslims defend Madinah well at the time (the infidels had to return due to their bad planning as they were taken by surprise at the presence of the Ditch; also the wind uprooted their camps while angels were helping Muslims by the command of Allah that caused them to withdraw their forces; Muslims also used the strategy of creating mistrust among them and their allies among Jews of Banu Quraizah) but the Muslims also conquered vast areas of the Roman Empire and all of Persia within a few years of the passing away of the Prophet (PBUH); that is history now and there had never been a Caesar or a Khosroe after the conquests that the Muslims made then; Al-Hamdu Lillah.

TOPIC 42-The Hour will not come before the Fire from the Hijaz

(2224)-Saaum ibn Abdullah reported on the Authority of his father that Allah's Messenger (PBUH) said, "There will emerge a fire from Hadramawt (or from the surrounding of the sea of Hadramawt) before the Last Hour. It will gather mankind." The Sahabah asked, "O Messenger of Allah (PBUH)! What do you then command us?" He said, "You must go to Syria." [Ahmed 5376]

As we have studied, this fire broke out very near to the time of attack of Mongol Forces on Iraq; Syria was a safe area at the time. The start of the fire as written by Muslim Historians was at Friday, the 7th day of June 1258 AD and it blazed for more than 50 days. Gathering of mankind is an indication of the gathering of persons at authority to learn mutually how to deal with this disaster. Ahadith certainly have a specific style of putting matters at fore and that is

why they need study about their presentation of different matters; this study needs to learn even the psychology of the ordinary man to whom the Prophet PBUH presented these statements.

TOPIC 43-The Hour will not come before liars appear

(2225)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "The Hour will not come till the liars and dajjals, nearly thirty all of them, make their appearance each pretending that he is Allah's messenger." [Bukhari 3609]

(2226)-Sayyidina Thawban reported that Allah's Messenger (PBUH) said, "The Hour will not come till tribes of my ummah join the polytheists and worship idols. And, in my ummah there will be thirty liars each of them assuming that he is a Prophet (PBUH) while I am the seal (or last) of the Prophet (PBUH). There is no Prophet (PBUH) after me."

Just as Ahadith inform, many liars and dajjals (the imposters other than the big Dajjal defective in the eye that has yet to come) have come claiming they are messengers of Allah while the Holy Book Quran clearly tells that the Prophet Muhammad (PBUH) is the Last Messenger (see the 33rd Surah i.e. AHZAAB; verse 40 and there are many other verses too at many other Surah for this) and the Prophet (PBUH) has himself clarified this that he is the Last Messenger of Allah; there is no prophet, no messenger after him. In the sub-continent i.e. the undivided India before Pakistan took shape, we had one of these dajjals at a place called QADIAN who claimed to be a messenger and made other such claims that certainly denote that he was totally disturbed mentally; they are taken to be out of the fold of Islam by all Muslims all over the world; Al-Hamdu Lillah. All such people who claim to be prophets or messengers are certainly out of the fold of Islam and their believers are too; by the blessing of Allah, all righteous Muslims

believe that Muhammad (PBUH) was the Last Prophet and the Last Messenger of Allah.

TOPIC 44-About the liar from Thaqif and Mubir

(2227)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "There will arise among the Banu Thaqif a Liar and a Mubir (i.e. one who is destructive)." It is said that Liar was Mukhtar bin Abu Ubaid and Mubir was Hajjaj bin Yousuf.

Mukhtar ibn Abu Ubaid rose to fame by posing himself as highly committed to Islam and fought wars blowing the bugle that he has the greatest of respect for the family members of the Prophet (PBUH). After consolidation of his fame and authority among a number of people, he claimed to be a prophet and so it became clear that he was one of dajjals (imposters, liars) mentioned in the previous Hadith. MUBIR means the blood-shedder and Hajjaj ibn Yousuf was one of the cruelest men ever born killing around one hundred thousand men in whom there were thousands of SAHABA too just for the sake of the consolidation of the political position of his own and his band of rogues. These both Mukhtar and Hajjaj, who attacked Muslims spiritually and physically respectively at great deadly level, belonged to the tribe of Banu Thaqif.

TOPIC 45-About the third generation

(2228)-Sayyidina Imran ibn Husayn reported that he heard Allah's Messenger say, "The best of people are my generation, then those who follow them. Then, there will come after them people who would seek to be fat, and love corpulence; they will offer testimony before they are asked to give it." [Bukhari 3650]

(2229)-Sayyidina Imran ibn Husayn (RA) reported that Allah's Messenger said, "The best of my ummah is the generation to which

I have been sent, then they who will follow them." The narrator said that I do not remember if he mentioned the third (generation) or not. "After that", the Prophet (PBUH) said, "Such people will come who will voluntarily give testimony; they will commit treachery and will not be trustworthy. They will be corpulent, generally." [Bukhari 2651]

This Hadith tells the merit of SAHABA (Companions of the Prophet PBUH) and also of TABI'EEN (companions of SAHABA and their followers). These two were generally the best among the UMMAH and though trials came very fast on them after the demise of UTHMAN-RA; each year being worse than before in regards to the rulers they had (with the exception of ALI-RA & of his son HASAN-RA) till the demise of all SAHABA; yet they remained firm upon Islam and preserved the Holy Book Quran and the Islamic Practical Values as denoted by the authentic Ahadith well. The Hadith informed that after them, the number of trustworthy people would decrease drastically due to the seeking of worldly pleasures that would cause corpulence; so it happened.

TOPIC 46-About the Caliphs

(2230)-Sayyidina Jabir ibn Samurah (RA) reported that Allah's Messenger (PBUH) said, "There will be, after me, twelve amirs." The narrator reported that he said more but he could not grasp it, so he asked one who was next to him and he disclosed that the Prophet (PBUH) said, "Every-one from Quraysh." [Bukhari 7222]

TOPIC 47-More on it

(2231)-Ziyad ibn Kusayb Adawi narrated that I was sitting with Abu Bakrah (RA) at the foot of the pulpit of Ibn Aamir while he was delivering a sermon. He was wearing a thin dress. Abu Bilal remarked, "Look at our amir wearing garments of the sinners." So

Abu Bakrah asked me to keep quiet and said that he had heard Allah's Messenger say, "He who offends Allah's king on earth, Allah humiliates him."

(2232)-Sayyidina Abdullah ibn Umar (RA) reported that Sayyidina Umar ibn Khattab was asked, "It would have been better if you had appointed a Khalifah." He said, "If I appoint one then indeed Abu Bakr had appointed one. And if I do not then Allah's Messenger (PBUH) had not appointed a Khalifah." The hadith has a lengthy narration. [Bukhari 7218]

There have been different ways in which H-2230 has been interpreted yet the best one seems that upto twelve AMIRS ("I" to be read as double "E"), the people would be united at one AMIR; after that there would be division among Muslims and each faction would have its own AMIR. Jabir (RA) had asked his father (RA) who was seated besides him the clarification he needed. For Ahadith at Topic-47, it is notable that TABLIGH (guidance to the righteousness) is necessary but it is better to advise such person who himself has a status to guide people, in privacy. As I, MSD, have remarked that most of these AMIRS became inclined to worldly pleasures though generally they did try to fulfill the basic commands of Islam like the five-times Prayers, Fasting in Ramdhan, Zakat, Hajj etc. and Allah knows better about the status of their Belief and deeds. Ibn Aamir was not the Khalifah but he was an AMIR appointed by the HIGH AMIR who acted as an administrator according to his instructions, in Madinah.

TOPIC 48-About the Caliphate

(2233)-Sayyidina Safinah (RA) reported that Allah's Messenger (PBUH) said, "The Khilafah (Caliphate) will last among my ummah for thirty years. Then there will be kingdom after that." Thereafter, Safinah said, "Count the khilafah of Abu Bakr (RA)." Then he said,

"And of Umar (RA) and Uthman (RA), and count the Khilafah of Ali (RA). We will find the total to be thirty years." Saeed said that he told him that the Banu-Umayyah imagined that the Khilafah rested with them. He said that the Banu-Zarqa (sons of Zarqa) are lying. Rather they are kings, the worst of kings. [Ahmed 21978]

This Hadith tells explicitly that from Mu'aviah, the rule had converted to become a kingdom though the term AMIR was still used for them. It is interesting to note that in H-2231 that we have just studied, Abu Bakra termed the ruler as a king though he did say king of Allah yet it shows that it was clear to SAHABA that the rulers have now taken much of the living in the style of the king though they were still committed to Islamic rituals for the fear of people or just due to the reason that they would fulfill those Islamic rituals fully well that do not challenge their claim to administration. Note that upto the time when Mu'aviah achieved the control on administration from the passing away of the Prophet (PBUH), it comes to thirty years in total. Zarqa was a famous figure in the ancestors of Banu Umayyah so they were sometimes called Banu Zarqa (sons of Zarqa) by relation to her though it was exceptional as it was not the normal practice of Arabs to name someone by a woman in ancestors.

TOPIC 49-About Khilafah to be with Quraysh till the last Hour

(2234)-Abdullah ibn Abu Hudhayl narrated that some persons of the (tribe of) Rabiah were sitting with Amr ibn Aas when a man of the (tribe of) Bakr ibn Wail said, "The Quraysh must refrain themselves, or Allah will hand over this affair to the Arabs collectively, apart from them." So, Amr ibn Aas said, "You lie; I had heard Allah's Messenger say that the Quraysh are rulers of men, in good or bad, till the Last Day."

TOPIC 50-No Caption

(2235)-Umar ibn Hakam reported having heard Sayyidina Abu Huraira (RA) narrate the words of Allah's Messenger. He said, "The night and day will not pass away before a man, the freed-man of Jahjah will take over authority (rule)." Other Ahadith disclose that the Jahjah will be a tribe of Qahtan and that person will rule after Imam Mahdi and he will be among righteous rulers. [Muslim 2911]

In the Holy Quran, when Ibrahim (Salam on him) asked Allah to put blessing on his descendants choosing them for rulership, Allah replied that I would do so but I would not give the true authority to those who are unjust. This is the verse 124 of the second Surah i.e. BAQARAH that reads, "And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam (guide; head) of men. Ibrahim said: And of my descendants? He replied: My covenant does not include the unjust." So this clarifies that the man from Bakr ibn Wail was right in essence as reported in H-2234 and the stance of Amr ibn Aas does not hold for every situation. The Hadith should be taken with an addition of the suffix 'if the Quraish remain adherent to Islamic Commands' as that clarifies the issue. For H-2235, we have the clarification too inside, that this righteous man of the tribe JAHJAH (who also would have the same name); the sound of the name seems very near to YAHYA; would rule after the rule of MAHDI (the guided one) near QAYAMAT.

TOPIC 51-About misled Rulers

(2236)-Sayyidina Thawban (RA) reported that Allah's Messenger (PBUH) said, "I fear for the misled rulers over my ummah." He also said, "A section of my ummah will never cease to be on the right. They will prevail and they will not be harmed by those who desert them till the command of Allah comes." [Muslim 1920]

This information has been given before too in the Hadith 2199 and this tells that there would be Muslims around even at the time when Trumpet of Qayamat would be blown by respectable ISRAFIL, the angel appointed for this task.

TOPIC 52-About Mahdi

(2237)-Sayyidina Abdullah reported that Allah's Messenger (PBUH) said, "The world will not end before a man of my house rules over the Arabs. His name will be the same as mine." [Ahmed 3573]

(2238)-Sayyidina Abdullah (RA) reported from the Prophet (PBUH) that he said, "A man of my house, his name being as my name, will follow (to rule over the world)."

(2238A)-Sayyidina Abu Huraira (RA) reported (that the Prophet (PBUH) said), "Even if the world has nothing but one day (before it ends), Allah will lengthen that day so that he may rule."

MAHDI (the guided one) would be a Muslim who would rise to power even against the wish of the political powers of his time; he would not be tyrannical but a man of decent face and good manners with the heart for the unprivileged, an exception to rulers that rise to power generally nowadays. The information that his name would be the same as mine is taken literally by ULAMA yet there is margin of taking this to mean that his fame would be as mine. Note that the advent of the Prophet Muhammad (PBUH), the last Messenger of Allah, was the first big sign of QAYAMAT as he told us himself so there is nothing to suggest us that these signs are limited to small period of time as we take the meaning of time. The Great Fire of Yemen, Fight with Turks (Mongols), Appearance of the Liar and the Blood-Shedder, Three Deadly Earthquakes, Opening of Yajuj & Majuj and many other signs have already passed away that we read as history. However, the signs that are yet to come are the Guided-

One termed as MAHDI and the one-eyed imposter who is termed as DAJJAL. We have also read about the beast (H-2188) and about the rising of the Sun from its West (H-2193); the coming of Jesus Christ (the symbol of love) is also awaited and the deadly war (in which each of the three i.e. Muslims, Christians and Jews await the total extinction of the other two). I would try to clarify about the descent of Jesus Christ and about DAJJAL (in Topic-54 and Topic-57 respectively insha Allah) with the remark that though I am liable to err yet I would write my comments insha Allah without any inclination towards any sort of wishful thinking.

TOPIC 53-No caption

(2239)-Sayyidina Abu Sa'eed Khudri (RA) narrated that we were apprehensive lest innovations begin after our Prophet (PBUH). So we asked the Prophet (PBUH). He said, "There will be in my ummah a Mahdi who will live five, seven or nine (that is the period of his rule)." The narrator Zayd was unsure of the figure. They asked what was it and he said, "Years." The Prophet (PBUH) then said, "A man will come to him and say, 'O Mahdi, give me, give me!' So, he will pour out for him in his garment as much as he is able to carry." [Ibn Majah 4083]

TOPIC 54-About the descent of Eesa ibn Maryam (AS)

(2240)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "By Him in Whose hand is my soul, Ibn Maryam will soon descend among you as a just judge. He will break the cross, kill the swine and abolish the jizyah, and wealth will flow to such abundance that no one will take it." [Ahmed 10944, Bukhari 2222, Muslim 155, Ibn Majah 4078]

Jesus Christ is called ISA (salaam on him) in Arabic and by this name we Muslims call him. Allah tells us in the Holy Book Quran in

the fourth Surah about him that "they (Jews) did not kill him nor did they crucify him, but it appeared to them so and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure. Nay! Allah took ISA up towards Him and Allah is Mighty and Wise. And there is not one of the followers of the Book but most certainly believes in him (ISA) before his (own) death, and on the day of resurrection he (ISA) shall be a witness against them" (Surah NISA-157 to 159). Jesus Christ was the 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 that to create Jesus was like creating Adam to Him; literally too, there is harmony among them as his name appears 25 times in the Quran and the name of Adam also appears the same number of times there; 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 with his physique; that is how we all Muslims believe. But going ahead, due to the Hadith in this topic and other narrations that tell about his arrival to the world again, ULAMA have generally taken this to mean that he would descend from heavens and would kill the imposter DAJJAL who would be demonstrating feats by some worldly means that would seem like amazing feats that Jesus Christ used to present by the permission of Allah when he was here in the world; so Muslims await the descent of ISA (Salaam on him), to challenge the imposter and end up the mess he would create, in the following of ULAMA generally. I, MSD, regret to write (as I respect ULAMA) that the arrival of Jesus (AS) for the second time at this world does not seem possible to me as that is against the natural laws of life on which Allah has established this world and the Universe; the Prophet (PBUH) would not have meant it literally except by some other meaning. The Holy Book Quran and the authentic Ahadith

clarify that the Holy Prophet Muhammad PBUH was the Last Messenger as we have studied; no Messenger is coming after him in any status whatsoever. I am fully aware that Allah showed His Authority at times directly to clarify that these laws do not bind Allah's Power yet those incidents happened instantly and left an option (though in actual unworthy of consideration) to crude minds of the unfaithful to take them in some physical way. This difference is big certainly as it shows that Allah does not intend disclosing the Truth explicitly that He has put in GHAYB (the unseen) as that would render the examination at the worldly life inadequate. Although there are many verses to bring the point home yet I would point out just for the sake of reasoning the verses 118, 119 at Surah BAQARAH and also its verse 210 telling clearly that Allah and angels would come at fore only at the time of judgment. Very few of ULAMA have indicated this that there is no option for the descent of ISA to earth (and they were recognized as out of ULAMA once they presented their deviating viewpoint in this issue) but they have not degraded the Hadith in any manner. However those that are not among ULAMA, have tried to reason even adversely against the Ahadith that present his arrival again to the world. Note that we Muslims have to respect all authentic Ahadith most highly as the SUNNAH that we come to understand by them, is the source of getting to Islamic Commands; please note that generally, ULAMA of the past and of the present strictly adhere to this notion in the literal sense so whoever does believe in the coming again of ISA as Muslims generally do, he has taken up well established notion and has not believed anything against Islam. With that, note also that I do not take the dissenting viewpoint in this issue as against the Islamic teachings, if that is based on reasoning by Islam, as it is not among the Basics of Islam. The last RUKU of Surah MAE'DAH is important to note here that by the serial number, is the fifth Suran yet by descent, it is among the very last ones if not the last one itself; it narrates that Allah would address Jesus at AKHIRAT when he would ask him if he had asked people to any wrong (worship

of his own-self and his mother). The verses tell us that he would deny this in clear terms and say that surely Allah would know if he had done such wrongful act; the point to note here is that he would not put this argument in favor of his own self at such crucial moment of time that when he was with them the second time, he did ask them to refrain from their wrong belief. This total omission of a so-called incident clarifies well that there is never going to be such an incident here. I, MSD, would comment on Ahaith about the descent of ISA at the note ahead at Topic-62, insha Allah.

TOPIC 55-About the dajjal

(2241)-Sayyidina Abu Ubaydah ibn Jarrah (RA) reported that he heard Allah's Messenger (PBUH) say, "There has not been a Prophet (PBUH) after Nuh who has not warned his people of dajjal. And I warn you of him." And he described him for them, saying, "Perhaps of those who see me or hear my words, some might encounter him." They submitted, "O Messenger of Allah (PBUH), how will (the condition of) our hearts be on that day?" He said, "Like this (as today) or better" [Ahmed 1693].

TOPIC 56-About description of the dajjal

(2242)-Sayyidina Ibn Umar (RA) reported that once, Allah's Messenger (PBUH) stood among the people and glorified Allah as He is worthy of it. Then he mentioned the dajjal, saying, "Indeed, I do warn you of him, and there has not been a Prophet (PBUH) who has not warned his people (of him). And indeed, Nuh warned his people, but I will speak a word on it which no Prophet (PBUH) has spoken to his people. You know that he is blind in one eye while your Lord is not one-eyed." Zuhri said that Umar ibn Thabit Ansari informed him on the authority of some Sahabah that the Prophet (PBUH) warned the people that day of the mischief of dajjal and said, "You know that none of you will ever see his Lord till he dies. And written

between dajjal's eyes is KAFIR (infidel). Those who will detest his conduct will (be able to) read it." [Bukhari 1304]

(2243)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said that the Jews will fight you and the Muslims will gain control over them so much so that a stone will disclose, 'O Muslim! This is a Jew behind me, so kill him.' [Bukhari 2925, Muslim 2921]

TOPIC 57-Where from will the dajjal emerge

(2244)-Sayyidina Abu Bakr reported from Allah's Messenger (PBUH) "The dajjal will emerge from a land of the east called Khurasan. There will be people with him, their faces flat like shields." [Ibn Majah 4072]

Ahadith telling us about DAJJAL (the Imposter and he is called the Antichrist in the West) clearly denote that this would be some specific man from Jews who would rise to power near QAYAMAT; in spite of his ugly face that would match his ugly character, he would attract people to him and many women would particularly find some attraction towards this filthy character. The mention of KHURASAN here is to point-out that he would gain prominence due to the support of the people that have come from somewhere near to that place; this is reference to YAJUJ-MAJUJ as their ancestors belonged to that area at the utmost North of KHURASAN and they had flat faces like shields; they would assist DAJJAL to rise in the world-politics in all ways possible. 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. Ahadith sometimes point out the evil system of life too that he would present while mentioning him. As the Prophet Muhammad PBUH (the last Messenger of Allah), has informed clearly at different occasions that though the Hour (QAYAMAT) is near (as he is the first sign for it) yet he does not know the exact time of it; he would

only indicate its signs. This information opens the option for interpretation of few Ahadith at this matter though the interpreters must necessarily be those who are well-versed in the basics of Islam and their interpretation must strictly be for one or two signs of the Hour only as the Prophet PBUH had specified his slight reservation on this issue only. We know that he thought IBNE SAYYAAD, a Jew child at his times, might be that one-eyed DAJJAL yet the child became a Muslim afterwards so it was an IJTEHADI mistake (that does not adversely affect the liabilities of the Prophethood). Note that the translation of the Holy Book Quran is never taken to be the Quran itself while a good translation of Ahadith might be termed as Ahadith if that is done with care. The notable point is that the DAJJALI system of life would ask attention to caring about the laws by which Allah has created everything as the Natural Laws but it would strictly avoid the mention of Allah, the True Creator; it would ask attention to caring about worldly life only but it would strictly avoid the mention of AKHIRAT; it would ask the attention to caring about the physical health only but it would strictly avoid the mention of the spiritual health. This is DAJJALI-FITNAH (trial from DAJJAL) and the stage is totally set today for such a filthy person to rise. This imposter would show by the scientific advancement in medicine & surgery not necessarily by doing them personally, that a man near to death without any hope of life would come to life even with his heart out of his body and a man afflicted with leprosy (and with other deadly infectious diseases) would heal fittingly; even the barren land would provide the amazing amount of harvest by modern methods. He would put this advancement in the science and technology at fore as challenge to Allah; with this, he would misguide all that the belief in Allah and the coming true life is obsolete. But these things have an obvious source behind them while Jesus Christ showed his amazing feats as Miracles performed by the permission of Allah. 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 all these people are far away from the good morals. This DAJJALI system is at the front for all persons to see as of now though it is yet to be seen how this filthy person DAJJAL rises as of now. The stone calling out to indicate a Jew in shelter might mean that even those who protect Jews would back-out of providing such protection but it might even have the literal meaning though it would be an isolated incident then.

TOPIC 58-Signs of the dajjal's coming

(2245)-Sayyidina Mu'adh ibn Jabal reported that the Prophet (PBUH) said, 'The mighty bloodshed, the conquest of Constantinople and the emergence of the dajjal will take place within seven years.' [Abu Dawud 4295, Ibn Majah 4092]

(2246)-Sayyidina Anas ibn Malik (RA) reported that the conquest of Constantinople will be the forerunner of the last Hour. [Ahmed 17646, Muslim 2937, Abu Dawud 4321, Ibn Majah 4075]

Ahadith in the Topic seem to indicate that Constantinople (QUSTUNTUNIA as it is called in Urdu or ISTANBUL nowadays) would come to Islamic Trends near QAYAMAT with peaceful means (as reported in other Ahadith on this topic). It is already in the Muslim Rule as Turkey is the land of Muslims. The respect that Turkey has shown to Islamic Values in recent years after their suppression for many years there is certainly praiseworthy and insha Allah this respect would increase with time. As for the mighty bloodshed it is the deadly war, the warning of which is given to Jews, Christians and Muslims. But keeping in view the guidance at Surah KAHF, this war would not take place if peoples of the world come to the belief that only Allah has true authority over all things, otherwise it would certainly occur; that would be heavy blow not only to human beings but even to Humanity.

TOPIC 59-Dajjal and Yajuj Majuj

(2247)-Sayyidina Nawwas narrated, "Allah's Messenger (PBUH) mentioned Dajjal one day. He exposed his baseness and emphasized his mischief till we thought he was behind the palm trees. We then dispersed from Allah's Messenger (PBUH) only to return shortly. He recognized our state of mind and said, 'How is it with you?' We said, 'O Messenger of Allah! You mentioned Dajjal and made it soft as well as emphatic so that we imagined he was behind some palms (they meant that they have understood he is sure to come)'. He said, "More fearful to me than the Dajjal (are some other things), for if he emerges while I am among you then I will contend with him on your behalf. And if he comes and I am not among you then let everyone of you contend with him on his behalf, and Allah is the One to protect them from the mischief of Dajjal. Dajjal will be a youth with curly hair and one eye. He will resemble Abd Uzza bin Qatan (a man of pre-Islamic era). So those of you who see him, should recite the initial verses of Surah al- Kahf. He will come out from what is between Syria and Iraq and with corrupt ones right and left. O slaves of Allah, be steadfast.' We said, 'O Messenger of Allah, how long will he tarry on earth?' He said, 'Forty days, a day like a year, a day like a month, a day like a week and the rest of his days like your days.' We submitted, 'O Messenger of Allah, will a day's prayer suffice us in the day that would be like a year?' He said, 'No but make an estimate for it.' We submitted, 'O Messenger of Allah, what will be his speed of movement on earth?' He said, "Like rain which is driven forward by the wind. He will come to a people and invite them but they will reject him and return him his words on his face. So, he will turn away from them and their properties will follow him and they will become bereft of everything on their hands. He will then come upon another people whom he will invite and they will respond to him and confirm him, so he will command the sky to pour rain. It will pour rain. He will command the earth to grow and it

will produce crops. Their pasturing animals will come to them with their humps high, their udders full of milk. He will come upon the waste land and command it to bring forth its treasures. So, they will come out of it and go after him like swarms of bees. He will then summon a young man his youth showing on him with fulness. He will strike him with the sword and cut him into two pieces, then he will summon him and he will come revived with a shining, laughing face. While he is like that, Eesa ibn Maryam will descend in the east of Damascus at the white minaret, donned in two Saffron coloured garments, his hands on the wings of two angels. If he lowers his head, it will drip and when he raises it, those drops will fall down like shining pearls (this is a description of his extreme radiance) and no one (who disbelieves) will feel his breath but will die. And, the limit of the reach of his breath will be his sight. He will then seek the dajjal and catch up with him at the gate of Ludd, and he will kill him. Then he will stay on earth as long as Allah wills. Allah will reveal to him, 'Collect my slaves at Tur, for I have sent there such of My slaves whom no one can fight'. Allah will then send Yajuj and Majuj. They will come as Allah has said, ---And they sally forth from every mound (21, 96)--- The first of them will pass the lake Tibriyah (Tiberias) and drink all its contents. Then the last of them will pass and remark, 'Indeed, there was once, in here water!' They will travel till they end up at the mountain of Bayt al Maqdas (Jerusalem). They will recall, 'We have killed all who were on earth. So, come let us kill those who are in heaven'. They will shoot their arrows into the sky and Allah will return to them their arrows reddened as with blood. (Meanwhile) Eesa ibn Maryam (AS) and his companions will surround them and the head of an ox will seem better to each of them than a hundred dinars are to one of you today. So, Eesa ibn Maryam will turn to Allah with his companions. So, Allah will send down upon them insects on their necks, and by morning all of them would have perished as though they were one person. Eesa and his companions would descend but not find space of even a span without being filled with their fat, odour and blood. So, Eesa and his companions would

again turn to Allah Who will send birds on them. Their necks will be like camels necks and they will carry the corpses away to mahbul. Thereafter, Muslims will kindle fire with their arrows, bows and quivers for seven years. Allah will send down on them rain which no mudhouse or tent will keep out but the earth will be washed and it will shine like glass. Then the earth will be commanded to grow its fruit and other produce and bring back its blessings. A whole group will eat from the pomegrenate and they will shelter themselves under its peel. There will be tremendous blessing in milk so that a whole group of men will be satiated with the milk of one she-camel, a whole tribe with the milk of a cow and a whole family with the milk of a shegoat. While they are thus living, Allah will send a wind that will take away the soul of every believer, but there will remain the evil people who will have sexual intercourse on the roads just as asses have. The Hour will come upon them."

TOPIC 60-About the dajjal's description

(2248)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH) was asked about the dajjal. He said, "Know that your Lord is not one eyed; know that the dajjal is blind in the right eye as though it were a swollen grape." [Muslim 169]

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 and the worthiness of AKHIRAT; towards baseness of caring totally about physical health and asks to keep spiritual purity by good words that praise Allah, the True Lord. The Hadith at topic-59 again clarifies that the Prophet (PBUH) did not know the exact time for coming of DAJJAL as the Prophet (PBUH) said that if he comes in the presence of the Prophet (PBUH), the Prophet would fight him then & there (this also clarifies that it is not necessary that Jesus Christ-AS slay DAJJAL). However, it gives a description of DAJJAL and of the

power he would have to trouble the good people yet these true adherents to Islam would not only challenge him but eliminate his impression totally insha Allah. The increase in length in days is difficult to interpret and ULAMA have taken it literally yet that does not much feasible; but, in the physical sense if the Sun is occulted for days and even more than a month by some reason (and that meaning is much possible here as the Hadith tells here to keep the calculation of days by speculation at such occasion for prayers) or in the psychological sense if the trouble seems to make the days very long, the words in Ahadith are clear then; the former meaning seems better. The cutting of a man into two pieces is a clear indication of surgical processes and the fast movement of DAJJAL seems clearly to be so due to the fast modern means of conveyance that we find at the current world; by keeping all Ahadith related to the narration of the events near QAYAMAT, it seems totally clear that we are most certainly living in this very time that is near QAYAMAT; see also the note at TOPIC-57.

TOPIC 61-DAJJAL cannot enter Madinah

(2249)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH) said, "DAJJAL will head for Madinah, but will find that the angels have surrounded it. So, plague and DAJJAL will not enter Madinah, Insha Allah." [Bukhari 7134, Ahmed 12246]

(2250)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Faith came from Yaman while disbelief came from the direction of east. The shepherds possess tranquility and humility while the keepers of camels and horses are arrogant and ostentatious. When DAJJAL will reach the Uhud Mountain, on its other side, the angels will turn him about towards the direction of Syria. And, there he will perish." [Bukhari 3499, Muslim 52]

TOPIC 62-EESA ibn MARIUM (AS) will slay DAJJAL

(2251)-Sayyidina Mujamma ibn Jariyah Ansari (RA) reported having heard Allah's Messenger say, "IBN MARYAM will kill DAJJAL at the gate of Ludd (Lod)." [Ahmed 15466]

(2252)-Qatadah reported having heard Sayyidina Anas (RA) narrate that Allah's Messenger said, "There has not been a Prophet (PBUH) who has not warned his people of the one-eyed, the Liar. Know it that he will be one-eyed while your Lord is not one-eyed. It will be inscribed between his eyes KA-FA-RA (Kafir i.e. infidel). [Bukhari 7131, Muslim 2933]

This topic clearly informs about the place where DAJJAL would be slayed and that is at the airport of LOD at Israel; the land of Syria (Israel included) is informed to be his place of death. As for the arrival of EESA ibn MARYAM for the second time (I, MSD, refrain deliberately from calling this matter as the Second Coming as this term clearly has a specific significance in the Christian Belief), I have already clarified at the TOPIC-54 that this is not possible by the Islamic reasoning; we have to keep some options in view here in our study. The first is that in this matter, we might consider the option that the Prophet (PBUH) has said this in the capacity of BASHAR (a man) and it is allowed to differ to him if he has said something in that capacity yet he has not mentioned that at this matter and we have no way to know this for certain now; this makes it a difficult option to take while at such times, Allah did provide for that mistake to come at fore so that people know clearly that the matter is not binding; it might ask consideration in the present situation with regards to the last RUKU of Surah MAE'DAH that descended in the very last of the Prophet's worldly life on him. The second is that if there seems any margin to take the information in Ahadith about the second arrival of EESA (Salam on him) to the worldly life in other than literal sense then that is worthy of consideration; but seeing the words where the clear indication to

Jesus Christ (Salam on him) is pointed out, this is not feasible. The third option is to take the Ahadith in literal sense and that is how ULAMA take it and generally Muslims also do in their following so this is a valid stance without any adversity to Islamic Teachings; I do not find this appropriate as I have written without challenging anyone with the Islamic reasoning for my stance too; this issue remained at theory before these current times yet it does need attention now to decide its worthiness in practice. The fourth option that ironically has never been considered is that the Prophet (PBUH) was pointing out that Jesus Christ (Salam on him) would be a sign of QAYAMAT not because of his second arrival to the world but in some other way; this is most feasible in my opinion and the term used i.e. "his NUZUL (Descent)" might be an indication that he would certainly become a major sign near QAYAMAT; actually the elimination of DAJJAL would remind all the people that would be living at that time, about the miracles of Jesus Christ (Salam on him), the great man and the Messenger of Allah. Ahadith tell that he would challenge DAJJAL face to face but this challenge might somehow trigger the good memories of the life of Jesus Christ; the interpretation of Ahadith in this way does ask to omit detail about wars that Jesus would take on him after his descent. The Holy Book Quran has two verses that are directly related to the fact that Jesus Christ (Salam on him) would be one of major signs for QAYAMAT in some way and those are in Surah NISA (the fourth Surah; see the note at H-2240) and Surah ZUKHRUF (the forty-third Surah). Surah ZUKHRUF mentions, "And most surely he (ISA) is knowledge of the hour, therefore have no doubt about it and follow me; this is the right path" (Surah ZUKHRUF-61). In both these verses, Allah tells us in the Holy Book Quran that Jesus Christ is the sign of QAYAMAT in some way; so the verses of the Holy Book Quran and Ahadith are very clear that Jesus Christ is certainly one of the major signs of QAYAMAT not because he is coming to the worldly life again but in some way (that only Allah knows better and we would only know it as it comes to pass). The

better thing to do in this matter is to see how events shape out with tolerance to each others' views as surely this time is crucial; the very last of major signs are sure to come at any time now, QAYAMAT being totally near for sure; and Allah knows better.

TOPIC 63-About Ibn Sayyaad

(2253)-Sayyidina Abu Sa'eed (RA) narrated Ibn Sayyaad performed Hajj or Umrah with me. (During the journey), people overtook us and the two of us were left behind (to ourselves). When I was alone with him, I sensed a fear. I was terrified because people used to say things about him. When I stopped (at a place), I said to him, "Put down your provision by this tree," He spied some sheep so took a bowl to them and brought their milk saying to me, "Drink O Abu Sa'eed." I disliked drinking anything from his hands because of what people said about him. So, I said to him, "This is a hot day and I do not like milk in the heat." He said, "O Abu Sa'eed, I have resolved to take a rope and tie it to the tree and strangulate my neck because of what people say about me. You see that if my condition is concealed from others, it is not concealed from you. You know better than other people the hadith of Allah's Messenger 'O company of the Ansar, he (dajjal) is a disbeliever and I, the Messenger (PBUH; also) say that he is childless', but I have left behind my son in Madinah. Did he not say that the (dajjal) cannot enter Makkah, but am I not one of the people of Madinah? And I am going to Makkah with you." He did not cease to speak in this fashion till I thought that people might be lying about him. He then said, "O Abu Sa'eed! Indeed, I will inform you of news, true news. By Allah, I know him and I know his father and where he is on earth now." So, I said, "May evil befall you all day!" [Muslim 2927]

(2254)-Sayyidina Abu Sa'eed (RA) narrated that Allah's Messenger met Ibn Sayyaad on some roads of Madinah. He stopped him. Ibn Sayyaad was a Jew child who had long hair plaited on the head.

Sayyidina Abu Bakr (RA) and Umar (RA) were with the Prophet (PBUH) who said to him, "Testify that I am Allah's Messenger." He said, "Do you testify that I am Allah's Messenger?" So, he said, 'I believe in Allah, His Books, His Messenger and the Last Day.' Then the Prophet (PBUH) asked him, "What do you see?" He said, "I see a throne above water." The Prophet (PBUH) said to him, "You see the throne of Iblis above the ocean." He again asked him what he saw and Ibn Sayyad said, "I see one true and two false, or two true and one false." The Prophet (PBUH) said, "This has become confusion for him." And then he left him alone. [Bukhari 3055, Muslim 2925]

(2255)-Sayyidina Abu Bakrah reported that for thirty years the dajjal's parents will have no children. Then a child will be born to them with one eye. He will be more harmful than beneficial. His eyes will sleep, but his heart will not sleep. Allah's Messenger then described to them the dajjal's parents, saying, "His father would be tall and lean with a nose pointed like a hen's beak. His mother will be a large woman with long arms." Abu Bakrah said that he heard of the birth of a Jew child, so he and Zubayr ibn Awwam (RA) went to see him. They found his parents as described by Allah's Messenger (PBUH). They said, "We waited for a child for thirty years. Then, a child blind in one eye was born to us, more harmful than of benefit. His eyes sleep, but not his heart." Then they went out from them. Their sight fell on the child lying in a thick sheet of cloth in the sun. He was murmuring something. He asked them, "What did you say?" We asked, "Did you hear us?" He said, "Yes, My eyes sleep but my heart keeps awake." [Ahmed 20440]

(2256)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger and some of his Sahabah, Umar (RA) among them, passed by Ibn Sayyaad. He was playing with some children near the fort of Banu Maghalah. He was a child and did not perceive that the Prophet (PBUH) come until he touched him on his back with his hand and said, "Do you bear witness that I am Allah's Messenger?" Ibn

Sayyaad looked at him and said, 'I bear witness that you are the Messenger for the unlettered.' Then he said to the Prophet (PBUH), "Do you bear witness that I am Allah's Messenger?" The Prophet (PBUH) said, "I believe in Allah and His Messenger." He then asked, "What do you get (of news)?" Ibn Sayyad said, "I get true and false (information)." So the Prophet (PBUH) said, "It is confused over you." He then said, "I think of something for you, (tell about it)" and he thought for him the verse ---When the heaven shall bring a manifest smoke (44, 10). So, Ibn Sayyad said, "It is smoke." Allah's Messenger said, "Off you go! You cannot go beyond that." Umar (RA) said, 'O Messenger of Allah! Allow me to strike off his neck'. But, Allah's Messenger said, "If he is that, you will have no power over him. But if he is not then there is no good in killing him." Abdur Razzaq clarified that here "that" meant dajjal. [Ahmed 6368]

Ahadith at this topic clarify that the Prophet (PBUH) thought IBN SAYYAAD, a child born to Jews at Madinah, as the same person that many prophets had warned against i.e. the one-eyed DAJJAL. However, he clarified that he was not sure about this by saying 'if he is that, you will have no power over him' (see the last of Hadith 2256) yet there were SAHABA who took this boy to be DAJJAL even long after the passing away of the Prophet (PBUH). IBN SAYYAAD died in Madinah an uneventful death before his old age and as such he was not the one-eyed DAJJAL that is still awaited. Amazingly, this child was one-eyed and did have some adverse spiritual power as he told the Prophet (PBUH) when the Prophet met him as he grew up that the Prophet had thought something about smoke and the Prophet had really thought about it i.e. the verse 10 about "Smoke" in the Surah by the same name "the Smoke" that is the forty-fourth Surah of the Holy Book Quran. Most probably he was affected by the mental condition that is named as Schizophrenia in the modern terminology in which the affected person even hears voices as if inside his mind and sometimes, even hallucinates. This incident of meeting of the Prophet (PBUH) with

this boy is interesting in this respect that the Prophet (PBUH) clarified that whatever adverse spiritual power he had, led him just to confusion. This remark tells explicitly that the WAHI (Guidance from Allah) never puts any Prophet in any confusion who receives it and in fact it clarifies matters; as such WAHI is righteousness in comparison to the schizophrenic mania that is only confusion that sometimes provides the right guidance but mostly satanic messages as the boy readily accepted; he had the experience that he gets both the true and the false information; he also saw satanic throne on the waters as the Prophet (PBUH) clarified.

TOPIC 64-No Caption

(2257)-Sayyidina Jabir (RA) reported that Allah's Messenger (PBUH) said, "There is not on earth a soul living today and having gone through a hundred years." [Muslim 2538]

(2258)-Sayyidina Abdullah ibn Umar (RA) narrated that Allah's Messenger led us in the Salah of ISHA towards the end of his life. When he had finished, he stood up and said, "Do you see this night of yours? After a hundred years from it, there will not remain anyone of those on the face of the earth today." Ibn Umar (RA) said that the people misinterpreted Allah's Messenger (PBUH) words about not remaining for a hundred years though he only said, "There will not remain anyone of those today on the face of the earth after a qarn" (which is a hundred years or a generation). [Bukhari 116, Muslim 2537, Abu Dawud 4348]

TOPIC 65-It is disallowed to revile the wind

(2259)-Sayyidina Ubayy ibn Ka'b (RA) reported that Allah's Messenger said, "Do not revile the wind. When you experience that which you dislike then say, 'O Allah, we ask you for the good of this wind and the good of what is in it and the good with which it is

commanded. And we seek refuge in You from the evil of this wind and the evil of what it is commanded'." [Muslim 942]

Ahadith in the topic-64 are not related to QAYAMAT as the Prophet (PBUH) had mentioned that he did not know its timing. The narrations here point out that those living now even if they are children (exceptions aside), would have departed from the world in just hundred years and for such a short period of life, how much the people do. It guides to remember death and remain attentive towards Allah as that only is the aim of life and no other. H-2259 points out that though it is allowed to say something adverse about a person through whom trials come yet Muslims must not abuse those things that are commanded directly by Allah to put some trial; that would be saying something adverse about Allah and that is disallowed.

TOPIC 66-No caption

(2260)-Sayyidah Fatimah bint Qays (RA) narrated that once the Prophet (PBUH) went up the pulpit and laughed; (a high smile rather); and said that Tamim Dari had related to me an account which pleased me and I love to recount it to you. Some people of Palestine boarded a ship and sailed in the ocean. The waves menaced it till they took them to an island of the several in the ocean. There they encountered a beast with so much hair on it (that it covered all its body). They said, "What are you?" It said, "I am JASSASAH." They said, "Tell us something." It said, "I will neither tell you anything nor ask you about anything. But, approach the farthest village. There, someone will inform you and ask you." So, they went to the edge of the village and found a man fettered by a chain. He asked them, "Tell me about the spring of Zughar." They told him that it was full with water bubbling out. He asked them about Buhairah and they told him that it was also full with water bubbling out. He asked them about the palm trees of Baisan that is between

Jordan and Palestine if it is fruit-bearing. They said, "Yes." He asked whether the Prophet (PBUH) was sent and they affirmed that he was. He asked, "How do the people respond to him?" They said, "With speed." He jerked himself with great force till he almost freed himself. They asked, "Who are you?" He said, "I am DAJJAL." And he will go to all cities except Taybah that is Madinah. [Muslim 2942]

This narration tells about a group of people from Palestine who were on voyage on a ship that was accidentally led to the place where there were many islands; seems a place in the Atlantic Ocean that might be near the weird triangle though that indeed is far away from Palestine. There they met two men; first was like some hairy beast because his hair covered all his body and he was named JASSASAH (that means a female spy); this wild man did not converse to them much giving them indication to find another wild man at the other corner of the place with whom they could converse better. Now that indicated man was chained though the narration does not clarify by whom, why and since when yet he posed some questions that were addressed to confirm if the water-sources of Syria (Jordan & Palestine included) are bringing forth good water for drinking & cultivation and the lands there were bringing forth good harvest & fruits to eat. Getting answers in affirmative, he directly asked if the Prophet has come. It seems that the abundance of good food and water at Syria was a sign to him for the arrival of the Prophet (PBUH). As for his being DAJJAL, it is clear that he was not that one-eyed one that is still awaited as now centuries have passed to this incident. However, he was one of the 30 other DAJJALS than the one-eyed evil character that have risen at different times and at different places, who might have been waiting to challenge the Prophet (PBUH) at his advent; again it is clear by the study of the life of the Prophet Muhammad (PBUH), the last Messenger of Allah, that he never got the chance to fulfill his evil desire. The Prophet (PBUH) did take him to be DAJJAL of

lesser level and so he narrated the event at the pulpit.

TOPIC 67-No Caption

(2261)-Sayyidina Hudhayfah (RA) reported that Allah's Messenger (PBUH) said, "It does not behove a Muslim to humiliate himself." Someone asked, "How can one humiliate himself?" He said, "He involves himself in a difficulty out of which he cannot extract himself." [Ibn Majah 4016]

TOPIC 68-A believer does not humiliate his own self

(2262)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said, "Help your brother whether he is an oppressor or an oppressed." Someone asked, "O Messenger of Allah, (PBUH) I do help the oppressed. But how can I help the oppressor?" He said, "Prevent him from being oppressive. That is your help to him." [Bukhari 2443]

Both the Ahadith clearly ask Muslims to help each other in times of need and they also ask Muslims not to put themselves in such a position on purpose where they need help, specially where a person might become an oppressor or an oppressed. However, if such a situation does arise, Muslims must provide assistance to the oppressor (especially if he is one of close relatives) by stopping him from committing injustice and to the oppressed by standing by him in the times of need and helping him financially, morally and in all ways possible.

TOPIC 69-No Caption

(2263)-Sayyidina Ibn Abbas reported that the Prophet (PBUH) said, "He who stays in the desert is harsh; he who pursues game is neglectful; he who frequents the gates of the monarchs gets into

trials." [Abu Dawud 2859, Nasai 4320]

The narration clarifies that a person must not remain out of touch with the current affairs in the ordinary business of life, as that makes for harshness in the personality. Note that to stay away from the worldly matters in the times of trial is not addressed here as we have studied (in Hadith 2184) that at such times, a person must not go by the trend but he would challenge this style to correct peoples' attitudes or would keep away from all such people intentionally going away to some far-off place to at least save his own-self at these times. However, he must not become totally oblivious of the surroundings even then, and must remain somewhat aware of the current affairs around. Also, a person must not become obsessed with an activity related to animals especially hunting them, as obsession in that activity asks to neglect the respect of the honor of lives of people too with time; a person must not become near to such monarchs (and in today's terminology such officials) who care but little about good morals as that would amount to negligence of his own honor so he should avoid their closeness strictly.

TOPIC70-No Caption

(2264)-Sayyidina Abdullah ibn Mas'ud (RA) reported that he heard Allah's Messenger (PBUH) say, "You are those who will be helped, who will be bestowed wealth, and who will be granted victories. So, those of you who are among them must fear Allah, and enjoin piety and forbid evil. And he who ascribes lies to me must take his place in the fire." [Ahmed 380]

TOPIC71-No Caption

(2265)-Sayyidina Hudhayfah (RA) reported that Sayyidina Umar (RA) asked, "Which of you remembers the sayings of Allah's

Messenger (PBUH) about fitnah?" So he, Hudhayfah, said, "I do." He then narrated that the Prophet (PBUH) said, "The fitnah (trial) for a man rests in his family, wealth, children and neighbours (concerning rights attached to them which he might violate and become sinful). They are atoned by Salah, Saum, Sadaqah, enjoining righteousness and forbidding evil." Umar (RA) said, "This is not what I asked. I asked about the trial and commotion that will rise like waves of the ocean." He said, "O Amir-ul-Mumineen (Commander of the faithful), there is between you and it a closed door." Umar asked, "Will it be opened or broken?" He said, "It will be broken." So, he said, "In that case, it will not be closed till the Last Hour." Abu Wail said in the hadith of Hammad that he said to Masruq, "Ask Hudhayfah, what is the door?" He said, "That is Umar himself." [Bukhari 525, M 144]

This narration reports both individual and collective trials of Muslims; the individual trial relates to all times at all places while the specific collective trial mentioned here relates to the period that would end with the demise of last of SAHABA. The individual trial takes place through the rights that a person would give to his near ones; and he would take care about the Commands of Allah for his assets too. However, UMAR (RA) being the Caliph was interested in the collective FITNAH and for that trial, HUDHAYFAH (RA) clarified that Umar need not worry as in his presence, those would not show up as he was like a closed door for that. He clarified that this door would be broken that indicated that Umar would be slayed; Umar confirmed and mentioned that afterwards that FITNAH would go on up-to a long time in the future; the FITNAH of political differences (that led also to differences in issues of religious nature with time) among Muslims did take place after he was killed yet UTHMAN (RA) did manage to slow down its pace to affect Muslims; with his murder too, that pace did accelerate. Although not mentioned, yet this information here about both individual and collective trials was told by the Prophet (PBUH) as other Ahadith

clarify; both HUDHAYFAH and UMAR knew about this well.

TOPIC72-No Caption

(2266)-Sayyidina Ka'b ibn Ujrah narrated Allah's Messenger (PBUH) came to us and we were nine people made up of five and four either of the two numbers representing Arabs and non-Arabs. He said, "Hear it! Have you heard that there will be rulers after me? If anyone goes to them and despite their falsehood vouches for their truth and despite their tyranny helps them over their oppression then he is not mine and I am not his and he will not make it to my pond. And as for him, who does not go to them and does not aid them in their oppression and does not vouch their lies to be true, he is mine and I belong to him and he will come to me at the pond."

[Nasai 4219]

TOPIC73-No Caption

(2267)-Sayyidina Anas ibn Malik reported that Allah's Messenger (PBUH) said, "A time will come on the people when the patient among them on his religion (meaning the one fulfilling Islamic obligations) will be like one who holds burning coal."

How plainly these words at H-2267 tell about the present era, the times of extreme FITNAH. Note that Islamic Commands are related to all fields of life and it is an integrated system of life though not totalitarian; at the Islamic Environment, the electronic media must indicate any high wrongful activity that has been committed, faster than immediately for its elimination at the private level without being unjust on its part or without being promoter to vulgar filthy views; this service of the electronic media to the people is commendable when it is aware of its responsibility fittingly; tolerance to different views when they all are at least at the status of MUBAH, must prevail at the Islamic Environment.

Note that Islam does not favor Secularism in any way as it claims to be the complete system of life that has its own way to deal the political, the economic, the judicial and all of the social aspect of the human-life; it also does not appreciate the thought that the Man is but an animal as that challenges his true good self inside (FITHRAT); all its integrated practice remains always in accordance with this inner voice of the human beings; that is why it is not totalitarian as it satiates the inner self of the Man. The delicate difference of Islam to the totalitarianism is not easy for such person that is not well-acquainted with Islamic Teachings, to detect and as such, only the manifestation of it in practice would clarify that difference. It is becoming difficult day by day to live by Islamic Commands as there is not much care about the implementation of these commands collectively at the level of the Government (even where Muslims are at the majority) specially those that ask for justice; many ordinary persons have to show ignorance on purpose at the violation of these commands at times due to lack of authority to correct the situation even though they understand that this violation is highly immoral. I, MSD, pray that may Allah give rise in authority to such good persons that might change the world for the better by their true care about humanity.

TOPIC74-No Caption

(2268)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger said, "When men of my ummah walk with conceit and children of kings serve them, the kings of Persia and Rome, then worse of them will rule over the best of them."

TOPIC75-No Caption

(2269)-Sayyidina Abu Bakrah (RA) narrated that Allah protected me with something that I heard from Allah's Messenger (PBUH) when Chosroe was ruined. He asked, "Who has succeeded him?"

They said, 'His daughter'. So, the Prophet (PBUH) said, "People will not prosper when their affairs are dictated by a woman." Sayyidina Abu Bakrah said, "When Aisha (RA) came to Busrah, I remembered the saying of Allah's Messenger (PBUH) and thus Allah saved me with this." [Bukhari 4425]

Due to the command of HEJAB, women are disallowed to come at authority; though a woman would have limited authority even to the working as a member of the parliament but that would not manifest by high profile or high activity. Due to neglect of this command, Muslims have suffered a lot and have gone through much trying times. The only thing that would better the situation is total adherence to Islamic Commands insha Allah as is becoming clear day by day; Al-Hamdu Lillah. Note for this narration (2269) that Ayesha (RA) had challenged the authority of Ali (RA) on the grounds that he was not arresting the killers of UTHMAN (RA) that he must do without seeing to any other matter; ALI (RA) asked to have patience so that he might consolidate his authority among Muslims to reasonable extent; he would see to that need then; the battle of JAML that resulted by this difference is one of the most sad incidents of that time. ABU-BAKRAH (RA) did well to keep totally afar of this challenge of AYESHA (RA) to ALI (RA) according to the guidance of this Hadith and thus he saved himself from the bad effect of that FITNAH.

TOPIC76-No Caption

(2270)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) stood by certain people who were seated. He said, "Shall I inform you of the best of you and the worst of you?" They observed silence. So he repeated his words three times, and a man said, "Of course, O Messenger of Allah; inform us of the best of us and the worst of us." He said, "The best of you is he from whom his good is expected and from his evil, protection is expected. And the worst

of you is he from whom his good is not expected and from his evil, no protection is expected." [Ahmed 3808]

TOPIC77-No Caption

(2271)-Sayyidina Umar ibn Khattab reported that the Prophet (PBUH) said, "Shall I not inform you of the best of your rulers and the worst of them? The best of them are they whom you love and they love you and you pray for them and they pray for you. And the worst of them are they whom you despise and they despise you and you curse them and they curse you."

TOPIC78-No Caption

(2272)-Umm Salamah (or Abu Salamah) reported from the Prophet (PBUH) that he said, "There will come over you rulers whom you like and whom you dislike. So, he who dislikes their evil will be absolved, and he who hates them will be safe, but he who is pleased and obeys (will be destroyed)." So, it was said, 'O Messenger of Allah (PBUH); shall we not fight them?' He said, "No, as long as they offer Salah." [Muslim 1854]

(2273)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) has said that when your rulers are the best of you and your rich the most generous of you and your affairs are decided on mutual consultation among you then the surface of earth is better for you than its belly. But, when your rulers are the worst of you and your rich are the most niggardly of you and your affairs are in the hands of your women then the belly of the earth is better for you than its surface.

Ahadith at Topics 76, 77 and 78 tell us that injustice to fellow-beings is highly blameworthy. It is necessary for the ruler at authority to be totally committed to the welfare of his people and

try to care about the comfort of the needy even at the expense of the luxuries of the privileged. He must not be given to pleasures of the worldly life but he must care; and guide towards care; for AKHIRAT as much as possible. The Prophet (PBUH) prohibited revolt against the unjust rulers when they care about SALAH even superficially as that might lead them to ask Allah for pardon and if that does not happen, at least there is high probability of good people coming to authority after them as the Islamic Principles remain unchallenged due to the fear of the good people that these wrong ones have, if they touch them adversely. Rebellion to them, might claim many of lives at both sides that might cause havoc hard to compensate for many years to come; tell the Truth as it is and hope for the best is the straight attitude to take in these times of FITNAH. The last Hadith clarifies that living the life when rulers are good Muslims, is the best of living while at the time when rulers are totally neglectful of their obligations about the care of the people (about the foods they need & about the true guidance), life is not worth living; this means that the people should try to change the situation collectively with peaceful means without getting deterred by any setback that they encounter in the process.

TOPIC79-No Caption

(2274)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, 'You are in an era when if one of you neglects even one-tenth of what he is commanded, he will perish. But, a time will come when if anyone does only one-tenth of what he is commanded, he will be safe.'

(2275)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger stood on the pulpit and said, "Here is the land of mischief and trials" and he pointed to the east, "from where rises the horn of the devil." Or he said, "The horn of the sun." [Ahmed 5109, Bukhari 3279, Muslim 6648]

(2276)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "There will emerge from Khurasan black flags. No one will be able to check them till they are posted at Eeliya." (That is Baytal Maqdas).

It was expected from SAHABA that they would fulfill not only all necessary commands of Islam but also those commands that are by designation, SUNNAT-GHAIR MUKKADAH or among the MUSTAHIBAA T; they would avoid all that is HARAAM and all that is MAKRUH TEHRIMI. However, after them, if a Muslim person fulfils the necessary Islamic commands only and avoids all HARAAM and all that is MAKRUH TAHRIMI, he certainly is worthy Muslim. 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. Note that KHURASAN is the area at upper Pakistan & Afghanistan; there live those Muslims who are called PATHAN; they are warriors by nature and prefer the life of the martial character; if once aroused to fight by anyone who challenges them hotly without much reason, they might go to heights in fighting a deadly war for years onwards remembering to avenge their relatives that fall at the field during the combat; they do have the gut to protect the places that Islam values once they set their-selves to it; Al-Hamdu Lillah. At the last here, I would point out that if peoples of the world do not tolerate each other with respect, the world would surely go towards an amazingly deadly war as is written. We might stop it even now with the power of tolerance in true sense as we certainly are human-beings, not wild animals. The ancient books tell about this great deadly war and even Ahadith point out that this would take place at the site of Syria; that includes Jordan, Palestine and other adjacent areas (see Ahadith at topic 58 & 59 of this booklet of FITAN); it surely is MUALLAQ and we should try to develop at-least that minimum sense of Humanity that could stop this MUALLAQ to become MUBRAM; it would be done collectively

by all peoples of the world. We might still turn this situation to the favor of Humanity but the only hope for that is SURAH-KAHAF that tells us in the very beginning that if all do recognize the authority of Allah, all problems of Human Beings would vanish certainly. Ahadith have indicated that whoever reads (that means understands, believes and practices) the initial verses of Surah KAHAF, he would save himself from the FITNAH of DAJJAL (see Topic-59 of this Booklet); please read my comments on Surah KAHAF that is available at the net.

37- BOOK ON DREAMS & VISION (10 topics)

TOPIC 1-Believer's dream is the 46th portion of Prophethood

(2277)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "As the time draws near, the dream of a believer will not be false and the truest dream will be of one who is truest in speech. And, the dream of the Muslim is a portion of the forty-six portions of Prophet-Hood. And dreams are of three kinds, good dreams are glad tidings from Allah, bad dreams are from the devil and there are dreams about what man experiences with him-self. So, when one of you sees a dream that he does not like then he must stand up and spit (out to a side) and he must not mention it to the people." He also said, "I love to see a chain in my dream because the noblest fetters are to be steadfast in religion and I hate the fetters in the neck." [Bukhari 7017, Muslim 2263]

(2278)-Sayyidina Ubadah ibn Samit (RA) reported that Allah's Messenger (PBUH) said, "A believer's dream is a portion of the forty-six portion of Prophet-Hood." [Bukhari 6983, Muslim 2264]

From here, we have the booklet containing narrations about Dreams. Although much commendable work has been done in the West on the interpretation of Dreams yet Muslims have always been a notch

ahead as ULAMA always gave their special attention to this topic. Muhammad IBN-SIRIN, who was one of the sound narrators in Ahadith (and here in JAME' TIRMIDHI too, he participates in many chains of narrations), was adept in interpretation of Dreams and his Arabic book "the meanings of Dreams" is still the masterpiece on the subject. Please note that Muslims had always been very good at different aspects of Medicine, Astronomy and Spiritual Study (the matter of Psychology nowadays) but that was upto some two & half centuries ago from now (2011). According to the standard of those days, Muslims used to dominate the sphere of Knowledge when the challenge of Western Imperialism brought a halt to their progress in the achievement of knowledge that was already at decline. We Muslims are still much better to provide the limits that good morals do impose at these three matters but as there seems no interest in the recognition of such limits, so we mostly do refrain from their mention. It is surprising that the West does not recognize the merit of Muslims' works though only by the knowledge gained through the Muslim Spain initially, the West was able to come to the era of Renaissance around 500 years ago. However, this statement is not to get any attention towards our worth for it is no problem to us if the West does not intend to recognize that; I present it just as a fact that history does record well. As true dreams might tell something about the near future to the dreamer by the will of Allah, so Ahadith mention them as the 46th part of the Prophethood; in actual, the Prophethood is not divisible so this does not mean in any way that it is partially some kind of prophethood. The chains at the feet mean that the person would be steadfast on the Islamic way of life he believes in to get JANNAH (Paradise) and fetters at the neck mean that he has picked up the load of sins going towards JAHANNUM (Hell).

TOPIC 2-Prophet Hood is over but glad tidings continue

(2279)-Sayyidina Anas ibn Malik (RA) reported that Allah's

Messenger said, "Indeed, the arrival of Messengers and Prophets have ceased. So, there is no Messenger after me and no Prophet." That seemed hard on the people so he added, "But the MUBASHIRAAT (glad tidings) remain." Sahabah said, "O Messenger of Allah (PBUH); what are the Mubashiraat (glad tidings)?" He said, "Dreams of a Muslim and they are a portion of the portions of Prophet-Hood." [Ahmed 13825]

TOPIC 3-For them are glad tidings in this life

(2280)-Ata ibn Yasar narrated that a man from Egypt asked Sayyidina Abu Darda (RA) about those words of Allah the Majestic, the Glorious,---For them are glad tidings in the life of this world (10, 64)--- He said, "No one besides you and one other man has asked me to explain this verse since I had asked Allah's Messenger (PBUH) about it. When I had asked him, Allah's Messenger (PBUH) also disclosed that no one has asked him besides me since the verse was revealed. It means good dreams that a Muslim sees or that are shown to him." [Ahmed 22751]

(2281)-Sayyidina Abu Sa'eed reported that the Prophet (PBUH) said, 'The truest of dreams are those seen little before dawn'. [Ahmed 11650]

(2282)-Sayyidina Ubadah ibn Samit (RA) reported that he asked Allah's Messenger (PBUH) about Allah's words, ---'For them are glad tidings in the life of this world' (10, 64). He said, "This is a good dream that a Muslim sees or is shown." [Ahmed 22750]

Prophet Muhammad (PBUH) is the last Messenger of Allah and only dreams of a pious person would tell something in some limit about future now. The Holy Book Quran remarks in the 64th verse of Surah Yunus the 10th Surah that "they (the friends of Allah) shall have good news in this world's life and in the hereafter; there is no

changing the words of Allah; that is the mighty achievement." The good news for the hereafter (AKHIRAT) is the achievement of JANNAH (Paradise) but even in this world, the friends of Allah are given glad tidings by dreams so that they understand that Allah is caring for them and keep steadfast on the Truth without any worry of any trouble that might come their way. The truest dreams are those that are seen just at FAJR near to the dawn and according to IBN SIREEN, if these are related to the future then they happen in the near future; the rule given is that the dream about the future would come at fore as soon as it is near to the dawn i.e the nearer the sooner.

TOPIC 4-No Caption

(2283)-Sayyidina Abdullah (RA) reported that the Prophet (PBUH) said, "He who sees me in a dream has indeed seen me, for the devil does not take up my appearance." [Ibn Majah 3900, Ahmed 3798]

To see the Prophet (PBUH) in a dream means clearly that the dreamer has seen the Prophet (PBUH) certainly. However there is an exception if a righteous person sees the Prophet (PBUH) in a way he did not use to live; laughing a lot or in an unclean dress or abusing someone; then this means that though the dreamer might be a good person yet he is doing something against the teachings of the Prophet (PBUH) on purpose due to some reason of his own; he must better his ways as soon as possible and he has not seen the Prophet (PBUH) but the adversity that he has committed towards himself, is shown to him in the dream.

TOPIC 5-On seeing that which a person dislikes

(2284)-Sayyidina Abu Qatadah (RA) reported that Allah's Messenger said, "The RU'YA (good dream) is from Allah while the HULM (bad dream) is from the devil. Thus if one of you sees

something that he dislikes then let him spit three times to his left and seek refuge in Allah from the evil of this dream. Then it will not harm him." [Bukhari 3392 Muslim 2261]

This is a wonderful way to clear all evil of the dream that if a persons sees a bad dream he should spit at the left side three times as he wakes up (he might just blow at the air three times turning the head to the left and that would suffice). To ask Allah for refuge means that he should read something from the Holy Book Quran with intention of seeking refuge; Surah FATIHA, the first Surah, and Surah FALAQ & Surah NAAS, the last two Surah, are recommendable at this occasion. The Holy Book Quran informs us that the good deeds wipe off the bad deeds; so all petty adversities finish-off as the Muslim person prays and seeks refuge in Allah's mercy. He must not narrate the dream that seems bad, to anyone and if intends to sleep more, he must change his posture.

TOPIC 6-About interpreting dreams

(2285)-Sayyidina Abu Razin Uqayli (RA) reported that Allah's Messenger (PBUH) said, the dream of the believer is a part of the forty parts of Prophet Hood. It is at the feet of a bird as long as he does not speak about it. When he speaks about it, it settles." The narrator thought that the Prophet (PBUH) said, "Talk not about it except to an intelligent person or to a friend." [Ahmed 16205]

(2286)-Sayyidina Abu Razin Uqayli (RA) reported that the Prophet (PBUH) said, "A Muslim's dream is a part of the forty six parts of Prophet Hood. It is on the foot of a bird as long as he does not relate it. But when he relates it, it settles."

We have just studied that a part of Prophethood does not mean that it is actually any part of it but it expresses the fact that as a Prophet of Allah tells about the future by the will of Allah, so the

dream of a truthful person also tells about it though at much lesser degree by the will of Allah. The dreamer must only narrate his dream that seems good to his well-wisher, knowledgeable in interpretation of dreams, and not to all. When the dream is told and interpreted, it affects in some spiritual way so taking some care is necessary. IBN SIREEN was told about a man who had seen at the dream that he had a foot at one area and the other foot at some other; that dreamer told this dream to some person that was ignorant of interpreting dreams, who told him that this means a cruel death and then the dreamer died after some time. IBN SIREEN became sad at this and informed that this dream meant that this man would have had a good name far & wide if only he had lived; the foot of bird indicates that the dreamer must hold tight to the dream and not let the people know about it in general; he should tell it to the understanding well-wisher who might guide him well.

TOPIC7-Interpreting a dream; what is liked and what is disliked

(2287)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger said, "Dreams are of three kinds, true dreams, dreams following a person's personal experience and sad dreams which are from the devil. If anyone sees what he dislikes then he must stand up and offer Salah." He also said, "I like to see a chain but I dislike being fettered in the neck. The chain is symbolic of steadfastness on religion." He also said, "If anyone sees me then I am really seen and the devil cannot imitate me." He also said, "Do not relate the dream save to a learned or to a well-wisher." [Muslim 2266]

This Hadith is summary to Ahadith we have just studied and it tells that SALAH would eliminate the bad effect of a negative dream. It is the way to seek refuge in Allah's mercy and "The Good Deeds wipe off the Bad Deeds" (verse 114 of Surah HUD, the eleventh Surah), especially means that SALAH wipes off the petty bad deeds. This verse was related on the occasion when one among SAHABA had

kissed and fondled an unrelated woman (though without the sexual act) and had notified the act himself to the Prophet (PBUH); he had asked his comment and his verdict against the deed committed (see Hadith 3123 for reference). Certainly, attention towards Allah eliminates all wrongs in a man; and even in a woman for that matter. All the adverse effect of a negative dream; in fact of all negative things; would totally fade away by seeking refuge in Allah's mercy; Al-Hamdu Lillah.

TOPIC 8-About one who lies when narrating his dream

(2288)-It is reported on the authority of Sayyidina Ali (RA) and the narrator thought that he reported from the Prophet (PBUH) that if anyone lies while describing his dream, then he will be charged on the Day of Resurrection to tie a knot to a seed of barley." [Ahmed 568]

(2289)-Qutaybah reported a similar hadith from Abu Awana, from Abdul-Ala, from Abu Abdul Rahman Sulami, from the Prophet (PBUH).

(2290)-Sayyidina Ibn Abbas (RA) reported that he Prophet (PBUH) said, "If anyone tells a false dream then on the day of Resurrection, he would be asked to tie a knot between two seeds of barley and he will never be able to tie them together." [Bukhari 7042]

The narrations here tell how wrong it is to make a dream just by self and tell it for fun or for any other reason whatsoever. The punishment is severe as it is not possible to tie a knot between such small items like seeds of barley and they are inflexible too. The Hadith clearly indicates not to say lies in telling the dreams; if that lie denotes some adverse incident, it might even affect adversely in the worldly life; the avoidance of such wrong is most necessary.

TOPIC 9-Prophet's (PBUH) dream of milk and shirts

(2291)-Sayyidina Ibn Umar (RA) reported that he heard Allah's Messenger (PBUH) say, "While I was asleep, a bowl of milk was brought to me. I drank from it and then gave the rest of it to Umar ibn al-Khattab." Sahabah (RA) asked, "What is your interpretation of it, O Messenger of Allah (PBUH)?" He said, "Knowledge." [Bukhari 82]

(2292)-Abu Umamah ibn Sahl ibn Hunayf reported from some Sahabah that the Prophet (PBUH) said, "While I was asleep, I saw people being presented to me. They had on them shirts some of whose went up to their chests, some others lower down (up to their navel or knees). Umar (RA) was presented to me and on him was a shirt trailing (on the ground)." They asked him, "How do you interpret it, O Messenger of Allah (PBUH)." He said "Religion." [Bukhari 23 Muslim 2390]

(2293)-Abd ibn Humayd reported from Yaqub ibn Ibrahim ibn Sa'd, who from his father, who from Salih ibn Kaysan, from Zuhri, from Abu Umamah, from Abu Sa'eed Khudri from the Prophet (PBUH) a hadith of the same meaning.

The Prophet (PBUH) was wonderful interpreter of dreams and he often used to hear dreams of SAHABA and tell them their meanings after the Prayers of FAJR. Milk, honey and clean pure water are items of the Paradise and as such they denote good attributes of the person when drunk or eaten pure; here the Milk that was left over from the Prophet (PBUH) denoted the true knowledge that had the good quality to guide the dreamer, and through him to guide others around, towards righteousness. A clean white (or green) dress seen in the dream, denotes efforts in Islamic tasks; its length showing the height achieved in them.

TOPIC 10-About the Prophet's (PBUH) vision of scale and bucket

(2294)-Sayyidina Abu Bakrah reported that one day the Prophet (PBUH) asked, "Which of you has seen a dream?" A man said, "I saw as though a scale descended from the heaven. You and Abu Bakr were weighed and you outweighed Abu Bakr. Abu Bakr and Umar (RA) were weighed and Abu Bakr was heavier. Umar (RA) and Uthman were weighed and Umar (RA) outweighed. Then the scale was raised up." They discerned grief on the face of Allah's Messenger (PBUH). [Abu Dawud 46341]

(2295)-Sayyidah Aisha (RA) narrated that someone asked Allah's Messenger (PBUH) about WARAQAH. So Khadijah told him, "He had confirmed you and he died before you declared (your mission)." So, Allah's Messenger said, "He was shown to me in my dream. He had on him a white dress. If he were of the people of the fire then he would be wearing garments other than that."

(2296)-Sayyidina Abdullah Ibn Umar (RA) reported about the Prophet's (PBUH) dream of Abu Bakr (RA) and Umar (RA). He said, "I saw people gathered (at a well). Abu Bakr (RA) drew a bucket or two (from the well) and he had some weakness. Allah will forgive him. Then Umar (RA) stood up and pulled it and it had turned into a large bucket. I have not seen a strong man do as he did till the people were well replenished, and they went down to their resting places. [Bukhari 7020]

(2297)-Sayyidina Abdullah ibn Umar (RA) narrated a dream of the Prophet (PBUH). He said, "I saw a black woman with unkempt hair. She went out of Madinah till she stopped at Mahya'ah which is Juhfah. I interpret it as a pestilence will transfer to Juhfah." [Bukhari 7038]

(2298)-Sayyidina Abu Huraira (RA) reported that the Prophet

(PBUH) said, "In the concluding era, the believer's dream will not be false. The truest dream will be of one who is truest in speech. And dreams are of three kinds; the good dream is from Allah a good tiding, the dream of what man has experienced personally and the dream that grieves is from the devil. If one of you sees a dream that grieves him, let him not relate it to anyone and let him get up and offer Salah." Abu Huraira (RA) also said, "The chain pleases me but the fetters in the neck are repulsive while the chain suggests steadfastness in religion." He reported also that the Prophet (PBUH) said, "A believer's dream is a portion of the forty-six portions of Prophet-Hood." [Muslim 2263]

(2299)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "I saw in my dream as though I had two golden bracelets in my hand. This worried me. Then it was revealed to me that I should blow on them. So, I did that and they both flew away. Then I interpreted that as two liars that will emerge after me, one of whom will be called Muslamah, the man of Yamamah and (the other) Ansa, the man of Sana." [Bukhari 3621]

(2300)-Sayyidina Ibn Abbas said that Sayyidina Abu Huraira (RA) used to narrate that a man came to the Prophet (PBUH) and said, "I saw (in my dream) last night a small cloud from which clarified butter and honey poured down. And I saw people take them in their hands and drink them, some drinking more and some less. And I saw a rope suspended from the heaven down to earth and I saw you, O Messenger of Allah, (PBUH). You grasped it and climbed up. Then a man, after you, grasped it and climbed up. Then another man held it, after him, and climbed up. Then a man held it but it snapped off. However, it was joined-up again and he climbed up." Abu Bakr (RA) said, "O Messenger of Allah, (PBUH) my parents be ransomed to you, in the name of Allah, do let me interpret it." He said, "(Go ahead) interpret it." So, he said, "As for the small cloud, it is the cloud of Islam. As for the dripping clarified butter and honey, it is the

Qur'an's softness and sweetness and drinking much and less are those who learn it much and less. As for the rope suspended from the heaven to earth, it is the Truth which you are on. You grasped it and climbed up to Allah. Then a man after you held it and climbed up. Then another man held it and climbed up. Then another held it but it snapped off and was rejoined, and he climbed up. O Messenger of Allah (PBUH), do tell me if I was correct or mistaken." The Prophet (PBUH) said, "You were right in part and mistaken in part." He said, "I adjure you, O Messenger of Allah, (PBUH) may my parents be ransomed to you do inform me where is it that I erred'. The Prophet (PBUH) said, "Do not adjure me."
[Bukhari 7046, M 2269]

(2301)-Sayyidina Samurah ibn Jundub narrated that after the Prophet (PBUH) used to finish the Salah of FAJR with us, he would turn to face the congregation and ask, "Has anyone of you seen tonight a dream?" [Bukhari 845, M 2275, Ahmed 20115]

Here at this topic, we find a number of Ahadith and the first and third both tell that after the Prophet (PBUH) Abu-Bakr (RA) would become the Caliph (but for a small period i.e. nearly two & a half) and then Umar (RA; for 10 years and a half) and in the era of Umar the administration would expand, many lands coming to the fold of Islam. The scale was the ability to decide everything by Islamic Justice and that was taken back at the time of Uthman (RA), the third Caliph, when he was killed unjustifiably in a mutiny. WARAQAH ibn NAUFAL was a practicing Christian and KHADIJAH (RA; the first wife of the Prophet PBUH) brought the Prophet to him when he received the first WAHI (message from Allah) at the cave of HIRA at Makkah; WARAQAH was Khadijah's first cousin and the Prophet (PBUH) was extremely worried at that time. He heard the Prophet (PBUH) with patience and told him that an angel has come to you that is the same one who had brought WAHI to the Messengers of Allah before you. He even foretold that the

Prophet's nation would make him migrate away from Makkah and vouched that if he lives, he would help the Prophet (PBUH). WARAQAH died soon after this meeting and the Prophet clarified that he was among the good people on the basis of his dream as the white dress is the dress of JANNAH (Paradise). Note that the dreams of Messengers are always totally true and it is necessary to take them up into activity while dreams of others do not have this status; a person must omit action on basis of dreams if he so wills but with total attention towards Allah. The black woman with unkempt hair denote diseases that went away to Juhfah, a place far from Madinah, and the point to note is that Madinah used to be a place of many diseases before the HIJRAT of the Prophet (PBUH) and Muhajreen (RA; migrating SAHABA from Makkah); after their arrival all the diseases ended from there totally. Hadith 2299 tell about two liars that would show up after the Prophet Muhammad (PBUH) both claiming to be prophets of Allah. They were killed after the passing away of the Prophet (PBUH) and could not create the FITNAH they intended. The dream about the cloud was correctly interpreted by Abu-Bakr (RA) except for one thing that the rope was the position of authority (Caliphate) that had care about the commands of Allah with which the third Caliph, Uthman (RA), had some problem but he did manage though after him the rope was never as strong in impression as before. I pray that may Allah provide us all the wisdom that enables us to transform the environment in which we live in, to the Islamic Environment with care for all righteousness; Al-Hamdu Lillah.

38- BOOK ON WITNESSES (4 topics)

TOPIC 1-About testimony of the best witness

(2302)-Sayyidina Zayd ibn Kalid Juhanni (RA) reported that Allah's Messenger (PBUH) said, "Shall I not inform you of the best of witnesses? They offer testimony before they are asked." [Ahmed

17044 Muslim 1719 Abu Dawud 3569 Ibn Majah 2364]

(2303)-Ahmad ibn Hasan reported from Abdullah ibn Maslamah who reported from Malik the same hadith.

(2304)-Sayyidina Zayd ibn Kalid Juhanni reported that he heard Allah's Messenger (PBUH) say, "The best of witnesses is he who gives testimony before being called upon to give it." [Ahmed 17061]

TOPIC 2-About one whose testimony is not valid

(2305)-Sayyidiah Aisha (RA) reported that Allah's Messenger (PBUH) said, "The testimony is not admissible of a deceitful man or woman, of one who has received punishment of flogging, the hadd, of an enemy who harbours hatred for his brother, of one who has been proved to have lied (officially), of a servant for his masters, or of one accused of slandering relationship." [Ibn Majah 2366]

These are narrations that are related to the presentation of testimonies and about witnesses. The valid testimony relates to the 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. Also, he must not be harboring enmity towards the one against whom he is giving testimony and he also must not be sympathetic to the one. MALIK and SHAF'I say that if a person is convicted of some crime but he repents and becomes a good person visibly, his testimony is valid if he fulfils other conditions. Ahadith at topic-45 in booklet of FITAN and at topic-4 ahead in this booklet of Witnesses seem to tell that it is not right to give testimony before call while the Ahadith at the first topic here seems to fall against this; but there is difference at both situations. If a person knows something that he must disclose to save someone from trouble but that troubled person does not know about it, it is better that he informs him about his

knowledge so that he benefits from that knowledge and might save himself from troubles ahead. However, a person should not present himself for testimony at normal situations unless he is asked for it.

TOPIC 3-False Testimony

(2306)-Sayyidina Ayman ibn Khuraym reported that the Prophet (PBUH) stood up to deliver a sermon. He said, "O people! False testimony is made the same as ascribing partner to Allah. He recited, 'So shun the abomination of the idols, and shun the speaking of falsehood'." (22, 30) [Ahmed 17615]

(2307)-Aiman ibn Khuraym narrated that Allah's Messenger (PBUH) offered the Salah of FAJR. Thereafter, he stood up and said, "A false testimony is placed in the same bracket as ascribing a partner to Allah." He said this three times and the recited the verse--- 'Shun the speaking of falsehood' (22, 30) --- to the end. [Abu Dawud 3599]

(2308)-Sayyidina Abu Bakrah (RA) reported that Allah's Messenger (PBUH) said, "Shall I not inform you of the greatest of the grave sins?" They said, "Of course, O Messenger of Allah, (PBUH)." He said, "To associate partner with Allah, to disobey (and displease) parents, and to give false testimony; to speak lies." And he did not cease to say that till they said, "Would have been better if he had stopped." [Bukhari 6273]

TOPIC 4-No caption

(2309)-Sayyidina Imran ibn Husayn reported that he heard Allah's Messenger (PBUH) say, "The best of people are my generation, then those that succeed them, then those who will succeed them then those who will succeed them (he said it three times). Then a people will come after them who will like elderliness and love it. They will

offer testimony before being asked for it." [Ahmed 19841]

(2310)-This is stated too in the hadith narrated by Sayyidina Umar ibn Khattab, "My times are the best of all. Then falsehood would be apparent to the extent that people would volunteer to bear testimony without being invited, they will take an oath without being asked to."

The Prophet (PBUH) emphasized the evil of giving false testimony by saying it again & again that SAHABA were disturbed as the person gets so when he is told something by his teacher again & again with emphasis worrying if the teacher is angry on him. It certainly is a very big sin to give false testimony as that is speaking lies on purpose; the person, who continues speaking lies without putting an end to them, comes to such stage where he speaks that greatest lie from which all persons must keep away; that is to take someone equal to Allah in authority. May Allah save all persons from committing this greatest sin; Al-Hamdu Lillah.

39-BOOK ON ZUHD (PIETY - 66 topics)

TOPIC 1-Health and Leisure are blessings

(2311)-Sayyidina ibn e Abbas (RA) reported that Allah's Messenger (PBUH) said, "There are two blessings for which many people lack respect; those are health and leisure" [Ahmed 3207, Bukhari 6412, Ibn e Majah 4170]

From here, we have the Booklet of ZUHD (Piety; asking only for necessities in the worldly life). ZUHD is also defined as to praise Allah on all good things with which He has blessed and to be patient on trials that He brings in the life to check the commitment of the person to Islam; in this meaning every Muslim would practice ZUHD though the levels would vary. Note that Islam tells that AKHIRAT

is the actual life and so Muslims must put all efforts at this life towards getting comforts there by keeping attention towards Allah only; He only is the True Lord. Here the Prophet (PBUH) has guided towards a very important matter that the Muslim person must value the time that he gets free to act as he wills when he is in good health. Mostly that time is wasted though it is the best time to do something that might please Allah so much that He eliminates all wrongs of the Muslim person and assigns JANNAH for him; we all have to answer for our Belief and deeds individually at HASHR (the first day of AKHIRAT equal to one thousand years by our count). The pious men do guide that you must value the health for Islam before any affliction that comes your way; and you must value the life for Islam before the death that comes your way.

TOPIC 2-Guarding from the forbidden

(2312)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) asked, "Who will learn from these words (that I would tell now) and act upon them, or teach to one who will act upon them?" I said, "I will, O Messenger of Allah" So, he took me by hand and counting to five he said, " Guard against the things that are forbidden and you will be the most devout of men, and be pleased with what Allah has allotted you and you will be the richest of men, and be kind to your neighbour and you will be a believer, and love for people what you love for yourself and you will be a (true) Muslim and do not laugh much for much laughter causes the heart to die" [Ibn e Majah 4193]

This narration guides to keep Islamic teachings all the time in view and at every place; there is a beautiful message in it that with lesser amount of work you would achieve high returns if you persist on. There is call towards ZUHD asking to remain happy on necessities only of the worldly life as that would cause you to enjoy the blessing from Allah in the life much better; provide the Muslim

brothers what you find pleasant to your own-self as you would abandon all the worldly things ultimately; the last advise is not to laugh much because when you come to this stage of sobriety and give respect to others, you would get the most high respect from all persons that would be most praiseworthy.

TOPIC 3-Hasten to do pious deeds

(2313)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Hasten your (good) deeds before seven things; poverty that makes indifferent (to the true aim of life of worshipping only Allah); wealth that makes one discourteous; disease that incapacitates; old age that makes infirm; death that is approaching fast; arrival of Dajjal that is worst of the awaited; QAYAMAT that is the hour calamitous and bitter."

What a wonderful guidance! Even good things might cause inattentiveness to Allah and even troublesome things might do so. The Muslim person must avail the span of life he has, to have the True Belief and to have good deeds according to that; even if he has the ability not to be deterred by good things of life, he must not become unmindful of any affliction or adversity that might cause him to lessen his good activities. May Allah provide all persons that incline towards virtues, the True Belief and keep them able to do good things that please Him; Al-Hamdu Lillah.

TOPIC 4-About remembering death

(2314)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Remember often the demolisher of the taste; that is death"

TOPIC 5-The terrible nature of the grave

(2315)-Abdullah ibn Bujayr (RA) reported on the authority of Hani, the freed-man of Sayyidina Uthman (RA) that whenever Uthman stood by a grave, he wept so much that his beard would get wet. So, it was said to him that the Paradise and the Fire are also mentioned but you do not weep yet you weep here? He informed us that Allah's Messenger (PBUH) has said, 'The grave is the first stop of the several stops before the hereafter, and deliverance from it means that after it, is an easy sailing, but if one does not get deliverance from it then the following stages are more severe than it.' The Prophet (PBUH) has also said that I have not seen a sight more frightening than the sight of the grave. [Ibn e Majah 4267]

Pleasure or agony starts at the grave and that is why it is said that 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 agony, it actually means the time after the death of a person where he does have connection to his physique in some way; it is after the end of this worldly time of life up-to when Allah wills; everyone that had ever lived at the world, would then be collected at HASHR. This concept does also tell that those who lived and died early have to face their doings early yet the verdict is always on the practice; when that comes to fore so accordingly does the verdict yet Allah knows better this period of pleasure or agony for every dead person; that might vary for each in quality & quantity. 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" (the fortieth Surah i.e 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). This does happen yet how this happens is a question on which comment is not feasible due to the limitation in our understanding in this matter; where Ahadith point out that the grave becomes vast to provide ease to a person or becomes extremely narrow to his distress, there they actually mean that the person does feel the pleasure or the agony at this period.

TOPIC 6-If anyone longs to meet Allah, He longs to meet him too

(2316)-Sayyidina Ubadah ibn Samit (RA) reported that the Prophet said, "If anyone loves to meet Allah, Allah also loves to meet him. And if anyone dislikes meeting Allah then Allah also dislikes meeting him."

TOPIC 7-About the Prophet's warning his people

(2317)-Sayyidina Aisha (RA) narrated when this verse ---And warn your clan, the nearest kin (26, 214)--- was revealed, Allah's Messenger (PBUH) said, "O (my aunt) Saifyah, daughter of Abdul-Muttalib, O Fatimah, daughter of Muhammad (PBUH), O children of (my grandfather) Abdul Muttalib, I can not help you before Allah in the least. (However), you may ask me for whatever you like of my wealth." [Ahmed 2592, Muslim 205, Nasai 3647]

It is said that charity begins at home and this is true by Islamic Teachings yet just like the matter of charity, TABLIGH (call towards Right preventing wrongs) also begins at home. This verse that is mentioned here is one of the earliest that was revealed. The Prophet (PBUH) is the blessing of Allah to all mankind (as told in the Holy Book Quran) so the TABLIGH of Islam went far & wide even in his presence at the world, especially in the last of his worldly life; it spread even faster to all corners of the known world of that time just after he passed away. Note that the Prophet (PBUH) opened his wealth for all his close relatives to use and that was a great sacrifice; but he clarified that if they do not take up the guidance of Islam, that asks them to worship Allah only and leave totally the worship of idols, he would not be able to save them from the fire of hell.

TOPIC 8-About virtues of weeping because of fear of Allah

(2318)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "No man who weeps by fear of Allah will go to the Fire till the milk returns to the udder. And dust in the path of Allah and smoke of hell cannot come together" [Tirmidhi 1639, Nasai 3107, Ibn e Majah 2774, Ahmed 10565]

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. They might have been written in books with the water of silver as history yet in their making, blood & tears were the ink. Whenever these flowed in the cause of Islam, Allah did provide the decision in favor of the rise of Muslims. In a Hadith, the blood and the tears that flow in the path of Allah, both are said to be barriers against the fire of hell and in this complementary Hadith, the words "dust in the path of Allah" clearly mean to fight and shed

blood in the cause of Islam.

TOPIC 9-The Prophet said, "If you were to know what I know"

(2319)-Sayyidina Abu Dharr (RA) reported that Allah's Messenger (PBUH) said, "I see what you do not see and I hear what you do not hear. The heaven laments and it has a right to lament. There is no space in it even as much as what your fingers occupy but an angel has placed his forehead on it for prostration to Allah. By Allah, if you know what I know, you would laugh little and weep much and would not enjoy women on beds but would have gone out to the plains calling to Allah in prayer" Abu Dharr (RA) said, "I wished I were a tree and chopped to pieces". [Ibn e Majah 4190, Ahmed 21572]

(2320)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "If you know that which I know then you would certainly laugh little and weep much". [Bukhari 6485, Ahmed 9583]

Difficult Ahadith to comment upon yet it is obvious that what we do not know was not asked of the Prophet (PBUH) to tell us; it was not in obligations of the Prophethood. Perhaps this is an indication of the amazing sight that the Prophet (PBUH) had seen at MIRAJ (ascension to heavens) when he saw JANNAH (Paradise) and even JAHANNUM (Hell); he wanted to express how amazingly wonderful the former is and how very dreadful the latter is. But, it is most obvious here that the Prophet PBUH wanted SAHABA to care for the safety from JAHANNUM much more than to ask for JANNAH; his words are explicit on this.

TOPIC 10-One who makes people laugh

(2321)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Indeed a man speaks some words seeing no harm in them but Allah will cast him in fire down with depth seventy years

deep" [Ibn e Majah 3970, Bukhari 6477, Ah 7219]

(2322)-Bahz ibn Hakim reported on the authority of his father from his grandfather that Allah's Messenger (PBUH) said, "Woe to him who recounts a tale to make people laugh speaking lies. Woe to him! Woe to him!" [Ahmed 20066, Abu Dawud 4990]

It is necessary to take care of the tongue and there is another Hadith that tell us that whoever gives me the guarantee of two things; one between his jaws and the other between his legs; I would give him the guarantee of JANNAH (see Hadith 2416). We have studied that the Prophet (PBUH) never made fun of anyone even in jest and never jested by speaking lies. Jokes when they are made with care to morals and with respect to honesty, are quite well yet caution for making-up things is utmost necessary; poets and story-writers should take care much in all their works (not abandoning them totally) yet they must clarify well that whatever they have written in fiction is on the basis of observation of true life; they must not make fun of anyone in any manner at their works with care that to have fun is one thing and to make fun of someone is another that is disallowed.

TOPIC11-He who shuns the meaningless excels in Islam

(2323)-Sayyidina Anas ibn Malik narrated that one of the companions died, so another gave tidings of Paradise (for him). Allah's Messenger (PBUH) said, "How do you know; he might have spoken the meaningless or may have been niggardly when spending was not harmful."

(2324)-Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Of the excellence of a man's Islam is that he shuns the meaningless." [Ibn e Majah 3976]

(2325)-Qutaybah also reported from MALIK from Zuhri and he from Ali ibn Husayn that Allah's Messenger (PBUH) said, "It is enough for a man to be an excellent Muslim that he gives up the meaningless." [Ahmed 1732]

Ahadith clarify that spending the precious time of life in useless things is highly erroneous and the person who understands this would become a good Muslim. This is because the recognition of the value of time would lead him to utilizing it in the way of Allah as every Muslim knows well that the life is to achieve the pleasure of Allah and there is no other aim of life. The Muslim person must spend some of his assets too besides his time on the needy and this is easier when there is no harm to him by their spending when they are intangible as the spread of knowledge or/and recommendation for the rightful needy person to some job that he might manage well; whoever does not even do this that does not harm him in any manner while it provides the betterment to his fellow-being, he surely is blameworthy.

TOPIC12-Excellence of little speech

(2326)-Bilal Ibn Harith Muazani (RA) reported that Allah's Messenger (PBUH) said, "Indeed one of you speaks a word pleasing to Allah and he cannot imagine (how high) a rank it attains. Allah records for him thereby His pleasure till the day He meets Him. And, one of you speaks a word that angers Allah, and he cannot imagine where it will carry, Allah records against Him His anger till the day He meets him" [Ibn e Majah 3969]

Many Ahadith ask for some caution in speech as the tongue might become extremely troublesome if a person loses control over it. If you ponder what single thing might be the best thing and might even be the worst, you would find it to be the tongue. Note that Hadith does not imply that if a person has done some wrong unintentionally,

he is doomed to punishment but it means that words asking for anger of Allah are most dangerous; if the Muslim person is pious and has uttered something wrong in carelessness, Allah would certainly provide such person some chance to compensate and he must avail of it with repentance. This also means that he must go on evaluating himself time & again by giving total respect to Islam.

TOPIC 13-Worthlessness of the world in Allah's sight

(2327)-Sayyidina Sahi Ibn Sa'd (RA) reported that Allah's Messenger (PBUH) said, " If in Allah's sight, the world had so much worth as wing of mosquito then a infidel would never have drunk even a drop of water." [Ibn e Majah 4110]

(2328)-Sayyidina Mustawrid ibn Shaddad (RA) reported that he was among the unit that accompanied Allah's Messenger (PBUH) who stopped at a dead lamb. He said, "Do you see how its owners have abandoned it as worthless?" They said, " O Messenger (PBUH) of Allah, they threw it away because it (truly) is worthless" He said , "The world is worthless in Allah's sight more than this lamb to its owner." [Ibn e Majah 4111, Ahmed 18035]

TOPIC 14-Surely the world is accursed

(2329)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "The world is accursed, and accursed is whatever it contains except mention of Allah and of that which is dear to Him and the scholar or the student." [Ibn e Majah 4112]

TOPIC 15-More on it (the world in relation to the Hereafter)

(2330)-Sayyidina Mustawrid (RA) reported that Allah's Messenger (PBUH) said, "The world in relation to the hereafter is not but like the example of one of you putting his finger in the sea. Then let him

see with what it returns." [Ahmed 18030, Muslim 2858, Ibn e Majah 4108]

Ahadith at these topics 13, 14, 15 tell us how insignificant this world is to Allah; He has created this world for an examination (and not punishment) and so He gives all the good things of life here to everyone, more or less, without any discrimination; at AKHIRAT, every good thing would only result by good efforts done here in the worldly life with True Belief; this means that those who go to JAHANNUM (Hell) due to their wrong belief, they would be given only bitter filth to eat and drink as the Holy Quran has pointed out. The last Hadith here means that the world is even not that much to Allah as water that the finger tip brings out from the sea as even the sea as whole is nothing to Him; it is nothing from nothing. Allah only is the Creator and the True Lord; everything else is His creation that He made with the word "KUN" (be) and that happened.

TOPIC 16-World is prison for Believer but Paradise for infidel

(2331)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "The world is a prison for a believer and Paradise for an infidel." [Muslim 2956, Ahmed 8296]

This Hadith presents a fact in plain words that as a person feels limited in a prison so a good Muslim feels some bondage at the worldly life where he fulfills all duties that Islam has assigned to him; he has good hopes to receive JANNAH for which he goes on exerting him, with total patience at all that comes his way. But an infidel does not care about others truly by heart and wants his own pleasure whatever it brings to others as he has no hopes beyond this life; he seeks for pleasures at the worldly life whatever possible without care to the good morality. So the difference between them is that a true Muslim cares not only about the law of Allah strictly but also tries to live upon EHSAAAN where possible

with the guidance of the Prophet (PBUH) for the pleasure of Allah; an infidel is bound only by the law of the place made without care to Allah, where he tries to find such flaw that might enable him to get worldly benefits with total selfishness.

TOPIC17-The similitude of the world is like four individuals

(2332)-Sayyidina Abu Kabshah Anmari (RA) reported that Allah's Messenger (PBUH) said, "I swear about three things and I narrate to you a hadith, so keep it in memory. A man's property does not diminish because of Sadaqah (that he pays) and when a man is wronged and he endures it patiently, Allah increases him in honour and when a man opens a door to begging, Allah opens for him a door to poverty (or he said words to that effect). And I narrate to you a hadith so keep it in memory. The world comprises of four kinds of people,

(1)-a man on whom Allah has bestowed wealth and knowledge and in (using) them, he fears his Lord and joins ties of relationship and gives the right of Allah; this man is in the most excellent category.

(2)-a man on whom Allah has bestowed knowledge, but does not bestow wealth and he is true in his intentions saying, 'If I had wealth then I would act as so-and-so (as the first category)'; this being his intention, their reward is equal.

(3)-a man on whom Allah has bestowed wealth, but does not bestow knowledge, and he tramples with his wealth ignorantly, not fearing his Lord, not joining ties of relationship and not giving rights of Allah; this one is in the worst of categories.

(4)-a man whom Allah has given neither wealth nor knowledge and he says, 'If I had wealth I would do as so-and-so does (as the third category)'; this being his intention, their burden is alike.' [Abu Dawud 1645, Muslim 4228, Ahmed 18053]

When the Muslim person keeps three things in memory about his wealth and all worldly assets, Allah makes sources for him to live in

ease without much effort for worldly necessities. Such is the good Muslim person who gives SADAQAH (charity to the needy) from his wealth if he has it; if some of his property is taken away by fraud, he bears that loss and leaves the matter to Allah to punish the wrong-doers; if he falls from the status of having wealth to the status of facing poverty, he does not beg but keeps his self-respect intact by living at necessities; Allah cares about such a person and makes ease in the fulfillment of his needs well even with his small effort with total honor. The Hadith also tells about four different types of people with respect to their attitude towards wealth & knowledge. The first two are the best of people while the third one is the worst and the fourth is on the verge of right and wrong. If this fourth one does get wealth, he is doomed to destruction if he goes on with his intention and if he does not, he might save himself from the fire of hell so even if ignorance is not bliss in true sense yet deprivation of some good things might be that for some of the people living around. Note that there are Ahadith that point out that the true intention for good works does increase plus points at a person's Paper of Deeds that he would get at AKHIRAT while even the true intention for bad works does not increase his negative points at the Paper unless he does practically as he intends when he gets to the status of fulfillment of that bad intention; Al-Hamdu Lillah.

TOPIC 18-Grieving for the world and love for it

(2333)-Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) said, "Anyone who faces poverty and he approaches people (for redress) then his poverty is not removed. And if anyone is faced with poverty and he turns to Allah with it then Allah will provide him sustenance sooner or later." [Ah 4219]

TOPIC 19-What suffices a man of his wealth?

(2334)-Abu Wail reported that Mu'aviah visited Abu Hashim ibn Utbah when he was sick and asked him, "O uncle, why do you weep? Is it pain that frightens you and greed for the world (that makes you weep)?" He said, "Nothing of the sort. But, Allah's Messenger (PBUH) had taken from me a promise which I have not fulfilled. He had told me that of property, a servant should suffice you and a riding beast for Jihad. But I find with me today that I have accumulated plenty." [N 5386, Ibn e Majah 4103]

TOPIC 20-More on it

(2335)-Sayyidina Abdullah (ibn Mas'ud; RA) reported the saying of Allah's Messenger (PBUH) "Do not build estate because that would make you long for the world." [Ahmed 3579]

These Ahadith at Topic-18, 19 & 20 give the message that the world is not worth the efforts many people generally make for it. Living with necessities in the world and asking for success in AKHIRAT by commitment to good deeds with true Belief, is how Islam teaches. The Muslim person must make high efforts for the coming life as a Hadith points out that the worldly life is the land for cultivation for getting the harvest at AKHIRAT. The Hadith at topic-20 is extremely wonderful that clarifies that the righteous Muslim must avoid such things that ask him to attach himself to the world as such attachments tend to decrease the attachment towards AKHIRAT.

TOPIC 21-Long life for a Believer

(2336)-Sayyidina Abdullah ibn Busr (RA) narrated that a villager asked the Prophet, "O Messenger of Allah, who is the best of men?" He said, "He whose life is prolonged and whose deeds are good." [Ahmed 1796]

TOPIC 22-Which of the men is best and which of them is worst

(2337)-Sayyidina Abu Bakrah (RA) reported that a man asked, "O Messenger of Allah, who is the best of men?" He said, "He who has long life and performs good deeds." He asked, "And, which of them is worst?" He said, "He who has a long life and whose deeds are evil."
[Ahmed 20437]

These Ahadith tell that the actual work for a Muslim to do is to collect good deeds as much as possible. If a Muslim person has total recognition of this and lives a long life where he does all the good things he should, such a person becomes the light of guidance to all the people around. However, if a person is evil by his deeds and lives a long life, he certainly is the worst among men because he has not recognized his true obligations and has lived his life as an unworthy fool.

TOPIC 23-Ages of individuals of Ummah are from 60 to 70

(2338)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "The ages of my Ummah will be from sixty years to seventy."

It is an interesting fact to note that the average of ages among Muslims does seem between 60 & 70. Even the Prophet (PBUH) most probably, passed away at the age of 60 years by the solar years (it was at June 632 AD) while by the lunar years, he was coming to 62 years of age in that very Rabi-ul-Awwal (the third month of the Lunar Calendar; it is shorter than the solar year by some 11 days). Abu Bakr (RA) & Umar (RA) also passed away in their early sixties; also, many of righteous Muslims of the past did pass away at this period of life. Here we find an indication to the moral teaching that it is better to care for the quality of life in the spiritual sense rather than the quantity of life.

TOPIC 24-Closing up of hours

(2339)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said, "The Hour will not come till time draws near and a year becomes like a month, a month like a week, a week like a day and a day like an hour and on hour like a burning piece of wood."

TOPIC 25-Closing up of hours

(2340)-Sayyidina ibn Umar (RA) narrated that Allah's Messenger (PBUH) held me by a part of my body and said, "Be in this world as though you are a stranger or one crossing through the road and count yourself among the occupiers of the grave." After this, Ibn Umar said to Mujahid, 'When it is morning, you should not trust yourself to make it to evening; and when it is evening you should not expect to make it to the morning. Seize opportunity of your good health before you fall ill and of your life before your death. For, you could not say what would be your name tomorrow.' [Ahmed 4764, Bukhari 6416]

(2341)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said "This is the son of Adam and this is his life span," and he put his hand on his neck. Then, He stretched it saying. "And his tall hopes. And his tall hopes. And his tall hopes." [Ahmed 12240, Bukhari 6418, Ibn e Majah 4232]

(2342)-Sayyidina Abdullah ibn Amr (RA) narrated that Allah's Messenger (PBUH) passed by us while we were repairing our hut. He said, "What is this?" We said, "It has gone down and we are repairing it." He said, "I do not see the command (of death) except that it is quicker than that." [AD 5236, Ibn e Majah 4160]

The Muslim person must care to live with the attention that very

soon, he would be among the dead persons; in other words, Ahadith ask us to care most highly for AKHIRAT only while we live-on this worldly life. Ahadith clarify in the most explicit manner that a Muslim person must not make extensive hopes about the world and it is another way to give the same guidance that passed previously not to become attached to the worldly life with the omission of care to AKHIRAT. The last Hadith plainly guides here to take care that this worldly life would end soon, so do not obsess yourself in it in such ways that you become ignorant to your true aim of getting the pleasure of Allah by your good Belief and deeds according to it. It is the same message yet with more emphasis as to repair the dwelling place is for necessity; the Hadith suggests that even at such necessity, the Muslim person needs to take care that it only remains upto the extreme necessity. The Hadith at topic-24 is interesting and the like of this was mentioned in a Hadith that we have studied before too at the booklet of FITAN (H-2247) though with difference in words. But this Hadith here could mean that the time would seem to pass very fast or it could be relative in nature that some activities that take a year to perform now and some that take months or days now would only need hours to perform (this meaning to this Hadith seems most valid); the life would be running fast. In this sense, it is not like the one we have read at booklet of Fitan that has the physical implication if the Sun is occulted for some of time; as such, this Hadith here is unique; and Allah knows better.

TOPIC 26-Wealth is trial of this ummah

(2343)-Sayyidina Ka'b ibn Iyadh reported that he heard the Prophet (PBUH) say, "There is a trial for every ummah, and the trial of my ummah is wealth and property." [Ahmed 17478]

TOPIC 27-With two valleys full of wealth, he would seek third

(2344)-Sayyidina Anas ibn Malik (RA) reported that Allah's

Messenger (PBUH) said, "If the son of Aadam had one valley full of gold then he would crave for a second. Nothing can fill his stomach but dust. And Allah relents to one who repents." [Ahmed 12717, Bukhari 6439, Muslim 1048]

TOPIC 28-The heart of an old man is young in love of two things

(2345)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said, "The heart of an old man is young in the love of two things; (love of) life and abundance of wealth." [Bukhari 6420, Muslim 1046, Ahmed 8087]

(2346)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said, "The son of Aadam grows old but two things grow young in him greed for long life and greed for wealth." [Muslim 1047, Ibn e Majah 4234, Ahmed 12143]

Ahadith at topics 26, 27 and 28 give the same information that if a person nourishes the desire to accumulate wealth, he would not be satisfied with any amount of wealth but this greed would lead him to neglect his fundamental obligation that is related to AKHIRAT. Thus desire for wealth, without reason (as after the fulfillment of the worldly necessities, it is not an asset but a liability), becomes a great trial for a Muslim person who should take care to Allah's commands in all whatever he has at his control and in all what he does. Attachment to wealth leads to attachment to the worldly life with the negligence of AKHIRAT; that is not commendable by Islamic Teachings. H-2344 is explicit on the fact that the greedy person is never able to control his greed until he dies and the dust of grave fills his stomach. Then only he would realize what a bad mistake he had committed in his worldly life that he ran behind an illusion as he had left the wealth behind for others; and it truly was never his own; his belief and deeds have come with him to which he gave only the minimum care. The Hadith asks to repent on this

erroneous attention towards the wealth so as to get the good attention from Allah; He would see to his necessities and even to his comforts as He deems fit; Al-Hamdu Lillah.

TOPIC 29-Asceticism in the world

(2347)-Sayyidina Abu Dharr (RA) reported from the Prophet (PBUH) that he said, "Asceticism in this world is not to forbid the lawful to oneself or to waste property. But, asceticism in this world is that you rely more on what is in Allah's hand than on what is in your hand and that you long for reward against hardship to such an extent that you wish that it would beset you continuously." [Ibn e Majah 4100]

TOPIC 30-Rights of Son of Adam

(2348)-Sayyidina Uthman ibn Affan (RA) reported that the Prophet said, "There are no rights for the son of Aadam except these particular ones; a house to live in, garments to cover his private parts and vessels to hold bread and water."

Allah has brought the Man to life and He has taken the responsibility to care for his necessities as He has told us in the Quran; those are the basic necessities that are named in H-2348 and the Muslim person is not permitted to ask more as his claim to Allah; he should take whatever Allah provides him with both his hands for that is His blessing and he should give the fellow-beings the benefit of it. H-2347 tells that patience at hardships bring rewards but please note that the Hadith means that the adversity that falls on a person by TAQDIR (Fate) does have rewards yet to ask for adversities is not appreciable; as it tells about the wish for adversities so that seems the reason that this Hadith is among the weak narrations; it does need caution for its acceptance at practice.

TOPIC 31-Ibn Aadam cries, "My property, my property"

(2349)-Mutarrif narrated that my father went to the Prophet (PBUH) and he was reciting, "your rivalry for amassing riches distracts you" (102, 1). He said, "The son of Aadam says, 'My property! My property!' but is there anything for you from your wealth except that which you gave in charity and advanced (to Allah for yourself), or consumed and finished, or put on and wore off?" [Ahmed 16427, Muslim 2958]

The name of Mutarrif's father (RA) is Abdullah and the recited verse of Surah TAKATHUR has the message that the Ahadith we have just studied have been giving about the unworthiness of the worldly life except for care about righteousness in belief and deeds. Here whatever the person has, those all things are for his examination and not because that the person gets totally involved in the worldly life by the wealth he gets here; to seek competition at the worldly matters is not feasible as the Muslim person must compete only to get 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 AAL-e-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 as the message of the Holy Book Quran and the authentic SUNNAH is to keep the world at "Necessity" and to give AKHIRAT the status of "The True Destination"; they tell us to keep to righteousness in Belief and to collect all good deeds by efforts according to that righteous Belief; Al-Hamdu Lillah.

TOPIC 32-Being content with essential & spending excess

(2350)-Sayyidina Abu Umamah reported that Allah's Messenger said, "If you, O son of Aadam, spend the excess (in good cause), that is good for you. But, if you retain it then it is bad for you.

There is no blame on spending over the necessities. And, begin (charity) with those whom you support. And, the upper hand is better than the lower." [Muslim 1036, Ahmed 22328]

The message continues "live at necessities in the world"; the Hadith tells us to give a special attention to needs of those that are dependant on us for their basic worldly needs; charity begins at home. Certainly, the upper hand that provides not only for needs of the self but for needs of others too that are under his care (and even for needs of those that are needy), is much better than the lower one that is of the incapable person who might ask his needs from persons not sincere to him; he must ask Allah to make such sources for him that he does receive his necessities at the world with total ease; Al-Hamdu Lillah.

TOPIC 33-On trust in Allah

(2351)-Sayyidina Umar ibn Khattab reported that Allah's Messenger said "If you trust in Allah observing a true trust in Him, then indeed, He will give you a provision as He provides the birds that emerge hungry in the morning and return with a full belly in the evening." [Ahmed 205, Muslim 4164]

(2352)-Sayyidina Anas ibn Malik (RA) reported that there were two brothers at the time of the Prophet, one of whom used to keep company of the Prophet (PBUH) while the other pursued his occupation (and earned a living). He (the bread-earner) complained about his brother to the Prophet (PBUH) whereupon he said, "Perhaps you are given provision on his account."

In the current times, we have extended our needs so much that some of us consider even some items that are comforts rather luxuries, as necessities of life. The privileged among us consider modern vehicles, sophisticated technical items at homes, expensive

satellite items and this and that as total necessities because someone at the next door or someone among close relatives, has displayed the latest models of these and has asked for trouble. First of all, we all have to decide that to what extent these things are necessities; note that even in necessities, there must remain utmost care to keep them upto necessities. A simple vehicle might do well for conveyance and few simple technical items that we use in routine like refrigerators, fans & lights, air-conditioners, heaters, irons, washing machines, cooking appliances, professional items that technical workers use etc. according to needs are quite fine with care to Islam yet to ask for the most expensive among these things is not feasible. As for satellite items, it is better to avoid them as much as possible except in IZHTIRAR (utmost necessity); it would be much better if that could be brought into usage without satellites even if this restriction asks for some limits in respect to the area of usage. If we could have lived as birds we would have also got our needs as easily as they get it; there is ample for needs of everyone at its natural habitat without costing any other anything; the competition for the worldly issues is futile. H-2352 guides attention towards the fact that a person who is responsible for someone's financial care might be getting the whole of his finance by the fortune of that dependant one. One of these two brothers worked as a farmer while the other just learned about Islam and did nothing to earn his bread. Note that this dependant one had rights over the person providing his needs for him as he was his very close relative (brother, in fact) and so his hand is not the lower hand; the person who asks someone for his needs upon whom he has no rights, is the person with the lower hand.

TOPIC 34-One for whom the world is expanded

(2353)-Ubaydullah ibn Mihsan Khatami reported from his father who was among Sahaba that Allah's Messenger (PBUH) said, "He who wakes up in the morning peaceful among his people, healthy in body,

his provision for the day with him, then it is as though the world is brought together for him." [Ibn e Majah 4141]

TOPIC 35-Being contended with what is enough subsistence

(2354)-Sayyidina Abu Umamah (RA) reported that the Prophet (PBUH) said, "The most enviable of my friends to me is the believer with a light property, much devoted to Salah, excellent in worship of his Lord, obeying Him in private, obscure among people, not pointed out with fingers, and his provision is enough and he is content over that." Then, he snapped his fingers and said, "His time comes soon, there being few women to mourn him and his legacy is little." From the same sanad from the Prophet is the hadith that he said, "My Lord offered me to make the valley Atha of Makkah full of gold for me. I said, O Lord, but I wish to be satiated one day and hungry the next day (or, he said three days, or something like that). When I am hungry, let me beseech You and remember You and when I am satiated, let me thank you and praise you." [Ibn e Majah 4117, Ahmed 22252]

(2355)-Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (PBUH) said, "He has succeeded who has submitted to Islam, given enough provision with which Allah has made him content." [Ahmed 6583, Muslim 1054, Ibn e Majah 4138]

(2356)-Sayyidina Fadalah ibn Ubayd (RA) reported that he heard Allah's Messenger (PBUH) say, "Blessed is he who is guided to Islam and his sustenance is enough and he shows contentment." [Ahmed 2399]

Ahadith point out the person here who does not have much worldly property yet in terms of AKHIRAT (the Hereafter), he has everything as he worships Allah highly and even performs MUSTAHAB acts but without letting them known; people do not

consider him something of high grade but in Allah's view, he has a high standing and even at his death, he does not have much of property. These all Ahadith point out that whoever is a good Muslim doing his best for AKHIRAT and he is content with whatever he gets at the world, Allah makes sources for him to get everything that he needs with total ease. The notable point here is that the Prophet (PBUH) lived at poverty by choice but there is difference between poverty and deprivation. Prophet Muhammad (PBUH), the last messenger of Allah, did not spend a life of deprivation as Allah looked after his needs and he was highly careful to fulfill his obligations towards his household well by the blessing of Allah; yet he never intended to become wealthy and always remained content with necessities of life. There are three positions with respect to wealth that are all right in the Islamic Environment; the best is the status of the person who lives at poverty but fulfills his obligations though he does not have much to save (the Prophet PBUH lived at this status by choice); the second to best is the status of the person who does save good amounts even after spending on his necessities and obligations yet this saving does not put him into the wealthy persons of the society; the third status is of the person who has property, possessions and plenty of wealth and he is taken to be one of the wealthiest persons of the society. However, no one of this last category must be much far away from the the upper margin of the second one in the society; this the good sense of justice that prevails at the Islamic Environment would decide rather than the law of the land. By this detail, it comes at fore that at this manner of living, there would be no person who would be deprived of his basic necessities and at the other side, there would be no person who would consider that he would shape things as he wills due to the huge amounts of wealth he has in spare. Both of these persons lose self-respect and so they do not care about the self-respect of others around; certainly, the Islamic Environment asks simplicity and it does not ask any complexity.

TOPIC 36-Merits of poverty

(2357)-Sayyidina Abdullah ibn Muhghaffal reported that a man said to the Prophet (PBUH) "O Messenger of Allah! By Allah, I love you." He said, "Think over what you say" and he said again, "By Allah, I do love you." He said that three times. So the Prophet said, "If you love me then be prepared for poverty as your armour, for poverty comes running to one who loves me more swiftly than the flood that flows down to its outlet."

The Prophet (PBUH) had taken-up poverty by choice. We have seen a Hadith just now at the previous topic that tells us that he could have got a whole place filled with gold yet he did not go for it. It is better to say that 'I truly respect the Prophet (PBUH)' and that implies also the necessary love of this great man who also is the last Messenger of Allah. But to say specifically the words that 'I love him to height' means by the Islamic terms that he has chosen the status of poverty for himself and he is ready to take matters at EHSAAN besides the fulfillment of FARDH, WAJIB & SUNNAH-MUAKKADAH without any complaint whatsoever; such person must necessarily remain content with whatever he gets that fulfils his worldly necessities without any complaint whatsoever.

TOPIC 37-Poor Muhajirs will go to Paradise before Rich ones

(2358)-Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger (PBUH) said, "The poor of Muhajirs will enter Paradise preceding their rich by five hundred years." [Ibn e Majah 4123]

(2359)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH) prayed, "O Allah, cause me to live among the poor and to die among them, and on the day of resurrection, gather me among the group of the poor." Sayyidah Ayshah (RA) asked, "Why, O

Messenger of Allah?" He said, "They will enter Paradise, preceding their rich by forty years. O Ayshah, do not turn away the poor even if you give her half a date. O Ayshah, love the poor and draw them near, Allah will draw you near on the day of resurrection."

(2360)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said, "The poor will enter Paradise preceding the rich by five hundred years (which is) half of that day." [Ibn e Majah 4122, Ahmed 9830]

(2361)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "The poor of the Muslims will enter Paradise before their rich half a day ahead and that is five hundred years." [Ahmed 10659]

(2362)-Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger said, "The poor of Muslims will enter Paradise preceding their rich by forty years." [Ahmed 14483]

(2363)-Sayyidah Ayshah (RA) reported that Allah's Messenger (PBUH) never had barley bread to his content for two successive days till he died. [Muslim 2970]

The Muslim person who lived in poverty but he fulfilled his obligations well, at HASHR (the first day of AKHIRAT that is of 1000 years by our count), he would enter half a day before the rich Muslims who also had fulfilled their obligations well; the difference to note is that the poor had lesser obligations because of their humble status at the worldly life so they got their good result in much lesser time. This half a day amounts to five hundred years by our count and Ahadith that report about forty years might mean the boundaries at both sides as some ULAMA have remarked that their beginning of entrance to the Paradise would take place before five hundred years of the entrance of good rich people there and

the last of these good poor ones, would get entrance forty years before them, depending on the quality among their-selves yet all would get entrance to JANNAH (Paradise) before the rich. The last Hadith in the topic here tells us that the Prophet (PBUH) did not take barley bread for two consecutive days though he could have managed that being at authority in Madinah; this was by choice and he expected the same sacrifice of worldly things from his wives, living on basic necessities to get high status at AKHIRAT.

TOPIC 38-The living of the Prophet (PBUH) and his family

(2364)-Masruq narrated that I visited Sayyidah Ayshah (RA) and she ordered food to be served to me. She said, "Never do I eat to a full stomach but feel like crying and I do cry." I asked her, "Why?" She said, "I recall the condition in which Allah's Messenger (PBUH) departed from this world. By Allah, he never had bread and meat to a full belly twice a day." [Muslim 2974]

(2365)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) and his family never had wheat bread for three consecutive days to a full stomach till he died. [Muslim 2976, Ibn e Majah3343]

(2366)-Sayyidina Abu Umamah (RA) reported that in the house of Allah's Messenger (PBUH) there never was more barley bread than necessary.

(2367)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) passed many nights together on an empty stomach and his family did not find food for the evening meal. Most of their diet consisted of barley bread. [Ibn e Majah 3347]

(2368)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) prayed, "O Allah, let the provision of the family of Muhammad be enough for subsistence." [Bukhari 6460, Muslim 1055,

Ibn e Majah 4139, Ahmed 10241]

(2369)-Sayyidina Anas (RA) reported that the Prophet (PBUH) never stored anything for the next day.

(2370)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH) never ate on a table and he never ate thin bread till he died. [Bukhari 6450, Ibn e Majah3293]

(2371)-Sayyidina Sahl ibn Sa'd was asked whether Allah's Messenger (PBUH) ever ate white flour and he said "Allah's Messenger did not see white flour till he met Allah." He was asked "Did you have a sieve in the Prophet's times?" He said, "We did not have a sieve (in his times)." He was asked. "Then how did you sift barley flour?" He said, "We used to blow so what had to blow off, blew away and we poured water on the rest and kneaded the mixture." [Bukhari 5413, Ibn e Majah 3335]

All the Ahadith here in this topic indicate one thing most explicitly that the Prophet (PBUH) took food only according to necessity and expected the same from his wives. He never ate food in the manner of privileged people of the time and remained very simple in all his attitudes (see H-1795). In foods, the Prophet (PBUH) used to take the needed only, without care to its taste but for subsistence only; we have studied this attitude at the booklet of foods too. He did not store food items for the next day as he knew that he would fulfill his obligations even without any such storage. Living ordinary was one of his most particular attributes that affected Muslims in highly positive manner; they spread the impression of Islam in few years only at that time all over the known world; Al-Hamdu Lillah.

TOPIC 39-The living of the companions of the Prophet (PBUH)

(2372)-Sayyidina Sa'd ibn Abu Waqqas (RA) said, "I was the first

person to shed blood in the path of Allah and I was the first person to shoot an arrow in the path of Allah. Indeed, I remember well that I participated in battles with a group of the companions of Muhammad (PBUH) and we did not eat but leaves of trees and bean so that we passed stool like the droppings of sheep and camels. Then the people of Banu Asad censure me about religion and if that is the case, I am a loser and my deeds are wasted."

(2373)-Sayyidina Sa'd ibn Malik (RA) narrated, "I was the first man among the Arabs who threw an arrow in Allah's path. Indeed, I recall that we participated in battles with Allah's Messenger (PBUH) and we had no food except Aublich (bean) and Samar (acacia) so that our stool was like droppings of sheep. With that the Banu Asad ridiculed me on this religion so in that case I lost and my deeds were wasted." [Ah 1498, Bukhari 3728, M 2966]

(2374)-Muhammad ibn Sirin narrated that we were with Abu Hurayrah and he had two pieces of cloth, red in colour. He cleaned his nose with one of them and said, "O how good, Abu Hurayrah uses this cloth today to clean his nose. I remember the time when I had fallen down due to hunger between the pulpit of Allah's Messenger (PBUH) and the apartment of Sayyidah Ayshah (RA) where unconsciousness had overtaken me. Those who passed by put their feet on my neck that I had gone mad though I was not mad, only hunger had overtaken me." [Ahmed 23993]

(2375)-Sayyidina Fadal ibn Ubayd (RA) reported that when Allah's Messenger (PBUH) led the Salah, some men of the Ashab-us-Suffah fell down out of hunger. The villagers would remark "They are insane." So, when the prayer was over, Allah's Messenger turned to them and said, "If you were to know how much blessing Allah would bestow on you because of this poverty and hunger, you would prefer greater degree of poverty and hunger." Fadal said, "That day, I was with Allah's Messenger"

(2376)-Sayyidina Abu Hurayrah (RA) reported that once the Prophet (PBUH) came out of his house at an hour he never came out and no one would come to meet him (at that hour). Abu Bakr (RA) came to him (unexpectedly) and he asked, "What is with you, O Abu Bakr?" He said, "I came out to meet Allah's Messenger and observe his face and to offer my salutation to him." Hardly had any time passed when Umar (RA) came, and he asked, "What is it with you, O Umar?" He said, "Hunger, O Messenger of Allah." He said, "And I too found something of that (on me)." So, they set out to the house of Abul Haytham ibn Tayyihan Ansari. He possessed a lot of palm trees and sheep, but he had no servant. They did not find him. They asked his wife "Where is your life partner?" She said, "He has gone to fetch us sweet water." Not much time had gone by when he came with a water skin of sweet water. He put it down and embraced Prophet and said, "My parents be ransomed to you." Then he went with them to his garden and spread for them a mat. He went to a palm tree and returned with a bunch of dates which he placed down. The Prophet (PBUH) said to him, "Why did you not pick out (only) fresh dates for us?" He said, "O Messenger of Allah, I thought that you might choose for yourself fresh and the dried." They ate and drank from that water. Allah's Messenger (PBUH) said, "By Him Who has my life in His hand! You will be asked on the day of Resurrection about these blessings; the cool shade, the fresh dates and cool water." Abul-Haytham engaged himself to prepare a meal for them. The Prophet (PBUH) said to him, "Do not slaughter a milk-yielding animal." So, he slaughtered a young sheep and brought (the cooked food) to them. They ate. The Prophet (PBUH) asked him, "Do you have a servant?" He said, "No." He said, "When captives are brought to us, you come." (Soon) two captives were brought to the Prophet (PBUH) and there was not a third with them, and Abu Haytham also came to him. The Prophet (PBUH) said to him, "Chose one of them." He said, "O Prophet of Allah, you select for me." The Prophet said, "The one who is consulted is trusted. Take this one,

for I have seen him offer Salah. And, he instructed him to be kind to him in treatment. Abul-Haytham went to his wife and conveyed to her the instruction of the Prophet. So, his wife said to him, "You will not be able to abide by the saying of the Prophet (PBUH) except that you set him free." He said, "He is free." So, the Prophet (PBUH) said, "Surely Allah does not send a Prophet or a Khalifah except that he has two kinds of attendants; one who enjoins that which is pious and forbids that which is evil, and the other who tries to make him wicked. And he who is protected from the evil attendant has been saved, indeed." [Bukhari 7198, Ah 11342]

(2377)-Salih ibn Abdullah reported a hadith like it from Abu Awanah from Abdul Malik ibn Umayr, from Abu Salamah but did not mention Abu Hurayrah (RA). This hadith is lengthier than the hadith of Abu Awanah, and also complete. Shayban was trustworthy. This hadith is reported from Abu Hurayrah from other sanad too. It is also reported from Ibn Abbas (RA).

(2378)-Sayyidina Abu Talhah (RA) narrated that we complained to Allah's Messenger (PBUH) about our hunger raising (garment) from our stomach, each of us showed the stone he had tied to it. He showed that he had two stones (tied to his stomach).

(2379)-Simak in Harb reported having heard Nu'man ibn Bashir (PBUH) say, "Do you have to eat and drink what you like? I had seen your Prophet (PBUH) and he did not find even bad dates with which to fill his belly"

Ahadith at this topic show how highly impressed were the SAHABA (RA; Companions of the Prophet PBUH) by the living ways of the Prophet (PBUH) as they used to take up the sacrifice of worldly things as an ordinary attitude to living normal; if they benefited from some of things (that were MUBAH) that they used to shun at his presence, they remembered that time and praised Allah for His

blessing on them. Sa'ad ibn Malik (Sa'ad ibn Abi-Waqqas) told about his merits because the tribe of Banu Asad had complained against him to Umar (RA) that he did not say his SALAH correctly. He had accepted Islam at the early years when the Prophet (PBUH) called towards Islam at Makkah and at that time he was of seventeen years of age. He fought wars for Islam as their commander at expeditions sent by Umar (RA) and had significant victories recorded in his account for Muslims. Abu-Hurayrah was one of Ashaab-e-Suffah, the very poor persons who used to live in the Mosque of the Prophet (MASJID-NABWI) and learned the Islamic issues from him. SAHABA used to give them something to eat and they used to live on that but sometimes there was such a shortage of provisions that some of them used to fall at the floor due to hunger. There was a custom at those days that people used to trample on such persons; walking on their necks if possible; who had epilepsy (that is called madness here) and so there were persons who did trample these few that used to fall due to hunger; they were spread at the floor and SAHABA thought that they are affected with epilepsy. The Prophet (PBUH) seeing that both of his companions face hunger (and he needed to eat too yet he had high control over him), he took them to one of his prosperous SAHABA and they took some edibles there. The Prophet (PBUH) asked him to take care that he does not slaughter a milk-yielding animal; this shows that even in taking meat in diet, it is necessary to see that the animal is saved as much trouble as possible. The development of sacrifice shows at men and women of those times that the wife of Abul-Haytham interpreted the words of the Prophet PBUH to mean liberation of the slave and he accepted that interpretation instantly. About the two attendants that are mentioned here, the Prophet (PBUH) had clarified at other occasions that he had been given control over the evil attendant and so that evil one is unable to distract him from the Truth. The last Hadith tells that the Prophet (PBUH) was not interested in taste and kept away from eating to full. The words "did not find even bad dates" does not mean that he

was deprived of them but that means he ate only when he had the extreme need for it. Here we find a Hadith i.e. 2378 in which it is mentioned that the Prophet (PBUH) showed two stones at his stomach and that was custom then that a person who was affected with hunger, tied a stone to his stomach somehow to compensate for its emptiness as that proved better for the natural posture of the body. Please note that this Hadith is among the weak narrations so we might omit the words narrated here. But, it might be an event at the battle of AHZAAB (trench) when the Prophet (PBUH) is said to have tied a stone or two at the stomach due to stand side by side with Muslims in general as edibles were much scarce at that time and they had to bear hunger. The Prophet (PBUH) stood by Muslims, working with them to break stones to construct the ditch with them; he never asked exception to this construction though SAHABA respected him very highly by their-selves; he lived ordinary with no protocol as that only was his style of living.

TOPIC 40-Richness is contentment of heart

(2380)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Richness does not lie in abundant wealth and property, but richness is the richness at heart (contentment of heart)." [Ah 7320, Bukhari 6446, M 1051, Ibn e Majah 4137]

This wonderful Hadith might become a matter of study in Psychology. If a person having moderate resources considers whatever is with him is enough for his good living and lives on within those without any complaint, then he certainly is like a king who lives with all ease at life. His attitude of living on his own resources with patience makes him truly rich; in contrast, such among the rich persons who complains of shortage of funds for this and for that, he truly is a poor man; the Hadith tells that the true Belief with assets for necessity at hand, is the most superb thing for the Muslim person as it diminishes his liabilities.

TOPIC 41-Taking wealth rightfully

(2381)-Abu Walid reported that he heard Sayyidah Hawlah bint Qays (RA) wife of Sayyidina Hamzah ibn Abdul Muttalib say that she heard Allah's Messenger (PBUH) say, "Surely, this wealth is green and sweet. He, who gets it rightfully, there is blessing in it for him. And there is many an encroacher in it desiring for himself from the wealth of Allah and His Messenger (PBUH) but there is nothing for him on the Day of Resurrection but the Fire." [Ahmed 27386, Bukhari 3118]

TOPIC 42-About the slave of the dinar and the slave of dirham

(2382)-Sayyidina Abu Hurayrah is reported that Allah's Messenger said, "Cursed is the slave of the dinar. Cursed is the slave of the dirham."

H-2381 tells that the lawful property of the practicing Muslim person, is blessing to him; the person who usurps someone's property unlawfully, would go to the fire of hell in AKHIRAT as this is one of the greatest sins. Even in the world those who seize possessions of others unjustly, fall into such adversities that lots of money goes in useless expenses that were unexpected; this is the curse that falls by the wrong-doing in this matter. H-2382 points out that whoever is obsessed with collection of money never caring whether he gets it rightly or wrongly with the thought that this only is the true success, he is cursed. To earn the necessary amount of wealth for living is just one of matters of the worldly life; it is not the whole of life. Such person forgets that the true success is at AKHIRAT which he would only get by the true Belief and righteous deeds according to it. The competition in worldly matters is idiocy (that becomes a curse with time) while competition in matters of AKHIRAT is commendable; that truly is the great blessing from

Allah. A person is allowed to accumulate wealth that is just enough to provide him safety to fulfill his obligations yet he must not become totally obsessed with material gains putting whole of his precious time to earning of such gains; that certainly is idiocy.

TOPIC 43-Two hungry wolves sent to the herd of sheep

(2383)-Ibn Ka'b ibn MALIK Ansari (RA) reported from his father that Allah's Messenger (PBUH) said, "Two hungry wolves sent to sheep do not cause more destruction than a man's greed for property and honour causes to his religion." [Ahmed 15784]

TOPIC 44-The world is not more then a rider resting in shade

(2384)-Sayyidina Abdullah (RA) narrated that Allah's Messenger (PBUH) slept on a reed mat. He got up and its marks were impressed on his body. We said, "O Messenger of Allah, if (you need) we could fetch for you a bed!" He said, "What have I to do with the world? I am not in this world but like a rider who shades himself under a tree only to move onward and leave it." [Ibn e Majah4109, Ahmed 3709]

TOPIC 45-A man is on the religion of his friend

(2385)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "A man is on the religion of his friend, so let each of you observe whom he befriends." [Ah 8034, AD 833]

H-2383 tells the evil of greed for accumulating wealth & property; it also tells that to ask for honor among people is not praiseworthy; honor means name and fame here and as two wolves destroy number of sheep, these two things destroy many good deeds of a person and even cause much negative effect to his true belief if he is a Muslim. Other Ahadith point out that a person must live as a traveler in this world as it is the path towards the destination but not the

destination itself. As a traveler takes the journey just as a matter of few days or weeks so he tries to do well with whatever he gets for his necessities and does not care much about perfection or beauty; the man must live the same way without care for worldly possessions much. He must see what friends he makes as virtuous friends would lead him to height in righteousness as they understand the true aim of life; the unscrupulous friends would only lead him astray.

TOPIC 46-About the son of Aadam, his family and property

(2386)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said, "Three things follow the deceased; two of them return while one remains. His family, his wealth and his deeds follow him. His family and his wealth returns while his deeds remain behind." [Ah 12081, Bukhari 6514, N 1933]

TOPIC 47-Eating too much

(2387)-Sayyidina Miqdam ibn Ma'dikarib (RA) reported that he heard Allah's Messenger say, "A man does not fill a vessel worse than his belly. Enough for the son of Adam are a few morsels to keep his back straight. But, if it is unavoidable then let him apportion one-third for his food, one-third for his drink and one-third for his breath." [Ahmed 17186, Ibn e Majah3349]

It is the same message that a person must not care about the worldly life much and he must not eat much. He must care less about taste and more about sustenance necessary for survival; he must only take the HALAAL. Note that Adam (AS) & HAWA (Eve; AS) lost JANNAH due to the eating of something that was prohibited. The point made here is that a person must not eat to the full but leave space (see the topic 20 & 21 at the booklet of food); that is easy to calculate by the enquiry if he could eat all that again that he

took-in just now; his answer in affirmative denotes the space. ULAMA that have a leaning towards the practice of DHIKR (recitation of the name of Allah over & over for considerable time) to get spiritual satisfaction, give the guidance to eat less and to sleep less as these work for the spiritual betterment (some of them even guide to speak less); the attention must remain totally towards Allah; Al-Hamdu Lillah.

TOPIC 48-About show-off and fame

(2388)-Sayyidina Abu Sa'eed (R.A) reported that Allah's Messenger (PBUH) said, "If anyone is pious just to display his piety, Allah would display it and if he causes it just to be heard, Allah would cause him to be heard." He also reported that the Prophet said, "If anyone is not merciful to people then Allah is not merciful to him." [Ahmed 11357]

(2389)-Shufayya Asbahi narrated that I entered Madinah and came upon a man around whom people had gathered. I asked, "Who is he?" They said, "Abu Hurayrah (RA)" So, I went near him till I sat down opposite him while he was narrating Hadith to the people. When he paused and was alone, I said to him, "I ask you by Truth i.e. by Allah, narrate to me a Hadith that you may have heard from Allah's Messenger (PBUH), understood it and remembered it." He said, "I will do that; narrate to you a Hadith that Allah's Messenger narrated to me and I understood it and remembered it." Then he shrieked and fell unconscious and revived after a while and repeated, "Surely, I will narrate to you a hadith that Allah's Messenger (PBUH) narrated to me in this house, there being no one else with us, only I and he." Then, Abu Hurayrah shrieked loudly and fell unconscious. He recovered shortly, wiped his face and said, "I will do it. Surely I will narrate to you a hadith that Allah's Messenger narrated to me. We were in this house, there being no one else with us, besides me and him." Then he shrieked again loudly

and fell unconscious and, as he was falling down on his face, I supported him for a long time. Then he regained consciousness and said, "Allah's Messenger (PBUH) narrated to me that on the Day of Resurrection, Allah the Exalted, would come down to the worshippers to judge between them and all the ummahs (peoples to whom different Prophets were sent) would kneel down. Among the first of those who are summoned would be a man who had memorised the Qur'an, a man who was slain in Allah's path and a man who had much wealth. Allah would say to the reciter of Quran, 'Did I not teach you what I had revealed to My Messenger?' He would answer, 'Certainly, O my Lord.' Allah would ask, 'So what did you do with what you had learnt?' He would say, 'I stood up with it in the night and during day in prayer.' Allah would say to him, 'You lie' and the angels would say, 'You have lied'. Allah would say to him, 'Rather, you hoped to be cited as a reciter and that has been done'. The man of wealth would be presented next and Allah would say 'Did I not give you plenty so that you may not depend on anyone?' He would confirm, 'Certainly, O my Lord'. Allah would ask, 'Then what did you do with that which I gave you?' He would answer, 'I joined ties of relationship and gave SADAQAH'. Allah would say to him, 'You lie' and the angels would also say to him, 'You have lied'. Allah would say, 'Rather, you hoped to be referred to as a philanthropist and that has been done'. Then the one who was slain in Allah's path would be presented and Allah would ask, 'Why were you killed?' He would say, 'You commanded (us) to wage Jihad in Your path, so I fought till I was killed'. Allah would say to him 'You lie' and the angels would say to him, 'You have lied'. And Allah would say, 'Rather, you hoped to be called brave and that was done'. After that, Allah's Messenger patted me on my knee and said, 'O Abu Hurayrah! They are the first three of Allah's creatures with whom the fire will be kindled on the Day of Resurrection'. Walid Abu Uthman Mada'ini said that Uqbah ibn Muslim informed me that Shufayya was the very one who had come to Mu'aviah (who was the Caliph of Muslims at the time) and informed him with that. Also Abu Uthman reported from Ata ibn

Abu Hakim, the executioner in Mu'aviah's court that a man came to him and narrated it from Abu Hurayrah. Mu'aviah said, "If that is how these would be treated then how will it be with the rest of men?" Then Mu'aviah wept and he wept profusely till the others around imagined that he would die. They said, "This man has come to us with evil in mind." Then Mu'aviah recovered and wiped his face and said, "Allah has spoken the truth and His Messenger." Then he recited the verse that 'who desires the life of this world and its adornment; we shall pay them in full for their deeds therein, and they shall not be made to suffer (any) loss in it. Those are for whom is nothing in the Hereafter except the Fire. All that they contrive here would be in vain, and void would be that they used to do (the 11th Surah, 15-16)'.

Hadith 2389 is the clarification for the Hadith 2388 in this topic and also for the Hadith 2390 that is coming ahead here and the bottom-line here is that if a good deed is done without the true belief in Allah; in fact it is done just to show-off and to have name in people without intending to get the pleasure of Allah; such would not be accepted at AKHIRAT. It is a point to note that good deeds without the true belief are not acceptable as first the correctness of the belief (that Allah is the Only True Authority and He would see the account of each & everyone on the Day of Judgment that would take place, as He has informed through His Messengers) is necessary then only the good deeds done according to it, are acceptable. The person who intends to show-off so as to make a good name in people, adversely affects the belief in such manner that after such intention, his good deeds become useless in AKHIRAT though in the worldly life, he might get as he intends. In comments to the verse 15 & 16 of Surah HOUUD, the eleventh Surah (and in accordance with this Hadith), ULAMA tell us that those who do good deeds with a wrong belief do get returns in the world but there is nothing for them in AKHIRAT, the true life.

TOPIC 49-No Caption

(2390)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, 'Seek refuge in Allah from JUBB al-HAZN.' They asked, "O Messenger of Allah, what is Jubb al-Hazn?" He said "It is a valley in Hell from which (the rest of) Hell seeks refuge a hundred times each day." It was said, "O Messenger of Allah, who will enter it?" He said, "The reciters (of the Quran) who display their deeds." [Ibn e Majah 2561]

TOPIC 50-Secret deeds

(2391)-Sayyidina Abu Hurayrah (RA) reported that a man said to Allah's Messenger (PBUH) "O Messenger of Allah, a man performs a deed and keeps it a secret. But when it becomes known, it pleases him." He said, "He has two rewards, reward for the secret and reward for it being known." [Ibn e Majah 4226]

(2392)-Sayyidina Anas (RA) reported that a man came to Allah's Messegner (PBUH) and asked "When will the Hour come?" The Prophet stood up for Salah and when he had finished the Salah, he asked, "Where is he who asked about the Hour?" The man said, "Yes! O Messenger of Allah." He asked. "What have you prepared for it?" He said, "I have not prepared for it with lengthy Salah or fasting, but that I love Allah and His Messenger (PBUH)." So, Allah's Messenger (PBUH) said, "A man is with whom he loves and you will be with him whom you love." The narrator said, "And I did not see the happiness of the Muslims after Islam like their happiness at this (disclosure)." [Ahmed 12011]

TOPIC 51-Man will be with one whom he loves

(2393)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger said, "A man will be with one whom he loves. And for him

is what he earns." [Ahmed 12625]

(2394)-Sayyidina Safwan ibn Assal narrated that a villager who had a loud voice came and said, "O Muhammad, a man loves a people but his deeds are not identical to theirs." Allah's Messenger said, "A man is with one whom he loves." [Ah 11813]

When the Muslim does a good deed for the pleasure of Allah and he never intends to get the appreciation of the world but that he does get without intention to it, he is not liable of blame whatsoever; he would certainly get his reward in AKHIRAT. ULAMA point out that it is better to perform the FARDH, and the WAJIB, and the SUNNAH MUAKKADAH openly for that would be done by all Muslims though for other good works, the good Muslim person must keep secrecy as much as possible; he might disclose his optional SADAQAH (Charity other than ZAKAT) if the privileged persons around, are not caring for their needy fellow beings in the society so that they come to it. The Hadith that points out that a person is with the one whom he loves, is one of the recognized Ahadith even among the ordinary students of Ahadith; the man who asked was a rough AARAABI (dweller of a village of those times) with high voice and unrefined manners; sometimes the people get something good from where it is least expected and SAHABA were very pleased to hear the answer of the Prophet (PBUH). This means that if a Muslim person is lesser in status at AKHIRAT though he has achieved JANNAH, he would be elevated to the higher status of the one at JANNAH whom he loves that has achieved that higher status; it also denotes the other way round that he actually might be able to elevate someone he loves in the status at JANNAH; Al-Hamdu Lillah. Note that it is necessary to prepare for AKHIRAT rather than trying to know its timing. Note well that the chanting about the love for the Prophet (PBUH) itself is not enough to save a person from agonies of the fire of Hell as he has to show the true Belief and good deeds as the Prophet (PBUH) has guided by Islam; if that

is not the case then the safety at AKHIRAT is an incorrect notion (like the notion of SHAFAT that many such people take to mean that the Prophet PBUH would take out every Muslim sinner from the Hell just by the Prophet's own will while in actual it means that he would be allowed to take sinners in good Muslims out of Hell by the command of Allah, for whom Allah intends). Those who claim to love the Prophet (PBUH) most highly, they must try to become exceptionally good Muslims; they must take upon them to live in poverty for the whole life by choice living at necessities. Those who took love for Messengers of Allah as enough to save them at AKHIRAT without any care to have true belief in Allah, they have come to living in such manner that denotes little care for their religious obligations if any; this also denotes that they did not have the true love for Messengers as their so-called love for Messengers has only led them to injustice & shameful attitudes.

TOPIC 52-Having good hopes from Allah the Exalted

(2395)-Sayyidina Abu Hurayrah reported that Allah's Messenger said, that Allah, the Exalted, says, "I am as My slave thinks of Me. And I am with him when he calls Me. [Bukhari 7405, M 2675]

The Hadith here tells us how important it is to remember Allah and that we remember that Allah is merciful and very kind. When we Muslims say the name of Allah, we remember His Mercy and His Kindness; that even is in the meaning of words Al-Hamdu Lillah (all praise is for Allah). The Holy Book Quran says in the second Surah, "When My slaves ask you about Me so I am nearby; I answer the prayer of the suppliant when he calls Me so they must answer My call and must believe in Me so that they remain at righteousness" (Surah BAQARAH-186).

TOPIC 53-About piety and sin

(2396)-Sayyidina Nawwas ibn Sam'an (RA) reported that a man asked Allah's Messenger about piety and sin. The Prophet (PBUH) said, "Piety is good character while sin is what pinches you in your heart and you dislike that people should know about it." [Ahmed 17650, Bukhari 295, Muslim 3553]

When a person lives the life at righteousness with total attention towards Allah, a time comes when he does feel the guilt at any wrong he might commit. Islam is an integrated system of life and taking of its few important commands, leads to the practice of other of its good commands too, without any burden on self; it is according to the voice inside and not a system imposed from outside. Once, all Muslims truly accept the authority of Allah, then Islam eliminates injustice by asking the Muslim man to formulate the law of the land according to commands of Allah (i.e. ADL); and it eliminates shameful filthy things that might ask the Muslim women adversely to show up their beauty; they take up the attitude of reservation with care that their attraction does not affect the man negatively by the set-up of good traditions (i.e. by EHSAN). SAHABA became well-versed in Fundamentals of Islam by teachings of the Prophet (PBUH) and as such if anything unclear pinched at their hearts, they did understand that this is not in accordance with the good Teachings of Islam; note that Muslims that live at some authority that is uncaring to Islam, they must live at such environment under protest only as Islam certainly is the complete code of life.

TOPIC 54-About love for the sake of Allah

(2397)-Sayyidina Mu'az ibn Jabal (RA) reported that he heard Allah's Messenger say that Allah, the Glorious the Majestic, said, "Those who love each other for My Glory will have pulpits of light that Prophets and martyrs would cherish." [Ahmed 22141]

(2398)-Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger (PBUH) said, "There are seven whom Allah will provide shade under His shadow on the day when there will be no shade except His shade. (They are) a just Imam; a young man who grew up in worship of Allah; a man whose heart is attached to the mosque when he comes out of it till he returns to it; (each one of) the two men who love one another for the sake of Allah and they meet for that and separate on that; a man who remembers Allah in solitude and his eyes become moist; a man whom a woman of wealth and beauty invites (to sin), but he says, 'I fear Allah, the Majestic the Glorious'; and a man who gives charity and keeps it a secret so that his left hand does not know what his right has spent (on it)." [Ahmed 9671, Bukhari 660, Muslim 1031]

H-2397 indicates those who care about Allah's commands that they keep good relations with all that care about Islam; even the Prophets would appreciate their good status at AKHIRAT. H-2398 in actual means that all good Muslims would get the shade provided by Allah in AKHIRAT as all of good Muslims do find a place here in the seven somewhere but the point to note is that here the Prophet (PBUH) intended to guide towards the merits of high control over adverse temptations. The just Imam (head of matters) controls the temptation to show his authority just for the sake of display how powerful he is; the young person controls the temptation that asks him the attachment to worldly games at his youth yet he lives-on with the remembrance of Allah; the pious MUSALLI controls the temptation to visit places of attraction except for the Mosque to which he remains attached; each of the two business-men meets the other with care to keep their financial transaction fair with disregard to the temptation to get profits unfairly; the repentant man cries on his wrongs committed on temptations from satan remembering Allah truly in silence asking for His Mercy and His Kindness (perhaps the best one among those that are mentioned here as he fights all his adverse temptations collectively then &

there); the young youthful man whom a beautiful rich woman call towards the wrong and he declines her offer by fighting out the temptation towards her; the prudent man who shuns the temptation to save his money and gives amounts in charity at the right place with as much secrecy as possible; these all good Muslims are highly praiseworthy as they have good control over adverse temptations; these temptations do not distract them from the righteousness that they had accepted to live upon. Al-Hamdu Lillah.

TOPIC 55-If one loves another, he must tell him about

(2399)-Sayyidina Miqdam ibn Ma'dikarib (RA) reported that Allah's Messenger (PBUH) said, "If one of you loves his brother, let the one inform him about it." [Ah 21570, Bukhari 542, AD 5I24]

(2400)-Sayyidina Yazid ibn Nu'amah Dabiy reported that Allah's Messenger (PBUH) said "When a man makes someone his brother, he must ask him his name and the name of his father and to whom he belongs, for this strengthens mutual love."

TOPIC 56-About praise and those who praise

(2401)-Abu Ma'mar reported that a man stood up and began to praise one of the amirs. So Miqdad ibn Aswad (RA) poured dust on his face saying, "Allah's Messenger (PBUH) commanded us that we should pour dust on the face of those who praise." [Ah 23885, Bukhari 339, M 3002, AD 4804, Ibn e Majah 3742]

(2402)-Sayyidina Abu Hurayrah (RA) said, "Allah's Messenger (PBUH) commanded us to the pour dust in the mouths of those who praise."

H-2400 asks to apply the psychology to good relations with others; if someone gives attention to issues of other persons sincerely, they

do value his friendship and care for him better; MIQDAD ibn ASWAD was among the Ashaab of BADR (those who participated in the battle of BADR; the first war that took place in the month of RAMADHAN). The Hadith narrated by him was at the occasion when someone was praising UTHMAN (RA) at his face and was exaggerating that praise. There are two ways this Hadith has been interpreted; one in its actual words that dust must be poured on such exaggerating persons and the other by a humiliating attitude; this second meaning is preferable to most ULAMA of the current times and by this meaning it seems that MIQDAD (RA) stood up with some difficulty (as he has been reported as heavy person) and said whatever he understood better to humiliate the speaker who was praising UTHMAN (RA) with much exaggeration.

TOPIC 57-Companionship of a Believer

(2403)-Sayyidina Abu Sa'eed reported that he heard Allah's Messenger say; "Do not take as a companion anyone but a Believer and let no one but a God-fearing eat your food." [Ahmed 11336, Abu Dawud 4832]

TOPIC 58-Patience in the face of affliction

(2404)-Anas (RA) reported that Allah's Messenger said, "When Allah decides to do good to His slave, he hastens for him punishment in this world. And when He decides to do evil to his slave, He holds back from him (punishment for) his sins till He takes retribution from him on the Day of Resurrection." And, through this isnad, it is reported from the Prophet. He said, "A mighty reward is associated with a large affliction. Indeed, when Allah loves a people, He afflicts them in trial. Thus, he who is pleased, for him is (His) pleasure, and as for him who is angry, for him is displeasure."

(2405)-Abu Wail narrated, Sayyidah Ayshah (RA) said, "I never saw

hunger on anyone more severe than on Allah's Messenger (PBUH)."
[Ahmed 25453, Bukhari 5646, Muslim 2570]

(2406)-Mus'ab ibn Sa'd reported on the authority of his father i.e. Sa'd (RA) that he asked, "O Messenger of Allah, which people will face trials most?" He said, "Prophets, then those who are more like Prophets, and then those who are much alike to those who are like Prophets. A man is tried according to his religion. If he is firm on his religion then the trial is severe and if he is soft in observing his religion then he is tried according to his religion. Then, the trial does not remove from the slave till he walks over earth having no sin on him." [Ibn e Majah 4023]

(2407)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said that trials do not cease to afflict the believing men and the believing women in their person, their children and their property till they meet Allah and on them is no sin.
[Ahmed 8918]

TOPIC 59-About losing eyesight

(2408)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said that Allah said, "If I take away the two eyes of My slave in the world then the reward for him with me cannot be but Paradise." [Bukhari 5653]

(2409)-Sayyidina Abu Hurayrah (RA) traced this hadith to the Prophet (PBUH) that Allah, the Majestic and Glorious, said, "When I take away the eye-sight of a slave and he shows patience and looks forward to reward then I shall not be pleased for him with anything less than Paradise." [Ahmed 7600]

H-2403 asks the Muslim person to take intimacy to the good people only as he would keep them to virtues and they would keep him to

virtues certainly (see also H-2385); other Ahadith here tell us that whatever afflicts Muslim person, that trial becomes reparation for anything adverse that he had committed and this betterment towards purity continues until he becomes totally clean of sins. Afflictions might be trials (for Muslims attentive towards Allah) or they might be punishment (for such persons who are not attentive to Allah). The difference shows in the attitude of both; the former is calm and still remains thankful to Allah with satisfaction inside while the latter complains even more and his despair inside shows clearly. This Hadith might lead to deduction that good men would have lesser trials than those who have done number of sins but this is not the case. Note that when good persons get trials, their position is raised higher in AKHIRAT due to those trials and as such, Prophets are raised higher that would show at AKHIRAT due to the very hard trials they faced at the world as they had no sins to their accounts needing reparation. Ahadith at Topic-59 are an extension to the previous topic; they denote that when a person is afflicted with blindness (especially when he is blind by birth) and still that person works hard in the way of Allah as much as he is capable of, keeping to the True Belief without any complaint, he would be rewarded most highly in AKHIRAT.

TOPIC 60-The Resurrection and remorse for shortfall of piety

(2410)-Sayyidina Jabir reported that Allah's Messenger (PBUH) said, "On the day of Resurrection, when those who were afflicted with trial are given the reward, those who were safe would wish that their skins had been cut off with scissors in the world."

(2411)-Abu Hurayrah (RA) reported that Allah's Messenger said, "There is no one who dies but reproaches himself." The Sahaba asked, "And, what is his regret, O Messenger of Allah?" He said, "If he was righteous he will regret why he did not increase (his righteousness) and if he was evil then he will regret why he did not

pull himself out (of it)." [Nasai 1814]

Hadith 2410 is a weak narration and the point to note here is that Muslims are not allowed to ask for pains to increase rewards; so please note well that this narration does not mean to ask for troubles at the worldly life in any way. The Hadith ahead tells that the worldly life actually is the time to work for the righteousness as at its end there would only be regret for those who did not comply with the commands of Allah as they should have. Certainly, the time of life at the world is very precious in this meaning that we are given this one life only to prove that we are truly capable to live in JANNAH as after the exit of Adam & Eve (Salam on both) from it, we would only get it by the True Belief we keep about Allah (that He only is the Creator of all creation and He only is the True Authority) when we do have our deeds too according to His Commands; certainly, there is no second chance. This is the true success as the Holy Book Quran says in the third Surah, "Every soul is (to have) taste of death and you would be paid your rewards at the day of Resurrection so whoever is saved from the fire and is entered into JANNAH (Paradise) he has truly triumphed and what is the worldly life but a provision of vanities" (AAL-e-IMRAN-185).

TOPIC 61-Double-dealing in religion and the retribution

(2412)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "In the final of times, there will appear men who would cheat in the world with religion. They will wear for people (to be seen by them) dress of hide of sheep, their tongues will be sweeter than sugar and their hearts will be like hearts of wolves. Allah will say, 'Do they show arrogance to Me (or are they daring against Me)? I swear by Myself that I will send to them a trial whereby the most forbearing among them would be amazed'."

(2413)-Ibn Umar (RA) reported the saying of the Prophet (PBUH)

that Allah the Exalted says, "Surely I have created creatures whose tongues are sweeter than honey but hearts more bitterly than aloe. I swear by Myself, I will involve them in a trial whereby the forbearing among them would be bewildered. So, are they arrogant before Me (or daring against Me)?"

(2414)-Sayyidina Uqbah ibn Aamir (RA) reported having asked, "O Messenger of Allah how to get salvation?" He said, "Control your tongue, make your place at your home and weep over your sins." [Ahmed 22298]

(2415)-Abu Sa'eed Khudri (RA) reported in a Marfu' form, "When morning dawns on the son of Aadam, all his limbs humble themselves before his tongue and implore (it), 'Fear Allah for we depend on you. If you stay straight, we are straight, but if you are crooked then we are crooked'." [Ahmed 11908]

Ahadith at this topic convey to us that at the time near QAYAMAT, many persons would try to twist the Islamic teachings by their power of speech and writing. They would look trustworthy at face yet they would be as dangerous as wolves inside as they would try to change the belief of good persons. Allah would punish them even in this world in some amazing manner and at AKHIRAT they would be punished even more severely. At such Fitnah, it is much better to keep control over the tongue and not to speak un-necessarily; in fact, the good Muslim person must try to limit roaming about and stay at home as much as possible. There are two liquids that come from the inside of the man that might wash all his sins well; one is the blood that he flows in the way of Allah and the second is tears that come out of his eyes when he remembers his wrongs and asks Allah for His Mercy.

TOPIC 62-Guarding the tongue

(2416)-Sayyidina Sahl ibn Sa'd (RA) reported that Allah's Messenger (PBUH) said, "If anyone guarantees me about what is between his jaws and what is between his legs then I guarantee him Paradise." [Ahmed 22886, Bukhari 6474]

(2417)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) , "He whom Allah has protected from the mischief of that which is between his jaws and that what is between his legs will enter Paradise."

(2418)-Sayyidina Sufyan ibn Abdullah Thaqafi (RA) narrated, I said, "O Messenger of Allah, teach me something to which I may hold fast." He said, 'Say, 'My Lord is Allah' and stick to it.' I said, "O Messenger of Allah, what do you apprehend most from me?" He held his tongue and then (leaving it) said, "This!" [Ahmed 15418, Muslim 38, Ibn e Majah 3972]

TOPIC 63-Much conversation is bad except remembering Allah

(2419)-Sayyidina Ibn Umar reported that Allah's Messenger (PBUH) said, "Do not engage in much conversation without mention of Allah because that hardens heart and who is hard-hearted, he is the furthest from Allah."

TOPIC 64-Speech of the son of Aadam that is against him

(2420)-Sayyidina Umm Habibah (RA) the wife of the Prophet (PBUH) reported that Prophet said, "Every speech of the son of Aadam is against him, not for him, except heightening the reputable and forbidding the evil and remembering Allah."

Ahadith at topic 62, 63 & 64 inform clearly about the need to control the tongue and about speaking only where necessary. In any

conversation or writing, it is most crucial for the Muslim person that he mentions Allah and remembers His commands as that shows the care he has for those commands in his life. Ahadith point out that the best thing is to recognize that Allah is the Only True Lord; this recognition must show in the practical life of the man. It is said in the Holy Book Quran in the 46th Surah, "Surely those who say, Our Lord is Allah, then they continue on the right way, they shall have no fear nor shall they grieve"(Surah AHQAAF-13). H-2416 here, also guides that the Muslim person must take care about the organ between the legs that means he must keep away from adultery and certainly, he must ask Allah for much high safety against all shameful acts.

TOPIC 65-Giving rights of self, the Lord, guests and family

(2421)-Sayyidina Abu Juhayfah narrated that Allah's Messenger (PBUH) established fraternal ties between Salman and Abu-Darda. Once, Salman visited Abu Darda and observed Umm Darda in a hackneyed condition, so he asked, "What is wrong with you? You seem worn-out?" She said, "Abu Darda has no worldly ambition." When Abu Darda came, he served the meal to Salman and said, "I will not eat till you eat." So, he ate. When it was night, Abu Darda stood up in prayer but Salman said to him, "Sleep," so he slept, but soon got up to pray. Salman said to him, "Sleep", so he slept. When it was morning, Salman said to him. "Stand up, now." So, he stood up and they offered Salah and he said, "Indeed, your soul has a right over you, your Lord has a right over you, your guest has a right over you. So give every owner his right." They came to the Prophet and he related what had transpired to him and he said, "Salman has spoken the truth." [Bukhari 1968]

The Hadith tells that piety does not mean to shun all matters that seem worldly to the Muslim person; Islamic Teachings clarify that he has to take the world according to necessity so as to fulfill his

obligations, living ordinary. But, it is necessary to see the margin where the necessity starts and the margin where it ends. When the Prophet (PBUH) came to Madinah, he made brotherly ties among one of Makkah (MHUHAJIR) and one of Madinah (ANSAAR) so that the MUHAJIR might feel at ease at Madinah. We have read about the brotherly ties between Abdur-Rahman ibn Auf & Sa'ad ibn Rabi (see H-1940) and as Salman Farsi was the brother to Abu-Darda, he tried to tell him the truth about piety; that was confirmed by the Prophet (PBUH). This event occurred before the command of HEJAB so Salman Farsi saw that Umm-Darda was in hackneyed condition; after the command of HEJAB came, it disallowed to view NA-MEHRUM (unrelated woman whom he is allowed to marry if she is or would have been unmarried); but necessary conversation is still allowed with the NA-MEHRUM women with the required reservation on her part.

TOPIC 66-One who seeks pleasure of people in Allah's wrath

(2422)-Abdul-Wahhab ibn Ward reported from a man of Madinah who said, "Mu'aviah wrote to Ayshah (RA) 'Write to me a letter giving me instructions, but do not make it too much over me'. So, she wrote to him, 'Salam-Alayk; To proceed, I had heard Allah's Messenger (PBUH) say, "He who seeks Allah's pleasure in people's anger, Allah suffices him against people's confrontation. But, as for him who seeks the pleasure of the people in Allah's wrath, Allah entrusts him to the people"; And Salam-Alayk'.

This Hadith advises well to Muslim leaders; Sayyedah Ayesha, the beloved wife of the Prophet (PBUH), placed it timely to Mu'aviah who was then at the head of administration of Muslims. This folly of caring about the pleasure of the people against the pleasure of Allah is severe mistake and even democracy that is taken to be the best political way today to elect representatives at assemblies, must take care that nothing against Islam is formulated as ruling at

the law in the Islamic Society (it is good that Pakistan has the provision at its law that "the Law of the country shall be based on Quran and Sunnah and neither any law shall be enacted nor any Administrative injunction shall be laid down that is repugnant to the Holy Book Quran and the Sunnah" and it also has "any interpretation of the constitution that is against the Quran & the SUNNAH shall not be valid"). It is highly important that people have the freedom of speech (with care that they do not violate the basic human-rights of others) and though that attitude is taken as democratic yet it is within the Islamic manner of living; we all must appreciate it. Note that if we implement three things at democracy to restrict it as we find it today, we would be able to incorporate it in the Islamic Society; one is that "there is no obedience to any person where there is disobedience to Allah"; second is that "there is no competition in assigning of the official status to candidates at the Islamic Society and the elections even take place in such manner that Muslims do not challenge each other for the membership of assemblies here"; third is that "there is no high documentation at different issues of life at the Islamic Society". The KITAB and SUNNAH (i.e. the Holy Book Quran and the teachings of the Prophet PBUH) provide the reasoning well to these three statements; note well that the basis for the choice of candidate for the job is his competency and honesty; then only, he would do his job well without any injustice where he sees financial benefits (read also my writing "The Islamic Guidelines"). See also any good TAFSIR (commentary on the Holy Book Quran) for verse-39 of 27th Surah i.e. NAML where the Quran says, "One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am competent and honest upon it" and for verse-26 of 28th Surah i.e. QASAS where the Quran says, "Said one of the ladies, O my father! Employ him, surely the best of those that you can employ is the competent, the honest one". When Muslims generally care about the avoidance of injustice and shameful attitudes then with these three statements that I, MSD, have

mentioned, the environment would transform very soon to the Islamic Environment insha-Allah.

(CONTINUED at TIRMIDHI-10)

Presentation by MUHAMMAD SALEEM DADA

saleemdada@yahoo.com

sdada111@yahoo.com

Al-Hamdu-Lillah

TIRMIDHI-10

40-BOOK ON RESURRECTION (60 topics)

TOPIC 1-About reckoning and retribution

(2423)-Sayyidina Adi ibn Hatim reported that Allah's Messenger (PBUH) said, "There is none of you with whom his Lord will not speak on the Day of Resurrection and there will not be any interpreter between them. He will look to his right and not see anything but that which he has forwarded, and he will look to his left and not see anything but that which he has forwarded. Then he will look ahead of him and the Fire will confront him." Allah's Messenger said further, "He among you who can save his face from the Fire even with a piece of date let him do it." [Bukhari 6539, M 1016, Ibn e Majah 185, Ahmed 18274]

(2424)-Sayyidina Ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) said, "The feet of the son of Adam will not move away from his Lord on the Day of Resurrection till he is asked about five things about his life how he spent it; about his youth how he passed it; about his wealth how he earned it; and again about wealth how he

spent it; and about what actions he took on that which he learnt."

(2425)-Sayyidina Abu Barzah Aslami (RA) reported that Allah's Messenger (PBUH) said, "(On the Day of Resurrection) the feet of a slave will not move till he is asked about his life how he spent it; and about his knowledge, what he did with it, and about his wealth, how he earned it and on what he used it, and about his body, in what way he wore it off."

From here we have the booklet of Resurrection and here we would study Ahadith insha Allah that are related to the day when all persons have to account for their belief and deeds. By Grammar, QAYAMAT is MASDAR (meaning the pure word by which other words are derived in different uses but attached to the same meaning as we use verbs in English with "to" and QAYAMAT literally means "to stand"). As all people would stand at QAYAMAT in front of Allah where & when He would decide all matters, it is called QAYAMAT. The word QAYAMAT is used in two ways; it is used as the last day of the world and also as the first day of AKHIRAT (that is also called HASHR). Note that they are two different days (the end of the world and HASHR) with one word for both and there is a period between these two that only Allah knows. There are many other words for QAYAMAT in the former meaning that are used in the Holy Book Quran like SAA'AH (the Hour), HAAQQAAH (The Certain Happening), WAAQIAH (The True Event), GHAASHIAH (The Overwhelming Calamity), QAARIAH (The Knocking Calamity) and others. The words that are used in the Holy Book Quran in the latter meaning of QAYAMAT are mostly expressed by the addition of YAUM (DAY) as YAUM UD-DIN (The Day of Result with Justice), YAUM UL-AAKHIR (The Last Day; but the meaning here is HASHR, the first day of AKHIRAT), YAUM UT-TAGHABUN (The Day of Gain & Loss), YAUM UL-HISAAB (The Day of Account), YAUM UL-QAYAMAT (The Day of QAYAMAT) and others. Here, at the first topic of this Booklet, Ahadith tell us

that every person at HASHR would be on his own and only his belief and his deeds would accompany him. Allah would ask him about his worldly life especially five things that he would have to explain then & there. Did he know and believe that the life is given to him only so that he could show he is truly liable to live in JANNAH (Paradise) and this means that the person would be asked if he had recognized the True Aim at the worldly life (i.e. to take Allah as the only True Authority trying the best to fulfill His commands in his deeds) then only he would get on ahead though if he falls here, his way is blocked ahead and he would be thrown into the fire of Hell; how did he use his physical power in his youth (this could be rephrased in today's terminology as how did he use his worldly status); how did he earn his wealth; how did he spend his wealth; how did he use the knowledge that he had gained. It is interesting to note that for the tangible thing i.e. wealth, earning and spending correctly both are important yet for the intangible thing i.e. knowledge, the questionable part is how a person used it as the knowledge when it guides to right intentions is virtue even only by intentions; yet when it is due to evil intentions (like a person who learns making deadly weapons that might obliterate bodies of living beings and then intends to kill people to show his power), he would only become highly evil if he does put that most evil intention into the practice too.

TOPIC 2-About reckoning and retaliation

(2426)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) "Do you know who is poor?" He was told, "The poor among us, O Messenger of Allah, is he who has no dirham and no possessions." He said, "The poor of my UMMAH is one who comes on the Day of Resurrection with Salah and Saum and Zakah, but also comes with abuses (he has hurled) on this one, accusations on that one, devouring of some property, blood of someone, slaying of another. So he sits and loses this piety (to someone) and that piety (to

another) so that when his good deeds are finished before he has paid off what is against him of sins, he carries their sins thrown to him till he is cast into the fire."

(2427)-Sayyidina Abu Huraira reported that Allah's Messenger (PBUH) said, "May Allah show mercy to a slave who has wronged his brother for his honour or property. So, its better that he comes to him and retrieves a pardon before he is taken to task when neither dinar nor dirham is legal tender. If he has good deeds they are drawn upon, but if he does not have good deeds then their evil deeds are laden on him."

(2428)-Sayyidina Abu Huraira reported that Allah's Messenger (PBUH) said, "The rights will have to be paid in full to their owners so much so that a hornless goat will be compensated by the horned goat."

My UMMAT means Muslims as a whole; SALAT or SALAH is Prayers to Allah; SAUM means Fasting; ZAKAT or ZAKAH ("T" in the last of the Noun is changed to "h" in Arabic in speech when there is a period) is the obligatory charity that is binding on all Muslims who not only have enough for their necessities but after that, are able to save amounts upto the extent that is specific to pay ZAKAH. The Hadith means that good deeds eliminate the evil deeds and evil deeds likewise eliminate the good deeds; this elimination takes place in the world that is DARUL-IMTEHAN (the place of examination) while its disclosure would be at AKHIRAT that is DARUL-JAZA (the place of result) as there are no transactions then, neither of the money nor of deeds; the NAMA-AAMAAL (Document of account of total deeds) of everyone, would be sealed then, so please note well that the words at Ahadith denote the effect of deeds at HASHR but they do not indicate the actual transfer of deeds. Animals would take their revenge there as Allah wills but as they are not MUKALLAF (someone who is responsible for his deeds as

the Man and the Jinn) they would not have life afterwards. Some ULAMA have taken this mention "a hornless goat would be compensated by the horned goat" to mean that there would be total justice there and it is not particularly related to animals.

TOPIC 3-(No Caption)

(2429)-Sayyidina Miqdad, one of the companions of Allah's Messenger (PBUH), reported having heard him say, "When it is the Day of Resurrection, the sun will be drawn nearer to the slaves till it is a mile or two away from them." Sulaym ibn Aamir said, "I do not know what he meant by two miles the measure of earthly distance or the one with which collyrium is applied to the eyes". Allah's Messenger (PBUH) said ahead, "The sun would melt them so that they would drown into their perspiration to the limits of their deeds; so among them would be those whom the perspiration would take up to their heels, and those it would take up to their knees, and those it would take up to their backs (waists) and those who are covered up to their faces." The narrator said that Allah's Messenger gestured with his hand up to his mouth (to clarify). [Ah 23874, Muslim 2864]

(2430)-Abu Zakariya Yahya ibn Durust Busri reported from Hammad ibn Zayd from Ayyub from Nafi from Ibn Umar (RA); Hammad said, "The day when mankind shall stand before the Lord of the worlds (see verse-6 of Surah 83), their perspiration will drown them up to the middle of their ears."

We have studied at Hadith 2398 that there would be no shade at HASHR except for whom Allah provides. This Hadith is complementary for that and the wording that the Sun would be very near (MEEL in Arabic is the term for both mile and sliver to put something, collyrium or ointment, in eyes) means that heat there would be most high beyond thought that would affect both the

righteous persons and the wrong-doers according to their deeds so the worst would have perspiration all over his body while others would also perspire according to their status at AKHIRAT and the righteous ones would be provided a soothing shade and as such would remain safe from perspiration or would not be much irritated by it; the mention of the nearness of the Sun is just to convey that the temperature there would be most high at the ground of HASHR; it does not imply that the Sun would be present at that time and Allah knows better.

TOPIC 4-About the assembling

(2431)-Sayyidina Ibn Abbas reported that Allah's Messenger (PBUH) said, "The people will be assembled on the Day of Resurrection barefoot, naked and uncircumcised as they were created." He then recited ---As We originated the first creation so shall We restore it, a promise (binding) on Us, surely We shall be doing (it) (21,104). The Prophet said in addition, "And the first of the creatures to be clothed will be Ibrahim. And, my Sahaba (Companions) will be taken from the right side and from the left side, and I will say (about the left ones) O Lord, my companions! and it would be said you don't know what they innovated after you. They didn't cease to turn heels since you had separated from them. So, I will say as the righteous slave (Jesus) had said ---If You chastise them, surely they are Your slaves, and if You forgive them, surely You are the Mighty, the Wise (5,118)." [Ahmed 2096, Bukhari 3349, Muslim 2860, Nasai 2081]

(2432)-Bahz ibn Hakim (RA) reported on the authority of his father from his grandfather that he heard Allah's Messenger (PBUH) say, 'You will be assembled on foot and on riding beasts and some will be dragged by their faces.'

This Hadith tells us according to the verse-104 of Surah ANBIA i.e. the 21st Surah of the Holy Book Quran that people would be

assembled at HASHR as they were born here in the world; the physique of JANNATI there would seem around the youthful age of 33 years (see H-2554). IBRAHIM (Abraham; AS) would be clothed first as it is said that he was very particular in wearing decent clothes and Allah would take care to that; Al-Hamdu Lillah. All the persons would be provided clothes then with time according to their status at AKHIRAT yet there would remain those who would not be offered that as they did not have belief and such deeds that might give them any good worth. Similarly, some would be provided with conveyance towards HASHR, some would be on foot and there would be others who would be dragged (by angels) harshly towards that amazingly vast field of HASHR. The Hadith also 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 he 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. Please note that considering such notions about the Prophet (PBUH) does not increase his status (it is already at the highest in human beings that are the highest of creatures when they remember Allah) and we all Muslims must totally avoid these inadequate notions to impress us in any way. The innovators that are mentioned here are generally taken by ULAMA to be those who turned MURTAD in the Caliphate of ABU-BAKR, the first Caliph, when they refused to pay ZAKAH and Allah knows better.

TOPIC 5-About people being presented in the hereafter

(2433)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "On the day of Resurrection, people will be presented three times. The (first) two presentations will involve conversation and excuses. The third time Record of Deeds will be handed over quickly, some getting it in their right hands and some in their left."

[Ahmed 19736]

TOPIC 6-He who is subjected to reckoning perishes

(2434)-Aaisha (RA) reported that she heard Allah's Messenger (PBUH) say, "He whose reckoning is harsh will perish." She asked, "O Messenger of Allah, Allah says---Then as for him who is given his record in his right hand, soon will his account be taken by an easy reckoning (84,7-8)--- He said, "That is presentation (of deeds)." [Ah 24255, Bukhari 4939, M 2876, AD 3093]

Hadith at topic-6 tells us that if a person's record is taken for scrutiny, it would certainly have something adverse and it would be brought out then in the open. So such person would be dealt with harshly while those who are given their records in the right hand would not be asked about their record and they would safely pass there; that is True Success (see verse-185 of Surah AALE-IMRAN, the third Surah). As for Hadith at topic-5, it has been narrated very weakly and only the part at the last of it, might be correct that 'Record of Deeds will be handed over quickly, some getting it in their right hands and some in their left'; the words that "people will be presented three times" at HASHR, are not liable to ask any attention.

TOPIC 7-Allah's question to His slave about his servants

(2435)-Sayyidina Anas reported from the Prophet that he said, "On the Day of Resurrection a son of Adam will be brought as the young of a wolf. He will stand before Allah and Allah will say, 'I granted you wealth and slaves. What did you do?' He will say, 'I accumulated and amassed that and left behind much multiplied. So, send me back and I will bring you all of it.' Allah will say to him, 'Tell Me what did you forward?' He will answer, 'My Lord, I amassed it (i.e. the wealth), increased it more than it was. So send me back and I will

come back with all of it.' Thus, a slave who will not forward piety would be casted in the fire."

(2436)-Sayyidina Abu Huraira (RA) and Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger said, "On the day of Resurrection, a man will be brought. Allah will ask him, 'Did I not give you hearing and sight, wealth and children, and subdue to you the animals and the fields. And I let you be the chief and leader of your clan that you may collect one fourth (wealth) from them. Did you imagine that you would meet Me this day of yours'? He will say, 'No'. So Allah would say to him, 'This day I forget you just as you forgot Me'."

TOPIC 8-Allah's saying in verse 99,4

(2437)-Sayyidina Abu Huraira reported that once Allah's Messenger (PBUH) recited the verse ---on that day, the earth will relate its tidings (99,4); then he asked, "Can you imagine what tidings it will relate?" They said, "Allah and His Messenger know best." He said, "Its tidings are that it will testify against every man and woman to the deeds they did on its surface saying that he did so-and-so on such-and-such a day. This is that with which it will be commanded."

Ahadith at topic-7 tell us that the man who is involved in the worldly matters and totally forgets AKHIRAT, would be put into fire.

Worldly life is not destination but a path to it and a person must always keep this in mind. The Hadith at topic-8 is TAFSIR

(commentary) for the fourth verse of the ninety ninth Surah i.e.

ZILZAAL. It clarifies that the earth has its own way of recording

the deeds of people; it would provide the data of any person that it

has at its records, at HASHR on demand.

TOPIC 9-Concerning the trumpet

(2438)-Sayyidina Abdullah ibn Amr ibn Aas reported that a villager

came to the Prophet and asked about the trumpet. He said, "A horn which will be blown." [Ah 6517, AD 4742]

(2439)-Abu Sa'eed (RA) reported that Allah's Messenger (PBUH) said, "How may I rest while the one with the trumpet has put it into his mouth, alerted the ear (to hear) when he will be commanded to blow it?" It seemed heavy on the Sahabah of the Prophet (PBUH), so he said to them that they should recite, 'Sufficient to us is Allah and an excellent guardian He is' (3,173) and also 'In Allah, we do trust'. [Ahmed 11039]

TOPIC 10-About the sirat

(2440)-Sayyidina Mughirah ibn Shu'bah reported that Allah's Messenger said, "The shi'ar (distinguishing mark) of the believers on the sirat will be (their call) 'Rabbi sallim (O Lord! Keep safe)'." (Sirat is the narrow bridge over Hell which everyone will have to cross over. The righteous believers will pass over it swiftly while the wicked ones would fall into the fire.)

(2441)-Sayyidina Anas ibn Malik (RA) narrated that I requested the Prophet Muhammad to intercede for me on the Day of Resurrection. He said that he would do it. I asked, "O Messenger of Allah, where should I seek you?" He said, "Look for me first at the SIRAT." I pleaded, "But if I do not find you at the SIRAT?" He said, "Look for me at the MIZAAN." I pleaded again, "If I don't find you there." He replied, "Then look for me at the Pond (Kawthar), for I shall not be anywhere but at one of these three places." [Ahmed 12825]

H-2439 at topic-9 tells that QAYAMAT is near and when it was near at the time of the Prophet (PBUH), then certainly it is much nearer at these current times. ISRAFIL (the angel that has the duty to blow the trumpet for QAYAMAT) is ready for it and as soon as Allah commands, he would take no time to blow that. The Prophet

(PBUH) told us to seek refuge in Allah's shelter as when a person seeks refuge in Allah's shelter, Allah would surely give the time to him to make things better here so that he could save himself at AKHIRAT. The terms that come at Hadith 2441 tell about the places that Muslims would have access to at the day of HASHR. SIRAT is the bridge that is over the Hell and all persons would have to cross it on that day (and those who have not got the True Belief would fall into it then & there); MEEZAN is the scale on which the good and bad deeds of Muslims would be weighed (and those who would not have good deeds more than their evil deeds would go to JAHANNUM for the term of punishment assigned to them; rest of them getting JANNAH) and KAWTHAR is the name for the Pond of sweet, clean & clear water that flows from JANNAH; it has been allotted to Prophet Muhammad (PBUH), the last Messenger of Allah.

TOPIC11-About Intercession

(2442)-Sayyidina Abu Huraira (RA) narrated that some meat was presented to Allah's Messenger and he was offered the foreleg which he liked very much and he bit a piece of it. Then he said, "On the Day Resurrection, I shall be the chief of men. Do you see why? Allah will assemble mankind the first and the last in one place. A caller will (be able to) make them hear him while the sight (of a seer) will penetrate them and the sun will draw near to them. So, mankind will be grieved and worried with what they are unable to cope and bear and they will say to each other 'do you not see what has come over you? Do you not find one who might intercede for you with your Lord?' Then they will say to each other, 'You must go to Aadam' so they will come to Aadam, and say that 'You are the father of human beings. Allah created you with His hand and blew into you His spirit and commanded the angels and they prostrated to you. Intercede for us with your Lord. Do you not see what we face? Do you not see what has befallen us?' So, Adam will say to them 'Indeed, my Lord is angry today as He has never been angry before

nor will he be as angry again. And He had forbidden me to approach the tree but I disobeyed Him. Nafsi, Nafsi, Nafsi (my own self; my own self). O! Go to someone other than me. Go to Nuh'. So, they will come to Nuh and say that 'O Nuh! You are the first of Messengers to the people of earth and Allah has named you a grateful slave, intercede for us with your Lord. Do you not see the plight we are in? Do you not see what has befallen us?' So Nuh will say to them 'Indeed my Lord is angry today as He was never angry before this nor will he ever be as angry again. And that there was a prayer for me (which he had assured me would be accepted) and I made it (for my people to be ruined and so lost the opportunity). Nafsi, Nafsi, Nafsi. Go to someone else. Go to Ibrahim'. So, they will come to him and say that 'O Ibrahim! You are Allah's Prophet and His friend from the people of the earth. So, intercede for us with your Lord. Do you not see what plight we face?' He will say 'My Lord is angry today as He was never angry before and will never be angry after this. And I had lied three times (Abu Hayyan has mentioned them in hadith). Nafsi, Nafsi, Nafsi. Go to other than me, go to Musa.' So they will come to Musa and tell him that 'O Musa! You are Messenger. Allah preferred you over all mankind with His messengership and conversation with Him. Intercede for us with your Lord. Do you not see what we are in?' He will say 'My lord is angry today as He has never been nor will be again after today. And I had killed a man not ordered to be killed. Nafsi, Nafsi, Nafsi! Go to someone else; go to Eesa'. So, they will come to Eesa and say that 'O Eesa! You are Allah's Messenger and His word that He cast at Maryam, and a spirit from Him, and you spoke to the people from the cradle. Intercede for us with your lord. Do you not see our predicament?' Eesa will say 'Indeed, my Lord is angry today as He has never been before this and will never be as angry after today (and he will not mention his fault). Nafsi Nafsi, Nafsi. Go to someone else; go to Muhammad (PBUH)'. They will come to me that 'O Muhammad (PBUH), you are Allah's Messenger and the seal of Prophets and indeed you are forgiven that preceded of your sins and

what came afterwards. Intercede for us with your Lord. Do you not observe the plight we face?' So, I will go ahead and come under the Throne and fall down in prostration to my Lord. And, Allah will open to me manner to praise Him and of glorifying Him which He had never taught anyone before me. Then it will be said 'O Muhammad! Raise your head and ask, it will be given to you. And intercede; your intercession will be approved. Raise your head." So, I will say, "O Lord, my UMMAH." He will say, "O Muhammad (PBUH), admit those of your UMMAH who are not liable to account now, through the right gate of the gates of Paradise though they may enter through any of other gates besides this, of Paradise." The Prophet added, "By Him in whose hand is my life, the distance between every two gate-posts of Paradise is like the distance between Makkah and Hajr and like between Makkah and Busra." [Bukhari 3361, Muslim 193]

This Hadith is one of the recognized Hadith even by most of those too who have not read Ahadith much as it is often referred to by IMAMS of mosques; sometimes those mention it emphatically who like to press the supremacy of Prophet Muhammad (PBUH), the last Messenger of Allah, over all other Messengers. Note that the Prophet (PBUH) asked to refrain from giving him preference over other Messengers of Allah as Ahadith point out and this Hadith is not directly dealing with this matter of preference but it is dealing with SHAFAT (a plea asking Allah for pardon for wrong-doers among Muslims with the permission of Allah). It is interesting to note that even the Holy Book Quran does not inform about who is the superior among Prophets but Allah just mentions that "We have made some of these apostles to excel the others; among them are they to whom Allah spoke, and some of them He exalted by rank; and We gave clear miracles to ISA (Jesus Christ) son of Marium, and strengthened him with the holy spirit (Surah BAQARAH, the second Surah, verse-253). Though we Muslims do consider Prophet Muhammad (PBUH), the last Messenger of Allah, as the highest in

rank yet that is an over-all consideration that does not deny the superiority of any other Prophet over him in some specific matter; that is why it is much better to speak very cautiously in this respect with the belief upon all Prophets totally; we all must avoid saying that he is superior to all Prophets according to his own guidance and we must remain to saying that 'Allah knows better'. This Hadith tells the acceptance of Prophet Muhammad (PBUH) in Allah's court as he would ask for mercy for others than his own self when other of the most prominent among Prophets would not dare to ask for it. Insha-Allah, he would be able to save many such Muslims by Allah's acceptance of his plea when their deeds would have made them liable to taste JAHANNUM (Hell). Note that the Prophet (PBUH) would ask Allah for two things; one being generally for all and the other specifically for the Muslim wrong-doers; the first for the commencement of the Process of Accounting at HASHR as all the people would be getting highly tensed by the wait there and the second for mercy and entrance of those Muslims to JANNAH (Paradise) who would have committed major sins at the world (small ones are wiped off on every good deed that a Muslim performs here) and would have become liable to taste JAHANNUM (Hell); these both he would ask Allah by the permission of Allah. There is the rule of Subject & Object in the specific SHAFAT about Muslims and this means that the person who is allowed SHAFAT would certainly have very high status in AKHIRAT while his SHAFAT would only benefit those Muslims who would be righteous in belief though they would have slacked in deeds, with even some of major sins at times without compensation at the worldly life (see the verse 109 of Surah TA-HA, the twentieth Surah). This detail also implies that even good Muslims of high status would be allowed to submit their plea for the Muslim wrong-doers. However, this concept must not cause a Muslim person to become easy & relaxed in deeds as SHAFAT is not a plea at will of the good Muslim of high status but Allah would allow it only for those that are accepted at AKHIRAT as Muslims; it would totally depend on His will whether

He accepts it or rejects it. By this elaboration, note well that SHAFAT is not a license to any of major sins in any way but a concession for Muslims who might not have had full chance to show their good traits here at the worldly life. Without any example for Allah's authority as there is none, I, MSD, ask you to note that if someone good at study is just falling a mark or two short of passing a crucial exam due to some problem at the time or the place of his exam and then he is given few bonus marks by the examiner who is allowed by the authority in-charge of exams to make such concession so that the student does pass the crucial exam; that certainly would never mean that the student should relax his study hoping for the best at the result of the crucial exam. So likewise is the position of SHAFAT and it should not be emphasized.

TOPIC 12-More about it

(2443)-Sayyidina Anas reported that Allah's Messenger (PBUH) said, "My intercession will be for the perpetrators of major sins from my Ummah."

(2444)-Muhammad ibn Ali narrated from Sayyidina Jabir ibn Abdullah (RA) who reported that Allah's Messenger (PBUH) said, "My intercession is for the committers of the major sins from my Ummah." Muhammad ibn Ali said that Jabir asked him, "O Muhammad! As for those who are not committers of grave sins, how are they concerned with intercession?" [Ibn e Majah 4310]

TOPIC 13-No caption

(2445)-Sayyidina Abu Umamah reported that Allah's Messenger (PBUH) said, "My Lord promised me that He would admit seventy thousand of my Ummah to Paradise without reckoning or punishment; again with every thousand my Lord would admit seventy thousand and three handfuls of my Lord." [Ahmed 2281, Ibn e

Majah 4286]

(2446)-Abdullah ibn Shaqiq (RA) narrated that I was among a group of people at Eeliya. A man of them said that he had heard Allah's Messenger say, "More people than the numbers of Banu Tanim will be admitted to Paradise on the intercession of a man of my Ummah." It was asked, "O Messenger of Allah, someone other than you?" He confirmed, "Someone other than me." When the man (who had narrated the Hadith) stood up, Abdullah asked, "Who is he?" The people said, "He is Ibn Abu Jaz'a." [Ahmed 15857, Ibn e Majah 4316]

(2447)-Abu Hisham Muhammad ibn Yazid Rafi'i Kufi reported from Yahya ibn Yaman, from Husain ibn Ja'far, from Hasan Basri that Allah's Messenger said, "Uthman (RA) will intercede on the Day of Resurrection (for quantity of persons) like the tribes of Rabi'ah and Mudar."

(2448)-Sayyidina Abu Sa'eed reported that Allah's Messenger said, "There will be from my Ummah such as will intercede for many groups of people, such of them as will intercede for a tribe, such of them as will intercede for a clan (between ten and forty members) such of them as will intercede for just one man till they enter Paradise."

TOPIC 14-More about it concerning choice to the Prophet

(2449)-Sayyidina Awf ibn MALIK Ashja'i (RA) narrated that Allah's Messenger (PBUH) said, "There came to me one sent by my Lord. He gave me a choice between admittance of half of my Ummah to Paradise and intercession. So I chose to make intercession and that will be for those who die without having associated with Allah anything." [Ahmed 24057]

The last Hadith here denotes the beautiful choice of the Prophet PBUH indeed; in taking half of UMMAH the number would have been fixed but now all those Muslims who try their best to keep to righteousness do have a very good chance to enter the Paradise. The Prophet (PBUH) did make wonderful choices when he was given those at times and among those are included choosing Madinah for migration leaving other places and taking the glass of milk instead of the glass of wine at MIRAJ (his ascension towards Heavens; an incident that took place at Makkah near to the migration to Madinah). It is necessary for the person to keep the Belief right and then Allah would pardon some of his wrongs at AKHIRAT; avoidance of major sins is yet necessary. We all Muslims must pray that when Allah wakens us at HASHR, we wake up as Muslims there as only such designation there, would lead us to JANNAH (Paradise) by the permission of Allah; Al-Hamdu Lillah.

TOPIC 15-About the pond

(2450)-Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said, "In my pond there will be pitchers numerous as the stars in heaven." [Ahmed 13352, Bukhari 5680, Muslim 2303]

(2451)-Sayyidina Samurah (RA) reported that Allah's Messenger said, "There is for every prophet a pond and they will vie with each other on who has the most people coming to it. I will have the largest number of those who come (to my pond)."

TOPIC 16-Vessels of the pond

(2452)-Abu Salam Hubshi (RA) narrated that Umar ibn Abdul Aziz (the Caliph) sent for me and I mounted a mule (and went to him). When I came to him, I said, "O Amir ul-Muminin (leader of Muslims), the ride was very tiring for me." He said, 'O Abu Salam, I did not intend to tire you but, I have learnt of a hadith from you that you

narrate on the authority of Thawban from the Prophet (PBUH) about the pond. So, I would love that you enlighten me directly with it.' So, I narrated to him that Thawban narrated to me that Allah's Messenger said, "My pond is as the distance between Aden and Amman in Balqa. Its water is more white than milk and more sweet than honey and its glasses (or cups) are as numerous as the stars in the heaven. He who drinks from it once will never again experience thirst. The first people to come to it will be the poor muhajirs with unkempt, disorderly head, dirty clothes, not married to delicate, sensitive women and for whom doors are not opened. Umar interjected, "But, I have married such a woman and doors are opened for me. I have married Fatimah bint Abdul Malik, and, of course, I do wash my head till it is ruffled and my clothes that are on my body till they are dirty." [Ahmed 2289, M 2320]

(2453)-Sayyidina Abu Dharr reported that he submitted, 'O Messenger of Allah, what are the vessels of the pond?' He said, "By Him who has my soul in His hand, its vessels outnumber the stars of a dark night when there are no clouds. The vessels are of Paradise. He who drinks from them never feels thirsty. The last thing about it is that its breadth is like its length, the distance between Amman and Aylah. Its water is whiter than milk and sweeter than Honey" [Muslim 2301]

"KAUTHAR" means abundance of Blessing and it is also the name of the pond that flows from JANNAH and has been allotted to the Prophet (PBUH). The splendid food eaten at JANNAH is not to satiate hunger (as there is no hunger at that place) but for the taste of it and the wonderful cool, clean & clear water drunk there is not to quench thirst (as there is no thirst at that place) but for the enjoyment of it. It is interesting to note that Umar ibn Abdul-Aziz, the Caliph, sent for Abu Salam Habshi to hear the Hadith from him directly that he had narrated about KAUTHAR; the good Caliph is notable for his interest in Ahadith that he wanted to bring

into black & white for all to learn. He is also known as Umar Thani (the second Umar); he tried to revive the ways of personal simplicity and care for the public in every ways, being attentive to Islamic Practice. It is said that Umar RA (the first Umar), the second Caliph, had his son marry a poor girl due to her piety, among whose descendants was born Caliph Umar ibn Abdul-Aziz. The space mentioned for KAUTHAR was a month's travel at those days. AYLAH is the city near Madyan and TOOR besides the Red Sea (near 29 N and 36 E) while Amman is the capital city of Jordan (near 32 N and 36 E).

TOPIC17-Entrance to Paradise without accounting

(2454)-Sayyidina Ibn Abbas (RA) narrated that when the Prophet (PBUH) was taken to the (heavens for the) mi'raj, he passed by a Prophet and Prophets with whom were a group of people, a Prophet and Prophets with whom was a raht, a Prophet and Prophets with whom was nobody till he passed by a great multitude. He asked. "Who is this?" He was told, "Musa and his people, but raise your head and see." He said, "I saw a great multitude that had plugged the horizon from this side barricaded the horizon from that side." He was told, "These are your Ummah and apart from these there are seventy thousand of your ummah who will enter paradise without any accounting." Then he went away (to home) and they did not ask him and he did not explain to them. They said (to one another), "We are among them." And some said, "they are the children born on nature and on Islam." The Prophet came out and said, "They are those who do not have themselves cauterized or treated with incantation (charms), or believe in omens, but on their Lord do they rely." Ukashah ibn Mihsan got up and said, "Am I one of them, O Messenger of Allah?" "Yes", he replied. Then another came and asked, "Am I one of them?" He said, "Ukashah overtook you in that." [Bukhari 5752, Muslim 220, Ahmed 2448]

The meaning of this Hadith is given by the Prophet himself that the seventy thousand of Muslims that would enter JANNAH without any Accounting would be those who had great Trust in Allah and who did not take words other than of Quran (or that which are taught by the Prophet PBUH in authentic Ahadith) to ask Allah for anything; this means that their total attention was towards Allah only. Such Muslims would have an easy entrance to Jannah as they would not be questioned much on their doings though they would be given their Accounts (in their right hands) yet there would not be any type of scrutiny in their documents. This figure of Seventy Thousand might be a relative figure showing some percentage of another figure lesser than the figure of whole Muslim Ummah. In other words, it might mean 70000 from the Muslims now or in this QARN (Century) and likewise; note that Hadith 2445 supports this view; actual figure of such Muslims of high status might be very high in this sense. The Hadith also tells that the Muslim Ummah would increase in such numbers that they would become the highest not only in quality but in quantity too as would be recognized at HASHR clearly. UKASHAH (RA) is the companion who attended the battle of BADR and participated in the Oath of Death that is called BAYAT-E-RIDHWAN; he was among these mentioned persons as the Prophet (PBUH) told explicitly yet the second one that stood there, might be or might not be among them as the Prophet (PBUH) did not clarify.

TOPIC 18-Men squandering their Salah and their responsibilities

(2455)-Sayyidina Anas ibn Malik (RA) said, "I do not recognise anything on which we conducted ourselves in the times of Allah's Messenger." So, I (the narrator) said, "What about Salah?" He said, "Have'nt you introduced in your Salah that which you know well?"

(2456)-Sayyidah Asma bint Umayy Khath'amiyah (RA) reported that Allah's Messenger said, 'How bad is the ABD (man created to

worship Allah yet) who imagines and is arrogant but forgets That Most Great and The Most Elevated. How bad is the man who is oppressive and transgresses but forgets The Most Great and The Most Elevated. How bad is the man who is playful and careless but forgets the graves; decay and decomposition. How bad is the man who is corrupt and exceeds the limits but forgets the beginning and the end. How bad is the man who seeks worldly gains with religion! How bad is the man who injects doubts in religion! How bad is the man who is driven by greed! How bad is the man who lets base desires mislead him! How bad is the man whose passion debases him!"

Ahadith here point out that a man must know three things for sure to fulfill the aim of life well and these three consist of who, what & how. He must know who he is (so the fact is this that he is a creature of the only True Lord Allah); what he must do (so the fact is this that he would keep his attention towards the commands of Allah to obey them well); how he must do it (so the fact here is this that to fulfill the commands of Allah, he would understand the Holy Book Quran and the authentic SUNNAH of the Prophet PBUH well to keep himself and others on the righteousness). When he understands himself by all aspects, he would never challenge the True Lord Allah; he would try to commit himself to getting His pleasure by fulfillment of His commands; he would avoid the love for worldly status that he might receive by his religious inclination.

TOPIC 19-Virtue of feeding, giving to drink and clothing

(2457)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (PBUH) said, "If a believer feeds (another) believer when he is hungry then Allah will feed him on the Day of Resurrection from the fruit of Paradise. And, if a believer gives water to a believer when he is thirsty then Allah will give him to drink on the Day of Resurrection from Rahiq ul-Makhtum (sealed

pure drink of wine). And, if a believer clothes another believer when he is without (sufficient) clothes then Allah will clothe him with green (garments) of Paradise." [Ahmed 11101]

(2458)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "He who fears (Hell, and he hopes to get JANNAH), sets out at night and he who sets out at night, attains the destination. Know that the merchandise of Allah is invaluable. Know that the merchandise of Allah is Paradise!"

The person who cares about others (without any inclination towards getting worldly benefits), would receive the benefits of AKHIRAT (the true life after this life); piety leads to Paradise. To remember Allah in the silence of night is highly praiseworthy for the Muslim person as that brings him much near to Allah. RAHIQ-UL-MAKHTUM is the sealed wonderful pure drink of wine presented to the righteous persons at JANNAH; it would not make him lose his senses as there, it certainly is the blessings of Allah. There also would be the most beautiful virtuous women and from these, the virtuous men (who receive JANNAH), would marry (even the ordinary one among them would be allowed to marry more than one besides his wives if they come to JANNAH who would be transformed into the most beautiful maiden like the other beautiful women of JANNAH). Note that by Islam, the word of Allah, it is not adverse morally for a man to have more than one wife at a time (up-to four) as that is according to his natural tendency; but it is totally indecent for a woman to have more than one husband as to remain with only one man whom she has assigned herself to, is totally according to her natural tendency. So the Muslim man who lives the life of piety at the world with avoidance of all injustice and all shameful things; especially wine and loose women; he would receive the good blessings at AKHIRAT. And the Muslim woman who lives totally committed to her good husband with his respect & obedience and avoids all injustice and all shameful things; she would

receive the good blessings at AKHIRAT; this all is the total pleasure that the good person might desire. Islam does not refrain from the presentation of Truth even in crude form, that might seem odd to many such people who consider beautiful women (even if virtuous) and pleasant wine (even if pure of causing loss to senses) in reward at AKHIRAT as questionable though they might have all inclination towards them at the worldly life; many of these even dare to say that those who long for these things here, have the wishful temptation to get it there; they think that they have struck all the good study of the Psychology of the Man. It is said in the Holy Book Quran to avoid JAHILEEN (foolish persons given to idiocy) so I, MSD, have nothing to say to them yet those who really appreciate the study of the Man, must understand that it does relate much to the impression of Hope & Fear upon him. It is true that the Man is created such that he inclines towards the satisfaction of self, so the unfulfilled desires do disturb him as the adverse results to them too; every creation has this inclination (even the small thing like an atom of any given element wants to complete its outer orbit if it needs that, to come to satisfaction; even the big thing like any of the planets revolving around the Sun in its orbit moves faster than its average speed when near to it so as to save getting annihilated by it); so this concept might be taken positively (as it really is) or negatively. Note that the first thing for us, is to save our skins (from Hell that indeed causes fear) then comes the blessing (that we would receive at Paradise and we do hope for that; Al-Hamdu Lillah). Note also that the greatest blessing that the Muslim would get in JANNAH is the sight of ALLAH (he would see Him) when he is settled in JANNAH.

TOPIC 20-Signs of taqwa and giving up what is not harmful

(2459)-Sayyidina Atiyah Sa'di (RA), a companion of the Prophet (PBUH) reported that the prophet said, "A slave (of Allah) will not make it to one of the God-fearing people till he abandons even that

which is not harmful so that he might remain on guard against the harmful." [Ibn e Majah 4215]

TOPIC 21-If you become as you are with me

(2460)-Sayyidina Hanzalah Usayidi (RA) reported that Allah's Messenger (PBUH) said, "If you are always as you are when with me then, surely, the angels would shade you with their wings.' [Muslim 2750, Ibn e Majah 4215, Ahmed 19067]

Precaution is better than cure; the Hadith asks to be cautious in taking up anything that seems doubtful if it is right or wrong. There are other Ahadith too that give the same message to leave doubtful things as leaving caution in this respect might lead to slackness which then might lead a man into sins unintentionally. The Hadith at topic-21 here tells that the height in good deeds is appreciable that SAHABA did have with the Prophet (PBUH) yet note here that even the ordinary lives of SAHABA were commendable too. This Hadith is bit lengthy but respectable TIRMIDHI brought the part related to the topic here (see Hadith 2522 for detail).

TOPIC 22-There is a beginning for everything

(2461)-Sayyidina Abu Huraira (RA) reported from the Prophet, "Indeed there is with everything a zeal (and greed) and for each of zeal, there is a weakness. Thus, if the concerned person checks himself and draws near truth then entertain good hope from him, but if he is pointed at with fingers then do not take him into account."

The Hadith here points out that though it is good that a person does good works with zeal yet the best deeds are those that are high in quality (though such deeds might not be high in quantity) as the person has done those steadily without fail. The person who

does all such good deeds that he might easily manage with fervor steadily is highly praiseworthy; such a man keeps lenient to people and he is not mentioned adversely by them on starting something fine and then leaving it half-way. However, if they are wrong to him by blaming him unjustifiably, Allah would save him in every way; Al-Hamdu Lillah.

TOPIC 23-About all hopes

(2462)-Sayyidina Abdullah ibn Masud narrated that Allah's Messenger drew a line for us then he made it into a square and sketched a line within it and another outside it. Around the one within the square, he drew some lines. He said, "This is the son of Adam and this is his term (death) surrounding him. This in the centre is (again) mankind and these lines around are trials and calamities. If he saves himself from this, the other afflicts him. The line outside is the hope." [Bukhari 6417, Ibn e Majah 4231, Ahmed 3652]

(2463)-Sayyidina Anas (RA) reported that Allah's Messenger said, "The son of Adam becomes decrepit but two things in him remain young; greed for wealth and craving for long life."

(2464)-Sayyidina Abdullah ibn Shikhkhir (RA) reported that Allah's Messenger (PBUH) said, "The son of Adam was created with ninety-nine trials by his side. If the trials bypass him then he (nevertheless) falls into decrepitude."

The Hadith 2462 (and also 2464) provides an example of human life that is limited to specific time & place (Square). The line inside the square is the man's life that goes on with intentions that he entertains. Some small lines touch this line inside and these are calamities that might end the life before it comes to completion. As such the line is lost; he faces the surrounding area within the

square and that area is death. If not by calamities, his life yet ends coming to completion for this line is finite. The line beyond the square is the true infinite life at AKHIRAT (said to be the hope) and only Allah knows how it would proceed on after the Day of Accounts (HASHR) but for certain it has no end. The second Hadith here tells that a person who values the worldly life without care for the true coming life, his greed for wealth and craving for long life remains with him till his death. In another Hadith, this is mentioned by words that the belly of a greedy person would only be filled by sand-particles (of his grave) meaning that such a person who has greed of wealth and long life would never be satisfied and would die with unfulfilled desires.

TOPIC 24-Encouragement to remember Allah

(2465)-Sayyidina ibn Ka'b reported that when two-thirds of the night had passed Allah's Messenger stood up and said, "O you people, remember Allah. Remember Allah! Here comes the Rajifah and on its heels is the Radifah. Here comes death with what is (painful) in it." Ubayy said, "O Messenger of Allah, I make plenty of invocation of blessings on you. How much time shall I set aside for it?" He said, "As much as you will." Ubayy asked, "One-fourth?" He said, "As much as you will. If you increase then that would be better for you." So, Ubayy asked, "One third?" He said, "As much as you will and if you add to it that would be better (for you)." Ubayy said, "I will set aside for invoking blessing on you all my time." He said, "Then that will take care of worries, and your sins will be forgiven."

The Hadith tells that a person must never forget that soon he would die and would face the account of what he has been doing at the world. RAJIFAH (Al-Quran-79:6) is the first jolt and RADIFAH (Al-Quran-79:7) is the second. The first jolt implies QAYAMAT which will destroy the earth and everything on it; and the second jolt is that at which all dead men will rise up from their graves

coming to life again (HASHR; that also is named the day of QAYAMAT). This same state has been described in Surah ZUMAR, "And when the Trumpet shall be blown on that Day, all those who are in the heavens and the earth shall fall down dead except those whom Allah may allow (to live). Then the Trumpet shall be blown again and they will all stand up, looking around" (39:68). There is a great period between these two that of course nobody of creatures would know being dead senseless and so it would seem no time to us human beings, one jolt coming after the other. Note here that there is high reward on asking blessing from Allah for the Prophet (PBUH; and this is called sending DUROOD on the Prophet). Allah likes that we Muslims send DUROOD on the Prophet (PBUH) so whoever among Muslims does this good deed regularly, insha Allah (by the will of Allah) it would eliminate his worries in the world and eliminate his sins before his death to lead him to JANNAH in AKHIRAT; for all pious persons that have departed from the world, we must ask Allah for forgiveness and good returns for their deeds; Al-Hamdu Lillah.

TOPIC 25-Show modesty to Allah as much as is due to him

(2466)-Sayyidina Abdullah ibn Mas'ud reported that Allah's Messenger said, "Observe modesty with Allah as is His right." They (the Sahaba) asked, "O Prophet of Allah, we do observe modesty, praise belongs to Allah!" He said, "That is not so. But, to show modesty with Allah as is His right to it is that you protect your head and whatever is related to it and you protect your belly and whatever is related to it and you remember death and decomposition (thereafter). And he, who looks forward to the hereafter, abandons the adornment of the world. So, he who observes these has indeed shown modesty (to Allah) as is His right to modesty."

The Hadith here tells about taking care for the Hereafter in a different style. It asks to care not only about thoughts that come

to head but also about organs that are at face and related directly to head; eyes, ears, nose, tongue, teeth etc. Likewise a person must take care about what he eats and drinks for that affects his living as whatever a person takes does affect his attitude, specially his mode of talking. The message (to care for the good status at the coming life and to keep this life to necessities) is evident in this Hadith too as that is how the righteous Muslim person must live for certain.

TOPIC 26-Attentiveness to worship and works for the hereafter

(2467)-Sayyidina Shaddad ibn Aws reported that the Prophet said, "The intelligent man is he who turns himself to worship and performs deeds for that which comes after death, but the helpless is he who submits his self to its passion and puts his hope in Allah (for that)." [Ibn e Majah 4259, Ahmed 17123]

TOPIC 27-Remember often the destroyer of tastes

(2468)-Sayyidina Abu Sa'eed reported that Allah's Messenger (PBUH) entered his place of Salah and observed some men displaying their teeth (in laughter). He said, "If you devote much (time) to remember the destroyer of tastes (i.e. death), I will not see you in that which I see you now. So make it often that you remember the destroyer of tastes and that is death, for there does not come a day on any grave when it does not say, "I am the home of strange. I am the home of solitude. I am the home of dust. I am the home of worms. When a believing man is buried, the grave tells him, Welcome! Of all those who walked on my back, you were the dearest to me. You are now entrusted to me today. You will see my kind treatment. Then it will expand to the limit of his sight and a gate will be opened for him to Paradise. When a sinner is buried, or a disbeliever, the grave tells him that you are not welcome. Indeed, you were the most despised to me of those who walked on my back.

Now that you are entrusted to me today, you will see the ill treatment I give you. Then it will squeeze him so hard that his ribs will interlock." The narrator reported that Allah's Messenger showed this with his fingers intertwined placing some into others and said, "Seventy snakes will be set upon him such as if one of them were to exhale on earth, nothing would grow thereon. They will sting and bite him till he is raised to give accounts. The grave is a garden of the gardens of Paradise or a pit of the pits of Hell."

For H-2467, note that the Muslim person must care to keep his belief right and do good deeds always; he must not count on SHAFAT (recommendation of JANNAH for him) at HASHR. He must never become deluded by the thought that Allah is so merciful so why worry. It is true that Allah is most merciful yet He has asked for righteousness in the Belief and deeds; a person must never forget this as Allah would take the account about what He had asked and He is the Giver of a grave punishment too; care to do according to what Allah has asked, is utmost necessary lest a person ends up in the disaster beyond repair. For H-2468, note that though it is a weak narration (and seemingly, some narrator in the chain here, has committed error in the description for the life at the grave that is narrated here) yet the first part and the last part of this Hadith both are not only beautiful but they also are verified by other of Ahadith too. Remembrance of death does make a man somewhat reserve in attitude that he does not laugh now & then but he certainly is optimist that always hopes for the best; his trust on Allah is fabulous. The most important thing to note here is that the grave is a garden of the gardens of Paradise, or a pit of the pits of Hell; may Allah give all Muslims TAUFUQ to live and die upon Islam; Al-Hamdu Lillah.

TOPIC 28-The simplicity in living

(2469)-Sayyidina Ibn Abbas reported that Sayyidina Umar ibn

Khattatb narrated to him that I went to Allah's Messenger (PBUH) and found him reclining on a straw mat whose impressions were visible on his sides. There is a lengthy account in the hadith.

TOPIC 29-I do not fear poverty over you

(2470)-Miswar ibn Makhramah reported on the authority of Amr ibn Awf of Lu'ayyi, the tribe who had participated in the Battle of Badr with the Prophet (PBUH) that Allah's Messenger had sent Abu Ubaydah ibn Jarrah and he returned from Bahrain with some property. The Ansar, having heard of his coming, offered the Salah of FAJR with Allah's Messenger (PBUH). When he had finished the Salah and turned (towards the congregation), they were seen by him. He smiled on seeing them and said, "I presume that you have heard that Abu Ubaydah has returned with something." They confirmed that they had and he said, "So, have the glad tidings and hope for what should please you. For, by Allah, I do not fear poverty overtaking you, but I fear for you that the world will be spread out for you as it was for those before you and you will contend with each other over it as they did and you will be ruined as they were ruined." [Bukhari 3158, Muslim 2961, Ahmed 17234]

TOPIC 30-This wealth is green, sweet

(2471)-Sayyidina Hakim ibn Hizam narrated that I asked Allah's Messenger (PBUH; for some property) and he gave me. I asked him again and he gave me. Then, he said, "O Hakim! Indeed this wealth (and property) is green and sweet. He who takes it with a liberal heart (finds) it is blessed for him and he who takes it debasing himself (finds that) it is not blessed for him and is like one who eats but is not satiated. And the upper hand is better than the lower hand." So I said, "O Messenger of Allah, by Him who has sent you with truth, I will never ask anyone after you for anything till I depart from the world." So, Abu Bakr did summon Hakim to give

something but he refused to take it. Then Umar (RA) summoned him that he may give him, but he refused to take anything from him. So, Umar said, "I call you to witness, O company of Hakim that I offered him his right in the fa'i, but he refused to take it." Hakim never asked any man for anything after Allah's Messenger till he died. [Ahmed 15327, Bukhari 1472, Muslim 1035, Nasai 2527]

The Prophet (PBUH) saw that ANSAR had come to collect some of the goods (that were spoils of the war) that Abu Ubaydah had brought from Bahrain; they had come to him due to genuine need. That is why he assured them that soon they would not remain in such need but they must always take care to take from the worldly goods only to the need they have, as that would keep them steady on the righteousness. This would not be easy as the worldly goods would be easy to get so they must keep control over their desires so as to keep their attention towards getting close to Allah. This same information is present at topic-31 just ahead plus the information that who runs away from worldly benefits and engages himself in attention towards Allah, the world does run behind him with all its goods and who runs behind the worldly goods, it goes on running ahead of him. Here at the H-2471, the property means the goods that came to the Prophet (PBUH) as spoils of war and Hakim ibn Hizam gave his word to the Prophet (PBUH) that he would never ask anything from the spoils of war even if it was his right. He kept his word till death and never took anything from the spoils of war that came in custody of the leader of Muslims. Upper hand means the hand of the giver while the lower is the receiver's hand.

TOPIC 31-We were tried with hardship

(2472)-Sayyidina Abdur Rahman ibn Awf said, "We were put to trial with Allah's Messenger facing hardship, but we bore that with patience. Then we were tried with prosperity, but we were not patient."

(2473)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger said, "As for him whose concern is the Hereafter, Allah grows in his heart an unconcern (for the world) and brings it together for him and the world comes to him while it is unwanted. But, as for him whose concern is this world, Allah makes poverty his lot and makes him anxious for it and the world does not come to him except what is decreed for him."

(2474)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) narrated that Allah says, 'O son of Aadam, busy yourself in My worship. I will fill your breast with contentment (and unconcern) and keep away your poverty; (otherwise) if you do not do so, both your hands will be occupied yet I will not remove your poverty (and need).'" [Ahmed 8704, Ibn e Majah 4107]

TOPIC 32-Allah's Messenger said it reminds me of the world

(2475)-Sayyidah Aaisha (RA) said, "When Allah's Messenger died, we had some barley. We ate from it what we wished to eat. Then I said to the female servant, 'Weigh it'. Once she weighed it, it did not last long. If we had let it be (as it was) we would have eaten it for more than that time." [Ahmed 24822, Bukhari 3097, Muslim 2973, Ibn e Majah 3345]

(2476)-Sayyidah Aaisha (RA) narrated that we had a fine curtain on which was a picture, hung on the door; Allah's Messenger (PBUH) saw it and said, "Remove it for it reminds me of world." We also had an old cotton cloak with patches of silk with which we used to cover ourselves. [M 2107, N 5318, Ah 24321]

(2477)-Sayyidah Aaisha (RA) reported that the pillow on which Allah's Messenger rested was made of leather in which fibre of dates was filled.

TOPIC 33-No caption

(2478)-Sayyidah Aisha narrated that they slaughtered a goat. Allah's Messenger (PBUH) asked, "What remains from it?" She said, "Nothing of it remains except for the shoulder piece." He said, "There remains everything of it except its shoulder blade."

Ahadith here denote how simple the life of the Prophet (PBUH) was; evidently he tried always to keep to necessities in the worldly life without forsaking it, to remain spiritually ahead. It is one of strange facts that the good pious Muslim who does not count edibles and consumes that with TAWAKKUL (Trust on Allah), it does go-on for such period that logic would not accept. There are incidents that have been reported in other authentic Ahadith too that denote this phenomenon. Note that Muslim men are allowed to use silk only if it is just few small patches in cloth though they are not allowed to use a cloth made with total silk; however, Muslim women might use it if they will. Note here that how beautifully the message is given at H-2478 that when something is given in SADAQAH (charity; as the case here), that is the true saving as a person would receive the reward for it at AKHIRAT so that remains while what is eaten up is gone. In Surah NAHL a verse points this out telling us, "What is with you goes away and what is with Allah remains" (16:96).

TOPIC 34-About times of hunger

(2479)-Sayyidina Aisha said, "We, the family of Muhammad (PBUH), would go through a month without burning fire (in our house) except that (we consumed) water and dates." [Muslim 2972, Ibn e Majah 4144]

(2480)-Sayyidina Anas reported that Allah's Messenger (PBUH) said, "I was threatened in Allah's path as no one was threatened and

I was annoyed in Allah's path as no one was annoyed. There came upon me thirty days and nights when Bilal and I had no food which those with a liver eat except which was kept under Bilal's armpit." [Ahmed 14057, Ibn e Majah 151]

(2481)-Sayyidina Ali ibn Abu Talib narrated that in a cold winter night, I went out of the house of Allah's Messenger (PBUH). I took bad smelling leather, slit it in the middle and put it on my neck and tied my waist with a branch of a palm tree. I was very hungry. If there had been some food in the Prophet's house, I would have eaten from it. I was looking for something when I came across a Jew with his property. He was watering his garden with his water-wheel. I peeped inside through a hole in the wall. He said, "What is with you, O villager? Will you draw a bucket against a date?" I said, "Yes, open the gate that I may enter." He opened it and I went in. He gave me a bucket. Against every bucket that I drew, he gave me a date till I had a handful; I returned the bucket and said, "Enough." I ate them and then I drank the water. Then I came to the mosque and found Allah's Messenger there.

(2482)-Sayyidina Abu Huraira (RA) said that (once when) they were afflicted with hunger; Allah's Messenger (PBUH) gave them a date each. [Bukhari 5411, Ibn e Majah 4157]

(2483)-Sayyidina Jabir bin Abdullah (RA) narrated, "Allah's Messenger (PBUH) sent us, three hundred men. We carried our provision on our riding beasts. Soon, our provision was exhausted and we only had one date for one man each day." Someone said to Jabir, "O Abu Abdullah, how could a date suffice one man?" He said, "When even that was exhausted, we realized its value. We then came upon a sea and suddenly found a fish that the sea had thrown on shore. We ate from it for eighteen days to our content." [Bukhari 2483, M 935, Ibn e Majah 4159, N 435]

These Ahadith tell about the times of hunger that the Prophet (PBUH) and his companions had faced. However, such time was exception for the Prophet (PBUH) and not regularity as even the words of the Hadith comply that such time has gone by. This trying time with Bilal might have been at Makkah when he had gone away from Makkah with him for some time. Note that it is not only allowed to see to the fulfillment of necessities but it is obligatory; Islam disapproves of the lesser degree that is called MEHRUMI (state of deprivation of necessities); it also 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 and for all of Muslims, this one is the most excellent as it denotes the level of EHSAAAN), next comes living comparatively better with some savings and then comes living wealthy caring about the needy by ZAKAH and also by SADAQAH as much as possible; both of these being allowed too yet at the lesser degree of virtues than the status of living at necessities. Ali ibn Abi Talib became Caliph with time then; he had seen such time of hunger as is mentioned working hard for little return yet satisfied.

TOPIC 35-About Mus'ab bin Umair

(2484)-Sayyidina Ali bin Abi Talib (RA) narrated that we were sitting with Allah's Messenger (PBUH) in the mosque when Mus'ab bin Umayr came to us. He had on him a cloak patched with fur. Allah's Messenger (PBUH) wept recalling how he had lived in blessing and seeing how his condition has become today. He said, "How will it be with you when one of you goes out tomorrow in a mantle and returns in a mantle and a dish is placed before him as another is removed, and you cover your homes as the Ka'bah is covered." They said, "O Allah's Messenger, on that day, we shall be better than we are today having enough time to worship and enough

of what we need." He said, "No, you are better today than you would be then."

TOPIC 36-Account of the Ahl as-Suffah

(2485)-Sayyidina Abu Huraira (RA) narrated that the Ahlus-Suffah were guests of the adherents of Islam. They owned no house and no property. By Allah besides Whom there is no god, I used to rest my liver on the ground and tie a stone on my belly because of severe hunger. One day, I sat down on the path on which they passed when Abu Bakr came by. I asked him about a verse from Allah's Book and I did not ask him but only that he might take me along but he went away without doing that. Then, Umar came by and I asked him about a verse in the Book, and I had not asked him except that he might take me along, but he moved ahead without doing that. Then Abul-Qasim (the Prophet PBUH) came by and smiled seeing me. I said, "Here I am, O Messenger of Allah." He said, "Come along." and walked ahead and I followed him. He entered his house and I sought his permission which he gave me. He found a bowl of milk and asked. 'From where has this milk come to you?' He was told, "It is presented to us by so-and-so." He said, "O Abu Hurayrah." I said, "Here am I." He said, "Fetch the Ahlus-Suffah. Invite them. They are the guests of the Muslims. They own neither house nor property." When he received charity, he sent that to them and did not take anything from it for himself. And when he received a gift, he summoned, took from it and shared it with them. But, I did not like it (that day), for he sent me to summon them over a bowl of milk. What is a bowl of milk for them? He will then ask me to take the bowl round to each of them and I would find nothing for me while I had hoped to drink from it to satisfying point. And it was just that much. However I had to obey whether I liked it or not so I fetched them. When they came in and sat down at their places, he gave me the bowl saying. "Give them to drink." I gave it to each, one by one. Everyone drank to his full and returned the bowl to me and I

gave it to the next man till I had finished with them and come to Allah's Messenger. He took the bowl and kept it in his hand, raised his head and smiled. He said, "O Abu Hurayrah, drink!" So, I drank from it. He said again, "Drink!" And I did not cease to drink and he did not cease to say, "Drink!" till I said, "By Him Who sent you with the truth, I find no possibility for any more." So, he took the bowl, praised Allah, took His name and drank. [Ahmed 10684, Bukhari 6246]

"MUS'AB Ibn Umayr-Ra" (one of the most handsome men at Makkah who belonged to one of the most prosperous of its families), had accepted Islam in the very first meeting with the Prophet (PBUH); the Prophet PBUH sent him to Yathrab (Madinah) as his envoy when its support was highly needed. His wonderful manners affected Yathrab so much that they did accept Islam and it took hold with total peace at that land of palm-trees by his Tabligh; it was the right time, the right place, the right people and the right person chosen to do the task; Al-Hamdu Lillah. At the last, where I, MSD, have presented the comments for Ahadith that denote merits for some prominent Sahaba, I have provided comments to him too. Ahlus-Suffah is another name for Ashab Suffah (the persons that lived at Mosque of the Prophet PBUH) and they used to study & learn doing nothing for living. People used to give them something to eat & drink and they just managed with whatever they got. This Hadith tells few important things to us and the first one is that if a person gets something in possession that could be of use to the needy people, he must take care for them by it. The Prophet (PBUH) knew that by the blessing of Allah this bowl of milk would suffice all Ashab Suffah including Abu Hurayrah who was also one of them so he called them all (and we have just studied at the Hadith 2475 that by trust in Allah, the quantity of something edible becomes quite high). Then it also tells that it is fine for needy to indicate his need in some subtle way but not openly as someone is sure to understand his plight and provide for the need. Then it tells us that

a person must take permission to enter someone's place caring about high morals, however troubled he might be. Then it tells us to take up what the Prophet (PBUH) has commanded not caring about what trouble it might cause to self as Allah would provide betterment to all in that very command. And last but not the least, it tells us that one vessel is enough for many persons to take a drink especially when they are needy. This sharing brings the blessing of Allah to all persons without any insufficiency to anyone present; Al-Hamdu Lillah.

TOPIC 37-Most of them are satiated in this world

(2486)-Sayyidina Ibn Umar (RA) reported that a man let out a belch in the presence of the Prophet (PBUH). He said, "Keep your belch away from us for, those who eat much to overfill their bellies in this world will have a lengthy hunger on the Day of Resurrection." [Ibn e Majah 3350]

TOPIC 38-Wearing wool

(2487)-Sayyidina Abu Musa (RA) said to his son, "Son! If you had observed us during times of the Prophet (PBUH) while rain fell on us, you would have perceived on us the odour of a ram." [Ahmed 19779, Abu Dawud 4033, Ibn e Majah 3562]

SAHABA used to eat less than the quantity that might fill their stomach to full (and the exception who ate to full stomach were not appreciated) and they wore rough woolen dresses that were not chosen by the privileged of the time with respect to the fact that Arabia has hot climate (though nowadays fine woolen cloth are much in demand in the cold areas of the world). Islam appreciates this attitude of indifference to worldly life with care about the coming life at AKHIRAT as we have seen in many Ahadith that we have studied.

TOPIC 39-Every construction is of bad consequence

(2488)-Ibrahim Nakha'i said, "Every construction is of bad consequence to you." The man asked, "What about that which cannot be avoided." He said, "No reward and no punishment on that."

(2489)-Sayyidina Mu'adh ibn Anas Juhanni (RA) reported that Allah's Messenger (PBUH) said, "If anyone refrains from wearing good garments out of humility towards Allah though he is capable of wearing that then Allah will summon him on the Day of Resurrection at the head of all creatures and give him choice to wear any of the dresses of faith."

(2490)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said, "Every spending is in the path of Allah, except (on) construction. There is no good in it."

TOPIC 40-No caption

(2491)-Harithah ibn Mudarriab (RA) narrated that we visited Khabbab to enquire about his health. He had got himself branded seven times. He said, "My illness has prolonged and if I had not heard Allah's Messenger (PBUH) say 'do not yearn for death', I would have longed for it." He informed that the Prophet also said, "A man is rewarded for his spending except on dust." [Ahmed 2111, Bukhari 5672, Ibn e Majah 41631]

Ahadith at topic 39 & 40 give the message that the man must never forget that he is in this world not to live-on but this life would end very soon. So just like eating & drinking due to necessity; just like wearing clothes due to necessity; he must make houses just for the need to dwell not making them high, beautiful and expensive for that is useless and develops love of the world; the dust at H-2491

means the raw material used at the construction of buildings that must not be any more than the need for it. SUNNAH is explanatory to the WAHI (revelation to the Prophet PBUH) so we find in the Holy Book Quran in Surah SHUARAA, the 26th Surah, that Prophet HUD (AS) said to his people, "Surely I am a faithful apostle to you; so be careful of Allah and obey me; And I do not ask you any reward for it; surely my reward is only with the Lord of the worlds; do you build on every height a monument? Useless (without necessity) is it that you do; and do you make for yourselves palaces as if you will live therein for ever; and when you lay hands (on men even for some petty crime) you lay hands as tyrants; so be careful of Allah and obey me; and be careful of Him Who has given you abundance of what you know. He has given you abundance of cattle and children and gardens and fountains; surely I fear for you the chastisement of a grievous day" (Surah 26 - from the verse 125 onwards).

TOPIC 41-Reward on clothing a Muslim

(2492)-Husain reported that a beggar pleaded with Ibn Abbas (RA). He asked him, "Do you testify that there is no god but Allah"? He said "Yes." He asked the beggar if he bore witness that Muhammad (PBUH) is Allah's Messenger. He said, "Yes." He asked, "And do you fast during Ramadan?" He said, "Yes." He said. "You begged and a beggar has a right and it is our duty to give you something." So, he gave him a garment, and said that I heard Allah's Messenger (PBUH) say, "No Muslim will clothe a Muslim with a garment without being in Allah's protection, as long as the rag of that garment is on the man."

Interesting; Ibn Abbas (RA) made sure first that the beggar is Muslim and of-course he judged that he deserves to ask being in shaggy form. The Prophet (PBUH) has disallowed begging and unless a man is in extreme need, he must refrain from it (in that case too, a subtle indication of the need is better than asking openly as we have seen in Hadith 2485 that we studied just now). Ibn Abbas is

one of big names in TAFSIR (understanding of the Holy Book Quran) and certainly he knew well that the Holy Book Quran says clearly that the true needy do not push anybody for charity even in extreme need (see the second Surah i.e. AL-BAQARAH, verse 272 & 273 where the poor & needy especially mean ASHAB SUFFAH) yet he gave him something to wear as he considered him worthy of charity; note that his words are "a beggar has a right". This also tells that it is better to give food or clothes to a needy person that arouses some suspicion than to give him liquid money that he might utilize in something wrong if he is not worthy.

TOPIC 42-Spread Salaam

(2493)-Sayyidina Abdullah ibn Salaam (RA) narrated that when the Prophet came to Madina with his migration; people rushed to him and exclaimed, "Allah's Messenger (PBUH) has come!" I also went to see him with the people. When my eyes fell on him, I could not help say, "This cannot be the face of a liar." At this juncture, he said for the first time (to the people around), "O People! Spread SALAM and feed people and when people are asleep in the night, offer Salah and enter Paradise by SALAM (peace)." [Ibn e Majah 1334, 3251]

TOPIC 43-The grateful eater

(2494)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "The grateful eater (who thanks on eating) is like the patient person who fasts." [Ibn e Majah 1764, Ahmed 7811]

TOPIC 44-Muhajirs observed good deeds of Ansars

(2495)-Sayyidina Anas (RA) reported that when the Prophet (PBUH) came to Madinah, the Muhajir came to him and said, "O Messenger of Allah, the people to whom we have come are most liberal in spending when they have wealth and kindly comforting when they

have little and we have not seen any people outclass them in this. They have kept us away from work and associated us in their comfort so that we fear that they would take away all the reward." The Prophet (PBUH) said, "Not so till you pray for them and praise them." [Ahmed 3938]

Abdullah ibn Salaam (RA) converted from Jewish faith to Islam and he was one of the learned persons of Madinah. It is something natural that when a learned person of strong feelings sees someone in focus of people, he feels positively or negatively about him then & there; here Abdullah ibn Salam understood even at the first sight of the Prophet (PBUH) that there is no chance that this man could tell a lie. Note that the first of the guidance in deeds that the Prophet (PBUH) gave as he came to Madinah, was to take care about fellow beings; he told them that they must say their SALAH (especially at nights) yet they also must pray Allah for the well being of each other and feed the needy people as much as possible for them. The main spiritual need is guidance towards the Truth and the main physical need is eating of the necessary food, so this direction takes care of both. Also note how the word SALAM is used at the beginning and at the end of the guidance the Prophet (PBUH) gave here and that surely would have impressed Abdullah ibn Salam, a literate man. MUHAJIR (Leavers of their place) were the migrators from Makkah to Madinah and ANSAR (Helpers) were the dwellers of Madinah. ANSAR were very caring for the MUHAJIR and they cared for them even when they were short of necessities for their own-selves. Note that the acceptance of the quality of kindness towards a man (when he is one the well-wishers of those that are kind to him), puts the accepting man too at the same status; this recognition clarifies that if he had such opportunity he would have also cared as he is being cared; this acceptance then, is a virtue in itself.

TOPIC 45-Excellence of every provider of ease for relatives

(2496)-Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) said, "Shall I not point out to you a person whom the Fire is forbidden to touch and who is forbidden to the Fire? He is the one who makes things easy for the relatives."

(2497)-Aswad ibn Yazid narrated that I asked Sayyidah Aaisha (RA) "What did the Prophet (PBUH) do on entering his home?" She said, "He helped in the household chores and when it was the time of Salah, he offered Salah?" [Ahmed 24957, Bukhari 676]

TOPIC 46-Humility in assembly

(2498)-Sayyidina Anas ibn Malik (RA) reported that when the Prophet (PBUH) was greeted by a man, and shook hands with him, he did not remove his hands from the mans' hands until the man removed his. And, he did not turn his face away from the man's until the man turned his. And he never sat with his legs stretched when he was among people. [AD 7494, Ibn e Majah 3716]

The Prophet (PBUH) always lived as an ordinary man and never tried to show that he is someone high who needs protocol; there are such narrations that tell us that sometimes a new comer at his gathering had to wait to see who the Prophet is; then SAHABA made a high seat for him for recognition. He even helped in household chores without the slightest consideration that the man is someone superior at the world to the woman (that means he did not even think about male chauvinism in today's terminology and that is how the Muslim man must live his practical life; he must not care for vague terms but ask for good deeds as much as possible while the Muslim woman must take-up her obligations without care that she is lesser in the worldly status; there simply is no clash of the man and the woman in Islam as they both are complementary to each other). The Prophet (PBUH) gave respect to all (except for those who

showed their own disrespect by their own deeds); that got him all the more respect from everyone; even by his gestures, he tried to guide all as was the demand of his post given to him by Allah. When wearing an ABA, the Arabic long kameez and wearing nothing inside, it is not appropriate for a man to sit with legs stretched for obvious reasons; this good teaching is especially worthy of note at HAJJ where the men wear EHRAM (the dress of HAJJ with nothing inside) to perform the Islamic rituals.

TOPIC 47- Severe warning to the arrogant

(2499)-Sayyidina Abdullah ibn Amar (RA) reported that Allah's Messenger (PBUH) said, "A man among those who were before you went out dressed in his cloak, boasting about it. So Allah commanded the earth and it seized him. He will now go on sinking into it till the last Hour." (This man seems to be QAARUN, the wealthiest man of Bani-Israel).

(2500)-Amr ibn Shu'ayb (RA) reported from his father on the authority of his grandfather (this is Abdullah ibn Amr) that the Prophet (PBUH) said, "The arrogant will be (raised and) gathered on the Day of Resurrection as ants in the garb of mankind. They will be covered with disgrace from all sides and they will be driven to a cell in Hell named Bulas. They will boil in the fire of Fires and will be given to drink the pus of the people of the Fire, extremely bad in odour." [Ahmed 6689]

(2501)-Sahl ibn Mu'az ibn Anas (RA) reported on the authority of his father that Prophet (PBUH) said, "He who checks anger while he is able to give vent to it (will find that) Allah summons him over the heads of the creatures (on the Day of Resurrection) that he may choose whichever of the maidens of Paradise he wishes." [Ahmed 15637]

TOPIC 48-Those at power must know that Allah is Truly Powerful

(2502)-Sayyidina Jabir (RA) reported that Allah's Messenger (PBUH) said, 'If anyone has three characteristics, Allah will raise him by His side (means He would put him in His protection) and admit him to Paradise. They are being kind to the weak, being kind to parents and being kind to slaves.'

(2503)-Sayyidina Abu Dharr (RA) reported that Allah's Messenger (PBUH) narrated the saying of Allah. He said, "O My slaves! All of you are astray except those whom I guide, so ask Me for guidance. I will guide you. And all of you are poor save whom I enrich, so ask Me. I will give you provision. And all of you are sinners except those whom I save. Hence that of you, who knows that I am able to forgive and seeks forgiveness from Me, I will forgive him and I do not care about it (that how much sinner he is). And if the first of you and the last of you, the living among you and your dead, the fresh of you and the withered among you gather together to have hearts as hearts of the most righteous that will not increase My dominion by even so much as the wing of a mosquito. And again if the first of you and the last of you, the living among you and your dead, the fresh of you and the withered among you, gather together to have hearts as hearts of the cruelest of My slaves that will not diminish My kingdom even so much as the wing of a mosquito. If the first of you and the last of you, your jinns and your mankind, the living among you and the dead of you and if the fresh among you and the stale among you gather together in one field and each one of you prays to Me for his desire I will give every seeker among you and that will not diminish anything from My kingdom except like when one of you passes by an ocean and after immersing a needle in it withdraws it to him. This is because I am Jawwad, Wajid, Majid. I do what I will; My grant is a word and my punishment is a word. My only command to anything when I intend it is that I say to it 'Be' and it is." [Ah 21425, Bukhari 490, M 2577, Ibn e Majah 4257]

(2504)-Sayyidina Ibn Umar (RA) narrated that I heard the Prophet (PBUH) narrate a hadith and I did not hear it once or twice, I counted it seven times but I heard it more often than that. I heard him say, 'A man of Banu Isra'il, KIFL, did not cease to commit any sin. A woman came to him and he gave her sixty dinars that he might copulate with her. When he sat down over her the sitting of a man with his wife she trembled and wept. He asked, "What makes you cry? Have I compelled you against your will?" She said, "No, But this deed, I have never at all done and nothing forced me to it but need." He said, "You do it (today) while you have never done it. Go away! And it is for you (meaning, the dinars)." And he also said, 'No! I will never again disobey Allah.' He died that night. Morning dawned with the inscription on his door, "Indeed, Allah has forgiven KIFL."
[Ahmed 4747]

Ahadith at this topic inform that actual authority is of Allah only and whatever power human beings have, He has given it to them to examine them; that authority given to human beings is not only limited but also diminishes with time & place. The guidance here is to remain kind to all weak persons and for this, the Prophet (PBUH) especially named parents (at their old age) and slaves (that had no rights except that were given to them by their masters). Also the last Hadith here mentions that KIFL cared about the weak woman he had seduced towards him with the power of his money; he felt ashamed when the woman wept and left her with repentance towards Allah that got him the mercy and the blessing of Allah. Note that adultery is one of the major sins even if some man falls in that with the consent of the woman and this thing KIFL understood when he said that he would never disobey Allah again; this KIFL was a man among Bani Israel and he is not the one mentioned in Surah AMBIA as ZUL-KIFL; that means "the one related to KIFL" (21:85) as that seemingly is BUDDHA born at KIPL-WAV in Nepal ('P' of KIPL is changed to 'F' as there is no sound of 'P' in Arabic), about

nine hundred years after Moses (AS) and just over eleven hundred years before Muahmmad (PBUH), the last Messenger of Allah; he is also mentioned in the verse-48 of Surah SUAD, the thirty-eighth Surah. There are two categories of major sins; one of them is Injustice and the other is to take up shameful things. The three major sins fall into these two categories and the biggest of sins among them is taking anyone equal to Allah in authority; the other two are to kill any innocent person (or to put him in the condition of extreme distress) by cruel force (for which generally the man given to criminal inclination, takes the initiative) and the shameful commitment of adultery (for which generally the inappropriate boldness of woman arouses the passions and she must take-up the necessary reservation as Islam directs her); these both are the most high injustice and the most high shameful attitude respectively. The verses 168 & 169 of SURAH BAQARAH read, "O People! Eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy. He only enjoins you the evil (injustice) and the indecency (the shameful attitude), and that you may speak against Allah what you do not know." Here the Quran commands to avoid SHERK, to avoid all of injustice and to avoid all of shameful things and so these couple of verses are the miniature indication to the Islamic Manifesto.

TOPIC 49-The hugeness of a believer's sins (in his eyes)

(2505)-Harith ibn Suwayd reported that Abdullah (RA) narrated to them two narrations, one from himself and the other from the Prophet (PBUH). He said, "A Believer sees his sins as though he is at the base of a mountain and fears that it might fall on him. And, a sinner sees his sins as though a fly is perched on his nose as if he would wave at it and it would fly away." (This statement was his words and the Hadith from the Prophet follows at # 2506)

(2506)-Abdullah narrated that Allah's Messenger said, "Allah is more pleased when one of you makes repentance than a man is on finding his lost she-camel in wilderness where he had gone with it. He loses it and looks out for it till he is on the point of death and says to himself, 'Let me return to where I had lost it and die there.'" He returns to the place and his sleepy eyes have the better of him. (Later), he awakes and lo! His camel is by his head laden with his food and his drink and what is good for him. [Ahmed 3627, Bukhari 6308, Muslim 2744, IM 4247]

(2507)-Sayyidina Anas (RA) reported that the Prophet (PBUH) said, "Every son of Adam commits sin but the best of those who commit sin are those who repent." [Ahmed 13048]

Ahadith here indicate that even if a person is highly sinful, his repentance on his sins asking forgiveness from Allah would eliminate all sins and Allah would give him TAUFIQ (acceptance to perform good deeds easily) in the worldly life ahead to compensate. Note that repentance on sins itself is included in virtues and it is said in the Holy Book Quran, "And keep up prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds; this is a reminder to the mindful (who remember Allah)" (11:114).

TOPIC 50-He who believes in Allah must honour his guest

(2508)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "He who believes in Allah and the Last Day must honour his guest. And he who believes in Allah and the Last Day must speak a good word or keep quiet."

(2509)-Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger said, "One who keeps quiet is rescued."

TOPIC 51- The back-biting if mixed with the ocean-water

(2510)-Sayyidah Aaisha (RA) narrated that a man was mentioned before the Prophet (PBUH). He said, "It does not please me that I should speak about a man even if there is for me (in that) such and such." Sayyidah Aaisha (RA) added that I said (once), "O Messenger of Allah! Indeed Safiyah is such woman" and indicated with hand "like this" meaning short. He said, "You have put in (here) a word that if mixed with the water of an ocean that would change."
[Ahmed 25617]

(2511)-Sayyidah Aaisha (RA) reported that Allah's Messenger (PBUH) said, "I do not like to speak of (the faults of) anyone even if there is for me such and such (of worldly benefits)."

These Ahadith tell us the evil of 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. Note that it is prohibited even to speak truth to degrade someone without any genuine reason. Bibi Safiyah (RA) was one of the respectable wives of the Prophet (PBUH) who had converted from Jewish faith to Islam and who was short in height. When this shortness was indicated by Bibi Aaisha (RA) with the gesture of her hand, it was disliked by the Prophet (PBUH) and he rebuked it then & there.

TOPIC 52-No caption

(2512)-Sayyidina Abu Musa (RA) reported that he asked Allah's Messenger (PBUH), "Which Muslim is the most excellent?" He said, "He from whose tongue and hand (other) Muslims are safe." [Ahmed 6765, Bukhari 11, Muslim 42]

TOPIC 53-Who casts aspersion on his Muslim brother for sin

(2513)-Sayyidina Mu'az ibn Jabal (RA) reported that Allah's Messenger (PBUH) said, "If anyone shames his brother for a sin then he will not die till he does the same thing." Ahmad, one of the narrators, explained, "(It means) the sin for which he has repented."

The Hadith 2512 is a known Hadith even by those who have not read Ahadith much though it is a sad situation that there are places and countries in the world even now where even good Muslims have to improve their attitude highly to bring it according to this Hadith; they must not care much about the petty differences among them at all. The Hadith coming just after it at topic 53 is explicit for this that it is not appropriate to blame a person on wrongs that he is avoiding now; he must be provided ways to get out of wrongs that he had been in; whoever blames him for his past with persistence, then such blaming persons would fall in same wrongs that he had committed and avoiding now. This Hadith is near to the narration in meaning that is just coming after it at topic 54. Note that even TABLIGH (spreading the word of Islam asking to do the right and to avoid the wrong) must take care not to degrade anyone on his wrongs but to tell those teachings only that make all of men highly praiseworthy; it is essentially a positive task and not a negative one in any way. It is said in the Holy Book Quran, "Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord knows best those who go astray from His path, and He knows best those who follow the right way" (16:125).

TOPIC 54-Do not rejoice at an anxiety of your brother

(2514)-Sayyidina Wathilah ibn Asqa (RA) reported that Allah's Messenger (PBUH) said, "Do not display pleasure at a setback your

brother suffers lest Allah has mercy on him and puts you to test."

TOPIC 55-Mixing with people and showing patience

(2515)-Yahya ibn Thabit (RA) reported on the authority of a companion that the Prophet (PBUH) said, "If a Muslim mixes with people and endures the hardship they cause then he is better than the Muslim who does not mix with people and so does not endure the hardship they cause." [Ibn e Majah 4032, Ah 5022]

The whole world is going on according to the plan of Allah; He has placed men & women on earth to examine their belief and their deeds and it is His will how He examines them. Difference in physique, in financial status, in manner of conversation, in study & knowledge and in many other things is but to check the attitudes (see the last verse of the sixth Surah). In this place of examination, a person must not be pleased at troubles of someone he detests as he might have to face the same kind of troubles the other day if Allah wills that. We all must ask Allah for His mercy and blessing and never for troubles. Note that the Hadith 2515 does not mean to ask for troubles but it means that if a Muslim person would face troubles and adverse remarks from colleagues during his work for livelihood that is still better than leaving everything in sulk with negligence of his obligation to provide for his own self and for those who are dependant on him. Note that though the Muslim person must go on with tasks at hand where he is able to save his good Belief, yet he must leave the worldly matters where his good Belief is threatened from FITAN at hand as that certainly is not blameworthy; we have studied this well at H-2184 with reference to H-1666.

TOPIC 56-Reconciliation with each other

(2516)-Sayyidina Abu Huraira (RA) reported that the Prophet

(PBUH) said, "It is on you that you avoid ill-will with each other, because that is what shaves (i.e. it ruins the religion)."

(2517)-Sayyidina Abu Darda (RA) reported that Allah's Messenger (PBUH) said, "Shall I not inform you of the most excellent degree of Saum and Salah and Sadaqah"? They said, "Certainly." He said, "Peace with each other as discord with each other is that which shaves." [Ahmed 27578]

(2518)-Sayyidina Zubair ibn Awwam (RA) reported that the Prophet (PBUH) said, "The disease of the people before you, jealousy and hatred, has penetrated in you. It is the shaver. I do not say that it shaves the hair, but it shaves religion. By Him in Whose hand is my life, you will not enter Paradise till you believe, and you will not believe till you love each other. Shall I not inform you what strengthens that for you? Spread Salaam among yourselves."

A person might fulfill his obligations in two ways; one is because he would do it and the second is that he fulfils them with total heart feeling really pleased at such fulfillment. This second degree is the position of EHSAAN (height of virtue) and that would only come to happen when he is truly attached to Islam understanding well that he is born to take up its guidance in life and that Islam is an integrated system of life that not only asks to take care about Saum (Fasting) & Salah (Prayers) but also asks to take care of the needy fellow beings by Sadaqah; he should stand by them in times of need. If a person does not manage any more, he could still pray for the betterment in the situation of his fellow beings. Note that to express Salaam for someone means to pray Allah for his well-being (physically and spiritually); this leads to one more conclusion that is present between the lines here; such worldly competition that might lead to cultivate hatred towards any of Muslim brothers, is totally against Islam; note that the Holy Book Quran asks to compete in the matters of AKHIRAT but never asks to compete in the worldly

matters that Muslims must keep to necessities; those who prefer Democracy to any other political system to formulate assemblies, must care to adopt such system of elections to assemblies that does not lead to such adverse competition that is prohibited by Islam; Al-Hamdu Lillah.

TOPIC 57-Warning to rebels and who are uncaring to relatives

(2519)-Sayyidina Abu Bakr (RA) reported that Allah's Messenger (PBUH) said, "The sins of rebellion and severing of ties of relationship are such that Allah hastens punishment to the perpetrator in this world along with what he stores up for him in the Hereafter." [Ah 2002, AD 4902, Ibn e Majah 4211]

TOPIC 58-Look at one who is lower than you

(2520)-Amr ibn Shu'ayb (RA) reported from his father, from his grandfather Abdullah ibn Amr that he heard Allah's Messenger (PBUH) say, "There are two characteristics which if anyone possesses then Allah records him among the grateful and the patient. And, if anyone does not possess them then Allah does not record him as grateful or patient. If anyone looks at one who is superior to him in religion and follows him, and looks at one who is inferior to him in worldly matters and thanks Allah, praises Allah, for giving him excellence over him, then Allah writes him down as grateful and patient. And if anyone looks in matters of religion at one who is inferior to him and in worldly affairs, at one who is superior to him and rues over what he undergoes then Allah does not write him down as grateful or patient." [Muslim 2963, Ibn e Majah 4142]

(2521)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Look at those who are lower than you and do not look at those who are above you, for, it is worthier that you do not

belittle the blessing of Allah upon you." [Muslim 2963, Ibn e Majah 4142, Ahmed 7453]

Islam teaches us clearly to be enthusiastic on doing good deeds with the True Belief as that would lead us to JANNAH, our true destination. Competition is not praiseworthy in worldly matters (and even disallowed at occasions) yet in the matters of Akhirat, a person must hurry to get ahead of others as much as possible. Islam tells us to be pleased with less of worldly possessions living on necessities as much as possible yet it asks us to be most enthusiastic in matters of AKHIRAT doing good deeds with the True Belief. The Holy Book Quran guides us to run fast towards the mercy of Allah and towards JANNAH that is as vast as the whole Universe and that is prepared for those who really are attentive to Allah (see the verse 133 of the third Surah i.e. AALE-IMRAN). The Holy Book Quran advices well to hasten towards the good deeds while it tells us that the best of expenditures is to spend all worldly goods more than necessities in charity (see the verse 219 of Surah BAQARAH).

TOPIC 59-Hadith of Hanzalah about different conditions

(2522)-Sayyidina Abu Uthman (RA) one of the scribes of Allah's Messenger (PBUH) reported from Hanzalah Usayidi that he passed by Abu Bakr and he was weeping. So Abu Bakr asked, "What is with you, O Hanzalah"? He said, "Hanzalah has become a hypocrite, O Abu Bakr, when we are with Allah's Messenger (PBUH) and he mentions to us the Fire and the Paradise it is as though we see it with our eyes. When we return and are lost into our wives and possessions, we forget much." He (Abu Bakr) said, "By Allah, I am like that. Come with me to Allah's Messenger." So, they went. On seeing him, Allah's Messenger said, "What is wrong. O Hanzalah"? He said, "Hanzalah has become a hypocrite, O Messenger of Allah! When we are with you and you remind us of the Fire and Paradise, it

is that our eyes see them. But, when we return, our wives and properties occupy us and we forget much." Allah's Messenger (PBUH) said, "If you were to continue to be on the same condition on which you are in my presence, the angels would shake hands with you in your assemblies and on your beds and when you are on your paths. But, O Hanzalah, there is (difference in one) time and (the other) time." [Bukhari 2514, Muslim 2750, Ibn e Majah 4236]

(2523)-Sayyidina Anas (RA) reported that the Prophet (PBUH) said, "None of you is a believer unless he loves for his brother what he loves for himself." [Ahmed 13630, Bukhari 13, Muslim 5, Nasai 5054, Ibn e Majah 66]

(2524)-Sayyidina Ibn Abbas (RA) narrated that one day I was seated behind the Prophet (PBUH) when he said, "O son I will teach you some things; if you remember Allah, He will remember you. If you remember Allah, you will find Him before you. When you ask, ask from Allah (alone) and when you seek help, seek help from Allah (alone). Know that if all people get together to benefit you to some extent, they will not be able to benefit you except to the extent Allah has decreed for you. And if they get together to hurt you to some extent, they will not be able to hurt you except to the extent Allah has decreed for you. The pens have been taken up and the scrolls have dried up." [Ahmed 2669]

Note that there are two levels between which good deeds are performed. The first level is ADL (lawful) that is the minimum requirement and the other is EHSAAN (height of virtues); for example a person who takes care about FARDH Salah is doing well yet he is at the level of ADL; if he takes care to perform MUSTAHAB Salah too, he is going for EHSAAN. Similarly if a person gives ZAKAH, he is doing fine but it is FARDH on those who give such charity yet if he goes on to give charity other than ZAKAH, he is going for EHSAAN. When a person is troubled he has

the right to trouble those who put him into trouble upto what he has received as that is ADL yet if he forgives with the power to create trouble then that is EHSAAN. So ADL is the minimum requirement yet EHSAAN is the high level of virtues. SAHABAH used to perform their good deeds mostly at EHSAAN when they were with the Prophet (PBUH) as they used to forget about all worldly matters having attention towards AKHIRAT only though when away from him, they mostly were at the level of ADL. HANZALAH (RA) and even ABU-BAKR (RA) were worried as they thought that the lesser degree than EHSAAN would be incorrect for deeds; that notion was corrected by the Prophet (PBUH) that living at such height of virtues all the time would have turned them to become like angels among men. So the time & place affect men and living at lesser level than EHSAAN is not wrong when the required level of ADL is intact. H-2523 is a narration known to even many of those who are not much learned in Ahadith; it clearly tells to be charitable at the worldly life with high care about the Muslim brothers; the last Hadith here tells not to worry about the evil a bad person might cause when you are attentive towards Allah as He certainly is totally powerful to save you from all evil, no matter how it comes; Al-Hamdu Lillah.

TOPIC 60-Tether it and trust

(2525)-Sayyidina Anas ibn Malik reported that someone asked, "O Messenger of Allah, shall I tie my camel and trust in Allah or leave it and place trust in Allah"? He said, "Tie it and trust in Allah."

(2526)-Abul Hawra Sadi narrated that I asked Hasan ibn Ali (RA), 'What hadith have you heard from Allah's Messenger?' He said, I have learnt from him, "Abandon that which puts you in doubt and take up that which does not cause you doubt, because truth brings contentment of heart while falsehood causes confusion and doubt." [Ahmed 1723, Nasai 5722]

(2527)-Sayyidina Jabir (RA) reported that a man was mentioned to the Prophet (PBUH) as engaged in worship and religious effort while another for his keeping away from the doubtful. He said, "It (worship) cannot compare with abstinence."

(2528)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (PBUH) said, "He who consumes the pure (lawful) and goes according to the SUNNAH and people are safe from his mischief will enter Paradise." A man said, "O Messenger of Allah, these days there are many among the people." He said, "And there will be in generations after me."

(2529)-Sayyidina Mu'az ibn Anas Juhanni (RA) reported that the Prophet (PBUH) said, "He who gives for Allah's sake, refuses for Allah's sake, loves for Allah's sake, hates for Allah's sake and marries for Allah's sake has indeed perfected his faith." [Ahmed 15617]

(2530)-Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet (PBUH) said, "The first group that will enter paradise will be like the moon on the night of the full moon. The second will be like the brightest star shining in the sky. Each of their men will have two wives. Each of the wives will wear seventy robes; the marrow of her legs will be visible from the back."

Ahadith at the last topic of this booklet tell clearly that a person must fulfill the obligations that Islam puts on him (and that is ADL) if he does not find himself able to go for EHSAAN. They tell us well that to stop from the wrong is more important than to take up the right in comparison. So if a person is at the situation of ADL in good deeds taking care to refrain from all wrongs, he would still be able to put his name in those who care about EHSAAN. They might be like the brightest star if not like the full moon and that also is

highly praiseworthy as they did get the true success getting JANNAH with all its blessings with a high status there. The women that cared about Islam in Belief and deeds, would also receive their reward at JANNAH with respect to their own natural inclination; they would become the beautiful maidens of JANNAH too and would be wives to their respective husbands if those also have received JANNAH; any such woman that does not have her husband there, she would come in the marriage of some virtuous man at JANNAH with her assent. Note that TAWAKKUL (Trust in Allah) does not mean to trust Allah without any effort but it means that a person must try his best and then have trust in Allah for the good result he intends.

41- BOOK ON PARADISE (27 topics)

*TOPIC*1-About the trees of Paradise

(2531)-Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (PBUH) said, "There is a tree in Paradise in whose shade a rider will be able to ride for a hundred years." [Ahmed 9417, Bukhari 4881, Muslim 2826, Abu Dawud 67]

(2532)-Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet (PBUH) said, "In Paradise, there are trees under whose shade a rider will ride for a hundred years but not come to its end. That is the 'Zillul-Mamdud' (the spreading shade that is mentioned in verse 30 of Surah-56). [Bukhari 6652, M 2828]

(2533)-Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (PBUH) said, "There is no tree in Paradise whose trunk is not of gold."

JANNAH (Paradise) comprises of beautiful gardens, flowing rivers of milk & honey & pure wine & clear water; it has clean sand that is

edible flour (though pebbles are of pearls), delicious fruits that are charming even to see, amazingly pretty women as obedient wives whom no other man would see and the most wonderful gift i.e. the permission to see Allah from JANNAH. It has eight sections with names for each being Darus-Salam, Darul-Qarar, Darul-Jalal, Darul-Khuld, Jannatun-Naeem, Jannatul-Maava, Jannatu-Adan and Jannatul-Firdaus that is the highest; each one having numerous spacious divisions in it for keeping the dwellers at the most suitable status. There would be trees in JANNAH having ZILLUL-MAMDUD i.e. such shades that each one of those shades would spread at many kilometers. These soothing shades would be unique and there would be no heat and no cold but a moderate beautiful weather close to the weather that we find here at the world at a very beautiful evening at the country-side. Its blessings would be for the righteous people believing in the Truth (the word of Allah) who had performed deeds accordingly. "Not alike are the inmates of the fire and the dwellers of the garden: the dwellers of the garden are they that are the achievers" (59:20).

TOPIC 2-About Paradise and Its Blessings

(2534)-Sayyidina Abu Hurairah (RA) narrated that we asked, "O Messenger of Allah, when we are with you, our hearts are soft and un-attached to this world and we are among the people of the Hereafter. But, when we go from you, we are endeared to our families and we mix up with our children, we become different." He said, "If after going away from me, you were to remain in the same condition, then the angels would visit you in your homes and if you don't sin, Allah would raise new creation that they might sin and he should forgive them." I asked, "O Messenger of Allah, with what is the creation created?" He said, "With Water." I asked, "What is paradise made of?" He said, "A brick of silver and a brick of gold and its matter is musk, strong in scent, and its pebbles are pearls and rubies, and its soil is saffron. He who enters it will be well

blessed, not sad. He will live for ever, never to die, there dresses will never wear out and their youth will never end." He also said, "There are three whose prayer is never rejected; a just Imam (person at head of matters), a person who has just completed his fast (sitting at IFTAR i.e. its opening by eating dates or water) and a person who has been wronged (by injustice of some person powerful in the worldly status) as his prayer is carried up above the clouds and the gates of paradise are opened for it and the Lord, the Most High, says, 'By My Might and Honour, I will help you surely even if it is after a while' (as Allah gives time even to the wrongdoers as a chance to repent and correct their wrongs)." [Ahmed 8049]

TOPIC 3-No Caption

(2535)-Sayyidina Ali (RA) reported that Allah's Messenger (PBUH) said, "There are rooms in Paradise; their interior can be seen from their outside and their exterior can be seen from their inside." A villager stood up and asked, "For whom are they, O Prophet of Allah?" He said, "They are for those who utter good words, feed food, keep fast always and pray Salah for Allah at night when people are asleep." [Ahmed 19752, Bukhari 4878, Muslim 180, Ibn e Majah 186]

(2536)-Sayyidina Abdullah ibn Qays (RA) reported that the Prophet (PBUH) said, "There are two gardens in paradise whose vessels and whatever else they contain are made of silver, and two gardens whose vessels and whatever else they contain are made of gold. And there is nothing hindering the people from looking at their Lord except the mantle of Majesty on His Honorable Countenance in Paradise, the Adn." Through the same isnad, it is reported that the Prophet said, "There are in Paradise tents sixty miles wide adorned with pearls, in every corner of them are maidens who have not seen the others and around whom gather the Believers." [Ahmed 8427,

Bukhari 2790]

The narration (2534) at topic-2 is weak according to respectable TIRMIDHI and some detail about JANNAH that is given here, is doubtful as other Ahadith point out that its sand would be edible flour. Ahadith at the topic-3 clarify that those who do remember Allah highly, would get beautiful rooms at JANNAH. The vessels at the JANNAH are of gold & silver and though the usage of gold (& silver) at the world is not appreciable for men yet at the JANNAH, they would be blessings to the dwellers of JANNAH. Note that the Holy Book Quran and the SUNNAH of the Prophet (PBUH) clarify well that JANNAH is a physical entity and the life of dwellers there would never end; the same is true also for JAHANNUM (the Hell-fire).

TOPIC 4-About the ranks of Paradise

(2537)-Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (PBUH) said, "There are a hundred ranks in Paradise, between every two ranks there is a distance of a hundred years."

(2538)-Sayyidina Muaz ibn Jabal (RA) reported that Allah's Messenger (PBUH) said, "If anyone kept the fasts of Ramadan, offered the Salah, performed Hajj of the House (of Allah meaning KAABA)"; and the narrator forgot if he had also said 'paid Zakah'; "then he has a right over Allah that He should forgive him whether he migrates on the path of Allah or stays in the land where he was born." Mu'az said, 'Shall I not inform people of it?' Allah's Messenger (PBUH) said, "Let the people alone that they may perform deeds as there are in Paradise a hundred ranks and between every two ranks is distance as is between the heaven and the earth. Firdaws is the highest paradise and it is in the middle of it. On top of it is the Throne of the Compassionate, and the rivers of Paradise spring from it. So, when you ask Allah, ask Him for

Firdaws." [Ibn e Majah 4331]

(2539)-Sayyidina Ubadah bin Samit (RA) reported that Allah's Messenger (PBUH) said that, "There are hundred ranks in Paradise. Between every two ranks is distance like the distance between heaven and earth. Firdaws is the highest rank and from it emerge the four rivers of Paradise. Above it is the throne. So, when you ask Allah, ask for the Firdaws."

(2540)-Sayyidina Abu Sa'eed (RA) reported that the Prophet (PBUH) said, "There are a hundred ranks in paradise. If the universe was enclosed in one of these it would encompass the universe."

There are eight sections of JANNAH and they are immensely spacious beyond speculation. Each section has many divisions and they also are immensely spacious beyond speculation that are termed as ranks here and saying 'there are hundred ranks in Paradise' seems to be a manner of speech that might mean that Paradise has hundreds of ranks or it might be an indication that each of the eight sections in Paradise has hundred ranks in it (total being 800 divisions) and each of these ranks extremely vast. The last narration i.e. 2540 is weak so it is not appropriate to take it at face, though it is very clear that each rank (division) is extremely vast beyond speculation. It seems by H-2539 that each rank in the sections is a separate entity having a vast space between each other. Although 'Firdaws' is a section with many ranks yet the Hadith terms it as a rank in itself in the sense that being the highest of sections, it has all the highest of ranks; the asking for Firdaws means to ask for any of its ranks as each of its ranks is Firdaws; that would also mean to ask for the best in the belief and the best in deeds.

TOPIC 5-Description of the women of Paradise

(2541)-Sayyidina Abdullah ibn Mas'ud (RA) reported that the Prophet (PBUH) said, "The whiteness of the leg of a woman of Paradise will be visible behind seventy robes so much so that her marrow will be visible. This is because Allah says ---As though they were rubies and corals (55,58). As for a ruby, it is a stone. If you put thread into it, and clean it, you will observe it inside."

(2542)-Hannad reported from Abul Ahwas, from Ata ibn Sa'ib, from Amr ibn Maymun, from Abdullah ibn Mas'ud (RA) a hadith of like meaning (like # 2541) without tracing it to the Prophet (PBUH).

(2543)-Sayyidina Abu Saeed (RA) reported that the Prophet (PBUH) said, "The first batch to enter Paradise on the Day of Resurrection will be in the form of the moon on the night when it is full. The second batch will be in the form of the best of the stars shining in the sky. For every man among them will be two wives. Each wife will have seventy garments on her, marrow of whose legs will be visible through these garments." [Ahmed 11126]

(2544)-Abbas ibn Muhammad reported from Ubaydullah ibn Musa, from Shayban, from Atiyah, from Abu Sa'eed Khudri from the Prophet (PBUH); he said, "The first batch to enter Paradise will be in the form of the moon on the night when it is full. The second will be like the colour of the best star shining in the sky. For every of their men will be two wives, each of them wearing seventy garments that would (still) reveal the marrow of her legs from behind (all of) them."

The women of JANNAH that are called HOORS are amazingly beautiful and their bodies would emit light that would add to their beauty. This light (emitting even from their legs) actually would be visible no matter how many garments they wear (note that these beautiful garments would be beautiful silken robes but not see-through as words here might seem to those who are less acquainted

with the terminology of Ahadith; the beautiful light would manifest even if under many of silken robes). At JANNAH, only the husband would see his wives (that would be many) and that would include his virtuous wives too that he had at the world, transformed to beautiful HOORS. Ahadith here tell that the dweller of JANNAH would at least have two wives while in other Ahadith we do find that even the lesser of dwellers there would have many wives there, his wives at the world included. To me, this Hadith actually guides to marry in the world twice taking two wives from here at least (though it is MUBAH, yet it seems more than MUBAH i.e. permitted by this Hadith as it seems to tell it as MUSTAHAB i.e. commendable); from here the JANNAHI person gets two of the women there (that are virtuous) as his partners as even with lesser degree of deeds that they had done (but with the True Faith), the man would be able to take these wives by the permission of Allah with him to his rank; it is possible the other way round too that one of these women due to her height in virtues, take her husband and the other wife of her husband with her to a higher rank by the permission of Allah if they had fulfilled the minimum requirement for JANNAH. So the two of HOORS mentioned here is the minimum of wives from here (and if he has more, those too would be with him insha Allah if they fulfill the minimum requirement for JANNAH) and the good thing is that he would insha Allah get number of other HOORS too that would be the actual dwellers of JANNAH.

TOPIC 6-About sexual intercourse of the people of Paradise

(2545)-Sayyidina Anas (RA) reported that the Prophet (PBUH) said, "In paradise, the believer will be given power like this and like that for sexual intercourse." Someone said, "O Messenger of Allah, will he be able to endure that?" He said, "He will be given vitality of a hundred (men)." [Ah 10529, Bukhari 325, M 2434]

TOPIC 7-About the people of Paradise

(2546)-Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (PBUH) said, "The batch to arrive at Paradise will be in the form of the moon on the night when it is full moon. They will not spit or blow their noses or void excrement. Their vessels there will be of gold and their bracelets will be of gold and silver. Their braziers will be kindled with aloes. Their sweat will be musk. Each one of them will have two wives, the (light emitting from) marrow of whose legs will be visible through flesh owing to the beauty. They will not differ with each other and their hearts will harbour no hatred, their hearts like one man's heart. They will glorify Allah, morning and evening." [AD 7155]

(2547)-Sayyidina Sa'd ibn Abi Waqas (RA) reported that the Prophet (PBUH) said, "If something of Paradise which is lesser than a nail is shown then everything up to the edges of heaven and earth will be illuminated. And if a man of the inhabitants of Paradise were to peep at this world (meaning in the handsome form he would be in AKHIRAT) and his bracelets were revealed then they would outshine the light of the sun just as the sun outshines the light of stars." [Ahmed 1449]

TOPIC 8-The clothes of the inhabitants of Paradise

(2548)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH), "The inhabitants of Paradise have no hair or beard. They have black eyes. Their youth does not pass away and their garments do not wear off." [Ahmed 7939]

(2549)-Sayyidina Abu Sa'eed (RA) reported that the Prophet (PBUH) said about Allah's saying---and couches upraised (56,34)--- that the couches will be so much upraised as the space between heaven and earth which is the distance of five hundred years.

[Ahmed 33051]

This H-2545 clarifies well that the persons who get JANNAH by the blessing of Allah, they would all be normal in the sense that they would be able to enjoy there all that they enjoy here physically though here they need to take up many such things that affect the physique as requirement of the life; Good Food, Good Water, Good Health, Good Habits, Good Thoughts etc.; these things would naturally be present there with no challenge to them. In addition to these, sexual gratification with wives is also one of requirements to the physique and that gratification also would be there (with wives only) yet it would not have the aspect of requirement; it would be an allowance given to the JANNAHI from Allah, the True Lord. Note that there would be no filth (the pure food & the clean water of JANNAH taken would not cause the necessity to discard anything); there would be no saliva (spit) and no state of nausea there. However, due to the H-2546, some ULAMA have said that discard, if any, would be through a perfumed sweat and that would not be filth in any form and people would be co-operative having no grudge to each other. H-2549 is explanatory to H-2539 as couches means ranks of each section of Paradise; the distance between couches (ranks) is as the space between heaven and earth.

TOPIC 9-Fruit of Paradise

(2550)-Sayyidah Asma bint Abu Bakr (RA) narrated that I heard Allah's Messenger (PBUH) mention Sidrat ul-Muntaha. He said, "A rider will ride in the shade of its branches for a hundred years" (or a hundred riders will take to its shade and ride, Yahya was in doubt), "Its leaves will be of gold, and its fruits like big water jars."

TOPIC 10-About birds of Paradise

(2551)-Sayyidina Anas ibn Malik narrated that someone asked

Allah's Messenger, "What is Kawthar?" He said, "That is a river that Allah has given me (in Paradise). It is whiter than milk and sweeter than honey. There are birds over it whose necks are like necks of camels." Umar (RA) said, "Indeed, this is a blessing!" Allah's Messenger (PBUH) said, "Those who eat them will have more blessings than that." [Ahmed 13475]

KAUTHAR means "ample of blessings" literally and it is the name of the river that flows from JANNAH assigned to the Prophet (PBUH). It is referred in both these meanings in Surah KAUTHAR (Surah - 108) and as mentioned here, its water is beautiful in sight and soothingly sweet in taste. The birds there are beautiful too and though their necks would be lengthy, that would not look odd but would add to their beauty. The Hadith tells us that these birds too would be available for eating if anyone so wills at JANNAH; at this world, it is better to avoid eating of birds except for those that are unable to fly and reside at earth. Hadith 2550 is complementary to Ahadith at the Topic-1 of this booklet about Paradise.

TOPIC11-About horses of Paradise

(2552)-Sayyidina Buraidah (RA) narrated, A man asked the Prophet (PBUH), "O Messenger of Allah are there horses in Paradise?" He said, "If Allah admits you to paradise then whenever you wish to mount a horse in it, (and those would be) of pearls red in colour, it would fly with you in Paradise wherever you wish." Another man asked, "O Messenger of Allah, are there camels in Paradise?" He said, not what he had said to the first man but, "If Allah admits you to Paradise then there will be for you everthing you desire and your eyes enjoy." [Ahmed 23043]

(2553)-Sayyidina Abu Ayyub (RA) narrated that a villager came to the Prophet (PBUH) asked, "I love horses. Are there horses in Paradise?" He said, "If you are admitted to Paradise, you will be

given a horse of pearl with two wings. You will mount it and it will fly with you wherever you like."

TOPIC 12-About the age of inhabitants of Paradise

(2554)-Sayyidina Mu'az ibn Jabal (RA) reported that the Prophet (PBUH) said, "The deserving will enter Paradise hairless and beardless, their eyes as though collyrium was applied to them, (and their ages) thirty or thirty-three years." [Ahmed 22167]

In JANNAH, the person who gets it would be able to fulfill his desires well and there would be no barrier in satisfaction in any way. However, dwellers of JANNAH would never even will any adversity there as virtue would become natural and that would be totally visible in whatever they say, in whatever they do and even in whatever they will. Also, they would harbor no grudge against any other of the dwellers of JANNAH. The beauty of JANNAH is narrated explicitly at Surah WAQI'AH (the fifty-sixth Surah) from the beginning to the verse-40.

TOPIC 13-Rows of inhabitants of Paradise

(2555)-Sayyidina Buraidah (RA) reported that Allah's Messenger (PBUH) said, "There will be a hundred and twenty rows of the people of Paradise, eighty of them belonging to this Ummah and forty to the rest of the Ummahs." [Ibn e Majah 4289]

(2556)-Sayyidina Abdullah ibn Masud (RA) reported that they were about forty people in a tent with the Prophet (PBUH). He asked them, "Would you love to become one-fourth of the people of Paradise?" They said, "Yes." He asked, "Would you like to become half of those who inhabit Paradise? No one but a Muslim soul will enter paradise and you are not among the polytheists but as a white strand of hair on the hide of a black ox or a black strand of hair on

the hide of a red ox." [Ahmed 3661, Bukhari 6528, Muslim 221, Ibn e Majah 4283]

Ahadith at this topic tell us of the huge number of Muslims that would be able to get JANNAH and the figure of 80 rows from 120 rows might be in terms of ratio that in every 120 rows for Paradise, there would be 80 rows of Muslims of the Prophet's UMMAH (all person believing in Islam after Muhammad PBUH, the last Messenger of Allah); this implies that two-third of total persons receiving entry at Paradise would be from the UMMAH of the Prophet Muhammad (PBUH) and the notable point is that other Hadith at the topic does not give specific figures of all entries at JANNAH; this ratio of the UMMAH of the Prophet (PBUH) is to the other UMMAH of Prophets that were before him (Salam on all of them); this ratio reflects the division between the respective achievers of JANNAH; only the Believers of the TRUTH that do their deeds according to it too, would get it and no other.

TOPIC 14-About gates of Paradise

(2557)-Saalim ibn Abdullah reported on the authority of his father that Allah's Messenger (PBUH) said, "The breadth of the gate through which my Ummah will enter Paradise is such that a swift rider will ride across it for three (nights or years), yet while entering they will nearly dislocate their shoulders."

Please note that this narration is designated as very weak by respectable TIRMIDHI; we have studied that there are eight sections of JANNAH and so there have to be eight of gates minimum; if we take even at least one extremely large gate for each rank in each of the sections, they would come to a huge number; reason does tell us that even for each section (and even for each rank), there might be many vast gates that would have vastness beyond speculation; as such the number of gates might be

extremely high for sure. Many of those who would be allowed entrance from the UMMAH of the Prophet (PBUH) to JANNAH, would be called to enter by many (perhaps all) of the gates as other Ahadith do have such matter that implies the same.

TOPIC 15-About the markets of Paradise

(2558)-Sa'eed ibn Musayyab narrated that I met Abu Hurairah (RA) and he said, "I pray to Allah to bring me and you together in the market of Paradise." I asked, "Is there a market there?" He said, "Yes, Allah's Messenger informed me that when those deserving of Paradise enter it, they will settle according to the merit of their deeds. Then they will be summoned at intervals equal to every Friday in terms of days in the world. They will visit their Lord. The throne will be visible to them and a garden of the gardens of Paradise will be brought to light for them. Pulpits of light, pulpits of pearls, pulpits of rubies, pulpits of aquamarine, pulpits of gold, pulpits of silver will be put up for them. The humblest of them, and there are not worthless among them, will sit on mounds of musk and camphor without thinking that those seated on chairs are more excellent than they are in the assembly. I asked Allah's Messenger (PBUH) if we would see our Lord. He said that we would, just as we find no difficulty in seeing the sun and the full moon. There will not be in that assembly a man with whom Allah does not converse. He will say to him, 'O so-and-so, son of so-and-so, do you remember the day you said such-and-such'. He will remind the man some of the dishonest things he did in the world, so he will say, 'O Lord, have You not forgiven me?' He will say, 'Certainly, by the vastness of My forgiveness you have come to this, your station'. Meanwhile, a cloud will come over them and rain down on them perfume the like of whose fragrance they had never experienced. Their Lord will say. 'Get up! I have prepared for you blessing. Take what you desire'. Then we will come to the market surrounded by angels. There will be in it the like of which eyes have not seen and ears have not heard

and hearts have not thought of. To us will be delivered what we desire, there being no buying or selling in the market, where the inhabitants of Paradise will meet each other. A man of rank will meet another of lower rank there, none being worthless among them. He will be delighted at the garments on him, but even before their conversation concludes he will imagine that he wears what is more beautiful than the other wears. That will be because it would not be proper for anyone to grieve there. Then we will turn back to our dwellings and our wives will meet us saying welcome to us and saying that you have come while you wear a beauty more than when we had separated. We will say that we had met our Lord the Dominant, and it befits us that we should return from there as we have returned." [Ibn e Majah 4336]

(2559)-Sayyidina Ali (RA) reported that Allah's Messenger (PBUH) said, "There is a market in paradise where there is no buying or selling except forms of men and women. When anyone likes a shape, he enters into it."

In JANNAH there would be a day equivalent to Friday of the world (that would be called YAUMUL-MAZID i.e. the day of enhancement in blessings) in which the JANNA TI (dwellers of JANNAH) would see their True Lord Allah and that would be the highest of blessings of JANNAH. Though this narration (2558) is one of weak narrations yet the notion of markets at JANNAH is not unfeasible where there is no buying or selling as H-2559 informs too; markets would actually be the meeting places where the JANNA TI would get not only most beautiful dresses as they will (each one feeling that his dress is more beautiful than others without any negative thoughts towards others at all) but also most attractive looks within his own physique there that would even be better than before now. The point to note here is that whatever the looks, his wives would recognize him well; they would not visit markets but would be happy to stay at home as the true sphere of activity for women is homes

as Islam clarifies and these good women would observe this good teaching even there at JANNAH; Al-Hamdu Lillah.

TOPIC 16-About the sight of Allah

(2560)-Sayyidina Jarir ibn Abdullah Bajali (RA) narrated that we were seated with the Prophet (PBUH). He looked at the moon; that was the full moon; and he said, "You will be presented before your Lord and you will be able to see Him as you see this moon, without any difficulty. So, if you can, do not procrastinate over the Salah before sunrise and the Salah before sunset and offer them." Then he recited ---And glorify the praise of your Lord before the rising of the sun and before its setting (50,39). [Bukhari 554, M 633, AD 4729, Ibn e Majah 177, Ah 19211]

(2561)-Sayyidina Suhaib (RA) reported the saying of the Prophet (PBUH), about Allah's words ---For those who do good is the best reward and more (10,26). He said, "When the people of Paradise will enter Paradise, a caller will call out, 'There is for you with Allah, a promise (of another thing)'. They will exclaim, 'Has He not made our faces shining, saved us (from Hell) and admitted us to Paradise?' They would be answered, 'Certainly!' Then the screen will be removed. By Allah they will not have been given anything dearer to them than looking at Him." [Ahmed 18957]

TOPIC 17-Tafsir of Allah's words in al-Qiyamah (75,22-23)

(2562)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "The humblest inhabitant of Paradise will be on the stage of one who looks at his gardens and wives and blessings and servants and couches stretching a distance of one thousand years. The most hounoured of them in Allah's sight will look at His face morning and evening." He then recited ---That day faces shall be radiant, looking towards their Lord (75,22-23). [Ah 5317]

(2563)-Sayyidina Abu Hurairah (RA) reported that Allah's Messenger asked, "You find it difficult to look at the full moon? Do you find it difficult to look at the sun?" They answered, "No." He said, "Then you will see your Lord as you see the full moon finding no difficulty in it."

This is the highest of blessings that JANNATI would receive there that they would be able to see the True Lord Allah directly; they would view Him without any difficulty. Allah knows better how this view would take place but that would be so highly soothing that nothing of other blessings stands up in comparison to it. It would be a special gift for JANNATI with a better view for those who took utmost care about the SALAH of FAJR (morning prayers that is before sunrise) and SALAH of ASR (prayers before the sunset). The twenty-sixth AAYAT (verse) of Surah YOUNUS tells us, "For those who do good deeds is the best (in return) and more; and blackness or disgrace shall not cover their faces; these are the dwellers of the garden; in it they shall abide" (10:26). "More" that is in the verse means that they would be permitted and would be able to see Allah there at JANNAH; this is the highest of blessings; Al-Hamdu Lillah.

TOPIC18-About the pleasure of Allah

(2564)-Sayyidina Abu Saeed Khudri (RA) reported that Allah's Messenger (PBUH) said that Allah will say to the people of Paradise, "O people of Paradise!" They will say, 'Here we are, O Lord, and at Your service!' He will say "Are you pleased?" They will say, "Why should we not be pleased when You have given us which no one out of Your creatures has been given?" He will say, "I will (still) give you better than that" And, He will say, "I make My pleasure lawful for you and will never be angry at you again." [Bukhari 6549, Muslim 2829, Ahmed 11835]

TOPIC 19-The people of Paradise will look from upper rooms

(2565)-Sayyidina Abu Hurairah (RA) reported that the Prophet (PBUH) said, "The people of Paradise will look at each other from the rooms as you look at the shining stars east or west, setting in the horizon or rising in the horizon according to the excellences of ranks." They asked, "O Messenger of Allah, are they Prophets?" He said, "Yes, By Him in Whose hand is my life, and the peoples who believed in Allah and His Messenger and confirmed the Messengers." [Ahmed 8479]

With the assurance that all blessings that JANNATI have, would never end, there comes relief that not only for now but forever we would enjoy these blessings once we get it. They would know it certainly but when Allah informs the same there, it would become great relief for the dwellers there. The JANNATI at the superior rank would be seen as stars by those that would be inferior in the rank (yet totally happy as there is no grief at JANNAH); this denotes the extreme vastness of JANNAH plus the spacious area that each one of JANNATI, would receive for him in AKHIRAT; Al-Hamdu Lillah.

TOPIC 20-Peoples of Paradise & of Hell will abide therein

(2566)-Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (PBUH) said that Allah will assemble all people on the Day of Resurrection on a plain. Then He, the Lord of the worlds, will appear to them and say, "Why does not every man follow what he used to worship?" Hence, a representation will be made of the cross for the worshippers of the cross, of pictures for worshippers of the pictures, of fire for fire-worshippers, and they will follow that which they used to worship. The Muslims would remain there. The Lord of the worlds will appear to them and say, "Did you not follow

the people?" They will say, "We seek refuge in Allah from You (not knowing that Allah speaks to them). We seek refuge in Allah from You. Allah is our Lord. This is our place till we see our Lord." Sahaba asked if they would see Allah and the Prophet replied, "Do you have any doubt in seeing the Full Moon?" They said, "No". The Prophet (PBUH) told them that you would have no doubt in seeing Him then. He guided them further that Allah would command them to make them committed (to what they said). Then he will disappear (from them) and then reappear. He would then enlighten them about Him and He would tell them, "Come according to My guidance" and Muslims would obey. The Bridge of SIRAT would be put there and Muslims would pass upon it as fast as the fastest horses and camels and their speech would be "SALLIM; SALLIM" (O Allah, keep us safe; the narration still have some matter ahead).

(2567)-Sayyidina Abu Sa'eed (RA) reported Marfu that on the Day of Resurrection, death will be brought in the form of a beautiful ram and slaughtered between Paradise and Hell. They will see that. Thus, if anyone could die of happiness, the people of Paradise would die and if any one could die of grief, the people of the Fire would die."

This Hadith tells that Muslims would ask for shelter of Allah even there and would remain totally committed to His name; Al-Hamdu Lillah. Death would be recognized as it would be brought in the form of ram and would be slaughtered to clarify totally that there would be no death here now and the places assigned to all people are fixed for all the coming time so the dwellers of JANNAH would rejoice highly while the dwellers of JAHANNUM would lament highly at this sight; this world is the place of examination and AKHIRAT is the place of results to it.

TOPIC 21-Paradise is in hardships and Hell is in passions

(2568)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH) said, "Paradise is surrounded by hardships while Hell is surrounded by passions."

(2569)-Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (PBUH) said; "When Allah created Paradise and Hell, He sent Jibril to paradise, saying, "Look at it and at what I have prepared in it for its inhabitants." So, he went to it and looked at it and at what Allah had prepared in it for its dwellers. He returned to Him and said, "By Your Might, whoever hears of it will enter it." He commanded that it should be encircled with hardships, and said to him, "Go back to it and look at what I have prepared for its inhabitants in it." So, he returned to it and saw that it was encircled with difficulties and returned to Allah and said "By Your Might I fear that no one will enter it" He said "Go to hell and look at it and at what I have prepared in it for its dwellers." He observed that part of it was over-riding other part of it. He returned to Allah and said, "By Your Might, anyone who hears of it will not enter it." Allah ordered that it should be encircled with passions and desires, and it was, and said (to Jibril), "Go back to it." He went to it and said, "By Your Might, I fear that no one will be able to save himself from it, and will enter it." [Ahmed 8406, Abu Dawud 4744, Nasai 3768]

Examination in the world means that the examined person must believe in GHAIB (that he is not able to see or hear but understands that this GHAIB does have existence because of the WAHI i.e. communication of Allah to prophets). So Allah is in GHAIB and His angels too and even AKHIRAT where the result of good and bad deeds would clearly come in open for everyone. But JANNAH (Paradise) is covered by hardships in the world and JAHANNUM (Hell) by adverse passions so who does not have true belief in GHAIB, gets targeted by adverse passions and leads himself to JAHANNUM. To get JANNAH again, our true dwelling place, we must live our worldly lives with total commitment to Islam;

we also must ask Allah to accept this commitment by His blessing upon us; Al-Hamdu Lillah.

TOPIC 22-Debate between Paradise and Hell

(2570)-Abu Hurairah (RA) reported that Allah's Messenger (PBUH) said, "Paradise and Hell debated with one another. Paradise said that the weak and the poor will enter me. Hell boasted that the tyrants and the arrogant will come to me. Allah said to Hell that you are My punishment. I take revenge from whom I like through You. And to Paradise, He said that you are My mercy. Through you, I show mercy to whomsoever I like." [Bukhari 4850, Muslim 2846]

TOPIC 23-Blessings for the humblest in Paradise

(2571)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (PBUH) said "The humblest inhabitant of Paradise will have eighty thousand servants and seventy-two wives and a large pavilion will be erected for him made of pearls, aquamarine, and rubies covering the distance between Jabiyah and San'a (these both are the names of two cities far away from each other)". It is reported from the Prophet (PBUH) through the same sanad. He said, "Those who are destined to enter Paradise and die young or old are returned to the age of thirty years in Paradise, never rising above that. And, it is like that for the people of Hell." Through the same sanad it is reported from the Prophet, He said, "They will wear crowns, smallest pearl of which will illuminate what is between the east and the west." [Ahmed 11723]

(2572)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (PBUH) said, "When a believer wishes for a child in Paradise, its conception, delivery and growth will take place as he wishes in a moment." [Ahmed 11063]

The narration 2571 is poorly narrated according to respectable TIRMIDHI and information about the humblest inhabitant of Paradise that is given here, does need scrutiny. The figures of servants and wives given here are much too high (especially of servants) so one of narrators at the chain, has made some mistake here and most probably, the Prophet (PBUH) did not inform this as reported. However, the space given to the humblest JANNATI might be such as between the two cities named. The narration 2572 is worthy narration by its chain yet ULAMA have viewed this matter in the light of other Ahadith; they tell us that practically, no JANNATI would wish for a child there so the point to note is that sexual gratification would not lead to any child-birth there.

TOPIC 24-About the conversation of maidens of Paradise

(2573)-Sayyidina Ali reported that Allah's Messenger (PBUH) said, "There is a meeting-place in Paradise and Paradise also has hooris (maidens) with large eyes. They will raise their voices such as the creatures have never heard and they would say, 'We would live for ever and we will never die. We live in blessings and will never grieve. We are pleased (with our husbands) and will never be displeased. Happy are they who are for us; and for whom we are.'" [Ahmed 1342]

(2574)-Muhammad ibn Bashhar reported from Rawh ibn Ubadah from Awza'i from Yahya ibn Abu Kathir that Allah's words ---They should be made happy in a garden (Al-Quran 30,15); refer to according to the saying in the above hadith 'the large-eyed hooris who will raise their voices'.

In the world, it is wrong for the Muslim man to use gold or to take wines or to keep in marriage more than four women at one time or to ask women to dance (even if they are his wives; that is due to SADDE-ZARAE' i.e. to keep away from such things that might lead

to big sins, specially that are shameful). However, even gold, even wines, even taking of many women as wives, these all would be allowed to him in JANNAH; these all would be in high purity and would be presented as blessings from Allah. And he is permitted to enjoy the beautiful singing and glorious dancing of HOORS, all his wives at JANNAH (wives at the world included), and they would totally become able to perform such singing & dancing (according to the beats of the music) with caliber at JANNAH; it would certainly be in private just for the pleasure of the husband while these HOORS would also enjoy it for themselves too; he might join them in the performance if he so wills. These all things are totally fine at JANNAH where they are gifts by the blessing of Allah. Note that we have studied Hadith 2331 that told us that the world is like prison to a Muslim but it is like paradise to an infidel.

TOPIC 25-Three whom Allah loves

(2575)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "Three will be seated on mounds of musk. (The narrator believes that he also said, On the Day of Resurrection). The first and the last will envy them. (They are,) the man who calls to SALAH (Prayers) five times every day and night (that is called Mu'azzin). And the man who is the Imam (leader, especially in SALAH) of a people and they are pleased with him; And the man who gives the right of Allah and the right of his masters." [Ah 4799]

(2576)-Sayyidina Abdullah ibn Mas'ud (RA) reported in a Marfu form. He said, "There a three whom Allah, the Majestic, the Glorious, loves.

1. A man who stands up in the night reciting the Holy Quran.
2. A man who gives sadaqah with his right hand keeping it a secret (the narrator thought that he also said, from his left hand).
3. A man who was in an expedition and his colleagues were routed

but he continued to fight the enemy."

(2577)-Sayyidina Abu Zarr (RA) reported that the Prophet (PBUH) said, "There are whom Allah loves and three whom He hates. As for those whom He loves, they are:

1. If a man comes to a people and asks them for something in the name of Allah and does not ask them in the name of relationship between them, but they do not give him, then a man of them meets him in private and gives him (something) unknown to anyone except Allah and whom he gives. (This giver is the one Allah loves).
2. A man who goes with a people at night till they go to sleep, loving sleep over everything else, but he stands up beseeching Allah and reciting His verses.
3. A man who is in a Sariyah who meet their enemy who defeat them, but he pulls out his chest and fights them till he is killed or is given victory.

The three whom Allah hates are 1- An old man who commits adultery; 2- An arrogant beggar; 3- A rich tyrant." [Ahmed 2143, Nasai 2566]

These three Ahadith at topic-25 tell about three Muslims who are closer to Allah than others due to their good deeds. The three indicated in each Hadith are same in qualities though the first needs detail so as to match the second and the third. Taking the first Hadith as basis, the first one mentioned is the one who calls to Prayers. This one is equivalent to the one who fights on in the way of Allah (mentioned in other two Ahadith) even when others cease to fight considering that defeat is inevitable; the only difference is that MUAZZIN i.e. the caller towards SALAH calls in the way of Allah by words but the MUJAHID (the warrior in the way of Allah) calls in the way of Allah by deeds. The second one is the IMAM mentioned in the first Hadith that is equivalent to the one who recites the Holy Book Quran at night (mentioned in other two

Ahadith) as the IMAM would recite the Holy Book Quran at SALAH and he must be a good reciter of the Holy Book. The third one mentioned in the first Hadith is the one who is attentive to Allah and cares about rights of people as commanded by Allah. This one is equivalent to the man who gives amounts into Sadaqah silently to the needy and so gets closer to Allah.

TOPIC 26-No Caption

(2578)-Sayyidina Abu Hurariah (RA) reported that Allah's Messenger (PBUH) said, "The Furat (Euphrates) will soon uncover a treasure of gold. So, those who are present at it must not take anything from it." [Ah 2139, Bukhari 7119, M 2894, AD 4313]

(2579)-Abu Sa'eed al-Ashaj reported from Uqbah ibn Khalid, from Ubaydullah ibn Umar, from Abu Zinad, from Araj from Abu Hurariah (RA) from the Prophet (PBUH) a hadith like it that he said, "It will lay bare a mountain of gold." [Bukhari 7119, Muslim 2894, Abu Dawud 4314]

Euphrates here means the area where the civilization of Euphrates flourished at the ancient times and if this Hadith narrates something of today, it certainly means the Black Gold i.e. Oil. Note that the Hadith asks not to take anything from it and I, MSD, have written elsewhere too that the way these compounds at inside the earth that are based on Carbon & Hydrogen, are being used generally by the people, it is not good. The earth has great power in its physique by the blessing of Allah but taking an example, if the people take an oath to take out even a drop of blood each day from a certain strong man that would certainly cause him to become weak though he might even make on more blood each day than what he loses. This is not fruits or vegetables that are provided for us naturally but a part of the earth, not to be separated from it on daily basis. Also, substituting animals with modern vehicles is also

strange though this is not much challenging to Islam (if it remains at limits yet this certainly is questionable where such vehicles ask the compounds extracted from the earth in excessive for their working). The world is certain to pay for this excessive usage; note well that un-natural way of living does take its toll and the Hadith here has explicitly expressed the (extreme) usage of the black gold as unworthy to good living. It is interesting to note that respectable TIRMIDHI has brought this Hadith here at the Booklet of Paradise (as it might have been more suitable at the Booklet of Fitan); this seems an indication that we all must let the earth become a symbol of paradise rather than turn it to a great disaster to the human-kind by our own doings, in the times ahead.

TOPIC 27-The rivers of Paradise

(2580)-Mu'aviah reported that the Prophet (PBUH) said, "There are in JANNAH, ocean of water, ocean of honey, ocean of milk and ocean of wine. Then they branch out into rivers."

(2581)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said, "If anyone prays to Allah for Paradise three times, then Paradise prays, O Allah admit him to Paradise. And if anyone seeks deliverance from Hell three times, then Hell prays, O Allah, deliver him from the Fire." [Ibn e Majah 4340, Nasai 5531, Ahmed 13172]

The verse-15 of Surah Muhammad (PBUH) mentions all these four rivers of JANNAH that H-2580 indicates here; Al-Hamdu Lillah. Asking Allah for anything has its effect and Muslims must never leave DUA to Allah at any time. Angels pray Allah for the good people and even Paradise and even Hell prays for the betterment of such people; all these know that they too are the creatures of Allah who Alone is the Creator of everything and so everything else is His creation; they know that they must ask Allah that those who are

attentive to Allah, achieve all good things and remain safe from all such things that are bad for them.

42- BOOK OF HELL (13 topics)

TOPIC1-About Hell

(2582)-Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) said, "Hell will be brought that day having seventy thousand halters each of which seventy thousand angels will pull."
[Muslim 2842]

(2583)-Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (PBUH) said, "A neck will emerge from Hell on the Day of Resurrection. It will have two eyes with which it will see and two ears with which it will hear and a tongue with which it will speak saying that it is kited to swallow every rebellious tyrant, everyone who calls another god besides Allah and who draws pictures."
[Ahmed 84381]

JAHANNUM (Hell) is a ditch that is vast beyond speculation and it very hot due to the fire in it. It has seven parts; JAHANNUM, LAZA, HUTAMAH, SA'EER, SAQAR, JAHEEM and HAAWIYAH. The wrong-doers among Muslims would get their punishment according to their deeds and then they would get out of there due to their righteous belief and would be given JANNAH. However, note that they must be designated Muslims at AKHIRAT by Allah and all others that had been brought to JAHANNUM would remain there forever. Ahadith at this topic tell of its dreadfulness and how extremely vast and massive it would be that it would need 70000 X 70000 angels to drag it (this also means that it is a movable entity though the movement needs extreme force as even one angel has amazing strength and here there is a very high figure of them). The words of the neck that tell that 'it is kited to swallow drawers of

picture' mean who draw them to worship; such drawers, painters and sculptors that make pictures for the purpose of worship would fall into JAHANNUM that is a terrible place to enter. I, MSD, pray that Allah saves all Muslims from this dreadful place and all those too who do have care for good values by guiding them at the worldly life towards the Truth, the word of Allah.

TOPIC 2-About the depths of Hell

(2584)-Hasan reported that Sayyidina Utbah ibn Ghazwan (RA) narrated a hadith of Prophet (PBUH) from this, our pulpit of Busra. {He narrated that the Prophet (PBUH) said,} "If a large stone is thrown down from the edge of Hell, it will go on falling down for seventy years but not reach its bottom." Utbah then narrated the saying of Umar, "Remember the Fire often, for its heat is severe and its bottom is very far and its whips are made of iron." [Ahmed 17586]

(2585)-Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger (PBUH) said, "There is a mountain of fire in Hell called Saud. The infidel will climb over it in seventy years and keep falling down it like that for ever."

(2586)-Sayyidina Abu Hurairah (RA) reported that the Prophet (PBUH) said, "The thickness of the skin of the disbeliever will be forty-two cubits, his molar tooth will be like Uhud and his seat in Hell will be as the distance between Makkah and Madinah." [Ahmed 8418]

JAHANNUM is a ditch though its opening is vast beyond speculation and its depth is also something that is beyond speculation. A large massive stone that falls from its edge above could not reach the bottom for seventy years and taking the gravitational force in accordance to the earth, this does show an extremely deep space

for sure. Hadith 2586 denotes the extreme length of some disbelievers put into JAHNNUM but the physical features described here seem to tell about few of particular JAHANNUMI (dwellers of JAHANNUM) as this would not be general; we have read at Hadith 2500 that the arrogant disbelievers that had lived with negative pride in the world would become like ants at HASHR (so that they see how insignificant their pride was and how worthless they actually are).

TOPIC 3-The largeness of the people of the Fire

(2587)-Sayyidina Abu Hurairah (RA) narrated that Allah's Messenger (PBUH) said, "On the Day of Resurrection, the molar tooth of an infidel will be like Uhud. His thigh will be like the Bayda and his seat in Hell will be a journey, of three nights like Rabazah," meaning the distance between Madinah and Rabazah. Bayda is a mountain. [Muslim 2851, Ahmed 8353]

(2588)-Abu Kuraib reported it (like the previous hadith, # 2587) from Mus'ab ibn Miqdam, from Fudayl ibn Ghazwan, from AbuHazim, from Abu Hurairah (RA) in a marfu form.

(2589)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "The disbeliever will drag his tongue one or two farsakh (this was a unit of length) and people will tread on it." [Ahmed 5675]

TOPIC 4-Drinks of the people of Hell

(2590)-Sayyidina Abu Sa'eed (RA) reported the saying of the Prophet (PBUH) about 'Kal Muhl' i.e. Molten Copper (see the Holy Quran 18:29) that it is like the dregs of olive oil. When the dweller of Hell nears his face to it (to drink), the skin of his face will fall into it. [Ahmed 11672]

(2591)-Sayyidina Abu Hurairah reported that the Prophet (PBUH) said, "Hot water would be poured on their heads. It will penetrate his insides, burning what is there and it will flow down to and out of his feet. This is 'sahr' (melting). Then he will be restored as he was." [Ahmed 8873]

(2592)-Sayyidina Abu Umamah (RA) reported the Prophet's (PBUH) saying about the verse ---And he is given to drink of fetid water, which he gulps (Al-Quran 14,16-17). And Allah says ---And if they seek aid, they will be aided with water like molten copper that shall scald their faces how evil the drink and how vile the resting-place (Al-Quran 18,29). [Ahmed 22348]

(2593)-Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet (PBUH) said, about 'Kal Muhl' (molten copper) that is the dregs of olive oil. When it is brought near his face, the skin of his face falls into it. Through the same sanad it is reported that the Prophet (PBUH) said, "The fences of the Fire are four walls of Hell, the thickness of each is as the distance travelled in forty years." Through the same sanad it is reported that the Prophet (PBUH) said, "If a bucket containing the pus of the dwellers of Hell were poured into the world, it would make them rotten." [Ahmed 11234]

(2594)-Sayyidina Ibn Abbas (RA) narrated that Allah's Messenger (PBUH) recited this verse--- Fear Allah as He should be feared and die not save you be Muslims (Al-Quran 3,102). Then, he said, "If a drop of ZAQQUM were to fall on earth it would spoil the means of livelihood of the people. Then (imagine) what will it be with those whose food it is?" [Ibn e Majah 4325, Ahmed 2735]

TOPIC 5-Food of the people of Hell

(2595)-Sayyidina Abu Darda (RA) reported that Allah's Messenger

(PBUH) said, "The people of Hell will be made to suffer hunger so that it will complement their punishment which they are suffering. So, they will beg for help and will be helped with DHARI (dried thorn and plants which are very bitter from the tree of ZAQQUM; it is mentioned in Surah GHASHI'AH that is the eighty-eighth Surah) that will neither fatten them nor remove hunger. They will again seek with food and will be given such food as will not go down their throat. They will recall that they used to gulp such food down with water in the world. So, they will seek water and HAMIM (hot water) will be handed over to them in glasses of iron. When it is brought near their mouths, it will scorch their faces and when the water goes into their bellies, it will cut off whatever is inside. They will ask to call the guards of Hell. And they would be asked, "Did not Messengers come to you with clear signs." They would say, "Certainly." They would be told then, "Go; pray your-selves, for praying of the disbelievers is only in error." They will then say, "Call Malik" and will cry, "O Keeper! Let your Lord make an end of us." They would be told "Surely you shall go on living (here)."

(2596)-Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet (PBUH) said about (the verse) ---While they shall be glum therein (23,104); that "The fire will roast them so that their upper lips will retract and come to the middle of their heads, and their lower lips will hang down to their navels." [Ahmed 11836]

Food & Drink at JAHANNUM would be awful as Ahadith clarify with reference to the verses of the Holy Book Quran. These Ahadith tell us that dwellers of JAHANNUM would need food & drink and this necessity would not end for them there at JAHANNUM though there would be no need for foods & drinks at JANNAH but dwellers of JANNAH would take them as enjoyable items; they would entertain their-selves by the beauty, charm and taste of all that would be provided as edible there. In comparison, the dwellers of JAHANNUM would be in terrible need for food and drinks and they

would be provided filthy and ugly items to eat and drink including oily water like molten brass or copper (see the Holy Book Quran-18:29 and 14:16 & 17) and ZAQQUM (see the Holy Book Quran-37:62; 44:43; 56:52 and 88: first 7 verses); it is the tree at JAHANNUM that bears the evil fruit for the dwellers of Hell.

TOPIC 6-Beyond the depth of Hell

(2597)-Sayyidina Abdullah ibn Amr al-Aas (RA) reported that Allah's Messenger (PBUH) said pointing to the skull, "If a piece of lead like this is dropped from heaven towards earth on a journey of five hundred years it would come to earth before night. But, if it were dropped from one end of the chain then it would be in motion for forty years, day and night, before touching its root or its bottom." [Ahmed 6873]

It is said in Surah AL-HAQQAH (that is the 69th Surah), "Lay hold on him; then put a chain on him; then cast him into the burning fire; then thrust him into a chain the length of which is seventy cubits. Surely he did not believe in Allah, the Greatest; nor did he urge the feeding of the poor. So he has neither a true friend here today nor any food except filth from the washing of wounds which none but the wrongdoers eat" (69:30 to 37). The chain that is mentioned in this Hadith is this chain of seventy cubits that is mentioned here in Surah AL-HAQQAH. So a comparison is made that a thing that could come from heavens towards earth within 24 hours would take some forty years if it is tied at the end of the mentioned chain and then lowered down from the upper edge of JAHANNUM to reach its bed. This shows how deep the terrible ditch is; everyone must try to save his skin from it by the righteous belief and all good deeds that are in accordance to that righteous belief; Al-Hamdu Lillah.

TOPIC 7-The Fire of earth is seventieth of the Hell-fire

(2598)-Abu Hurairah (RA) reported that the Prophet (PBUH) said, "This fire of yours that the children of Aadam kindle is one part of the seventy parts of the heat of Paradise." They (the Sahabah) asked, "By Allah, but this (itself) was enough, O Messenger of Allah." He said, "More by sixty-nine parts, each of which is like the heat (of the earthly fire)." [M 2843, Ah 8132]

(2599)-Sayyidina Abu Saeed (RA) reported that the Prophet (PBUH) said, "This, your fire, is one part of the seventy parts of the fire of Hell, every part of it being as hot as your fire."

The point to note here is that the temperature of the fire there at JAHANNUM is extremely hot in degree. But with this, another point to note is that it would not burn the dwellers of Hell directly as they would be able to converse there as we have studied in Hadith 2595 too just now and their tense situation is narrated at other Ahadith too. However this terrible heat would have its effect at the climate there and it would scorch the skins with time; the Holy Book Quran tells us that as soon as their skins would be roasted through, Allah would provide fresh skin to them so that they go on getting the taste of punishment given to them (See 4:56). We have studied that they would have filth as food and drink that would also be the part of punishment being extremely bitter and washed waste of wounds. There is a Hadith that tells about their clothes too that those who used to commit adultery at the world, they would have nothing to wear at JAHANNUM so necessities would remain as necessities and the adverse provisions for them would be the part of punishment that would be highly severe there; everybody there would get the adverse effect of the extreme heat according to his/her placement there; may Allah save all from it there that are highly inclined towards virtues here in the worldly life; Al-Hamdu Lillah.

TOPIC 8-No caption

(2600)-Sayyidina Abu Hurairah (RA) reported that the Prophet (PBUH) said, "The Fire (of Hell) was kindled for a thousand years till it became red. Then, it was kindled for a thousand years till it turned white. Then, it was kindled for a thousand years till it was black and dark."

TOPIC 9-The Fire is allowed two exhalations

(2601)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Hell complained to its Lord, saying that parts of it devour other parts. So, He let it have two exhalations, one in winter and another in summer. Hence, its exhalation in winter causes severe cold and its exhalation in summer causes severe heat." [Ahmed 7251, Ibn e Majah 4319]

(2602)-Sayyidina Anas (RA) reported in a MARFU form that the Prophet (PBUH) said, "He who says (these words are according to Hisham but according to Shu'bah, the words are they who say) 'there is no god but Allah' and have faith in their hearts so much as a grain of barley, will come out of Hell; who say 'there is no god but Allah' and have faith in their hearts so much as the weight of a grain of wheat will come out of Hell; who say and have faith in their hearts so much as the weight of an atom will come out of Hell." [Ah 12154, Bukhari 4476, M 193, Ibn e Majah 4312]

(2603)-Sayyidina Anas (RA) reported that the Prophet (PBUH) said that Allah will say, "Take out of Hell who remembered Me any day or feared Me at any place."

The first Hadith at this topic tells us of the breath of Jahannum that when it inhales, that results in the winter taking place; it takes

the heat out from the world causing extreme cold in the atmosphere. When it exhales and that causes the summer, it brings an extreme heat in the atmosphere of the world. This might mean the actual breath of JAHANNUM though that we human beings are unable to perceive by our present understanding; however, most probably, it means that JAHANNUM has few places with climate as cold as you feel the world at extreme cold and it also has many places (and it is known for it) with climate as hot as you feel the world at extreme hotness so with this meaning there is a margin to take this Hadith in different ways and Allah knows better. The other two Ahadith at this topic actually point out that whoever has saved his true worthy belief upon the Truth, the word of Allah, uptil death, even if his deeds are not much worthy, he would still be taken out of JAHANNUM some day before the death is finally slaughtered as told in Hadith 2567. However, he would certainly be a roasted figure when taken out of JAHANNUM and he would be washed before his entrance to JANNAH; these all would be sinful Muslims as classified there in AKHIRAT and would have had the taste of JAHANNUM due to their wrong-doings; their belief would fulfill the minimum requirement for the righteous belief as is mentioned by the words 'so much as the weight of an atom' in the Hadith; they would certainly have remembered Allah at the worldly life though meager. Please note well that the words at this last Hadith do not imply that a person might live on without any care to remember Allah but they mean that only for some days at some places, this person had cared to remember Allah highly (like at UMRAH or HAJJ) than usual and at other times and places, he did not care to remember Him to that caliber; the Hadith tells that Allah would forgive the slackness in the needed care to the Truth and looseness in his deeds yet it must not cause any irresponsibility by will; note well that even a day at AKHIRAT equals one thousand years of this worldly life; may Allah save all from JAHANNUM there from the beginning, that are highly inclined towards virtues here in the worldly life; Al-Hamdu Lillah.

*TOPIC*10-About the last person to come out of Hell

(2604)-Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) said, "I know the last of the people of Hell to come out of it. He will crawl out of Hell and say, 'O Lord, people have already taken up the places'. It will be said to him, 'Turn towards Paradise and enter it'. He will go to enter and see people having occupied the places. He will return and 'O Lord, the people have taken up the places'. It would be said to him, 'Do you remember the time you were in Hell?' He will say, 'Yes'. It will be said to him, 'Make a wish'. He will make it, and will be told, 'For you is what you have wished to have, and ten times more of the world'. He would ask then, "Do You make fun of me, O Lord, while You are The King?" The narrator remarked that he saw Messenger (PBUH) laughed till his back teeth were visible." [Ahmed 3595, Bukhari 6571, Muslim 186, Ibn e Majah 4339]

(2605)-Sayyidina Abu Dharr (RA) reported that Allah's Messenger (PBUH) said, "I know the last of the people of Hell to come out of it and that would be the last of the people of Paradise to enter it. The man would be brought and Allah would say, "Ask him about his minor sins and conceal his major sins." So, it will be said to him, "You did this and that on this day and that day, and did that on this day and that day." And (then) he would be told, "Against every sin, there is for you a piety." He will exclaim, "O Lord, but indeed, I had done things I do not see here!" The narrator remarked that Allah's Messenger (PBUH) laughed till his back teeth were visible. [Ah 21548, M 190]

(2606)-Sayyidina Jabir (RA) reported that Allah's Messenger (PBUH) said, "Some people though they had professed unity of Allah would be punished in Hell (due to their wrong-doings) till they would become like coal. Then the mercy of Allah would pursue them and

they would be taken out and brought to the gates of Paradise. The inhabitants of Paradise will sprinkle water on them and they would begin to grow as a seed grows at the edge of flowing water. Then they would enter Paradise." [Ahmed 15200]

(2607)-Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet (PBUH) said, "Every person who has faith in his heart so much as the weight of an atom will be taken out of Hell." Abu Sa'eed said, "If anyone doubts it then let him recite --- Surely, Allah wrongs not even so much as the weight of an atom (al-Quran 4,40). [Bukhari 6560]

(2608)-Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (PBUH) said, "Two men of those admitted to Hell will shriek loudly. So, the Lord, who is Blessed and Exalted, will say, "Get them out." When they are brought out, He will ask them, "Why did you shout loudly?" They will say, "We did that so that You may have mercy on us." He will say, "My mercy on you is that you go and cast yourselves where you were in Hell." They will go and one of them will put himself in the Fire and He will make it cool for him, and safe. The other will stand and not put himself (in the Fire). The Blessed and Exalted Lord will say to him, "And what prevented you from throwing yourself (in the Fire) as your colleague has done?" He will say, "I have hope that You will not return me to it after having taken me out of it "The Lord Blessed and Exalted that He is, will say to him, "For you is your hope materialised !" So, both will be admitted to Paradise by Allah's mercy.

(2609)-Sayyidina Imran ibn Husain (RA) narrated, The Prophet (PBUH) said, "Some of people of my ummah will come out of Hell through my intercession. They will be named JAHANNAMI (people of Hell)." [Ahmed 19918, Ibn e Majah 4315]

(2610)-Sayyidina Abu Hurairah (RA) reported that Allah's

Messenger (PBUH) said, "I have not seen anything like Hell so how who flees from it sleeps, and nothing like Paradise so how its seeker sleeps."

These Ahadith that are at this topic, tell us about those who would come out of JAHANNUM after being put there. However it's a point to note that there would be no increase or decrease in the document of accounts of any person and the only ones that would be taken out from JAHANNUM would be Muslims though sinful. The narration 2608 is extremely weak according to respectable TIRMIDHI so taking it as an error in transmission of words by some of the narrators considering that the Prophet (PBUH) has not mentioned these words, we would study the other Ahadith at this topic. The first couple of Ahadith tell about the last man to get out of JAHANNUM and a person who is not well-versed in Ahadith would commit grave mistake in understanding of these Ahadith. ULAMA have remarked that this would be a man who had repented in the world for his sins and had turned into a good person yet did fall into some major sins after his repentance. Now he would get out of JAHANNUM after his term of punishment and Allah would provide as many good deeds as his sins so as to clarify his placement at JANNAH; this would make him disclose those major sins too that he had done before repentance so that he might get good deeds against them too (that would not be accounted for). The bottom line is that he would get JANNAH by the acceptance at AKHIRAT of his righteous belief by the blessing of Allah, his placement at JANNAH being assigned to him by the replacement of the wrong deeds by the good deeds; as such, he is no exception to the rule that only the persons with righteous belief would get JANNAH. The Prophet (PBUH) smiled broadly (almost laughed that normally he did not do) as he enjoyed the swiftness of the man to disclose even his previous major sins so that the replacement of that too with good deeds gets him more of blessings from Allah. Ahadith 2606 & 2607 tell about those who would have their true belief intact but would

have major sins to pay for; once their term of punishment ends at JAHANNUM (or the permitted intercession of the Prophet PBUH is accepted for them), they would be given their places at JANNAH. Hadith 2609 tells that they would be known at JANNAH as JAHANNUMI (persons coming from the Hell) yet that would be for the recognition initially and such naming would certainly not continue for much time at JANNAH.

TOPIC11-Most of the inhabitants of Hell will be women

(2611)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "I looked inside Paradise and saw that most of its inhabitants are the poor and I looked inside Hell and saw that most of its inhabitants are women." [Ahmed 21841, Bukhari 3241, Muslim 2737]

(2612)-Sayyidina Imran ibn Husain (RA) reported that Allah's Messenger (PBUH) said, "I looked at Hell and saw most of its occupiers being women, and I looked at paradise and saw that most of its inhabitants are the poor." [Ahmed 19873, Bukhari 5198, Muslim 2738]

Most of occupants of JAHANNUM would be women but then, most of the occupants of JANNAH too would be women as many of the women from the world would be there insha Allah (probably even more from the world than those who go to JAHANNUM as being more at JAHANNUM is relative to all men that fall there) and there at JANNAH those HOORS would be present too that by creation, are the women of JANNAH. Note that among the poor that the Prophet (PBUH) saw at JANNAH, women are also included. We have studied by many Ahadith that it's a high degree of EHSAAN to live with necessities at the world caring at very high level about the success at AKHIRAT and this attitude would certainly pay not only in the world but insha Allah also in AKHIRAT,

the coming true life. Allah cares about the necessities in the world of those who remain attentive to Allah besides the provision He has kept for them at AKHIRAT; see the Holy Book Quran (11:6).

TOPIC12-The lightest punishment in Hell

(2613)-Sayyidina Nu'man ibn Bashir (RA) reported that Allah's Messenger (PBUH) said, "The lightest punishment in Hell awarded to any man will be two sandal-straps on the soles of his feet. His brain will bubble like a pot because of it." [Ahmed 18418]

TOPIC13-Inhabitants of Paradise and Inhabitants of Hell

(2614)-Sayyidina Harithah ibn Wahb al-Kuzai (RA) narrated that he heard Allah's Messenger (PBUH) say, "Shall I not inform you about the people of Paradise? (They are,) every weak person whom people regard as lowly; but if he were to swear an oath on Allah then he would fulfill it. Shall I not inform you about the people of Hell? That is every surly, niggardly and arrogant person." [Ah 18755, Bukhari 6657, M 2853, Ibn e Majah 4116]

It does not matter whether a person is poor, weak in status, silent in disposition and not much worthy in view of the worldly people; please note well that in AKHIRAT, the true asset for all persons is TAQWA (true belief with deeds according to that) and that every Muslim person must develop here to height. The Holy Book Quran tells us, "O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that who has At-TAQWA. Verily, Allah is All-Knowing, All-Aware" (49:13).

43- BOOK OF FAITH (18 topics)

TOPIC1-To fight till they say 'There is no god but Allah'

(2615)-Sayyidina Abu Hurairah (RA) reported that Allah's Messenger (PBUH) said, "I have been commanded to fight people till they say 'There is no god but Allah'. So if they say that, then they have protected from me their blood and their property save against a right on them and their reckoning is with Allah." [Abu Dawud 2640, Nasai 29861, Bukhari 927, Ahmed 89131]

(2616)-Sayyidina Abu Hurairah (RA) reported that when Allah's Messenger (PBUH) died and Abu Bakr (RA) became Khalifah after him, those of the Arabs who had to disbelieve, disbelieved. So, Umar ibn al-Khattab (RA) said to Abu Bakr (RA), "How will you fight people while Allah's Messenger had said, 'I have been commanded to fight people till they say there is no god but Allah and when one says there is no god but Allah, he has saved from me his property and life except for the right against it, and the reckoning is with Allah.'" Abu Bakr (RA) said, "By Allah, I will fight those who differentiate between Salah and Zakah. Zakah is the right on property; by Allah, if they disallow me even a rope that they used to give to Allah's Messenger (PBUH), I would fight them over that." Umar ibn al-Khattab (RA) said, "It was but my observation that Allah had opened the heart of Abu Bakr (RA) to fight and I knew that he was right."

There is some delicate difference between EEMAN (Belief) and ISLAM (Submission) though mostly they are used as signifying the same thing. EEMAN on the Commands of Allah, getting them by the Holy Book Quran and the SUNNAH, actually resides in the heart and only Allah knows truly about the EEMAN of anyone while ISLAM is the manifestation of EEMAN that is by words, by deeds, by attitudes or by any such mode that could demonstrate the Belief clearly. It is said in the Holy Book Quran, "The dwellers of the desert say: We believe. Say: You did not yet believe but say, We submit; and Belief has not yet entered into your hearts; and if you

obey Allah and His Apostle, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful" (Surah HAJJURAAAT, the 49th Surah, verse 14). The only understanding of EEMAN that is possible here is by the observation of the fact that Muslims having True EEMAN never have any doubt whatsoever on what they believe as becomes evident by their speech, deeds and attitudes with time and this has been indicated at the verse that comes next to the mentioned verse (i.e. 49:15). That is why the best persons at our ancestors when they remarked about their EEMAN, they used to say "I am MOMEN (True Believer) insha Allah (by the will of Allah)" and on the other hand that is why MUNAFIQ (Hypocrites) at Madinah used to sit with true Muslims as they were regarded as Muslims too (though their intentions were not sincere towards the true Muslims); they said prayers with true Muslims and also kept fasts in the month of Ramadhan. For EEMAN, the person must truly believe that the Holy Book Quran is the Book of Allah that was revealed to the Prophet Muhammad (PBUH), the last Messenger of Allah; he must practice its commands as it is the Word of Allah and also take up SUNNAH that are the words, deeds, silence on something and the attitude of the Prophet PBUH towards anything as recorded in authentic Ahadith; they clarify the Holy Book Quran by the permission of Allah and make practice easy upon it. EEMAN gets strength from right deeds according to Islamic Teachings and gets weak from the wrong deeds that Islamic Teachings have explicitly told us. For us, it is not appropriate to give some adverse remark on the EEMAN of anyone who presents himself as Muslim except where he clearly violates obvious Islamic Commands by his doings and tells the people by words too that he finds such attitude as fine. So, if a Muslim person does not say his prayers regularly but then says clearly that he is doing wrong and asks forgiveness from Allah with remorse that he must care for his prayers, he is yet a Muslim as EEMAN is the action of Heart. However, if a person does not say any of his prayers and then defends him on such attitude, that man is certainly out of the fold of Islam; that would come in

open at HASHR, the first day of AKHIRAT.

TOPIC 2-To fight till they say the KALIMAH

(2617)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said, "I am commanded that I should fight people till they testify that there is no god except Allah and that Muhammad is His slave and His Messenger, and turn to our Kiblah (place to turn face towards in SALAH; that is KAABAH at MAKKAH), eat that which we slaughter, offer SALAH (Prayers) as we do. When they do that then their blood and their properties are unlawful to us except for the right over them. For them are that (the rights) which are for the Muslims and on them are that (all the obligations) which are on the Muslims." [Bukhari 392 Abu Dawud 2641 Nasai 3972]

The first topic in this booklet of Faith also had similar matter to this Hadith. 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 Messenger), performs SALAH (Prayers), keeps SAUM (fasts), pays ZAKAH (necessary charity, if he has wealth) and does HAJJ (if he is able to afford by health and by wealth). These are the five pillars of Islam and the minimum requirement of Belief; with these, the person is regarded as the Muslim person without any challenge. Note that Islam designates Muslims as the force of Allah upon earth so they have to ask all people to come to Islam, the word of Allah, as the whole earth too like all other things belong to Allah only; if they comply that is well & good but if they do not comply then Muslims must make a respectable pact with them or fight them on till they become subdued with their power eliminated; the former action among the two in today's situation is much better certainly that is to make a respectable pact with them. Although the Hadith does not point out total pillars of Islam here (they are mentioned at

Hadith just coming up) yet please note it well that they all are included in its meaning as SAHABA took it this way when at the KHALIFAT of Abu-Bakr, they fought those who refused to pay ZAKAH.

TOPIC 3-Islam is based on five things

(2618)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "Islam is based on five things; Kalimah that is the testimony that there is no god but Allah and that Muhammad is Allah's (last) Messenger, the establishment of Salah, the payment of Zakah, the Siyaam (fast) of Ramadan and Hajj of the House (of Allah). [Ahmed 6309, Bukhari 8, Muslim 16, Nasai 5011]

Respectable TIRMIDHI did well to bring this Hadith here to clarify that any grave discrepancy in any of these five things (designated as the five pillars of Islam) are such that allows Muslims to fight the people even if they claim to be Muslims. However, even at such times, he must try to reconcile matters as much as possible. There are Ahadith that tell when some of SAHABA (RA) killed such persons at war who had declared Islam by reciting the KALIMAH just at that time, the Prophet (PBUH) showed resentment to it; he did not validate the reasoning that the man killed was saving himself seeing that he was trapped totally with no way to escape. The Muslim person must see to all these five things as much as possible to get to the true taste of the true Belief upon all Islamic Values; Al-Hamdu Lillah.

TOPIC 4-Islam described by Jibrael to the Prophet (PBUH)

(2619)-Yahya ibn Yamur reported that the first person who spoke against Divine decree was Ma'bad Juhanni. He said that he and Humayd ibn Abdur Rahman Himyari set out for Madinah hoping to meet one of the Sahabah of the Prophet (PBUH) that they may ask

him about the innovation of these people. They met him (Abdullah ibn Umar RA) while he was outside the mosque. (Yahya narrated on that) I and my friend stood by him. I presumed that my friend left me to speak so I said, "O Abu Abdur Rahman! Certain people recite the Qur'an and acquire knowledge, but are convinced that there is no predestination and they hold that fate is not decreed aforehand." Abdullah ibn Umar (RA) said, "When you meet them, let them know that I am absolved of them and they are absolved of me. By Him on whom Abdullah swears if they give away gold as much as Uhud Mountain (to save their-selves when they would have to answer at AKHIRAT for this erroneous belief), it would not be accepted from them till they believe in destiny here, good and bad." Then he began to narrate Hadith saying that (his father) Umar ibn al-Khattab said that they were with Allah's Messenger (PBUH) when a man came wearing extreme white clothing and deep black hair but signs of a journey could not be detected on him nor could they recognise him as one of them. He came to the Prophet (PBUH) and sat down beside him, his knees touching the Prophet's (PBUH). He asked 'O Muhammad, what is faith?' He said, 'It is to believe in Allah, His Angels, His Books, His Messengers (peace be upon them all), in the Last Day and in Predestination of good and evil.' He asked, 'And what is Islam?' He said, 'It is to testify that there is no god but Allah and that Muhammad is His slave and His Messenger (PBUH), to establish the Salah, to pay the Zakah, to perform pilgrimage of the House and to fast in Ramadan.' He asked, 'And what is EHSAAN?' He said, 'It is that you worship Allah as though you see Him for if you cannot see Him, He sees you.' The visitor remarked, 'In everything that you have spoken, you spoke truth.' Umar (RA) said that they were surprised at his questioning him and then confirming that he spoke the truth. Next, he asked, 'And when is the Hour (Qayamat; the Last Day of the world)?' He said, 'The one who is questioned does not know more about it than the one who asks.' He asked, 'Then what are its signs?' He said, 'That a maid-servant will beget her mistress and that you see barefooted, naked-

bodied, helpless shepherds construct tall buildings.' Umar (RA) said that the Prophet (PBUH) then met him after three days and said, 'Umar (RA), do you know who the questioner was? He was Jibreel who come to teach you the basics of your religion.'" [Muslim 8, Abu Dawud 4695, Nasai 5005, Ibn Majah 63, Ahmed 184]

This Hadith is known as "Hadith-JIBRAEL" among ULAMA and it denotes that the angel JIBRAEL came to teach SAHABA openly at a meeting but in the disguise of a man to teach SAHABA some very important matters of Belief; as such it is taken as one of the most important Ahadith that has been narrated from the Prophet (PBUH). This appearance of JIBRAEL took place at the very last of the Prophet's worldly life and most probably it was after HAJJATUL-WIDAA (the farewell HAJJ) that took place three months before the passing away of the Prophet (PBUH) from the world. Note that SAHABA used to be very cautious in asking questions after the revelation of the verse of Surah MAE'DAH, "O you who believe! Do not put questions about things which if declared to you might trouble you" (5:101) so this opportunity was provided by Allah to them to make them even better. We have studied "Predestination" at Hadith 2140 and signs of the Hour at the booklet of FITAN; the whole of that booklet is important for study with respect to this matter. Here, we find two important signs for the Hour that the maid-servant would give birth to her mistress; and shepherd that had low worldly status would rise to high worldly status by the construction of the huge expensive buildings. ULAMA have taken the former to mean that young girls would treat their mothers as if they are slaves to them; they would expect every comfort from them yet they would not provide their rights from their side. For the latter, no explanation is necessary as indeed many persons among Arabs that used to have low worldly status have risen to heights today in worldly status by the construction of huge buildings; it is sad that there are many of them who do not care much about AKHIRAT and this tells clearly that this is the

time that is mentioned in the Hadith to be the time very near to QAYAMAT. The construction of huge buildings is not praiseworthy according to Islam as we have seen at other Ahadith too; those Arabs who are not inclined to show-off and they use their finances in the betterment of Muslims with care to AKHIRAT are most praiseworthy indeed. Please view the note at Hadith 2491 at the Booklet of Resurrection (topics 39 & 40) that is explicit on this matter.

TOPIC 5-FARDH, heart of faith

(2620)-Sayyidina Ibn Abbas (RA) reported that a delegation of the tribe of Abd Qays came to Allah's Messenger (PBUH). They said, "O Messenger of Allah (PBUH), the placement of tribe of Rabi'ah is in our path. So, we cannot come to you except during the sacred months. Do command us, therefore, things as we may abide by and invite those who are behind us." He said, "I command you four things, faith in Allah" and this he explained it to them as "testimony that there is no god but Allah and I am Allah's Messenger, observing the Salah and paying the Zakah, and to pay one-fifth of what you gain as booty." [Ahmed 2120, Bukhari 53, Muslim 17, Abu Dawud 3692, Nasai 5041]

The arrival of the delegation from the tribe of ABD-QAYS has an event at the back that became the cause for it. A man named MINQAZ, who was the son-in-law of one of the chiefs of the tribe ABD-QAYS used to come to Madinah for the trade of dates and other items. Once when he was sitting somewhere at Madinah, the Prophet (PBUH) passed by him and he stood up in respect though he was not a Muslim then and the Prophet (PBUH) did not know him. The Prophet (PBUH) greeted him by his name and asked him about his tribe. The Prophet (PBUH) also asked about ASHAJ, his father-in-law, by name and conversed with him in a very friendly manner. Then the Prophet (PBUH) invited him to Islam and he converted to

Islam then & there. The Prophet (PBUH) taught him Surah ALAQ (the ninety-sixth Surah that has the very first of verses that descended on the Prophet PBUH at the cave HIRA) and Surah FATIHA (the first Surah of the Holy Book Quran that is also the first Surah that descended complete at one time on the Prophet PBUH). He also gave MINQAZ a letter addressed to ASHAJ inviting him to Islam but when he returned, he hid the letter as he feared resistance and for himself, he prayed and made supplications to Allah secretly. However, his conversion to Islam could not remain hidden and as ASHAJ came to know of this and read the letter addressed to him, he too became a Muslim on the hands of his son-in-law; he led other chiefs too to Islam that led the whole tribe to Islam. The delegation consisting of 18 members or so from this tribe came to Madinah in the 8th year of the HIJRAH (and the Prophet PBUH had given the report of their coming to SAHABA beforehand) and the Prophet guided them as narrated in this Hadith that we are studying presently. The tribe of Rabi'ah was enemy to them and they could go through their way only in months of ZI'QAAD, ZIL-HAJJ, MUHARRUM and RAJAB, in which there were no wars in the whole of Arabia. The Prophet (PBUH) told them to recite the KALIMAH with heart and care about the most FARDH of activities that are SALAH, ZAKAH, SAUM (though not mentioned here but other chain for this narration mentions SAUM too) and KHUMS (the fifth part of the Booty gained by wars as they were warriors and payment of KHUMS is also FARDH). Note that HAJJ was not mentioned at this time as HAJJ became obligatory the next year at the ninth year of HIJRAH to Madinah.

TOPIC 6-Perfection of faith and increase & decrease in it

(2621)-Sayyidah Aisha (RA) narrated, Allah's Messenger (PBUH) said, "The Believer in terms of faith is he who is best of them in manners and mild to his family." [Ahmed 24259]

(2622)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) addressed the people delivering a sermon, saying. "O women, give charity. You will form a majority of the inhabitants of Hell." A woman among them, said, "Why is that so, O Messenger of Allah (PBUH)?" He said, "That is because you are given to curse much and you show ingratitude to your husbands." He added, "I have not seen those who are deficient in intelligence and religion get the better of the intelligent people as you do." A woman asked, "What is (our) deficiency in intelligence and religion?" He said, "The testimony of two women of you is equal to the testimony of one man, and the deficiency in your religion is the menstruation, so one of you tarries for three or four days and does not offer Salah." [Muslim 79, Abu Dawud 4679, Ibn Majah 4003, Ahmed 5443]

(2623)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Faith has a little over seventy channels. The humblest of them is to remove something hurtful from the path and the highest of them is the saying 'There is no god but Allah.'" [Bukhari 9, Muslim 35, Abu Dawud 4676, Nasai 5019, Ibn Majah 57, Ahmed 9372]

Women would form a majority at Jannah too as we have seen in the note at topic 11 of the booklet of Hell (Ahadith 2611, 2612). The heading of this topic denote that Faith increases and decreases. This actually is by quality and not related to quantity; this means that Faith gets strong by good deeds and weak by bad deeds and Islam has told us clearly about the good and the bad. The first Hadith tells the man to remain lenient to his wife while the next Hadith asks the woman to be obedient to the husband except when he guides her against the commands of Allah. This is the best way to keep the companionship that is between the man and wife totally pleasant in all ways. In the world, the woman would live as subordinate to him (that Islam takes as blessing to her as she needs protection that is her right on him by the Islamic Teachings and not

some charity) though at HASHR, the first day of AKHIRAT, every person is a separate entity and there she might rise much higher even than her husband because of her righteous belief and virtuous deeds. She needs to provide more efforts than the man to get higher there (and she might take her husband ahead at her abode if she is higher there; if he is at JANNAH and if she wills); she naturally needs much guidance here in the world that is grounds to get status at HASHR (though she is capable to accept the impression of the Truth faster than the man); here, she has no option but to stop from SALAH in her specific monthly days but she might compensate the deficiency in SALAH by collection of other good deeds that she is able to manage at the time. The third Hadith here at the topic tells that options for other good deeds are available certainly as even removing any harmful thing from the path of the people is included in good deeds; it is like removing troubles of the needy people by SADAQAH that are amounts given in charity. Also the virtues include the recitation of the name of Allah as He only is the True Authority (this good recitation is called DHIKR); these both virtuous things that are SADAQAH and DHIKR are possible for all; these are possible for women too even at their specific monthly days so that they could rise to height at AKHIRAT by the true belief and good deeds accordingly; Al-Hamdu Lillah.

TOPIC7-Modesty is part of faith

(2624)-Sayyidina Saalim (RA) reported on the authority of his father that Allah's Messenger (PBUH) passed by a man who was sermonising his brother on HIYA (modesty; decency). So, Allah's Messenger (PBUH) said, "HIYA is part of faith."

HIYA (modesty; feelings of shame or to have decency) has different aspects; when a person feels ashamed on some wrongdoing and asks silently for Allah's mercy so this is decency; when a person gets high place that Islam appreciates where people respect

him, hear him, try to obey him and he feels ashamed at such high status when he understands himself to be sinful except that he is attentive to Allah totally, so even this is decency; when a person simply remains attentive to Allah with efforts to fulfill his obligations as He has commanded with the avoidance of all big sins, not asking for any respect from the people around, so this also is modesty and very high form of HIYA; there are other aspects too for this beautiful word that beautifies all the attitude of the man (and even of the woman). So this one word HIYA has multiple aspects mostly relating to feelings of shame that result due to the indecent behavior; all the meanings indicate that the man with HIYA, understands that he is nothing mentionable with whatever power he has, but Allah only is truly Powerful; Al-Hamdu Lillah.

TOPIC 8-About importance of Salah

(2625)-Sayyidina Mu'adh ibn Jabal (RA) narrated that I was with the Prophet (PBUH) in a journey. One day, I came very near to him while we were travelling. I said, "O Messenger, tell me of a deed which will enable me to enter Paradise and get me away from Hell." He said, "You have asked me about a great thing but it is easy for those for whom Allah makes it easy. Worship Allah and do not associate anything with Him and observe Salah and pay Zakah and fast in Ramadan and make the pilgrimage to the House." Then he said, "Shall I not guide you to the gates of virtue, SAUM (fasting) is a shield (from shameful things) and SADAQAH (charity) obliterates sin as water extinguishes fire and (one of these gates) is a man's SALAH at the depth of night." Then he recited ---Their sides forsake their beds as they call on their Lord in fear and in hope, and they expend out of what We have provided them. No soul knows what delight of the eyes is kept hidden for them, as a recompense for what they used to do (32:16-17). Then, he said, "Shall I not inform you of the head of the matter and its pillar and the apex of its hump?" I said, 'Certainly, O Messenger of Allah (PBUH).' He said,

"Its head is Islam, its pillar is SALAH and the apex of its hump is JIHAD (war in the way of Allah)." Then he said, "Shall I not tell you about the root of this all"? I said, "Certainly, O Messenger of Allah (PBUH)!" He held his tongue and said, "Keep it in check." I asked, "Shall we be taken to task for what we speak with it?" He said, "May your mother weep at you, O Mu'adh! What else would cast people in hell on their faces or on their nostrils but the consequences of their tongues?" [Ah 22077, Ibn Majah 3973]

(2626)-Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger (PBUH) said. "When you see a man frequently visiting the mosque, give testimony to his faith as Allah says ---He only shall inhabit the places of Allah's worship who believes in Allah and the Last Day and establishes the SALAH and pays the ZAKAH (9:18)." [Ibn Majah 802, Ahmed 11651]

When the Muslim person takes care about the five pillars of Islam, he makes his way easy to Paradise and makes himself safe from the fires of Hell. The Hadith 2625 explains further that care for three good deeds, that are gates to virtue, keeps purity in physique, in wealth and in spiritual beauty; these three are SAUM (fasting), SADAQAH (charity) and SALAH at night (saying prayers at night asking Allah for mercy & blessing) respectively. It is interesting to note that all these three good deeds, the gates to virtue, begin with the Arabic letter "SUAAD" that is also used as a word meaning to accept some matter as the truth. Muslims must care to keep steadfast upon Islam and also try to bring others to Islam, first by verbal TABLIGH (communication of Islamic Teachings) and if that does not positively affect those who are rebels to Allah, then by challenging them at war; in today's scenario, it is much better to convey Islam as it is and then totally avoid the enemy; all Muslims must ask Allah to save all Muslims from them and ask also for the destruction of their worldly power totally by His true power. The Hadith clarifies ahead that it is the tongue that might become

responsible for wars and in today's scenario, this means that Muslims might present Islam in such ways that the ill-wishers of Islam find some space to give the impression that Islam is another form of terrorism by the usage of their most sophisticated means of propaganda; if we Muslims do not show the capability to neutralize this poisonous propaganda by good words and by good deeds, it might lead to wars.

TOPIC 9-About neglecting SALAH

(2627)-Jabir ibn Abdullah (RA) reported that the Prophet (PBUH) said, "Between disbelief and faith lies neglect of SALAH." [Muslim 82, Nasai 460]

(2628)-It is reported by A'mash through the same SANAD a hadith like that (previous one # 2627), his words being 'Between worship and polytheism lies neglect of SALAH.'

(2629)-Sayyidina Jabir (RA) reported that Allah's Messenger (PBUH) said, "Between a worshipper and disbelief lies neglect of SALAH." [Abu Dawud 678, Ibn Majah 1078, Nasai 463, Ahmed 14983]

(2630)-Abdullah ibn Buraida (RA) reported on the authority of his father that Allah's Messenger (PBUH) said, "The covenant that exists between us and them is SALAH. So, he who neglects it has indeed disbelieved." [Nasai 62, Ibn Majah 1079, Ahmed 22998]

(2631)-Abdullah ibn Shaqiq Uqayli (RA) reported, saying "The companions of Muhammad (PBUH) did not regard neglect of any of the deeds as disbelief as they did (neglect) of Salah."

This topic clarifies the importance of SALAH (prayers to Allah that are read 5 times daily) and the person, who presents himself as one

of Muslims, must care to perform all the SALAH. If a Muslim person does not care about this obligation, he still must perform one or two SALAH daily at least to remain inside the fold of Islam. The one who does not take up SALAH even once a day but prays weekly at Friday or some more yet he does say with heart that he is sinful for not saying the SALAH properly then he is still inside Islam; if he defends his act of not executing his obligation in respect to SALAH, he would get out from the vicinity of Islam. This is in accordance with the clarification of MALIK and SHAF'A'I that are the two IMAMS of FIQH (Islamic Jurisprudence) among the four; they both ask him to repent on his omission of SALAH and pray for mercy to Allah. ABU-HANIFA is near to them in his stance as he asks for severe punishment for such person yet the difference is that in addition, this FIQH says that such person has committed an act of KUFR (disbelief) though he would not be termed as disbeliever; it asks the authority to bring such person to perform SALAH by the force of law. The fourth that is AHMED, who heads the HANBALI School, is very strict in this matter; he takes the man who does not say the SALAH, as clear-cut disbeliever who is out of the vicinity of Islam so he must be treated accordingly.

TOPIC 10-Flavour of Faith

(2632)-Sayyidina Abbas ibn Abdul Muttalib (RA) reported that he heard Allah's Messenger (PBUH) say. "He has tasted the flavour of faith who is pleased with Allah as Lord, with Islam as religion and with Muhammad as Prophet." [Ahmed 1779]

(2633)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said, "There are three qualities which, if anyone possesses, he has tasted the savour of faith. Allah and His Messenger (PBUH) are dearer than all else to him; he loves someone only because of Allah; he hates to return to disbelief after Allah has pulled him out of it just as he hates to be thrown into hell.

[Ahmed 12002, Muslim 43, Bukhari 16]

*TOPIC*11-Fornicator does not commit it while he is a believer

(2634)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "No adulterer commits adultery while he is a believer, and no thief commits theft while he is a believer, but repentance is accepted." [Bukhari 2475]

(2635)-Sayyidina Ali ibn Abu Talib (RA) reported that the Prophet (PBUH) said, "If anyone is awarded the 'HADD' then he has received his punishment in this world, for Allah is Just and would not punish His slave in the Hereafter the second time (for the same crime). As for him, who has attracted the HADD and Allah has concealed his crime and pardoned him; and Allah is most Kind; He would not return to something once He has forgiven it." [Ibn Majah 2604]

The message of the H-2634 is that with the true belief, a person would not commit any of major sins as his EEMAN (true Belief) would certainly stop him from all such acts. But if a person does commit any of major sins when Satan advocates for it and the person loses the necessary resistance against it (due to the passion for wealth or women), it affects his belief most negatively; however, such negative impression would eliminate totally if the person repents truly and avoids all such wrongs ahead. Note that Islam advises to refrain from going even near to shameful acts so as not to fall into them (this is called SADDE-ZARAE', the stopping of means). Also note that the Hadith does not mean that the person would get out of the fold of Islam at the time he commits a major sin as that departure would only take place if he takes it to be the righteous action; it is a simple statement that tells an obvious fact in general sense that with the true belief, such adversity in deeds is impossible. The other Hadith here narrated by Ali (RA) clarifies that if a person gets the prescribed punishment for a grave wrong

committed here in the world, he would not remain liable to face its consequence at AKHIRAT insha Allah (by the will of Allah) if he repents and asks Allah for His mercy. Also, if he commits a grave wrong and it remains concealed then it is quite possible that by his repentance and attention towards Allah, it fades away; then also, he would not remain liable to face its consequence at AKHIRAT insha Allah; indeed Allah is most Gracious, most Merciful. Note that without his repentance, the punishment even for it at the world would not save him at HASHR that is the day of accountability.

TOPIC 12-Muslim; by whose tongue & hand, other Muslim is safe

(2636)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Muslim is the one from whose tongue and hand (other) Muslims are safe and Believer is the one from whom the people are safe over their lives and their properties." And it is reported from the Prophet (PBUH) that he was asked, "Which Muslim is the most excellent?" He said, "That from whose tongue and hand other Muslims remain safe." [Ah 8940, N 5005]

(2637)-That (as previous one) is also reported by Ibrahim ibn Sa'eed Jawhari from Abu Usamah, from Burayd ibn Abdullah ibn Abu Burdah, from his grandfather Abu Burdah, from Abu Musa Ash'ari from the Prophet (PBUH)

H-2636 is well-known among Muslims in general and the message is most clear that Muslims must not trouble each other in any way. Due to the negligence of this guidance given in this Hadith, there were great wars among Muslims just within a century of passing away of the Prophet (PBUH); sadly, the reason behind them was to gain worldly status by some wrong-doers. Muslims must take high care that other Muslims must not get into trouble in any way by their words or actions especially if they are at some influential status.

TOPIC 13-Islam began in poverty and will soon return to poverty

(2638)-Sayyidina Abdullah Ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) said, "Islam began in poverty and it will return to poverty as it had begun. So, the poor are fortunate." [Ibn Majah 3908]

(2639)-Kathir ibn Abdullah ibn Amr ibn Awf ibn Milhah reported from his father from his grandfather that Allah's Messenger (PBUH) said, "The religion will shrink back to the Hijaz as a snake shrinks back to its hole. And religion will seek refuge in the Hijaz as a wild goat seeks refuge on the mountain top. The religion began as poor and will return to poverty, so blessed are the poor who correct what people corrupt in my religion in my SUNNAH."

This Hadith again tells us what many Ahadith at the Booklet of Piety have told us about living in the world with necessities only; all Muslims have to see by their mutual co-operation that no person in the society lives at the status of deprivation or at the status of extreme wealth that leads him to consider other persons as lower than him without any valid reason whatsoever. Poverty is the most blessed status in the world according to Islam with necessities fulfilled and nothing much in custody to care about; this is the status on which the Prophet (PBUH) spent all his blessed life by choice. The message here is that Islam would return to the same initial stage from where it had begun; many such persons that call their-selves Muslims, they would not realize many of its obvious commands in practice and they would even ignore their mention in discussions. Note that Islamic Commands are the Commands of Allah that are same from the times of Adam yet they came to the total manifestation in practice at the times of the Prophet (PBUH) and got the specific name ISLAM then, so the initial stage means the times of the Prophet (PBUH) when the first ones to come to Islam were mostly the weak persons at the environment. This has

been the case even before at other times too when Prophets (AS) before Muhammad (PBUH), the last Messenger of Allah, called towards the Islamic Commands and Noah was especially addressed by his people that the believers upon your teachings are mostly the totally poor people of the society as is told in the Holy Book Quran. These Ahadith here foretell that it would be the weak righteous Muslims (the poor ones included in them) who would remain steadfast on Islamic Commands at trying times; they would lead towards Islam all such people who call their-selves Muslims but have departed much away from its practice; they would clarify the total commands of Islam by their great adherence with total passion towards Islam; Al-Hamdu Lillah.

TOPIC 14-Signs of the hypocrite

(2640)-Sayyidina Abu Huraira (RA); reported that Allah's Messenger (PBUH) said, "There are three signs of a hypocrite, when he speaks, he lies, when he promises, he betrays and when he is trusted with something, he embezzles" [Ahmed 9169, Bukhari 33, Muslim 59, Nasai 5031]

(2641)-Sayyidina Abdullah ibn Amr (RA) reported that the Prophet (PBUH) said, "If anyone has these four characteristics then he is a hypocrite and if he has one of these then he has one trait of hypocrisy till he gives it up. When he speaks, he lies; when he promises, he breaks it, when he quarrels, he abuses; and when he makes a covenant, he breaches it." [Ahmed 6782, Bukhari 34, Muslim 58, Abu Dawud 4688, Nasai 5030]

(2642)-Sayyidina Zayd ibn Arqam (RA) reported that Allah's Messenger (PBUH) said, "If a man makes a promise with the resolve to fulfill it, but he cannot fulfill it then there is no sin on him." [Abu Dawud 4995]

It is interesting to note that respectable TIRMIDHI brought the Hadith that gave the guidance to avoid putting troubles to Muslims then he brought the Hadith that told about the virtue of the weak persons who adhere to Islamic Commands at trying times and now here, we find Ahadith that tell the signs of hypocrites clearly. This sequence seems to tell that adherence to worldly status, asking of wealth and the illusion about the supremacy of self on others lead to hypocrisy where the person who might even consider himself among Muslims, contradicts his own self by talking about belief in Islam yet committing deeds that are visibly against Islam. All signs of the hypocrite that are told at the Ahadith at this topic clarify that he is the one who does not keep his word; the last Hadith clarifies by mentioning this one property only that the person who does want to fulfill his given word yet becomes unable to do so by some genuine reason, he is not hypocrite and as such, not liable to blame.

TOPIC 15-To abuse a Muslim is sinful

(2643)-Sayyidina Abdullah Ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) said, "To kill a Muslim brother is to become a disbeliever and to abuse him is a sin." [Nasai 4114, Ahmed 3957]

(2644)-Mahmud ibn Ghaylan reported it from Waki, from Sufyan, from Zubayd, from Abu Wa'il, from Abdullah Ibn Mas'ud (RA), saying that the Prophet (PBUH) said, "To abuse a Muslim is sinful and to kill him is to disbelieve." [Ahmed 3647, Bukhari 48, Muslim 64, Nasai 4115, Ibn Majah 69]

TOPIC 16-If anyone accuses his brother of disbelief

(2645)-Sayyidina Thabit ibn Dahhak (RA) reported that the Prophet (PBUH) said, "A slave of Allah should not make a vow about something that he does not possess and one who curses a believer is

like his murderer and if one accuses a believer of disbelief then also he is like his murderer, and if anyone kills himself with something then Allah will punish him on the Day of Resurrection with it."
[Bukhari 6047, Muslim 110]

(2646)-Sayyidina Ibn Umar (RA) reported (RA) that the Prophet (PBUH) said, "If anyone calls his brother a disbeliever then one of them will conform to that description." [Bukhari 6104, Muslim 60, Abu Dawud 4687, Ahmed 4745]

To abuse Muslim by abusive words is certainly a sin and to kill a Muslim is an act of disbelief; here the word 'disbeliever' indicates it to be an act that is extremely wrong as to kill any Muslim without valid reason, such that Islamic Teachings do endorse, by intention is such major sin that the Holy Book Quran informs, "And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement" (4:93). This clearly tells how extremely grave sin it is to kill any innocent Muslim just for vague reasons that Islam does not endorse. Ahadith at the Topic-16 here tell us that if a person takes a vow about something that if he gets that or about some event that if it happens, he would spend some specific thing in the way of Allah while he does not possess that specific thing he is intending to spend, his vow is void; even if he gets the thing he wants or the event he intends really takes place, he has no liability to spend the specific item that is not in his possession. However, he must not make such a vow as that is against the Islamic ADAAB (etiquettes) and certainly an unreasonable attitude. To designate a true Muslim as a disbeliever is as wrong as to kill an innocent Muslim; if someone that has some influence among Muslims designates a true Muslim as a disbeliever without giving any sound reason for such designation then he himself would get out of the fold of Islam then & there.

TOPIC 17-Who dies testifying there is no god besides Allah

(2647)-Sunabihi narrated that I visited Ubadah ibn Samit (RA) who was on the death bed and I wept. He said, "Easy, why do you weep? If I am asked to testify (to your belief), I will testify for you, and if I am allowed to intercede, I will intercede for you, and if I can, I will present a benefit to you." Then, he said, "By Allah, none of the Ahadith that I have heard from Allah's Messenger (PBUH) is without good in it for you, and I have narrated (all of) them to you, except one Hadith. I will narrate it to you today. Indeed I am surrounded by death. I heard Allah's Messenger (PBUH) say that 'If anyone testifies that there is no god but Allah and that Muhammad (PBUH) is Allah's Messenger then Allah forbids the Fire to touch him'." [Muslim 29, Ahmed 22774]

(2648)-Sayyidina Abdullah ibn Amr ibn al-Aas reported that he heard Allah's Messenger (PBUH) say "On the Day of Resurrection, Allah will pick out a man of my Ummah in front of all the creatures. Ninety scrolls will be (opened and) presented to him, each scroll the length of the eye-sight. He (Allah) will ask, "Do you deny from it anything? Have My recorders wronged you?" He will say, "No, my Lord." He will ask, "Do you have an excuse?" He will answer, "No, my Lord." Allah will say, "Rather! We have with us a pious deed from you, and, indeed, you will not be wronged to-day." So a card would be taken out inscribed on it the words that 'I bear witness that there is no god but Allah and I bear witness that Muhammad (PBUH) is His slave and His Messenger'. Allah will say, "Bring your scale." He will plead, "My Lord, what is this card before these scrolls?" Allah will say, "You will not be wronged." So, the scrolls will be placed on one pan and the card on another pan of the balances. The scrolls shall fail and the card shall outweigh them, and nothing is heavier than the name of Allah."

Both the Hadith here tell that with true Belief, a person would

enter JANNAH and here the first Hadith indicates that person who has got good deeds too with the righteous belief, he would be kept away from the fire of the Hell while in the second Hadith, this true belief is conveyed as the only pious deed (and it is the action of heart) that the man would have. Note that the KALIMAH is the manifestation of belief that Allah only is the true authority who only must be worshipped and Muhammad (PBUH) is His (Last) Messenger. Also note that this second Hadith brings the last position for the man that he would ultimately get JANNAH as this man would have to serve his term at JAHANNUM for his wrongdoings unless Allah wills to forgive the mountain of sins of this specific man totally; certainly, Allah knows better.

TOPIC 18-About the division within this Ummah

(2649)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "The Jews divided into seventy-one sects or seventy-two sects, and the Christians like that. And my Ummah will divide into seventy-three sects." [Ibn Majah 3991]

(2650)-Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (PBUH) said, "The same things will be faced by my Ummah as the Banu Isra'il faced as a shoe compares with (its pairing) shoe, to the extent that if there was anyone of them to have approached his mother (for sexual intercourse) then there will be in my Ummah who would do that. And the Banu Isra'il divided into seventy-two sects and my Ummah will divide into seventy-three sects, all of whom will go into the Fire except one sect." The Sahabah (RA) asked (him), "Who are they, O Messenger of Allah (PBUH)." He said, "(Who follow) what I am on and my companions (are on)."

(2651)-Sayyidina Abdullah ibn Amr (RA) reported that he heard Allah's Messenger (PBUH) say, "Allah, the Blessed and Exalted,

created His creatures in darkness. Then He cast on them His Light. Thus, whom the Light hit they were guided and whom it missed they were misguided. That is why I say that the pen dried up with the knowledge of Allah."

(2652)-Sayyidina Mu'adh ibn Jabal (RA) reported that Allah's Messenger (PBUH) asked, "Do you realise what right Allah has over His slaves?" Mu'adh said, "Allah and His Messenger (PBUH) know best." He said, "His rights over them are that they should worship Him and not associate anything with Him." He then asked, "Do you realise what is their right over Him if they perform that?" Mu'adh said, "Allah and His Messenger (PBUH) know best." He said, "That He should not punish them." [Bukhari 2856, Muslim 30, Ahmed 22065, Ibn Majah 4296]

(2653)-Sayyidina Abu Dharr (RA) reported that Allah's Messenger (PBUH) said, "Jibril came to me and gave me good tidings that if anyone dies without associating anything with Allah then he will enter Paradise." Abu Dharr asked, "Even if he has committed adultery and theft." He said, "Yes." [Bukhari 6268, Muslim 9, Ahmed 21489]

The first two Ahadith at this topic tell that like AHLE-KITAB (Jews & Christians), Muslims too would divide into many sects and the only sect that would be on righteousness would be those who not only accept the Holy Book Quran but also the SUNNAH of the Prophet (PBUH). There have been many sects that arose in history among Muslims after the the Prophet (PBUH) with such views that were not complementary to Islam; all of them lost their impression with time. The Muslims today have three notable sects that are AHLE-SUNNAT (also named as SUNNI), SHI'AH and AHLE-HADITH; all three believe in the Holy Book Quran and the SUNNAH of the Prophet (PBUH); the difference is in the issue as how to assign authenticity to narrations of Ahadith that we have

received from the Prophet (PBUH) and more than that, how to interpret those Ahadith for practice. This difference might still be resolved insha-Allah if the ill-wishers of Islam do not meddle into the affairs of righteous Muslims and if the persons that are the guiding force among the three become totally prepared even to sacrifice their fame and following where necessary for the sake of this honorable reconciliation. The last two Ahadith of the topic give the same message that the Muslim who has the true belief would certainly get JANNAH; the sinful Muslims would serve their specific terms at JAHANNUM so that they become liable to enter JANNAH (but Muslims must ask Allah to keep them safe from JAHANNUM totally so that it does not touch them for a while even as it clearly is very dreadful). We have studied well in previous Ahadith about this concept that sinful Muslims would receive JANNAH ultimately after serving the term at JAHANNUM; see the note for H-2617 & the note for H-2625. The Hadith at the topic-18 (H-2651) relates to TAQDIR (predestination) and it would be better to read the note at the first topic of the booklet of predestination for its explanation (provided at H-2140).

44- BOOK OF KNOWLEDGE (19 topics)

TOPIC1-When Allah intends good for anyone

(2654)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "He to whom Allah intends to do good is given by Allah an understanding of religion." [Ahmed 2791]

From here, the booklet of knowledge begins and we all must keep well in mind that to gain the basic knowledge of the Holy Book Quran and the SUNNAH is necessary for all Muslims (especially that is much related to their own field of activity) so that they live according to it in the fulfillment of the true aim of life (i.e. to worship Allah to achieve His pleasure); few of Muslim persons must

remain well-aware of the teachings of the Holy Book Quran and of the SUNNAH in all fields of life so as to provide the guidance to all Muslims when and where necessary. Even the knowledge of techniques of modern war and of the usage of war-weapons that could provide safety from the enemy is necessary; even the knowledge to fulfill the demands of TABLIGH (communication of necessary Islamic Teachings) is necessary; yet please note that the knowledge related to the modern education that could make the material gains at the worldly life easy is not necessary. However it is MUBAH so the Muslim person might take it up (yet he must not acquire it at the expense of the true knowledge of Islamic Teachings); this modern education does have its worth when he uses it for the betterment of all Muslims as a nation. The first Hadith here denotes the high status of the knowledge of the Holy Book Quran and the SUNNAH; Surah Baqarah has the verse, "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" (2:269).

TOPIC 2-Excellence of seeking knowledge

(2655)-Sayyidina Abu Huraira reported that Allah's Messenger (PBUH) said, "If anyone tracks a path seeking knowledge thereby, Allah will make easy his passage to Paradise." [Ahmed 8323]

(2656)-Sayyidina Anas ibn Malik reported that Allah's Messenger (PBUH) said, "If any one goes out seeking knowledge then he is on Allah's path till he returns."

(2657)-Sayyidina Sakhbarah reported that the Prophet (PBUH) said, 'If anyone seeks knowledge then that is an expiation for what has passed'

TOPIC 3-About concealing knowledge

(2658)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "If anyone is asked about a knowledge that he knows but conceals then, on the Day of Resurrection, he will be restrained with reins of fire." [Abu Dawud 658, Ibn Majah 264, Ahmed 7574]

To acquire the knowledge of Islam to invite towards Islamic life (called TABLIGH) is FARDH KIFAYAH and this means that some of Muslims at every-time every-where must get the worthy knowledge of Islam in all fields of the life to guide all Muslims whenever necessary for its practice. It is in this sense like JIHAD that also is FARDH KIFAYAH; the Muslim who invites towards Allah by his words is on the path of Allah just as the Muslim who fights the enemy of Allah is on the path of Allah.

TOPIC 4-About asking to do well for one who seeks knowledge

(2659)-Abu Harun (Abdi) narrated that we used to go to Abu Sa'eed to acquire knowledge. He would say, "Welcome as per the instructions of Allah's Messenger. He (Allah's Messenger PBUH) said, 'People are following you. Indeed, men would come to you from the corners of the world to understand religion. So, when they come to you, instruct them to do well.'" [Ibn Majah 249]

(2660)-Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet (PBUH) said, "Men would come to you from the East to learn. So, when they come to you, instruct them to do well." The narrator said that when Abu Sa'eed saw them, he said, "Welcome according to the instruction of Allah's Messenger (PBUH)."

The Prophet (PBUH) had foretold SAHABA that students would come for study of Islamic Teachings to you and you must care for them. Also you must tell them not only to learn well but also apply it well in their lives making better the lives of others too. Please note

that it is necessary for the Muslim learned person to present the teachings of Islam without any reservation and he must not care about the consequence though he must keep the demands of HIKMAT (wisdom) in such TABLIGH; the Islamic guidance is more necessary when someone explicitly asks some issue for his guidance by the teachings of Islam (see the previous Hadith that is 2658); Al-Hamdu Lillah. It happened that Islam spread far & wide in few years after the passing away of the Prophet (PBUH) and students of Islam used to come to Madinah too for the study of Islam; Abu-Saeed (RA) remembered the guidance of the Prophet (PBUH) and he used to greet them with the good welcoming words.

TOPIC 5-Knowledge will be taken away from the world

(2661)-Sayyidina Abdullah ibn Amr ibn Al-Aas (RA) reported that Allah's Messenger (PBUH) said, "Allah will not take away knowledge from the people all at once. But, He would take away knowledge by taking away the ULAMA (one by one) till no true scholar survives. The people will take the ignorant for leaders and will ask them and they will issue verdicts without knowledge, going astray (for themselves) and leading (others) astray." [Ahmed 6521, Bukhari 100, Muslim 2673, Ibn e Majah 52]

(2662)-Sayyidina Abu Darda (RA) narrated that we were with the Prophet (PBUH) when he turned his sight towards the heaven and said, "This is the time when knowledge is being withdrawn from the people till they will have no control over anything of it." So, Ziyad ibn Labid Ansari (RA) said, "How will it be withdrawn from us while we have read the Qur'an and, by Allah, we would go on reading it, and make our women read it, and make also our children read it?" He said, "O Ziyad! May your mother weep over you! I took you for a learned man of Madinah! There is the TORAH (the Old Testament) and the INJIL (the New Testament) with the Jews and the Christians, but how do they benefit from it?" Jubayr, one of

narrators, reported that he then met Ubadah ibn Samit and said to him, 'Did you hear what your brother Abu Darda had said?' And he informed him of what Abu Darda (RA) had said. He said, "Abu Darda has spoken the truth. If you like, I will tell you of the first of knowledge that would be taken away from the people; it is humbleness. Soon, you would enter the Jamei Masjid (the big Masjid of any area) and would not find even one man observing humbleness." [Ahmed 24045]

Ahadith at this topic are actually the signs that would come at fore near QAYAMAT (the last day of the world). H-2661 tells us that ULAMA with high knowledge would become scarce due to high number of deaths among ULAMA in small period of time and there would be many such ignorant people who would then be designated as ULAMA; they would show pride considering their-selves as having great status of knowledge with no care for any humbleness in their attitude and they would misguide many people at that trying times. H-2662 points out that the Holy Book Quran and the books denoting SUNNAH would be present then, yet the knowledge would not be present upto the standard to provide the true guidance. This indeed is the nature of things at this moment of time that is most certainly the period very near to QAYAMAT; Ahadith have pointed out that at such situation, MAHDI (the guided one) would rise as we have read at the booklet of FITAN (trials) who would know what to do at such moment of time keeping to the teachings of Islam and how to do it; he would guide all to make the practice upon Islam totally easy. Insha Allah, he would soon come at fore to fame for the true guidance and that insha Allah, would lead all of us Muslims to remain totally steadfast to the Islamic Values; Al-Hamdu Lillah.

TOPIC 6-One who seeks the world through knowledge

(2663)-Sayyidina Ka'b ibn Malik (RA) reported that he heard Allah's Messenger (PBUH) say, "If anyone seeks knowledge to contend with

the ULAMA on its strength or to wrangle with the foolish and thereby turn people's faces towards him, then Allah will admit him to Hell."

(2664)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH) said, "If anyone acquires knowledge for someone other than Allah, or intended someone other than Allah with it, then let him find his seat in Hell." [Ibn Majah 258]

Ahadith tell clearly that knowledge is to guide people towards Allah; the Muslim person must not use it for acquiring the worldly benefits or to get the praise of people that how knowledgeable he is. It is double-edged sword that either degrades the enemy of Allah or either degrades the person's own self that has acquired knowledge for the worldly benefits. The Muslim person might acquire the academic education that is offered by the colleges and universities as of now though he would put it to use for the attainment of the sustenance to life and he would not put it to use for issues that Islam asks to avoid; so keeping it to its positive use and avoiding all of its negative feature, it is MUBAH (allowed); if the Muslim person uses it at TABLIGH for the spread of Islam, it is even MUSTAHAB (liable to praise).

TOPIC7-Virtue of narrating Ahadith to listeners

(2665)-Aban ibn Uthman reported that Zayd ibn Thabit came from Marwan one afternoon. They presumed that he had not sent for him at that hour but to ask something. So, they met him and asked him and he confirmed, "Yes; he asked me about many things (Ahadith) that I had heard from Allah's Messenger (PBUH). I had heard Allah's Messenger (PBUH) say, 'May Allah keep him fresh (and radiant) who hears Hadith from me; remembers it; conveys it to others; for many a scholar of FIQH (knowledge of putting Islam into practice; Islamic Jurisprudence) may carry it to one more

learned than him in FIQH and many bearers of the matters of FIQH are not themselves FAQIH (jurists)." [Ahmed 21646, Abu Dawud 3660, Ibn Majah]

(2666)-Sayyidina Abdullah Ibn Mas'ud (RA) reported that he heard Allah's Messenger (PBUH) say "May Allah keep his face fresh (and radiant) who hears something from me and then conveys it exactly as he had heard it. Perhaps, many who receive it are more intelligent and knowledgeable than the listener (who has heard from me)." [Ahmed 4157, Ibn Majah 232]

(2667)-Abdur Rahman ibn Abdullah Ibn Mas'ud (RA) reported on the authority of his father that the Prophet (PBUH) said, "May Allah keep him fresh who heard my words, retained them (in his heart) and remembered them, and conveyed them (to others). Many bearers of Hadith pass it on to one more learned than them."

It is interesting to note that many of the persons that compiled the books of Ahadith (respectable TIRMIDI included) were not at such height of the knowledge of FIQH (Islamic Jurisprudence) as the four notable IMAMS of FIQH achieved; those are MALIK, SHAFI'I, ABU-HANIFA and AHMED IBN HANBAL. However, MALIK (alongwith AHMED) did make his name in collection of Ahadith too besides its study as he had compiled MUWATTA, of which we have few versions available as he used to revise it time & again; its most notable version is transmitted by one of his students YAHYA ibn YAHYA AL-LAITHI that presents 1720 narrations; these include Marfu', Mursal, Mauquf & Maqtu' narrations. MUWATTA is one of the most authentic books of Ahadith and I, MSD, have provided at the net, comments on one of its versions that has been transmitted by one of his students Ibnul-Qasim (that is presented in brief from him by Abul-Hasan Al-Qabisi); this version comprises only of MARFU Ahadith at MUWATTA that come to the total of 527 narrations at different issues. Note here that the respectable

compilers of Ahadith (respectable TIRMIDHI included) had amazing memories and could memorize tens of Ahadith in a day's work word to word; conveying all of them with total accuracy. There is great reward to learn and convey Ahadith without any addition or any omission (especially when the meanings are provided for them too to clarify them well). But the point to note here is that any addition or omission purposefully in the narration of Ahadith to change it according to the personal liking is a grave sin that leads to the fire of hell as clarified in Ahadith just ahead.

TOPIC 8-Immensity of attributing lies to the Prophet (PBUH)

(2668)-Sayyidina Abdullah (RA) reported that Allah's Messenger (PBUH) said, "If anyone attributes falsehood to me knowingly then let him occupy his seat in the Fire." [Ahmed 3801]

(2669)-Sayyidina Ali ibn Abu Talib (RA) reported that Allah's Messenger (PBUH) said, "Do not attribute lies to me. He who lies about me will be restrained in the Fire." [Ahmed 507, Bukhari 106, Muslim 1]

(2670)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said, "If anyone ascribes a lie to me (and the narrator thought that he also said 'intentionally') then let him take his home in Hell." [Ah 11942, Bukhari 108, Ibn Majah 32, M 2]

TOPIC 9-Narrating the invented Ahadith

(2671)-Sayyidina Mughirah ibn Shu'bah (RA) reported that the Prophet (PBUH) said, "If anyone narrates from me a Hadith and understands that it is a lie then he is one of the liars." [Ahmed 18237, Muslim 4, Ibn Majah 41]

Respectable TIRMIDHI has informed us here that he asked

DAARMI (one of teachers of Ahadith of high caliber of the time who has also compiled a renowned book of Ahadith) if a person who narrates a Hadith by a weak SANAD (chain of narration) or if he narrates a Hadith as MURSAL (that is with a broken chain in the last not mentioning the SAHABA but the narration is reported from the Prophet PBUH) while some narrate that very Hadith as MARFU (by the complete chain mentioning the SAHABA who then narrates it by the Prophet PBUH); would such a person be counted in the subject of this Hadith? DAARMI replied that such a person is not included here but who brings Ahadith without SANAD that one is included here (as then no scrutiny could be made for the status of the Hadith narrated). Please see also the article I, MSD, have written by the name of "Status of Ahadith" that is provided at this presentation of JAME' TIRMIDHI.

TOPIC 10-Respect in listening to hadith of the Prophet (PBUH)

(2672)-Muhammad ibn Munkadir and Saalim Abu Nadr reported from, Ubaydullah ibn Abu Rafi (RA) from Abu Rafi, and others tracing it up to the Prophet (PBUH) that he said, "Let me not find one of you reclining on his couch while he receives a saying in which I have commanded something or forbidden something and he says, 'This I do not know. That which we find in Allah's Book we follow'." [Ibn Majah 13]

(2673)-Sayyidina Miqdam ibn Madi-karib (RA) reported that the Prophet (PBUH) said, "Know that a man will receive a Hadith from me while he is reclining on his couch and he will say, "Between us and you is Allah's Book so what we find in it to be permissible, we would regard it as permissible and what we find in it to be disallowed, we would regard it to be disallowed"; and that which Allah's Messenger (PBUH) disallowed is like which Allah has disallowed. [Ibn Majah 12, Ahmed 17194]

There are three sources by which we understand Islam; the Holy Book Quran, SUNNAH of the Prophet (PBUH) and IJMA (Consensus of SAHABA and after them, of the highest number of ULAMA of high repute). Note that IJMA decides only the statuses of the Commands, while the first two not only do that but they actually tell the Commands of Allah Who is the Only True Authority; note well that there would be given no obedience to any one where there is violation of His Commands. In this era, there are persons that do ask to take the Quran only for guidance while they ignore Ahadith, even the authentic ones. These persons who take only the Holy Book Quran for guidance would certainly go astray as the Holy Book Quran is well-understood only when the SUNNAH remains in view. Whereas the Holy Book Quran is Islam completely in theory for all times, the SUNNAH of the Prophet (PBUH) is Islam completely in practice for all times and the good status of the Commands of Allah that we get from these, are given by IJMA. Please note that Prophet Muhammad (PBUH) was the Last Messenger of Allah and the Holy Book Quran says in Surah Mae'dah in one of the very last verses that descended on the Prophet (PBUH) that "This day, I have perfected your religion for you and completed My Favour upon you and have chosen for you Islam as your religion" (5:3).

TOPIC 11-Dislike for writing Hadith

(2674)-Sayyidina Abu Sa'eed (RA) reported that they sought the Prophet's (PBUH) permission to write down (his Ahadith), but he did not permit them.

TOPIC 12-Permission for that (writing Ahadith)

(2675)-Sayyidina Abu Huraira (RA) reported that an Ansari man used to sit in the Prophet's assembly. He heard from him his Ahadith and loved them much, but he could not remember them. So, he complained about it to Allah's Messenger (PBUH) saying "O

Messenger of Allah (PBUH), I do hear from you Ahadith and love them, but I do not remember them" So Allah's Messenger (PBUH) said "Seek help with your right hand", and gestured with his hand that he should write them down.

(2676)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) delivered a sermon. He mentioned an account in the Hadith. Abu Shah requested, "O Messenger of Allah (PBUH)! Have it written down for me." So, Allah's Messenger (PBUH) said, "Write it down for Abu Shah." There is some more account of events in the Hadith. [Muslim 2434, Muslim 1355, Abu Dawud 2017, Nasai 4799, Ibn e Majah 2624]

(2677)-Hammam ibn Munabbih reported having heard Abu Huraira (RA) say, "There is not any of the Companions of Allah's Messenger (PBUH) who has (narrated) more Ahadith than me except Abdullah ibn Amr (RA). He used to write (them) down while I did not write." [Ahmed 7393, Bukhari 113]

Initially at Madinah, the Prophet (PBUH) was taken as the HAKIM (administrator to be obeyed) from the very beginning by ANSAR, the people of Madinah, just like MUHAJIR (the persons who came from Makkah by migration on the command of the Prophet PBUH) except for the group of ABDULLAH ibn UBAIY at Madinah who were hypocrites; many of the persons there at Madinah among Muslims intended to write Ahadith as that were not only words of their pious HAKIM but that were also the guidance of the last Prophet (PBUH) to remain on righteousness. The Prophet (PBUH) forbade it due to the threat that they might get confused with the Holy Book Quran that was the direct WAHI (communication of Allah by angel JIBRIL to the Prophet PBUH) but he ultimately gave the permission to write it; but then also it needed to remain somewhat confined as the Holy Book Quran was descending all the time then. As the common people became more and more aware of

the verses generally and the style in which the Holy Book Quran expressed the Guidance (with many of SAHABA becoming HAFIZ, its reciters without seeing it in writing), the threat of Ahadith getting confused with it got extremely minimum and writing Ahadith was allowed. At these current times, it is most wonderful to study and teach Ahadith with caliber so as to understand Islam better as of now and put it to the righteous practice as much as possible; Al-Hamdu Lillah.

TOPIC13-Reporting from Banu Isra'il

(2678)-Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (PBUH) said, "Convey from me (to the absent) even it that is one verse (you convey). And narrate from the Banu Isra'il there is no harm in that. If anyone lies about me deliberately then let him take his seat in Hell." [Ahmed 6496, Bukhari 3461]

To cite some references from the Old Testament (the Pentateuch only) is not forbidden yet it must be clarified well that this is the quotation of the O.T. from such and such place so as to avoid the faulty impression that probably this is Hadith. Note that there is no chance that the citation from O.T. might cause the confusion of that being from the Holy Book Quran as the Holy Book Quran has such unique style of expression with millions of HAFIZ (those who have memorized the Holy Book Quran and they are able to recite it from the beginning i.e. Surah FATIHA to the end i.e Surah AN-NAAS without seeing it in writing; Al-Hamdu Lillah) that confusion here is not even a remote possibility. Note that though the references from the Pentateuch might be cited with utmost care keeping all principles of Islam in view (as we Muslims do take it as changed by its translation and by its revision in the ancient times) yet references from the New Testament (that means only the four initial booklets of it), are better to avoid; the teachings of what we Muslims term as INJIL are present in it in much high combination

with other things so it is most difficult to get the authentic words as spoken by Jesus (Salam on him), the great man and the Messenger of Allah, from that as we understand it. However, the confusion of such citation with Hadith is possible and so the citation even from the O.T. (the Pentateuch only) is also better to avoid generally; we Muslims must do the positive work with TABLIGH telling clearly by the KITAB & SUNNAH (i.e. the Holy Book Quran and the teachings of the Prophet PBUH) that Islam is the Truth so we Muslims are on the right track (i.e. SIRAT-MUSTAQIM); we must not do the negative work of trying to prove anybody wrong by the reference of their books as that is the technique applied by unscrupulous politicians when they intend to put some cover to their wrongs against their opponents, from which all the true religious men must always remain totally away.

TOPIC 14-The guide to a virtuous act is like the doer

(2679)-Sayyidina Anas ibn Malik (RA) reported that a man came to the Prophet (PBUH) and asked for a riding animal. But, he did not have any that could carry him, so he sent him to someone else who gave him the animal. He came to the Prophet (PBUH) and informed him of it. He said, "One who guides to good is like the one who does it."

(2680)-Sayyidina Abu Mas'ud Badri (RA) reported that a man came to the Prophet (PBUH) asking for a riding beast pleading that his animal had died. Allah's Messenger (PBUH) said to him, "Go to so-and-so." He went and he gave him the beast. So, Allah's Messenger (PBUH) said, "He who guides to what is good has a reward like the reward of the doer." [Muslim 1893, Bukhari 142, Abu Dawud 5129, Ahmed 17083]

(2681)-Sayyidina Abu Musa Ash'ari (RA) reported that the Prophet (PBUH) said, "Do make a recommendation that you may be rewarded.

Allah brings on His Prophet's tongue what He wills." [Ah 1960, Bukhari 1432, M 2127, AD 5131, N 2555]

(2682)-Sayyidina Abdullah Ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) said, "No one is killed unjustly but a portion of his blood is (recorded) against the son of Adam. This is because he was the first to begin murder." ---(See the Quran 5:27 to 32)--- [Ibn Majah 2616]

These Ahadith that respectable TIRMIDHI has brought here at this topic inform us that the person who recommends for some good thing, he even gets the reward just like the person who does that good thing without lessening anything from his reward. This goes at the negative side too that any such wrong that leads others too towards that wrong, it would cause the initiator of such wrong to get some fraction of that without lessening anything from the punishment of the person who has committed it. In general, this concept reads that when someone initiates a chain of action for some right (or for some wrong) by his action, he is liable to get the goodness of the right (or the badness of the wrong) upto the length of the chain to the last; so upto the last hour of the world (QAYAMAT), his document of account goes on getting the good or the bad effect due to the chain that is affixed with it, though his worldly life might have ended many centuries before QAYAMAT.

TOPIC 15-One who invites to guidance and is obeyed

(2683)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "One who invites people to guidance will get a reward like the rewards of those who follow him without anything being taken away from their rewards. And he who invites to a wrong will get a sin like the sins of those who obey him without their sins being diminished in any way." [Ahmed 9171, Muslim 2674, Abu Dawud 4609, Ibn Majah 206]

(2684)-Sayyidina Jarir ibn Abdullah (RA) reported that Allah's Messenger (PBUH) said, "If anyone initiated a good practice and is followed therein then he has a reward for it which is equal to the rewards of those who follow him without reducing anything from their rewards. And if anyone initiates an evil practice and is followed therein then he has a sin for it like the sins of those who followed him without reducing anything from their sins." [Ahmed 19177, Muslim 1017, Ibn Majah 203, Nasai 2553]

*TOPIC*16-Observing SUNNAH & keeping away from bid'ah

(2685)-Sayyidina Irbadh ibn Sariyah (RA) reported that Allah's Messenger (PBUH) delivered a sermon to them one day after the Salah of FAJR, an eloquent admonition that brought tears to the eyes and fear to the heart. A man submitted, "This is the advice of one taking leave. What do you advice us, O Messenger of Allah (PBUH)?" He said, "I instruct you to observe TAQWA, to listen and to obey even if a black slave (rules you). Those of you who survive will see many discords. Beware; refrain from innovations (BID'AH) in religion, for that is error. So, he of you who encounters that must adhere to my SUNNAH and the SUNNAH of the rightly guided Caliphs. All of you should hold that firmly with your teeth." [Ahmed 17145, Abu Dawud 4607, Ibn Majah 42]

(2686)-Kathir ibn Abdullah (who was Ibn Amr ibn Awf al-Muzani) reported from his father and the authority of his grandfather that the Prophet (PBUH) said to Bilal ibn Harith (RA), "Know!" He said, "I will learn, O Messenger of Allah (PBUH)." The Prophet (PBUH) said, "If anyone revives a SUNNAH of my SUNNAHS and dies afterwards then for him is a reward like (that of) those who conduct themselves on it without deducting anything from their rewards. And if anyone innovates a BID'AH (of misguidance) with which Allah and His Messenger (PBUH) are not pleased then he gets

a sin like the sins of those who observe it and nothing is deducted from the sins of the people." [Ibn Majah 20971]

(2687)-Sayyidina Anas ibn Malik (RA) reported that Allah's Messenger (PBUH) said to him, "Son, if you can begin the morning and the evening while there is no hatred in your heart towards anyone then you do it." He then said to me, "O son, that is from my SUNNAH. And he who revives my SUNNAH has indeed revived me, and he who revives me will be with me in Paradise."

TAQWA is the term that denotes such condition inside a person where he hopes from Allah to receive rewards for his good deeds and fears Allah on the wrongs he has committed asking mercy from Allah; both these things occurring with affection for Allah. BID'AH means any innovation in practice that is clearly against SUNNAH (words, deeds and manners of the Prophet PBUH) known by authentic Ahadith; note that all new things are not BID'AH but it is the specific term that denotes clearly 'innovation against SUNNAH'. Note also that when anything at the status of MUBAH is raised in practice seemingly to the status of FARDH (decree commanded by Allah) so it manifests as an obligation to practice while SUNNAH does not state it as such, it becomes BID'AH; MUBAH might be raised to such status where it seems FARDH in practice by four of things: such an act is observed religiously in the absence of any positive guidance from SUNNAH for it, such an act is observed by the fixation of time, such an act is observed by the consideration that it is one of virtuous acts and such an act is observed by much high number of such people that adhere to it in the collective manner with the demand that other of Muslims also do adhere to it; generally all such BID'AH that affect the integrity of Muslims, comprise all of these things at their fold that make the MUBAH seemingly rise to FARDH in practice. The rightly guided CALIPH are those AMIR of Muslims that were SAHABA (Companions) of the Prophet (PBUH) and very close to him; ABU-BAKR, UMAR,

UTHMAN, ALI, HASAN (May Allah be pleased with all of them). To guide attention towards SUNNAH at such times when it is not getting the attention it must receive from the Muslims and to try to implement that into the individual and collective life is one of the greatest virtues certainly. MALIK, one of the notable IMAMS of FIQH, has said that the last of this UMMAH (Muslims as whole) would benefit with the same thing with which the first of it benefited; he meant that KITAB and the authentic SUNNAH only could guide Muslims towards the Islamic Teachings and those only could keep all troubles away from Muslims as Allah helps all those that really do care for Him; Al-Hamdu Lillah.

TOPIC 17-Abandoning which Allah's Messenger (PBUH) disallowed

(2688)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Leave me at what I leave you. When I narrate to you (anything), grasp it from me. And, indeed, those before you perished because of their much questioning and disputing with their Prophets." [Ahmed 7371, 7288, Muslim 1337]

TOPIC 18-About the Scholar of Madinah

(2689)-Sayyidina Abu Huraira (RA) reported in a Marfu form, 'Soon people will travel on camels (from afar) to acquire knowledge. They will not find anyone more learned than the scholar of Madinah.'

This scholar of Madinah is MALIK according to ULAMA; it is interesting that the Prophet (PBUH) foretold about him and this enhances his respect much. MALIK was born the same year (93 AH) in which ANAS ibn MALIK (RA) died who was one of the very last SAHABA (RA) to pass away. Interestingly, the name of the father of MALIK was also ANAS ibn MALIK that was another person than the famous companion that died that year. SHAFI' and even AHMED benefited much from his knowledge and guidance. He is one

of the four IMAMS (guides) of FIQH and even AHLE-HADITH, (who do not like to take anyone specific as the IMAM in FIQH but like to study AHADITH for rulings at different issues by their own, with assistance of the comments of all ancient ULAMA or by the ULAMA available at the current times), respect him highly; they respect all other IMAMS too as they all are highly prominent in the field of the Islamic knowledge.

TOPIC 19-Excellence of knowledge over worship

(2690)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "One FAQIH is more severe on the devil than a thousand worshippers." [Ibn Majah 222]

(2691)-Qays ibn Kathir reported that a man came to Abu Darda at Damascus from Madinah. He asked him, "What has brought you here O Brother." He said "I have come for Hadith which I have learnt that you narrate from Allah's Messenger (PBUH)." He asked, "Have you come for no other purpose?" He said, 'No!" He asked, "Have you come for some business?" He said, "No! I have not come except to seek this Hadith." So Abu Darda (RA) said, "I had heard Allah's Messenger (PBUH) say that who travels on a path in search of knowledge will find that Allah causes him to travel on the path to Paradise. And the angels will lower their wings for the pleasure of the seeker of knowledge. And it is for the scholar (i.e. the seeker of the knowledge of Islam), that all in the heavens and all on the earth seek forgiveness so much so that fish that is in the water. And the excellence of a scholar over a worshipper is like the excellence of the moon over all the stars. The scholars are the heirs of the Prophet (PBUH); and the Prophets do not leave dinar or dirham in legacy. They only leave knowledge so who takes it indeed collects an abundant good fortune." [Ahmed 3641, Ibn Majah 223, Ahmed 21774]

(2692)-Sayyidina Yazid ibn Salamah (RA) submitted, "O Messenger of Allah (PBUH) I have heard many Ahadith from you. I fear that I might forget the earlier ones against the latest. So, narrate to me a word that is comprehensive." He said, "Fear Allah about whatever you know."

(2693)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Two characteristics cannot combine in a hypocrite; good character and an understanding of religion."

(2694)-Sayyidina Abu Umamah Bahili (RA) reported that two men were mentioned before Allah's Messenger (PBUH). One of them was a devout worshipper while the other was a scholar. So Allah's Messenger (PBUH) said, "The excellence of the scholar over the worshipper is like my excellence over the humblest of you." Then, he said, "Surely, Allah, His angels, the inhabitants of the heavens and the earths, even the ants in their holes and even the fish invoke blessings on the teacher of the people about what is good."

(2695)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (PBUH) said, "A believer is never satiated from the good (words) that he hears till its limit is Paradise."

(2696)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "The words of wisdom are the lost possession of a believer. So, wheresoever he finds them, he has more right over them." [Ibn e Majah 4169]

There are seven Ahadith here at this last topic of the booklet of Knowledge and all of these tell about the excellence of Knowledge of Islam. The first of these tell us that a learned person in Islamic Matters that just fulfills the necessary practice of Islam with attention towards Allah, occupies a higher place than many of those who read SALAH much and fast much and care about other

practical feature of Islam much more than other Muslims with attention towards Allah as the true knowledge is power that guides men to righteousness. The second Hadith also denotes the excellence of knowledge with necessary practice of Islamic values over high practice of Islam but it also tells that it is the knowledge of Islam (about the true belief and righteous deeds) that the Prophet (PBUH) would leave behind when he passes away (and any worldly asset that he might leave would be SADAQAH) as he is liable to convey the message of Allah (and those who understand it well are indeed praiseworthy); he has explained it well yet he is not responsible to force anyone to practice it. Note here that JIHAD is necessary when some people challenge Islam trying to bar the practice of Islam by deadly weapons and sheer force; it is better to make a respectable pact of peace with such enemy of Islam as wars today would claim many innocent lives due to the very deadly weapons available today. We Muslims must ask Allah to seize the enemy of Islam by His true authority; we Muslims must also ask His mercy and blessing upon us as that is the best way to go in the situation we Muslims face today. The third Hadith i.e. 2692 gives us a beautiful message that if a Muslim applies to practice whatever knowledge of Islam he has, even that would cause him to get some good status at Akhirat. The fourth one here informs that a hypocrite would never have any of two good things; the true knowledge of Islam and the good character that comes only with that true knowledge. The next Hadith is like the first one of this topic telling the superiority of the person highly knowledgeable in Islam. The second from the last Hadith tells about the insistence of the real studious person on asking for knowledge and he goes on seeking it till the last of his worldly life till that knowledge (which he has taken into his practice too and has guided others too with it), leads him to Paradise at AKHIRAT. The last Hadith at this topic (and at this booklet too), is referred to by the learned persons much (even poets in Urdu Language have written verses for its message and have taken the term "wisdom" here to mean the

knowledge in general); note that all of the knowledge that guides Muslims towards the obedience of Allah in much praiseworthy manner, is actually the asset of Muslims only; they must use it for the Islamic cause (TABLIGH and to answer the force of the enemy with high caliber); this last narration is termed as weak by respectable TIRMIDHI though when we take the "wisdom" mentioned here as the true knowledge of Islam then it certainly is a wonderful guidance to make the life better; Al-Hamdu Lillah.

45- BOOK OF SALAAM & GENERAL BEHAVIOUR (34 topics)

TOPIC 1-Giving currency to Salaam (Greetings)

(2697)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "By Him in Whose Hand is my life, you will not enter Paradise till you believe, and you will not believe till you love each other. Shall I not guide you to something which if you do, you will love each other. Give currency to Salaam between yourselves." [Muslim 54, Bukhari 260, Abu Dawud 5193, Ibn Majah 68, Ahmed 10436]

TOPIC 2-Virtue of Salaam

(2698)-Sayyidina Imran bn Husayn (RA) reported that a man came to the Prophet (PBUH) and said, 'As Salaamu Alaikum (Safety remains to you by Allah's care)." He said, "(He has) ten (pious deeds)." Another came and said, "As Salaamu Alaikum wa Rahmat-Allah (Safety remains to you by Allah's care and blessing of Allah comes to you)." He said, "Twenty." Then another came and said, 'As Salaalmu Alaikum wa Rahmatullah wa Barakaatuh (Safety remains to you by Allah's care and blessing of Allah comes to you and Allah makes that more).' He said, "Thirty." [Ahmed 19968]

From here, the booklet of General Behaviour commences and the

placement by respectable TIRMIDHI for this booklet here after the Book of Belief and the Book of Knowledge indicates that the true Belief guides towards the proper Knowledge and that guides towards the righteous Behaviour. The first two Ahadith here tell us about the virtue of SALAM; that is greeting each other but note here that SALAM is not only greeting but it is also praying Allah for the betterment of the Muslim brother to whom SALAM is presented. The quantity in good deeds would be written in account according to the quality of the SALAM presented; presenting it once equaling ten good deeds minimum.

TOPIC 3-Seeking permission thrice to enter

(2699)-Sayyidina Abu Saeed (RA) reported that Sayyidina Abu-Musa (Ra) sought permission of Sayyidina Umar (RA) to enter his home saying, "As-Salamu Alaikum, may I come in?" But he got no answer; UMAR (RA) counted that this is once. Abu-Musa kept quiet for some time and sought permission the second time, "As-Salaamu Alaikum, may I come in?" Then UMAR (RA) counted that this is twice, and then Abu-Musa kept quiet for some time. Again he said, 'Assalaamu Alaikum, may I come in?" So UMAR (RA) counted that this is thrice. Then he returned. Umar (RA) asked the gate-keeper about what he had done. He said, "He has gone away." Umar (RA) said, "Bring him to me." When he came, Umar (RA) asked him, "What did you do (returning without meeting me)?" Abu Musa said, "This is the SUNNAH (to ask permission three times then return)." Umar (RA) asked, "Is that the SUNNAH. By Allah, bring me an evidence and witness, or I will punish you." Abu Sa'eed narrated further that Abu Musa came to us and we were his friends, the Ansars. He said, "O Group of Ansars, are you not those who know the Ahadith of Allah's Messenger (PBUH) the best of all people? Did he not say that permission is sought three times? If you are given permission then enter, otherwise turn back." The people laughed at him, but I raised my head to him and asked, "What had befallen you in this

matter? I am your partner in the punishment that you might receive." I went to Umar (RA) and informed him of that (Hadith) and he said, "I had not known this." [Ah 11029, Bukhari 6245, M 2153, AD 5170, Ibn Majah 3706]

(2700)-Sayyidina Umar ibn Khattab (RA) reported that he sought permission of Allah's Messenger (PBUH) three times and he gave permission. [Bukhari 89, Muslim 1479, Nasai 2128]

UMAR (RA) was the second Caliph and he had an angry disposition; he especially was strict in the implementation of Islam. For some reason, he did not permit Abu-Musa (RA), one of the Seniors in SAHABA of the Prophet (PBUH), to enter his home for some time and was struck by his return, most probably finding that insulting to him. Now, when he called him back and he told UMAR that this attitude was according to SUNNAH, he felt the urge to know if it is so, as then clearly the return of Abu-Musa was not intended to insult Umar in any way. Abu-Saeed, one of the youngest SAHABA, then stood by him and vouched for him on his stance. With all his anger, Umar saw the point and accepted that he was unaware of that guidance. The next Hadith tells us that he was given permission to enter the Prophet's place when he asked for that three times; note here that he did not know that if not permitted in three requests maximum, he must return.

TOPIC 4-How to respond to Salaam

(2701)-Sayyidina Abu Huraira (RA) reported that a man came into the mosque while Allah's Messenger (PBUH) was sitting at a side. He offered his Salah and offered Salaam to Allah's Messenger (PBUH). He responded, "Wa alayk (and on you). Go back and pray as you have not prayed (properly)." Then he reported the full Hadith. [Bukhari 6251]

TOPIC 5-About conveying Salaam to someone

(2702)-Sayyidina Abu Salamah reported that Sayyidah Aisha (RA) narrated to him, Allah's Messenger (PBUH) said to me "JIBRIL here conveys Salaam to you." I responded, "And to him be as-Salaam wa Rahamat-Allah wa Barakatuh." [Bukhari 6249, Abu Dawud 5232, Ahmed 24335, Ibn e Majah 3696]

Hadith 2701 is narrated in full as Hadith 303 in this JAME' TIRMIDHI by Abu-Huraira. As the man had hurried through the SALAH reading it fast, the Prophet asked him to repeat it and that happened three times before he taught him how to read it correctly. Hadith 2702 denotes the merit of Bibi Ayesha (RA), the beloved wife of the Prophet (PBUH), that at least once she was given Salam by JIBRAEL, the most honorable angel, and this Hadith also is reported at another place and that is the booklet of Merits, the last booklet in JAME' TIRMIDHI, in the narration of merits of Bibi Ayesha; there it is Hadith 3904 though that is not mentioned at this presentation.

TOPIC 6-Excellence of one who takes initiative in greetings

(2703)-Sayyidina Abu-Umamah (RA) reported that someone submitted. "O Messenger of Allah (PBUH) when two people meet, which of them must take the initiative in greeting with salaam"? He said, "He who is nearer to Allah (must take precedence).'" [Abu Dawud 5197]

TOPIC 7-Dislike for gesturing greetings with hand

(2704)-Amr ibn Shu'ayb reported from his father who from his grandfather that Allah's Messenger (PBUH) said "He is not of us who assumes resemblance to those other than us. Do not imitate the Jews and the Christians. The greeting of the Jews is a gesture of

the fingers and the greeting of the Christians is a gesture of the palm."

Hadith 2703 means that the one who takes the initiative in Salam is more praiseworthy than the one who answers. It is not appropriate to take up any such gestures from the Jews or the Christians that they make as their religious signs or that are totally related to them specifically. In those days, it seems that they had specific ways of their greetings by fingers and by the palm respectively while they said their greetings. Even today, people make gestures with hands as they greet each other; yet as that is not taken as some religious custom of anyone, it is not questionable. But note that where some gestures in greetings are the religious identity of the people there that are other than Muslims, then Muslims must avoid those gestures certainly.

TOPIC 8-Greetings to children

(2705)-Sayyar reported that he was going with Thabit Bunani. They came across children and he greeted them with Salaam and said, "I was with Anas (RA) and we passed by children and he offered them Salaam and told me that he was with the Prophet (PBUH) and as they passed by some children the Prophet (PBUH) greeted them." [Bukhari 6247, Muslim 2168, Abu Dawud 5202, Ibn e Majah 3700]

We read about the time when the Prophet (PBUH) started calling towards Allah that the only principle that applied at the society, was "might is right". That time is called JAHILIYAT-OOLA (period of the first Ignorance) and now, with all means of knowledge with us, it seems that we have JAHILIYAT-UKHRA (period of the last Ignorance). At that time, the Prophet used to present SALAAM to the children and this narration that reports this amazing attitude shows how well Allah had taught him that he could practice the virtuous challenging acts without any care to the society he was in;

even the rulings of Psychology would fail here, being one of social sciences, how such virtuous person could have risen up in such an adverse environment; that is the true guidance from Allah and certainly He knows well how to do His works in any situation whatsoever; Al-Hamdu Lillah.

TOPIC 9-Greeting women

(2706)-Sayyidah Asma bint Yazid narrated that Allah's Messenger (PBUH) passed through the mosque one day. A group of women were sitting there. He gestured his greeting with his hand. [Abu Dawud 5204, Ibn e Majah 3701]

TOPIC 10-Greetings on entering one's home

(2707)-Sa'eed ibn Musayyab reported from Sayyidina Anas (RA) that Allah's Messenger (PBUH) said to him in the mosque, "O son, whenever you go to your family, give your Salaam. That will bring blessings to you and to the people of your house."

TOPIC 11-Greetings before speech

(2708)-Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (PBUH) said, "Say Salaam before speech". And through the same sanad it is reported from the Prophet (PBUH) that he said, "Do not invite a person to the meal till he greets with Salaam."

H-2706 clarifies that the gestures which are not an identity of other than Muslims, are well to take while conveying SALAAM. It also tells us that the Guide has the right to convey his greetings to unrelated women as he is the teacher to all and his greetings come in necessary conversation. Note that un-necessary conversation to unrelated women is disallowed so not only Muslim women but Muslim men too must take this into consideration as much as possible. The

narration-2708 is weak and it is not appropriate to stop anyone who is feeling hungry without resources to satiate his hunger due to his slack in saying SALAAM. However, a Muslim person who comes at some place where his Muslim brothers are sitting at meal, must take care to present his SALAM to them by his own to show his respect to all of them and to clarify that he is not conceited.

TOPIC 12-It is disliked to greet a disbeliever

(2709)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Do not take precedence in greeting the Jews and the Christians. When you encounter one of them on the road compel him to go by a narrow path." [Ahmed 8569, Bukhari 1103, Muslim 2167, Abu Dawud 5205]

(2710)-Sayyidah Aisha (RA) narrated; 'A company of Jews visited the Prophet (PBUH) and said, 'As-saam alayk' The Prophet (PBUH) said, "Wa alayk." [By saam in their words, they meant 'death to you' and the Prophet PBUH said 'same to you']. I said to them, "Death to you all and the curse." So the Prophet (PBUH) said, "O Aisha, Allah loves mildness in affairs, in all of them." I asked, "Did you not hear what they said?" He said, "Indeed I have responded with the same." [Bukhari 6356, Muslim 2165, Ibn e Majah 3698, Ahmed 24145]

The first Hadith at this topic gives the guidance that those AHLE-KITAB (Jews & Christians) whose resentment to Islam shows clearly by their attitude, Muslims must limit them in action by wisdom. If they are ZIMMI (living with Muslims at their area of majority under protection of the state) and they have such resentment, they must be handled with care so as not to force them to better their attitudes but "to compel them to go by narrow path"; the state would do this by making such laws or/and asking them gently to take such course of action that limits them in demonstrating their resentment in ways that are negative in effect

to Muslims. Even if they show negative attitude by offensive words, Muslims must ignore them unless action is necessary. This offensive attitude mostly happens when such AHLE-KITAB are offensive to the last Prophet Muhammad (PBUH) by their words as is evident in the second Hadith of this topic too (and in this issue, it seems that the world has not changed much); it is noteworthy that mostly those people are involved in this ignoble attitude who like to present their-selves as most educated, sophisticated and decent of people. I, MSD, pray that may Allah curse the faces of all such ill-wishers of Islam. The non-Muslims that live with Muslims as minorities (ZIMMI) must not feel restrictions to practice their own belief; they must live in whatever style they like but that must remain without challenging Muslims and without violating the Islamic law of the land in any manner certainly.

TOPIC 13-Greetings to group that has both Muslims and others

(2711)-Sayyidina Usamah ibn Zayd (RA) reported that the Prophet (PBUH) passed by an assembly containing a mixture of Muslims and Jews. He offered them Salaam. [Ah 21828, Nasai 2987, Muslim 1798]

TOPIC 14-The rider should salute the pedestrian

(2712)-Sayyidina Abu Huraira (RA) reported on the authority of the Prophet (PBUH) that salaam should be offered by the rider to the pedestrian, the pedestrian to the one who is seated, and a fewer number to a larger group. And, Ibn Muthanna added in his hadith, 'And the young should salute the old.' [Ahmed 10630, Bukhari 6231, Muslim 2160, Abu Dawud 5198]

(2713)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "Let the young give Salaam to the old, the passer-by to the seated and the few to the many."

(2714)-Sayyidina Fardalah ibn Ubaid (RA) reported that Allah's Messenger (PBUH) said, "Salaam is offered by the horse-rider to one who is on foot, and by the pedestrian to one who is standing, and by a smaller number to a larger number." [Ahmed 23990, Bukhari 996]

TOPIC 15-Greeting while sitting and arising from an assembly

(2715)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "When one of you ends up at an assembly, let him offer Salaam. If he seems inclined to sit then let him sit down. Thereafter, when he stands up, he must offer Salaam. And the first (Salaam) is not more rightful than the last." [Ahmed 7145]

We have the etiquettes for presenting of SALAAM here. Where there is gathering of both Muslims and others then the Muslim person coming there, is allowed to present SALAAM there though where only non-Muslims are present, he must not take the initiative for SALAAM there. Also note that when some group of Muslims visits some other group of Muslims, Salam by even one of them is enough to the other group as it would suffice for all of his colleagues. By custom, SALAAM is presented only at the beginning of the meeting (note that to present SALAAM is SUNNAH but answer to it is WAJIB); the point to note is that the Muslim person must present his SALAM to all not only at his arrival but also at his departure; that is the better thing rather than usage of other words; Al-Hamdu Lillah.

TOPIC 16-Seeking permission standing opposite the house

(2716)-Sayyidina Abu Dharr (RA) reported that Allah's Messenger (PBUH) said, "If anyone slid the curtain (of a house) and his sight penetrated in the house before he sought permission for himself

and he saw the secret of its folks, then he touched the limit that was not lawful to him to touch. If meanwhile someone had pierced his eyes while they were penetrating (the house) then I would not get him retribution. But, if a man goes to a house that has no curtains neither is it shut and his eyes fall inside then he is not in error that fault lies with the people of the house."

TOPIC 17-Peeping into someone's house

(2717)-Sayyidina Anas (RA) reported that the Prophet (PBUH) was in his home when a man peeped into it. So, he advanced to him with an arrow and the man retreated." [Bukhari 6242]

(2718)-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 eyes." [Ah 22866, Bukhari 6241, M 2156, N 4874]

TOPIC 18-Salutation before seeking permission

(2719)-Sayyidina Kaladah ibn Hanbal (RA) narrated that Safwan ibn Umayyah sent me to the Prophet (PBUH) with a little milk, a young gazelle and some small cucumbers. The Prophet (PBUH) was then in an upper part of the valley. I went to him but did not seek permission and did not offer Salaam. So, he instructed me, "Go back and say, 'As-Salaamu-Alaikum, may I enter?'" This was after Safwan had embraced Islam. Amr said, "Umayyah ibn Safwan told me of this hadith" and he did not say, "I heard it from Kaladah." [Abu Dawud 5176, Ahmed 15425]

(2720)-Sayyidina Jabir (RA) said that he sought permission of the Prophet (PBUH) that he might speak to him about his father's debt.

He asked, "Who is there?" Jabir said, "I" and he repeated, "I, I, I" as though he disliked that (response). [Ahmed 14446, Bukhari 6250, Muslim 2155, Abu Dawud 5187, Ibn Majah 3719]

Note the words that 'seeking permission is only because of eyes'; this actually is the message that is given in Ahadith at topics 16 and 17 here that the sight of the visitor must not penetrate inside the house; he must stand at the side of the entrance. H-2719 here also tells about the necessary etiquette while visting someone. The last Hadith gives the message that at the introduction, the person introducing his own self, must be explicit about his identity so as not to leave any margin for confusion.

TOPIC 19-Dislike to enter home at night at return from journey

(2721)-Sayyidina Jabir (RA) reported that the Prophet (PBUH) forbade them to go to their women folk at night (on returning from a journey). [M 15285, Bukhari 5247, M 715, AD 2778]

TOPIC 20-Throwing dust on letter

(2722)-Sayyidina Jabir (RA) reported that Allah's Messenger (PBUH) said, "When one of you writes a letter, let him put dust on it, for it turns out well for the objective."

Return to home from a long-term journey asks the ettiquette that the traveller informs his near ones especially his wife about his return; providing the specific time and the specific date of that; if he slacks in providing that information, he is disallowed to return at the night. The H-2722 is one of weak narrations and so we must not take it at face; Islam appreciates practicality rather than rituals that make little sense. The Prophet (PBUH) discarded by his teachings many of superstitions that were prevalent at that time and for many such things, his attitude always declared that 'simple

explanation is always the best'. Putting dust on letters might have been one of the prevalent notions of the time that had no basis (and this narration too provides none to it being a weak narration). For some detail, see the note at H-2150 and the point to note is that Islam appreciates reasoning in the study of effects that are said to occur on human beings; not superstitions. There is Hadith reported by respectable Bukhari by Sahl ibn Sa'ad (RA) that the Prophet (PBUH) said, "If at all there is bad warning, it is in the horse, the woman, and the house." In this Hadith, the word 'if' is noteworthy and note in addition, there are Ahadith of the Prophet (PBUH) that by their meaning, declare that it is not truly the infection of the disease that causes it to another man (a statement that gives tribute to the healthy man's immune system); but note also that he had commanded to keep away too from such men who had some disease known to spread by closeness so that the setback of his immune system might not cause harm to the belief of the person who gets it by such closeness (see the note at H-1824).

TOPIC 21-Place the pen on your ear

(2723)-Sayyidina Zayd ibn Thabit (RA) reported that he visited Allah's Messenger (PBUH) once. A scribe was sitting with him and Zayd heard him say (to the scribe) "Place the pen on your ear. It helps keep the memory of the dictator sharp."

This Hadith guides to place the pen at ear to keep the memory sharp and the point to note here is that this is not some superstition but simple guidance to keep the pen available to write the necessary things that the person wants to remember. As I, MSD, write poetry in Urdu, I understand well that to keep pen available at all times is necessary to save the poetic verses that sometimes come to mind at most unexpected times. The Hadith here points out to keep the pen available to remember thoughts and that could be kept anywhere for easy access; the most common

place to keep it then, used to be the ear for easy access and it does not mean that it is the only place for keeping the memory sharp; the term "dictator" is in the literal meaning here and not the political.

TOPIC 22-Learning Hebrew

(2724)-Sayyidina Zayd ibn Thabit (RA) narrated that Allah's Messenger (PBUH) commanded me to learn for him words from the writing of the Jews, saying, "By Allah, I am not convinced that the Jews write correctly." Half a month had not gone by when I learnt it for him. When I had learnt it, and he had to write to the Jews, I wrote it down to them and when they wrote him, I read out to him their letters." [Ahmed 21643, Bukhari 7195, Abu Dawud 3645]

TOPIC 23-About writing to the polytheists

(2725)-Sayyidina Anas ibn Malik reported that Allah's Messenger (PBUH) wrote letters before his death to the Chosroes, Caesar, and Najashi and to every King, inviting them to Allah. And this Najashi was not the one for whom Funeral-Salah he had led. [Muslim 1774, Ahmed 12358]

Ahadith here clarify that it is necessary for the notable leader of Muslims to call those who are away from Islam towards it with all means available for it. Muslims must take up all the necessary learning for the presentation of Islam to all the peoples of the world; this is necessary at least by the sufficient number of them to fulfill the need for TABLIGH. This presentation is the obligation of Muslims towards them and the right of non-Muslims upon them. Note that Zaid ibn Thabit (RA) had a wonderful memory and he was one of HUFFAZ (that could read the Quran without seeing it in writing) too. In writing letters towards non-Muslims, first the Muslim person must tell his name or introduce himself briefly then start the message with the name of Allah. He might omit the Salam

yet where he presents it that would be "Salam on him who follows guidance". The Prophet (PBUH) sent letters to all kings of the time at the last of his age including the KHOSRO of Persia and the Caesar of Rome; KHOSRO and Caesar were the titles of the kings that ruled the respective places; these were two strong political powers of the time that afterwards fell by the rise of Muslims within decades of passing away of the Prophet (PBUH). KHOSRO of Persia tore the letter and he was killed by his family members (as the Prophet PBUH had prayed Allah to tear his dynasty in the manner he had torn the letter) and CAESAR adopted an attitude of indifference as he wanted to accept Islam but his people in general did not want that; for the sake of his worldly kingdom, he left AKHIRAT. The Prophet (PBUH) also sent a letter to NAJASHI of HABSHA, the one who came after the NAJASHI who had accepted Islam and upon the death of whom, the Prophet (PBUH) had led the Funeral-Salah at Madinah.

TOPIC 24-How to write to the polytheists

(2726)-Sayyidina Ibn Abbas (RA) reported that Abu Sufyan ibn Harb informed him that when he had gone to Syria on a trade mission with some people, Heraclius sent him message. They presented themselves in his court. Thereafter, Sufyan mentioned the Hadith. Heraclius called for the letter of Allah's Messenger (PBUH) and it was read out to him. It said, "In the name of Allah, the Compassionate the Merciful; from Muhammad the slave of Allah and His Messenger (PBUH) to Heraclius, the great of Rome; Salam on him who follows the guidance; to proceed!" [Ahmed 2370, Muslim 1773, Abu Dawud 5136]

TOPIC 25-Fixing the seal on the letter

(2727)-Sayyidina Anas ibn Malik reported that when the Prophet (PBUH) intended to write letters to the non-Arabs, he was told that

the non-Arabs did not accept a letter without a seal on it. So, he had a ring made. "It is as though I see its whiteness on his palm."
[Ahmed 2092, Abu Dawud 4210, Ahmed 12940]

The ring that was made to work as a seal to letters sent to the non-Arabs was made in this form that above was written "Allah" then "RASUL" (Messenger) and then "Muhammad" meaning that Muhammad (PBUH) is the (last) Messenger of Allah. Abu-Sufyan was one of the chiefs of Makkah who had not yet accepted Islam then. His daughter Umm Habibah (RA) was one of the respectable wives of the Prophet (PBUH); she had kept to Islam in much trying times and her marriage ceremony with the Prophet (PBUH) was performed in his absence, at HABSHA in presence of NAJASHI who had accepted Islam; he had taken care of the ceremony in accordance with the request of the Prophet PBUH as Abu-Sufyan had not then accepted Islam (he became Muslim after the conquest of Makkah) and his famous son MU'AVIAH became Caliph later; note that though MU'AVIAH was among SAHABA and there was extension too in the Islamic land at his period of reign yet the grave blunder of MU'AVIAH about his son YAZID putting that ugly person by character onto the throne is a terrible black mark in his document of account and in the documents of those too who had advised him to do so, even if some of them were SAHABA (most of them had accepted Islam late after the conquest of Makkah). Abu Sufyan was on a visit to Syria on a trade expedition and by chance, the letter of the Prophet (PBUH) that invited Caesar Heraclius to Islam had reached him then. He asked for someone from Arabs who did know the Prophet (PBUH) well and Abu-Sufyan was called in who was asked some questions about the Prophet (PBUH). This interview that Heraclius had with Abu-Sufyan is the famous conversation that has been recorded in the books of history too besides the books of Ahadith; the bottom line here is that Abu-Sufyan had to accept there at Heraclius's court that the Prophet (PBUH) is highly truthful person who is not interested in fame and wealth but he

wants only to get all the people in Islam and that only was the reason that the people at Makkah opposed him; his acceptance of this fact was due to the reason that many others from Arabs were present then in that court who also knew the Prophet (PBUH) well; this led Heraclius to say plainly that whatever Abu-Sufyan had said about the Prophet, if that all is true then very soon this virtuous man would have the control of the area he sits on (it is interesting to note that he avoided to fight Muslims at TABUK when they were headed by the Prophet PBUH himself though he had one of the strongest armies at that time, that gave the message throughout the known world then that Arab Muslims are no longer weak but they have changed to formidable nation that are totally able to challenge any political power of the time). Caesar did not embrace Islam due to the love for his kingdom yet his words became the truth in the following years when much of his area came into the control of Muslims especially at the war of YARMOUK; that proved to be the beginning of the end of the Roman Empire in all that area that was in the land of Arabs.

TOPIC 26-The nature of Salaam

(2728)-Sayyidina Miqdad ibn Aswad (RA) reported that I and my two friends (came to Madinah). Our hearing and sight had gone weak from hunger. We presented ourselves to the Sahaba (RA) but none of them accepted us. So we went to the Prophet (PBUH) and he took us to his home; there were three sheep. The Prophet (PBUH) said to us "Milk these sheep." So, we milked them and each of us drank his portion and kept aside the Prophet's (PBUH) share. He would come in the night and offer Salaam in such a way that if anyone was sleeping then he would not be disturbed while one who was awake heard him. He would then go to the mosque and offer Salah. When he returned, he drank his share of milk. [Muslim 2055, Ahmed 23873]

TOPIC 27-Dislike of offering Salaam to the one passing urine

(2729)-Sayyidina Ibn Umar (RA) reported that a man offered salaam to the Prophet (PBUH) while he was passing urine. So, he did not respond to his Salaam. [M 370, AD 16, Ibn e Majah 353]

It is in AADAAB (good manners) of Salaam that that the Muslim person presents it to the persons awake in such manner that it does not disturb the sleeping persons; he must not present it to the person who is passing urine (and such a person must not answer if anybody does present his Salam to him then). Also if someone is obsessed with some work, it is better to wait for some time and not present Salaam at that time. Miqdad ibn Aswad was among the Ashaab of BADR (those who participated in the battle of BADR; the first war that took place in the month of RAMADHAN). His words that none of SAHABA accepted them mean that none of the SAHABA they met was able to invite them all to have something to eat with him due to his own troubled position; it was nothing personal.

TOPIC 28-MAKRUH to say Alayk as-Salaam in greeting

(2730)-Abu Tamimah Hujaymi (RA) reported that a man of his community said that I looked for the Prophet (PBUH) but could not find him. So I sat down. Suddenly a group of men appeared and he was one of them. I did not recognise him. He was patching up differences between them. When he had finished, some of them stood with him and said, "O Messenger of Allah (PBUH)" When I heard that, I said, "Alayk-as-Salaam (i.e. on you be Salaam), O Messenger of Allah (PBUH); Alayk-as-Salaam, O Messenger of Allah (PBUH), Alayk-as-Salaam, O Messenger of Allah (PBUH)." He said, "The words Alayk-as-Salaam (on you, be Salaam) are greeting for the dead." Then he turned to me and said, "When you meet a man, your brother Muslim, you must say 'As-Salaam Alaykum Wa

Rahmatullah wa Barakatuh' (Salam on you and blessing of Allah and more of that; say the word Salaam first)." Then he responded to my Salaam saying. "wa Alayka wa Rahmatullah, wa Alayka wa Rahmatullah, wa Alayka wa Rahmatullah." [Abu Dawud 4084, Ahmed 15955]

(2731)-Abu Tamimah Hujaymi reported from Jabir ibn Sulaym. He said, "I came to the Prophet (PBUH) and said, 'Alikas Salaam.' He said "Do not say Alikas Salaam, but say As-Salaam Alaik." And the lengthy account of the Hadith follows.

(2732)-Sayyidina Anas ibn Malik reported that when Allah's Messenger (PBUH) offered Salaam, he did it thrice and when he said something, he repeated it three times. [Bukhari 94]

TOPIC 29-About three persons

(2733)-Sayyidina Abu Waqid Laythi (RA) reported that while Allah's Messenger (PBUH) was seated in the mosque and the people were with him, three men came. Two of them approached him while the third went away. When they stood by him, they offered Salaam. One of them saw some space in the circle and sat down there and the other sat behind the people. The third had already gone away. When Allah's Messenger (PBUH) had finished, he said, "Shall I not tell you about three people. As for one of them, he leaned towards Allah, so Allah leaned towards him. As for the other, he felt shy (and sat in the rear) so Allah let him be. As for the third, he turned away, so Allah deprived him." [Ahmed 21966, Bukhari 66, Muslim 2176]

(2734)-Sayyidina Jabir ibn Samurah (RA) reported that when they came to the Prophet's (PBUH) gatherings, they sat down wherever they got space. [Ahmed 20983, Bukhari 1141, Abu Dawud 8425]

The point to note here at the topic-29, 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 the lack of space. Two of them did well though the second one got a place at behind the people yet he managed to stay and as such became liable to get the share of virtues everyone was getting there while the third one became deprived of the blessing he could have got there. Generally this Hadith points out that a person who intends to attend a religious sermon must try to take out some time and must not leave due to the lack of space but wait till Allah provides him the way to hear the sermon and benefit from it. However, note here that there is a Hadith narrated by Abu-Saeed Khudri (RA) that the Prophet (PBUH) said that 'the best of (religious) gatherings are those that are spacious' and so those who organize such gatherings must take care of the quantity of the people who might attend there to hear the religious sermon with fervor. H-2730 & H-2731 tell us that the right manner to say the Salam in general is to say the word of Salam first even though the meaning might remain the same when it is said at the last; H-2732 informs that the Prophet PBUH provided Salam three times so note here that it was with gaps in some gathering so as to give Salam to all present there as he walked ahead through them while sometimes, he repeated his instruction three times because he wanted to address the matter at consideration emphatically.

TOPIC 30-Rights of the pathway

(2735)-Sayyidina Bara (RA) reported that Allah's Messenger (PBUH) passed by a few Ansar seated on a pathway. He said, "If you cannot help but sit here then respond to the Salaam (of every passerby), help the helpless, and guide the lost." [Ahmed 18593]

TOPIC 31-About shaking hands

(2736)-Sayyidina Bara ibn Aazib (RA) reported that Allah's Messenger (PBUH) said, "No two Muslims meet and shake hands without being forgiven before they separate." [Ahmed 5212, Ibn e Majah 3703, Ahmed 18571]

(2737)-Sayyidina Anas ibn Malik reported that a man said, "O Messenger of Allah (PBUH), if a man among us meets his brother or his friend, should he bow down before him?" He said, "No." He asked, "Then shall he embrace him? And Kiss him?" He said, "No." The man asked. "Should he hold his hand and give him handshake?" The Prophet (PBUH) said, "Yes." [Muslim 3702]

(2738)-Qatadah reported that he asked Sayyidina Anas ibn Malik "Was the handshake observed by the Sahabah?" He said, "Yes." [Bukhari 6263]

(2739)-Sayyidina Ibn Mas'ud (RA) reported that the Prophet (PBUH) said, "Perfection of greetings is in holding of the hand (that is the hand-shake)." [Ahmed 18573]

(2740)-Sayyidina Abu Umamah (RA) reported that Allah's Messenger (PBUH) said, "The perfect way of visiting sick is that one of you places his hand on his forehead (or, he said, on his hand) and asks him how he feels. And the perfection of greeting between you is the hand-shake." [Ahmed 22299]

Sitting in gathering at the pathway just for a friendly meeting is not allowed except when there is the intention to help the needy people by telling them the right way to the place they intend to reach or to guide them in Islam showing them the right way to JANNAH; there is a Hadith that tells that the Prophet (PBUH) stood by the pathway for a woman who wanted to ask something from the Prophet (PBUH) and he informed her about what she

wanted to know then; both were out of the range of hearing but in the range of sight. Shaking hands at meeting someone is the way that Islam does not challenge but a man must not shake hands with NA-MEHRUM (such unrelated woman that could be asked into marriage if she is or would have been unmarried). Also, the better way that Islam appreciates in shaking hands is to shake with both of hands and that causes completion in greetings. If both say As-Salam Alai'kum to each other with heart, most probably the petty sins of both would be eliminated as SALAM is DUA of a Muslim person to Allah for his Muslim brother when he visits him for any reason.

TOPIC 32-About embrace and kiss

(2741)-Sayyidah Aisha (RA) narrated that when Zayd ibn Harithah came to Madinah, Allah's Messenger (PBUH) was in my home. He came and knocked at the door. Allah's Messenger (PBUH) stood up naked, dragging his garment. By Allah, I have never seen him naked before that or after that. He embraced him and kissed him.

It is not disallowed for the Muslim man to embrace some man among Muslims near to him, not as custom at every meeting but sometimes, and mostly at EIDAIN (two EIDS that are present in a year, one at the end of RAMADHAN and other at 10th of ZIL-HAJJAH, both to praise Allah on TAUFIQ of giving Muslims the blessing of observing SAUM and of performing HAJJ at Makkah and adjacent areas respectively), Muslim men do embrace each other. Here the narration tells us that the Prophet (PBUH) stood in haste on hearing Zayd ibn Harithah (RA) who had arrived at Madinah just then and to whom he was attached much taking him just like his son (note that the Prophet PBUH had no real sons that had lived upto adulthood); this haste caused him to hold his only loose garment on, that was to conceal the SATAR as he stood and that sheet of cloth shifted a bit (most probably from the back) for just a while. However, the words that he stood up naked do not imply that he was actually in

need of covering SATAR (part from the belly to knees all round for men that must remain hidden) for much time and this meaning becomes highly clear by the following words that are "dragging his garment".

TOPIC 33-Kissing hands and feet

(2742)-Sayyidina Safwan ibn Assal (RA) reported that a Jew said to his friend that he should accompany him to the Prophet (PBUH). His friend said, "Do not call him a Prophet (PBUH) because if he hears that, he would be joyous." They met the Prophet (PBUH) and asked him about the nine clear signs. So, he said, to them (that they are), "Do not associate anything with Allah, Do not steal. Do not kill anyone whom Allah has made sacred except when that is rightful. Do not take an innocent man to the ruler that he may slay him. Do not practice magic. Do not devour interest. Do not accuse an innocent woman of indecency. Do not flee on the day of the battle. And particularly for you O Jews, do not transgress in the matter of Sabath (Sabt or Saturday)." They kissed his hands and his feet and said, "We bear witness that you are a Prophet." He asked. "Then what prevents you from following me?" They said, "Dawood had prayed that Prophets should not cease to come from his progeny and we fear that if we follow you then the Jews will kill us." [Nasai 4089, Ibn e Majah 3705, Ahmed 18114]

The Hadith here tell about the nine specific signs that were commands of Allah these both wanted to know and these are other than the nine signs that are told in the Holy Book Quran (see 17:101 and also 27:12). The Prophet (PBUH) told them these nine specific commands of Allah and they were impressed so much that they even kissed his hands and feet. The Hadith reports that they even accepted Islam by believing in the Prophet yet it is not clear by this narration if they were truthful in this acceptance. Their fear of their people is evident by their words; so the best to say about

their belief is that Allah knows better.

TOPIC 34-About saying MARHABA (Welcome)

(2743)-Sayyidah Umm Hani (RA) narrated that at the conquest of Makkah I went to meet Allah's Messenger (PBUH) and found him having a bath. Fatimah had screened him with a garment. I greeted with Salaam and he asked "Who is it"? I said, "I, Umm Hani." He said, "MARHABA (welcome) O Umm Hani." Then the narrator narrated the Hadith at length. [Ahmed 26973, Bukhari 280, Muslim 336, Abu Dawud 1291, Nasai 275, Ibn e Majah 465]

(2744)-Sayyidna Ikrimah ibn Abu Jahl reported that when he presented himself to Allah's Messenger (PBUH) he exclaimed, "MARHABA (Welcome) to the Muhajir-Rider."

The first thing to note here is how virtuous the society had become even at Makkah with time then; this incident does indicate towards this transformation; note that Fatimah (RA) had screened her father, the Prophet (PBUH), while he was having a bath presumably with some necessary cloth on and that screen was 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. Then, UMM HANI, the first cousin of the Prophet (PBUH), who was not only NA-MEHRUM to the Prophet (PBUH) but he had proposed her for marriage too, came there; she had come for a visit at this 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 towards each other whatsoever; however, in the environment we live today, avoidance of such situation is not only better but obligatory due to SADDE-ZARAE' (stopping of means that might lead to shameful acts) and this does tell how much we still have to learn today in this respect. IKRIMAH

(the son of ABU-JAHL who was an unrelenting enemy of Islam at Makkah), came back after leaving for Ethiopia, to accept Islam. He was already moved by the merciful conduct of the Prophet (PBUH), especially at this occasion, when Makkah was conquered when he had forgiven all those persons who had unanimously agreed to murder him (and he had to make the HIJRAH). IKRIMAH saw at the fierce storm that his ship faced during the voyage at sea when he was running away that everyone was calling Allah for safety; they all had forgotten those that they took as His equals in authority. That affected him and he realized the Truth then & there. Some people do need a storm in life to realize the Truth by the blessing of Allah Who brings out light even from the darkness. Allah not only gave IKRIMAH (RA) the TAUFIQ to accept Islam but He also gave him the TAUFIQ (chance for betterment) to fight worse enemies of Islam then; among them was MUSAYLIMAH the liar, who had proclaimed himself as a Messenger of Allah and even in the life of the Prophet (PBUH) had written to the Prophet (PBUH) to share the land between them to which the Prophet (PBUH) had written back that all the land belongs to Allah and He gives authority over it whom He wills. Please note here that MUSAYLIMAH the liar had huge property and was prone to luxuries; he was especially inclined towards wine and loose women. Incidentally, MUSAYLIMAH the liar was killed by WAHSHI who had killed HAMZA (RA), the paternal uncle of the Prophet (PBUH) at UHUD; WAHSHI used to say that he had killed one of the best men (when he was among the disbelievers) and had killed one of the worst men in compensation (when he accepted Islam); the weapon used at both occasion was the same; Al-Hamdu Lillah.

(CONTINUED at TIRMIDHI-11)

Presentation by MUHAMMAD SALEEM DADA
saleemdada@yahoo.com

sdada111@yahoo.com

Al-Hamdu-Lillah

TIRMIDHI-11

46- BOOK ON GOOD MANNERS (76 topics)

TOPIC 1-Response to sneeze

(2745)-Sayyidina Ali (RA) reported that Allah's Messenger (PBUH) said, "A Muslim has six rights over a Muslim . (They are) when they meet, he should offer Salaam to him. If he invites him, he should accept his invitation. When he sneezes and says al-Hamdulillah (Praise be to Allah) he must say yarhamak-Allah (May Allah have mercy on you). He visits him if he is sick; follows his funeral when he dies. And, likes for him what he likes for himself." [Ibn e Majah 1433, Ahmed 673]

(2746)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "A Believer has six rights over a Believer. (They are) he visits him when he is sick, he attends his final rites when he dies, he accepts his invitation when he invites him, he offers him salaam when they meet, when he sneezes and says al-Hamdu-Lillah (all praise is for Allah) he says yarhamak-Allah (May Allah bless you) and he wishes him well both in his presence and in his absence." [Nasai 1934]

From here we have the booklet on good manners and as we have seen at the previous booklet of General Behavior too, the point to note here is that Islam is very particular towards gentleness. And presented here in plain words is that the True Muslim is that who likes the same for his Muslim brother that he likes for himself (and

in the other Hadith this same remark is presented with some change in words); these both Ahadith are similar in narration. Ahadith here mention six things as rights of Muslims over other Muslims; these all actually are DUA to Allah for each other as at all times mentioned here, asking for virtuous features for each other, is necessary. Please note that I, MSD, intend to put some answers for the defense of the Prophet (PBUH) here as there are such men today among disbelievers who search very hard for some negative aspects in that great man Muhammad (PBUH), the last Messenger of Allah; these ill-wishers of Islam use fibs to charge him and insha Allah, I, MSD, would put defense against all such fibs by which they charge Muhammad PBUH, the last Messenger of Allah. The first of these false charges based on fibs upon Muhammad PBUH is that he was bewitched and he might or might not be aware of this condition that he was suffering from; note that if that would have been the case, the events that he foretold would never have occurred yet everything happened and is happening as he has foretold; the most amazing thing is that at AHZAAB when Muslims were under the very serious threat of being eliminated totally, he told them that they are going to conquer both the Roman Empire and the Persian Empire very soon; these were the most powerful states of those times; this happened in few years of his passing away from the world (see H-2223); Al-Hamdu Lillah. The second of these false charges based on fibs is that he was ready to kill his opponents so he was an intolerant Killer; what a fib. There are many events that refute this foolish charge but taking the best of them that is the final answer to it, is the general amnesty that he granted to all the people of Makkah when he conquered it though among them were people who had been extremely cruel to Muslims when they were powerful; they had even tried to kill him and all Muslims without mercy and on the command of Allah, he made HIJRAH (migration) to Madinah with ABU-BAKR (RA) after sending other of his companions there. This foolish charge is mostly based on the event of BANU-QURAIZAH, one of clans of Jews at Madinah, whose

power was totally eliminated due to its assistance to the attackers coming from Makkah and from many other places at AHZAAB to end up the impression of Islam. Although the force of disbelievers could not do any harm to Muslims as no hot war could take place yet during this crucial time, the spiteful nature of the Jews of BANU-QURAIZAH came in open clearly; they had signaled the forces of enemy of Islam for their assistance at this most threatening occasion to Muslims. Many of their men-folk were killed and others with women and children were enslaved according to the custom of the day; even if the event is taken as presented by the West, it must remain clear that SA'AD ibn MU'ADH, the reputable man of al-Aws tribe, was nominated by the Jews for the settlement of dispute. Sa'ad had witnessed the Jews cursing the Prophet (PBUH) and Muslims; he knew about the bad intentions they had about Muslims and he had warned them even, that they would pay some day for the conspiracy they intend. He commanded that Banu Qurayzah come out of their fortress and surrender their armour; he then pronounced his verdict that the men capable to fight must be put to the sword, their wealth must be confiscated as war booty; the women and children must be taken as captives. Some sources writing on this event, have given the figure of the men that were killed as 600 to 700 and others have put this figure at 400 or so (respectable TIRMIDHI has presented this figure of 400 at the narration-1588 by an authentic chain of narrators). On hearing this verdict, the Prophet (PBUH) said: "Allah is pleased with your judgment, O Sa'ad! And the believers are pleased too. You have surely done your duty"; these Jews were buried in a large grave at Madinah. Note that much of the detail of this account is based on historical sources that do not take much care about how narrations reach them unlike the Compilers of Ahadith. Against these late and uncertain sources, we have the most authentic source, the Holy Book Qur'an, that says ---And those of the people of the Scripture who backed them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of

them) you killed, and a group (of them) you made captives. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things (SURAH 33: 26 & 27). The Holy Book Quran does not mention numbers and with conjecture of words or numbers in the judgment in which the Prophet (PBUH) himself was not even involved (except for the acceptance of the arbitrator that Jews had also accepted), nothing adverse against him would be proved in such serious discussion; Al-Hamdu Lillah. The third of these false charges based on fibs is that the Prophet had drunk wine at times; for this, I would keep to saying only that this is the utmost level of absurdity. There is nothing in Ahadith for this as even the Nabdih that he drunk, he took it with care that it had not turn into any intoxicant; it seems that this is not a charge based on some argument but this is mentioned just to make fun; as such, it is something that is totally out of etiquette. The authentic Ahadith depict the Prophet (PBUH) as not only very attractive in physique but also totally brilliant in character; Al-Hamdu Lillah. To such persons who take fibs as charges I, MSD, would say that the disbelievers of the times of the Prophet (PBUH) also took him as a poet, a magician, an insane person etc. and the disbelievers of these current times too are going totally in the same direction; see the Holy Book Quran (25:8, 25:20, 25:31, 34:43, 52:29, 81:22 and many other verses); Al-Hamdu Lillah. The fourth of these false charges based on fibs is about taking SAYEDAH AYESHA (RA) as wife when she was only a child of nine years and taking some of other wives by force in marriage; I, MSD, would answer this insha Allah (by the will of Allah) at the note at narration-2867 that is in the last of this booklet of manners. There are other false charges too that the ill-wishers of Islam base on fibs yet they are such obvious lies that there is not even a small need to answer them; those that are not even among Muslims (but they are truly studious just persons), when they read them or hear them, they do not bother even a little, to give any attention to them. Those people who charge the Prophet

(PBUH) falsely by fibs would insha Allah come to the same fate as the disbelievers of the ancient time had seen; note well that the Prophet (PBUH) has great acceptance at the court of Allah and that insha Allah they would see very soon; Al-Hamdu Lillah.

TOPIC 2-What does a sneezer say when he sneezes

(2747)-Nafi reported that a man sneezed in the presence of Sayyidina Ibn Umar (RA) and said, "al Hamdu-Lillah-WAS-Salaamu ala Rasul-Lillah (All praise is for Allah and Salam on the Messenger of Allah)." He said, "I also agree and say al-Hamdu Lillah was-Salaamu ala Rasul-Lillah. But note that at this occasion (when someone sneezes), Allah's Messenger (PBUH) did not teach us in this way. He taught us to say 'al Hamdu-Lillah ala kulli haal' (praise belongs to Allah in all circumstances)."

TOPIC 3-What is response to the sneezer's words

(2748)-Sayyidina Abu Musa (RA) reported that the Jews would sneeze in the presence of the Prophet (PBUH) hoping that he would say to them "May Allah have mercy on you." But he only said, "May Allah guide you and correct you condition." [Ahmed 23914, Abu Dawud 5031]

(2749)-Saalim ibn Ubayd was with a group of people during a journey. One of them sneezed and said, "As-Salaamu Alaikum (Salam on you)." He responded. "And Salaam be on you and your mother." He felt bad about it, so Saalim said "Know that I have given the same answer that the Prophet (PBUH) had given to a sneezer who had said, 'Assalaamu Alaikum', he had said, 'On you and on your mother.' When one of you sneezes, he must say 'al-Hamdu-Lillahi-Rabb-il-aalamin' (All praise is for Allah who is the Provider to all worlds) and the response must be 'yarhamak-Allah' (May Allah have mercy on you) and then he should say 'yaghfir-Ullah li wa-lakum' (May Allah

pardon me and you). [Ahmed 973, Ibn e Majah 37151]

(2750)-Sayyidina Abu Ayyub (RA) reported that Allah's Messenger (PBUH) said, "When one of you sneezes, let him say 'al-Hamdu-Lillah ala kulli-haal' (praise belongs to Allah in all circumstances) and let him who responds say 'Yarhamak-Allah' (May Allah have mercy on you). The sneezer should reply 'yahdikumu Allah wa yuslihu balakum' (May Allah guide you and better your matters)." [Ahmed 23616, Ibn e Majah 3715]

SAHABA did not like to change words that were taught for some specific occasion by the Prophet (PBUH) when that occasion did arise. Seeing the Ahadith related to sneeze, they tell us that at this occasion the man must praise Allah and those who hear that praise of the sneezer would ask Allah for mercy for the sneezer and the sneezer would then ask Allah for pardon and betterment in state of affairs for himself and his well-wishers. Sneezing makes a person feel comfortable and being something good the sneezer must praise Allah for it. However yawning is indicative of sloth and so the Prophet (PBUH) asked to avoid it as much as possible (see the Hadith just coming ahead i.e. 2756). If a person knows Arabic then he must say the words as specified in Ahadith in Arabic yet in some other language he would use words conveying the same message keeping near to it as much as possible. However, if the sneezer is non-Muslim at presence of Muslims then DUA for him by Muslims must be for his guidance to the Truth and that is the best thing that anyone would do for him.

TOPIC 4-The response to sneezer is wajib

(2751)-Sayyidna Anas ibn Malik reported that two men sneezed in the presense of the Prophet (PBUH) who said, 'yarhamak-Allah' to one of them but not to the other. So this man asked, "You prayed for him but not for me, O Messenger of Allah (PBUH)." He said, "He

had praised Allah but you did not." [Ahmed 11962, Bukhari 6221, Muslim 2991, Abu Dawud 5039, Ibn e Majah 3713]

TOPIC 5-How many times one must respond?

(2752)-Iyas ibn Salamah reported on the authority of his father who said that in his presence a man sneezed in the company of Allah's Messenger (PBUH). So, he said, YarhamakAllah. When the man sneezed a second time, and the third time, Allah's Messenger (PBUH) said, "This man has cold." [Ahmed 16501, Muslim 2993, Bukhari 935, Abu Dawud 5037, Nasai 223]

(2753)-Umar ibn Ishaq ibn Abu-Talhah reported from his mother who from her father that he said that Allah's Messenger (PBUH) said, "Respond to a sneezer's Al-Hamdu-Lillah three times. If he sneezes more than that then you may respond or you may not as you like." [Abu Dawud 5036]

The response to the sneezer is FARDH-KIFAYAH according to all schools of FIQH though if the sneezer does not say the praise of Allah then of-course there would be no response to it. Also one of the noteworthy points here is that the response to the sneezer is for three times and if he goes on sneezing there is no need for response (except if a person wants to make DUA to Allah for betterment in his adverse condition and that would be by other words than DUA of sneeze) and he should better take some good medical treatment. So there is no response to three kinds of sneezers by specific words of DUA of sneeze; one who sneezes more than thrice, second who does not say the specific words of sneeze at its manifestation and the third who is not a Muslim.

TOPIC 6-Soften voice and conceal face while sneezing

(2754)-Sayyidina Abu Huraira (RA) reported that when the Prophet

(PBUH) sneezed, he covered his face with his hand or with his garment and thereby suppressed its sound. [Abu Dawud 5029]

TOPIC 7-Allah likes sneezing but dislikes yawning

(2755)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Sneezing is from Allah and yawning is from the devil. So when one of you yawns, let him put his hand over his mouth but when he says, 'ah, ah' the devil laughs from inside his mouth. And Allah likes the sneeze but dislikes yawning." (The devil laughs from inside his mouth because of his negligence in not placing his hand). [Ahmed 7298, Bukhari 3289, Abu Dawud 5028]

(2756)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Indeed, Allah likes sneezing but dislikes yawning. So, when one of you sneezes and says al-Hamdu-Lillah then it is upon every listener to say yarhamuk-Allah. As for yawning, when one of you has the urge to yawn then he must suppress it as best as he can (and when he has to), must not say, 'hah, hah', for that is from the devil and he laughs at it." [Ahmed 7602]

Sneeze is something that refreshes a person while to yawn is the manifestation of weariness; so the former leads towards betterment in activity and the latter asks towards slack in activity. That is why sneeze becomes uncontrollable while yawning might be avoided by effort and if it does seem to manifest then the person must cover his mouth; he must avoid as much as possible, making of any sound whatsoever as his negligence for that would cause his ill-wishers (including devils) to laugh on his appearance and his manners then.

TOPIC 8-Sneeze during Salah is from the devil

(2757)-Adi ibn Thabit reported from his father who from his

grandfather in a marfu form that the sneeze and dozing and yawning during Salah, and menses, vomiting and nose bleeding are from the devil.

As yawning and dozing during SALAH is manifestation of weariness so it is termed as something that Satan feels pleased with so it must be suppressed as much as possible. Blood of menses and foul matter of Vomit and the pus (or blood) that comes out from nose upon wounds all are signs of filth so they are said to be from Satan who is attracted to filth by nature. However note that sneeze when it comes in SALAH even with all effort to stop it is actually not included in any wrongs; here the meaning is that when a person who knows that he is not able to stop it due to some affliction and then attends JAMA'AH is blameworthy; he must have refrained from JAMA'AH reading the SALAH alone at such situation for the time being. Also note that bleeding by nose or at menses or vomiting (where stopping them is not possible), are not wrong but they do represent some filth to which satan is attracted and the narration points out this attraction by telling that they are from devil; it is not to inform of any commitment to sin. As this narration is one of the weak ones, it is better to take the message in general that is to refrain from filth in all ways possible and to incline towards cleanliness.

TOPIC 9-Makruh to ask someone to get up

(2758)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "No one of you must have his brother get up from his seat and then sit down there." [Ahmed 5629, Bukhari 6269, Muslim 2177]

(2759)-Hasan ibn Ali Khallal reported it from Abdur Razzaq, from Ma'mar, from Zuhri, from Saalim, from Ibn Umar (RA) that Allah's Messenger (PBUH) said, "None of you must remove his brother from

his seat and sit down there himself."

TOPIC 10-If anyone gets up and departs but then returns

(2760)-Sayyidina Wahb ibn Hudhayfah reported that Allah's Messenger (PBUH) said, "A man has more right to this seat. If he goes out to attend to his need and returns then he has more right to his seat." [Ahmed 11282]

If someone has sat at some good place at an important gathering then it is not appropriate for a person having some authority to advice him to leave his place so that he might sit there himself. Authority is not to suppress the weak but to provide assistance to him in all ways possible; Al-Hamdu Lillah. However, if someone leaves his place due to respect of some pious person and not due to any fear whatsoever then that is no problem. Where rights are equal, the first one to sit at a place is the rightful sitter at the place and even if he leaves the place but has informed the persons around that he would return in no time, he still is the rightful sitter if he returns early. However, if he does not inform about his return soon or remains absent for quite a time, he is no more liable to ask for the place he left. It needs for every one attending a gathering to see to convenience of others and he must do the needed in all ways possible for him without asking others for any sacrifice whatsoever.

TOPIC 11-Makruh to sit b/w two people without permission

(2761)-Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (PBUH) said, "It is not lawful for a man that he separate two men (and sit between them) without their permission." [Ahmed 7078, Abu Dawud 4845]

TOPIC 12-Dislike for sitting in the middle of the circle

(2762)-Abu Mijlaz reported that a man sat in the center of a circle (of men). Hudhaifa (RA) said to him, "He who sits in the centre of a circle is accursed by the tongue of Muhammad or cursed by Allah through the tongue of Muhammad." [Abu Dawud 4826]

There is a Hadith in ABU-DAWUD narrated by Abu-Saeed Khudri (RA) that the Prophet (PBUH) said, "The best gatherings are those in which people make room for one another." These are etiquettes of sitting in gatherings and as SAHABA used to gather to hear the Prophet (PBUH) at MASJID-NABWI (the mosque of the Prophet PBUH in Madinah), these were told to them so that they take care of each other and do not cause trouble to each other unknowingly. If not given permission, a person must not make space for himself at gatherings penetrating between sitting persons as that would cause uneasiness to them even if they do bear him. He must wait to find space with patience without being trouble to anyone. For the same reason, penetrating into people sitting into circles where they have already taken their seats just to go ahead is not praiseworthy; this shows that he has no consideration for their feelings and also shows his haughtiness so in broad sense, this Hadith also guides Muslims not to intrude into such matters of people that do not challenge the norms of the Islamic society but have tolerance for views and living-style of other Muslims when they also do care for Islamic Values.

TOPIC 13-Dislike for standing for someone to show respect

(2763)-Sayyidina Anas (RA) narrated, No one was dearer than Allah's Messenger (PBUH) to the Sahabah yet when they saw him, they did not stand up because they knew his dislike for that.

(2764)-Abu Mijlaz reported that when Mu'aviah came out, Abdullah ibn Zubayr and Ibn Safwan stood up on seeing him. He said, "Sit down I had heard Allah's Messenger (PBUH) say, 'He to whom it

pleases that men may stand like statues for him, let him find his seat in Hell."

The true spiritual guide would always be near to hearts of the people and he would never impose himself on them. He would never take any attitude that shows that he is other than them but he would be living the normal living way physically with utmost care to necessities and little care to comforts; he would ask people to live the same way physically as much as possible. Islam does not appreciate to stand in respect of the worldly status of someone though to stand in respect of the piety of someone is not disallowed yet that also is not necessary; that even might remain as some rare incidents and not regular. Also to stand for someone close who meets after quite a time is allowed too; we have studied at H-2741 that the Prophet (PBUH) had stood and hurried for ZAID ibn HARITHAH when he came to Madinah. MU'AVIAH did not consider it praiseworthy that people stand for him as it was clear that this gesture was due to the worldly status he had then (he was at the head of the administration of that place then) though he was also one of SAHABA too. There certainly are some praiseworthy things that he did for Muslims when he became caliph yet his selection for his son YAZID to succeed him was an enormous blunder that caused the most blamable division among Muslims; though Muslims, being tolerant by nature, have done well Al-Hamdu-Lillah, to care for human rights of each other yet this division did cause much slackness in challenging the enemy of Islam at many occasions in history. I, MSD, pray that may Allah guide Muslims to eliminate these differences that actually arose by erroneous politics of such persons who cared for personal benefits rather than the welfare of Islamic Teachings; Al-Hamdu Lillah.

TOPIC 14-Clipping nails

(2765)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger

(PBUH) said, "Five things are natural, shaving the pubes, to circumcise, trimming the moustache, plucking hair from armpit and clipping nails." [Ahmed 7142, Bukhari 5889, Muslim 257, Muslim 292, AD 4198]

(2766)-Sayyidah Aisha (RA) reported that the Prophet (PBUH) said, "Ten things are instinctive (natural); 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," Zakariya reported that Mus'ab said, "I have forgotten the tenth except that it should be rinsing the mouth." [Ahmed 25114, Muslim 261, Abu Dawud 53, Nasai 5055]

TOPIC 15-Interval b/w the clipping of nails and moustache

(2767)-Sayyidina Anas ibn Malik reported that the Prophet (PBUH) set for them the limit of forty days for every clipping of nails and trimming of moustache and shaving the pubes. [Muslim 258, Abu Dawud 4200, Nasai 14, Ibn e Majah 295]

(2768)-Sayyidina Anas ibn Malik reported that they were commanded to trim the moustache, clip the nails, shave the pubes and pluck hair from the armpits not later than every forty days.

These ten things that have been told in the narration by Bibi Ayesha (RA) in full are said to be things that must be done naturally; four things of these have to be observed every forty days maximum as told in the narration by Anas (RA) at 2768. The difference of five and ten between narrations of Abu-Hurayrah (RA) and Bibi Ayesha (RA) is due to the difference in occasions of these both speeches and the former 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; he guessed that it would be the rinsing of the

mouth. Note that all of these things are part of the physical cleanliness and certainly Islam does ask to remain clean physically too while it takes the spiritual purity as even more important. There are many people even among Muslims who do become highly educated by the present trends of education yet they remain unaware of many of basics in Islam; though these people do take things mentioned here as objects for cleanliness yet they find leaving the beard to grow without shave as out of place. Note well that Islam asks emphatically to grow the beard and so it is utmost necessary; note also that it is one of the notable traits of Muslims. Education is useless if it does not guide a person near to Allah for that is how Islam takes the matter of education; this Islamic concept does not ask for any kind of theocracy but asks only to remain sincere to Islam without any external force whatsoever. Although most ULAMA maintain to grow the beard to such measure that it could become equal to palm measuring from chin yet there are few such ULAMA too at this time who only ask to have beard without giving emphasis to its measure, that shows clearly on the face and gives the clear impression that it is due to Islamic reasons only and not because of any current trend in fashion. If Muslims try to put Islam into manifestation well, insha Allah it would lead to betterment of the heart too; even to act pious, has the ability to guide the Muslim person to piety when Allah grants His blessed acceptance for that good acting; Al-Hamdu Lillah.

TOPIC 16-About trimming of moustache

(2769)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) used to clip his moustache saying that Khalilur Rahman (i.e. the friend of Allah) IBRAHIM (AS) used to do so.

(2770)-Sayyidina Zayd ibn Arqam (RA) reported that Allah's Messenger (PBUH) said, "He who does not clip (some of) his moustache is not among us." [Ahmed 19283, Nasai 13]

TOPIC 17-To clip some hair of the beard

(2771)-Amr ibn Shu'ayb reported on the authority of his father and his grandfather that the Prophet used to trim his beard from its length and its breadth.

TOPIC 18-Growing beard

(2772)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "Cut the moustache and grow beard." [Ahmed 5135, Muslim 259, 15]

(2773)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) gave the command to cut the moustache well and to grow the beard. [Bukhari 5892, Muslim 259, Abu Dawud 4199]

Clipping of moustache and growing of beard is among the precise traits of Muslims that they must care for. However, Islam allows the light moustache at the face and even allows trimming the beard from length and breadth just to let it be in some order; most of ULAMA take this mention of trimming of beard to mean when it is more than the measure of the palm. Please note that it is necessary at the current times to concentrate more on efforts that Islam does come into manifestation in general even if at the minimum required; so the Muslims need to keep the beard that conveys the Islamic appearance yet they might not keep it to some specific measure as that is not among the essentials of Islam; just like this matter, it is not necessary to have the IZAAR or the trousers above the ankles as most ULAMA strictly ask to observe though even that is quite well to take. Please note that at the Prophet's time this was regarded as the symbol of pride yet at these current times, nobody takes it 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. You would find the explanation repeated at H-1215 and wherever our study comes to this topic insha Allah.

TOPIC 19-Lying down, one foot over the other

(2774)-Abbad ibn Tamim reported from his uncle that he saw the Prophet (PBUH) lying down in the mosque, one foot placed over the other. [Ah 16430, Bukhari 475, M 2100, AD 4866, N 721]

TOPIC 20-Dislike for it

(2775)-Sayyidina Jabir (RA) reported that Allah's Messenger (PBUH) forbade wrapping one's hands and body in one garment (that limbs are unbending) and sitting erect (in one garment holding knees with hands) and putting one foot over the other while one is lying down on one's back. [Muslim 2099, Abu Dawud 4865, Nasai 5342]

(2776]-Qutaybah reported from Layth, from Abu Zabayr, from the Prophet (PBUH) a hadith of this kind.

TOPIC 21-Dislike for lying down on the belly

(2777)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) saw a man lying on his belly. He said, "This is a way of sleeping that Allah does not like." [Ahmed 7867]

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 become routine. The narration at 2775 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 (Arabic Long Cloak) with nothing inside and there is

some chance of the SATAR to come to open lying in such posture. Islam does not appreciate lying down on belly especially for persons that are coming to adolescence; it strictly prohibits tight dresses (even for men) and postures that render the normal movements much difficult; in fact Islam appreciates loose dresses that are capable to hide SATAR totally well. Also, Islam shows concern to such postures too that might convey self-pity like sitting with knees enclosed with hands, with head down; though Islam asks the Muslim woman to practice reservation in attitudes yet it asks the Muslim man to live in such bold manner that he does face hardships headstrong, with total belief in the True Lord Allah and does not let any of anxieties affect his righteous living manner adversely; Al-Hamdu Lillah.

TOPIC 22-Keeping one self clothed

(2778)-Bahz ibn Hakim reported from his father who reported from his grandfather that he said, "O Messenger of Allah (PBUH), from whom should we conceal that portion of our body that has to be concealed; and from whom may we not conceal it?" He replied, "Conceal it from everyone except your wife and female slave." He submitted, "What if a man is with another man?" He said, "As much as possible, guard your Satar that no one may see it." He submitted, "What if a man is to himself?" He said, "Allah is more deserving that you show modesty to Him." [Abu Dawud 4017, Ahmed 20054]

It is not allowed for men to open their SATAR in front of anyone except for the wife or in extreme necessity, for medical needs in front of the male medical practitioner that is adept in medicine. The SATAR for women is the whole body except for face, hands upto wrists and feet upto ankles and so the whole body must remain hidden except for the husband or in extreme necessity, for medical needs in front of the female medical practitioner that is adept in medicine. Please note that Islam does not allow any female medical

practitioner to treat male persons at their afflictions at SATAR (and even intimate nursing of male persons by female persons is totally unacceptable by Islam except by the wife); the Na-Mehram lady is disallowed even to see any of his part from belly to knees that is his SATAR at any situation whatsoever. Also, Islam does not allow any male medical practitioner to treat any female person in any way as her whole body is SATAR; note that in the extreme need (IZTIRAR) too where without surgical operation there is no chance of her survival and there is no compatible lady surgeon available to do the job, Islam does not allow him to see or operate on her on any part that is from the belly to knees; here, at this issue, there are some necessary points to note at the condition of IZTIRAR. First is that even in this condition, the male surgeon would operate surgically on her body-parts other than from belly to knees without any concentration to any other site keeping all her body totally covered except for the specific area that is in the limit to operate. Second is that the area from the belly to knees is actually the SATAR for the Muslim men but due to IZTIRAR (extreme necessity), this would become the only SATAR for the Muslim female patient that still remains prohibited for the surgeon to view or operate upon even if her death seems inevitable. Third is that even in this condition, viewing any part from the site from belly to knees must not be the prerequisite for him for the surgical operation and he must be able to do the job as the only male surgeon for it, in assistance with the lady medical practitioners by viewing the necessary medical reports only. Fourth is that even in this condition, it is better to avoid all type of surgical operations whatsoever for both men and women as even if death seems inevitable without the surgical operation (that is available for it) that would not be anything like suicide because whatever ways of cure were not present at the times of the Prophet (PBUH), Muslims are not liable to take them necessarily; this ruling strictly presents the virtuous Islamic Teachings. In this issue, the SUNNAH is most clear even by this H-2778 and respectable Tirmidhi has brought

another version of this at H-2803 too, yet with that I, MSD, would also ask those who are really interested in getting more knowledgeable in this respect to consult ULAMA of repute; all Muslims must try to avoid any such ways in this issue that might affect them adversely and even the society in negative ways; Al-Hamdu Lillah. Please note that the Holy Book Quran commands both men & women to protect SATAR and the study of Surah AARAF-Ayat 27, Surah NOOR-Ayat 31 and Surah AHZAB-Ayat 59 clearly indicate this attitude. Also please note that TAQADDUS (sanctity, specially the sanctity of women) would never be violated at any time and place as Islam strictly commands that; the notable point here is that a man dying from hunger might eat a swine if available to save his life (as Allah has told us in the Holy Book Quran that He will forgive that) but to eat a human body even in such kind of IZTIRAR (situation of utmost necessity) is not allowed; the man who is in the extreme need to eat something, must die from hunger as death is anyhow inevitable, but he must not eat from the human body due to its sanctity. So the use of filth in utmost necessity upto that necessity (always considering it filth only), is tolerable yet violation of any sanctity is not tolerable even in the situation of total IZHTIRAR; may Allah guide every Muslim person to righteousness; Al-Hamdu Lillah.

TOPIC 23-About reclining

(2779)-Sayyidina Jabir ibn Samurah (RA) reported, saying, "I saw Allah's Messenger (PBUH) recline on a pillow to his left side"

(2780)-Yusuf Eesa also reported from Waki from Isra'il, from Simak ibn Harb from Jabir ibn Samurah (RA) who said (in a Marfu manner), "I saw the Prophet (PBUH) reclining on a pillow." [Ahmed 2130, Abu Dawud 4143]

TOPIC 24-No one is led within his own dominion

(2781)-Sayyidina Abu Mas'ud (RA) reported that Allah's Messenger (PBUH) said, "A man is not led (in prayer) within his own dominion, and his seat is not occupied in his home without his permission." [M 674, N 779, Ibn e Majah 980, Ah 7091]

It is allowed to recline on some pillow when the gathering is friendly and there is no threat of SATAR to open. It is notable here that the Muslim person must not challenge the authority of any of his Muslim brothers at his own sphere of authority (especially when he is fulfilling his duties well); this is the message that is given in the last Hadith and we have studied this message before too at narrations 235 and 356.

TOPIC 25-The owner of the animal has more right to sit ahead

(2782)-Sayyidina Abu Buraida (RA) reported that while the Prophet (PBUH) was going on foot, a man came with his donkey. He said, "O Messenger of Allah (PBUH) come ride and he moved behind (making space for the Prophet PBUH in front). But he said, "No, You have more right over the main seat on your animal unless you give the right to me." He said, "I have given you the right to it." So, he mounted it. [Ahmed 23053, Abu Dawud 2572]

TOPIC 26-Permission to use the Anmat (soft carpets)

(2783)-Sayyidina Jabir said that Allah's Messenger (PBUH) asked him, "Do you have an Anmat"? He submitted "And, how will I have an Anmat"? He said, "Indeed soon you people will have Anmat." Jabir told us that now he says to his wife, "Draw away from me your Anmat" and she replies to that, "Did not Allah's Messenger (PBUH) tell you that you people would soon have Anmat?" So then he lets her alone. [Bukhari 5161, Muslim 2083, Abu Dawud 4145, Nasai 3386]

TOPIC 27-Three riding a beast

(2784)-Sayyidina Salamah (RA) narrated, I pulled the mule that was named SHAH-BAA with the Prophet (PBUH), Hasan and Husayn on it till I brought it into the room of the Prophet, the one sitting in front of him and the other behind him.

By the narration-2782 here, it is clear that it is not appropriate to drive the beast one is riding unless one gives the permission for that. In the current times it means that it is prohibited to sit on the driver's seat of the vehicle except by the owner's permission. The second narration tells about ANMAT (woolen soft carpets) and in this narration, the Prophet (PBUH) foretold about getting these ANMAT soon; it happened within the short period of his passing away. The last Hadith tells about three riders on one riding beast and that is quite fine if the riders are not heavy (Hasan and Husayn, the grandsons of the Prophet PBUH, were children at that time). Note that Islam asks to be lenient with animals and there are some Ahadith to this effect; we study few of them even here at JAME' TIRMIDHI (see the narrations at 2184 & 2867).

TOPIC 28-A sudden gaze

(2785)-Sayyidina Jarir ibn Abdullah (RA) said that he asked Allah's Messenger (PBUH) about a sudden gaze. He commanded him to turn away his sight. [Ahmed 19218, Muslim 2159, Abu Dawud 2148]

(2786)-Sayyidina Buraida (RA) reported in a marfu form that the Prophet (PBUH) said, "O Ali! Do not follow a gaze with another gaze; for the first is forgiven for you but not the second." [Ahmed 2335, Abu Dawud 2149]

TOPIC 29-Woman observing the veil before men

(2787)-Sayyidina Umm Salmah (RA) narrated I and Maymunah were seated with Allah's Messenger (PBUH) while we were with him, Ibn Umm Maktum came to him. This happened after the command to observe the veil was revealed. So, Allah's Messenger (PBUH) commanded us to observe it from him. I pleaded, "O Messenger of Allah (PBUH)! is he not blind. He will neither see us nor recognise us." He asked, "Are both of you blind? Can you not see him?" [Ahmed 16599, Abu Dawud 4112]

If the eyes of a Muslim man fall at some young woman, he must turn away his gaze then and there. The first gaze is forgiven as it was unintentional yet if the gaze is kept at her or guided again and again towards her due to her beauty then that is among sins due to intention. The woman is responsible for not caring to remain ordinary when she comes out of her home due to necessity yet even with her initiative for the attraction of eyes of the man, he would not become free of his liability of caring about his eyes, ears and heart. Note that Islam asks for HEJAB that means women must remain to homes except for such necessities in which Islam allows them to leave their homes, the judgment for necessities being their own with commitment to Islam. When they leave their houses, they must remain ordinary without make-up taking CHADAR (covering sheet) hiding all of their physique plus upper of the shirt except for face, hands upto wrist and feet upto ankles; this means that they would cover their heads too. So Islam takes care on the basis of EHSAAN that neither men get enchanted by the beauty of women (because it asks them to take care about their gaze) nor women come with such style in front of them that ask for their attention to their beauty in any manner. If the society has turned such unscrupulous that men even then become attentive towards the women that do care about all that Islam asks of them then they would have to hide even their faces at such times and places. It is sad that the adverse attitude of men might put women to much trial

yet this worldly life is an examination that we all give here; it is so intertwined with each other that attitudes of some do affect others even adversely. The last Hadith at study tells that women too have to care not to observe men for their elegance as that also is against the morals that Islam asks for.

TOPIC 30-Disallowance to visit na-mehrum (unrelated) women

(2788)-Dhakwan reported from the freed-man of Amr ibn al-Aas that Amr sent him to Sayyidina Ali (RA) that he might seek his permission for him to visit Sayyidah Asma bint Umays. He gave him permission. When he had achieved his purpose the freed-man of Amr ibn al-Aas asked him about it. He said, "The Prophet (PBUH) had disallowed us to visit women without the permission of their husbands." [Ahmed 17776]

TOPIC 31-Guard against mischief of women

(2789)-Sayyidina Usamah ibn Zayd (RA) and Sa'eed ibn Zayd ibn Amr ibn Nufayl reported that the Prophet (PBUH) said, "I do not leave behind me any trial more injurious to man than (the trial) through women." [Ahmed 21805, Bukhari 5096, Muslim 2741, Ibn e Majah 3998]

Asma bint Umays was the wife of Ali when Amr wanted to visit her to ask her something as she was also an ALIMAH (learned women in Islamic matters). ALI ibn ABU-TALIB, the fourth Caliph, was her third husband. The first was ALI's brother JA'AFAR and the second was ABU-BAKR, the first Caliph. The other Hadith that asks to take guard against women tells about the peril of the natural attraction of men towards the woman that her attraction is able to make a wise person do odd things that are unexpected of him. The instruction is not to do anything against the basic teachings of Islam just to impress the woman as the trial from her attraction is

surely able to misguide men to high level. This Hadith warns women not to take initiative for anything shameful in nature to misguide men as in that case, they too would share the sin that the men have incurred due to their gaze besides the sin to cause attraction to men. May Allah give all persons enough care for Islamic Values so that they all avoid all cruelty and all shameful acts totally; Al-Hamdu Lillah.

TOPIC 32-Prohibition to hang forelocks

(2790)-Humayd ibn Abdur Rahman (RA) narrated that I have heard Mu'aviah deliver a sermon in Madinah. Mu'aviah told us that he heard Allah's Messenger (PBUH) disallow this qussah (false hair) saying, 'The Banu Israil were destroyed when their women took it up.'
[Bukhari 3488, Muslim 2127, Abu Dawud 4167, Nasai 5245]

TOPIC 33-Who tattoos or has herself tattooed

(2791)-Sayyidina Abdullah (RA) reported that the Prophet (PBUH) cursed women who practice tattooing and the women who have them-selves tattooed and the women who remove hair from their eyelashes to look beautiful, the women who alter Allah's creation.
[Ah 4129, Bukhari 4886, M 2125, N 5114, AD 4169]

(2792)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH) said that Allah has cursed women who assist to add false hair, women who have false hair added and women who tattoo and have themselves tottoeed. Nafi said, "Tattooing is on the gums." [Ah 4724, Bukhari 5937, M 2124, N 5111, AD 4168, Ibn e Majah 1987]

To add something on the physique (or even inside the physique that challenges the natural working of it), is highly reprehensible in Islam; like the SUNNAH that is the clarification of the Holy Book Quran, it also guides to the same point as I would mention presently

insha Allah. Note that the children of ISRAEL (the YAHUDI people) had all kinds of evil in them when they were near to downfall yet their destruction came only when their women-folk adopted sinful ways to attract men so that was the last straw on the camel's back. Allah is patient with men and gives them ample time to repent so that they come to the Truth. This point is explicitly mentioned in the Holy Book Quran especially as an answer to the unbelievers who challenged the Prophet PBUH to bring the high calamity that is due on their wrong-doings. Yet if the women-folk turn evil, Allah does put his curse at such place in short time to all those that bear such deviation from decency; the beginning of their shameful attitude is the beginning of the destruction of the whole nation. The attraction that women ask might be in the shape of making tattoo (that permanently marks the skin) or by setting of hair in different attractive ways or even by display of physical features. The Holy Book Quran mentions in Surah NISAA---Lo! Allah pardoneth not that partners should be ascribed unto Him. He pardoneth all save whom He wills. Whoso ascribeth partners unto Allah hath wandered far astray. They invoke in His stead only females; they pray to none else than Satan, a rebel. Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion. And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle' ears, and surely I will command them and they will change Allah's creation. Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest. He promiseth them and stirreth up desires in them, and Satan promiseth them only to beguile (4:116 to 120). The words -'and surely I will command them and they will change Allah's creation'- that Satan said and that are recorded here, are ample proof that additions to human body by other human parts is totally against Islam. But, the part which the body grows or the skin which the body accepts from the other site of it well, that is no problem as that is no addition; so grafting of one's own skin to one or the transfusion of matching blood is quite well; the notable point is that

Islam disallows the transplantation of body-parts, especially of the kidney from some other person, that is naturally rejected by the body that receives it and that is not grown again in the body that donates it, even if persons involved in such transplantation think with dedication that this is something highly praiseworthy; note that Islam is natural to human beings so there is always resistance inside to take any attitude against Islam.

TOPIC 34-Women who resemble men

(2793)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) cursed women who take up resemblance to men and men who adopt resemblance of women. [Ah 3151, Bukhari 5885, AD 4097, Ibn e Majah 1904]

(2794)-Sayyidina Ibn Abbas (RA) said that Allah's Messenger (PBUH) cursed men who try to resemble women and women who try to resemble men. [Ahmed 2291]

TOPIC 35-Woman going out after applying scent

(2795)-Sayyidina Abu Musa (RA) reported that the Prophet (PBUH) said, "Every eye is adulterous. A woman who applies fragrance and passes by an assembly (of men) is such and such." That means if she has done this with an intention to attract men towards her putting their eyes to sin, she is like an adulteress. [Ahmed 19530]

TOPIC 36-About fragrance of men and women

(2796)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said "The scent of men is strong in its odour but light in its colour while the scent of women is strong in its colour but light in its smell."

(2797)-Sayyidina Imran ibn Husayn (RA) reported that the Prophet (PBUH) said, "The best of the scents for men is that which has a noticeable odour and an unnoticeable colour. And the best of scents for women is with a noticeable colour but an unnoticeable smell." And, he disallowed wearing red silk dress. [Bukhari 2582, Nasai 5273]

Although resemblance of men by women in clothes and even manners, is addressed here as that leads to the physical features of the women come at fore (and Islam highly despises that), yet the narration also points out the wrong of assuming the role of men by the woman that happens when they leave reservation and get bold in issues of life, making efforts in earning of wealth unreasonably; Islam gives the responsibility for her material needs (and even spiritual needs) to her father or if married, to her husband. Note that the dress for the Muslim woman must not be see-through, must not be tight, must not be incomplete and must not be based on the resemblance of men as this becomes the reason to STIR the desires of men adversely seeing the initials of the prohibition in dress that is See-through, Tight, Incomplete and having Resemblance with men. Men must take care too not to take up manners of women as Islam is the total natural tendency of human beings and every person must live in accordance to the status of the physique with which he or she is born. All other attitudes than attitudes that are in accordance with Islam, are certainly psychological problems that mostly take place due to some inferiority complex at the back of the mind. The words narrated here that "every eye is adulterous" mean those eyes that observe women with fixation due to her attractiveness; that is why Islamic Teachings explicitly tell women that whoever attracts men by intention even if it is by scent, she is highly sinful; the best scent for women is that which does not have any noticeable smell in it so it would not attract men even if she wears it; Al-Hamdu Lillah.

TOPIC 37-It is makruh to refuse scent

(2798)-Thumamah ibn Abdulilah reported that Sayyidina Anas (RA) never refused a perfume saying, "The Prophet (PBUH) never refused perfume." [Bukhari 2582, Nasai 5273]

(2799)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "Three things are not refused, a pillow, scent and milk."

(2800)-Sayyidina Abu Uthman Nahdi (RA) reported that Allah's Messenger (PBUH) said, 'If one of you is offered a scent, let him not refuse it, for it comes from Paradise.'

TOPIC 38-Disapproval of intimate relationship b/w same sex

(2801)-Sayyidina Abdullah (RA) reported that Allah's Messenger (PBUH) said, "No woman should describe her meeting with another woman to her husband as though he is watching her." [Ahmed 3609, Bukhari 5241, Abu Dawud 2150]

(2802)-Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger (PBUH) said, "Let no man look at the Satar of another man and no woman at the Satar of another woman. And, let no man lie down with another man covered with the same blanket and let no woman lie down with another woman covered with the same blanket." [Ahmed 11601, Muslim 338, Ibn e Majah 661]

Those good things that refresh people are not refused except when given to humiliate a Muslim person in some way; these good things include all things that are highly related to JANNAH (paradise) except those that are prohibited in the world like silk and alcohol; they are milk, honey, fruits and clean water; these good things also include scent and comfortable things that aid in the rest for the body. If these things are taken into custody by asking someone for

usage, it is reasonable to take them as returnable items only unless the man providing them tells clearly that this actually is gift only from his side. As for H-2802, it clearly tells persons of the same sex to refrain from lying in one sheet or blanket due to SADDE-ZARAE' (stopping of means of wrongs especially of shameful acts). Note that Islam not only despises adultery, Islam highly despises homosexuality among the men too and for the reason of not getting attracted even a bit to such filth, Islam asks persons of the same sex to keep away from all such things in all the manner possible that might lead to closeness to it. The area of SADUM (site of the Dead Sea) was inhabited by such people who were involved in this heinous evil; when they did not hear LUT (AS) who asked them to refrain from this heinous filth; Allah destroyed them totally by rain of stones (see Surah 7, verses 80 to 84; this event is narrated at other places too in the Holy Book Quran).

TOPIC 39-Guarding the Satar (private parts)

(2803)-Bahz ibn Hakim reported from his father who reported from his grandfather that he asked the Prophet (PBUH) from whom they should conceal their Awrah (the parts to hide) and from whom not. He said, "Guard your Awrah (the parts to hide) except from your wife and what your right hand possesses (female slaves)." He asked, "O Messenger of Allah (PBUH) what when people are with each other?" He said, "See that it becomes possible that no one may observe your private parts; take the guard that none sees them." He asked, "O Prophet (PBUH) of Allah what if one of us is alone?" He said, "But Allah has more right that people should be ashamed before Him." [Ahmed 20054]

Muslims must strictly avoid the disclosure of private parts to all men and women except for the wife. This narration has come before too at 2778 and I, MSD, have presented the explanatory note for it

there in much detail that was necessary to understand the Islamic rulings in this notable issue; Al-Hamdu Lillah.

TOPIC 40-The thigh is part of Satar

(2804)-Sayyidina Jarhad (RA) narrated that the Prophet (PBUH) passed by him in the mosque while his thighs were visible. He said, "The thighs are Awrah (part that needs to remain hidden)." [Bukhari 12, Abu Dawud 4014, Ahmed 15927]

(2805)-Ibn Jarhad reported from his father that the Prophet (PBUH) passed by him while his thighs were uncovered so the Prophet (PBUH) said "Cover your thighs, for they are part of the Awrah." [Ahmed 15929]

(2806)-Abdullah ibn Jarhad Aslami reported on the authority of his father that the Prophet (PBUH) said, "The thighs are Awrah."

(2807)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) said, "The thighs are Awrah."

TOPIC 41-About cleanliness

(2808)-Salih ibn Abu Hassan reported having heard Sa'eed ibn Musayyib say, "Indeed Allah is Pure and He loves the pure (in spiritual sense). He is Clean and loves cleanliness (in physical sense). He is Generous and loves generosity. He is Benevolent and loves benevolence. So, keep yourselves clean and tidy." The narrator thought that he also said, "Keep your courtyards clean and do not imitate the Jews." Salih said that he mentioned that to Muhajir ibn Masmar and he said, "A Hadith was narrated to me by Aamir ibn Sa'd from his father who had reported from the Prophet (PBUH) in the like manner."

Note that the man's SATAR (part to hide necessarily) is from belly to knees, both parts included. Here the emphasis is given to hiding of thighs as the Muslims must take care that even not a small fraction of that comes in open; it is the adverse impression of these times that in the following of people other than Muslims, there are such men even among Muslims that wear such garment which uncovers their thighs though they are included in their SATAR; this happens much at some sports of current times. The narration at 2808 is MAQTU (narration that indicates the words of TABI'EE, the companion of some companions of the Prophet PBUH; here the TABI'EE is Saeed Ibn Musayyab) though MUHAJIR ibn MASMAR narrated it as MARFU (taking the chain of narration to the Prophet PBUH) yet MAQTU seems appropriate here. Note that the SATAR for the Muslim woman is whole of her physique except for the face, hands and feet. Note the difference between SATAR and HEJAB that the former is related to physique only while HEJAB is not only related to the physique but it actually is the attitude that comes from inside mainly. That is why HEJAB has three aspects; it notes that the Muslim Woman must remain at home as that truly is her sphere of activity. The second aspect is that when she leaves it due to some necessity for which she herself would decide and what she faces is an Islamic environment, she must hide all her physique plus her usual garments as much as possible with some big CHADAR (covering sheet; and it is better then to take BURQA i.e. Cloak-Type dress that women wear upon the usual garments) except for the face, hands and feet keeping the gaze down, with much more care to her specific parts than usual and the third aspect is returning home just as the necessity ends. Note that when woman leaves her home at some necessity and the environment is at the situation that is FITNAH (where Islamic Commands do not apply at practice in general and about this too she herself would decide) then HEJAB would include even face (except for eyes) and even hands too though SATAR still would remain the same; Al-Hamdu Lillah.

TOPIC 42-About covering self at sexual intercourse

(2809)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "It is binding on you to refrain from nudity, for there are with you those who do not separate from you except during excrement and when a man approaches his wife. So, do show modesty to them and do honour them."

TOPIC 43-About going into the bath

(2810)-Sayyidina Jabir (RA) reported that the Prophet (PBUH) said, 'He who believes in Allah and the Last Day must not send his wife to the public bath and he who believes in Allah and the Last Day, must not go to the public bath without his lower garment. And he who believes in Allah and the Last Day must not sit at the table where wine is passed round.' [Ahmed 14657, Nasai 398]

(2811)-Sayyidah Aisha (RA) said that the Prophet (PBUH) forbade men and women to go to public baths. Later, he permitted men to go there but not without their lower garments. [Abu Dawud 4009, Ibn e Majah 3749]

(2812)-Abu Malih Huzali reported that some women of Hims or of Syria visited Sayyidah Aisha (RA). She said, "You are the women who go to the public baths. I have heard Allah's Messenger (PBUH) say that there is no women who removes her garments in a house other than her husband's, but she tears the curtain between her and her Lord." [Abu Dawud 4010, Ahmed 25462]

Angels remain with people to guard them by the command of Allah but they do not follow them at wash-rooms or at sexual intercourse; that is why Hadith tell us to ask the shelter of Allah from all evil things while attending the wash-rooms (see Ahadith-5 and 6) and there is also a Hadith that tells the man to read specific words

asking Allah for shelter from satan at the intercourse with his wife. Note that even some women attended the public baths of those times, presumably made specifically for men, and the Prophet PBUH explicitly disallowed such few women that attended them to go there. He also prohibited men to take-off all clothes at public baths that men used to do before the advent of teachings of Islam at that time at Arabia without much care to hide SATAR; Islam not only specified the SATAR but also told not to disclose it except to the wife or the female-slave. Even today, if women do visit the sea-side or swimming pools at picnic with the family (that is tolerable when that is sometimes and there are no scenes of nudity there), they must avoid the bathing or the swimming there strictly (even with all their clothes on); they must care for the protection of their SATAR (that is whole of their Physique) and for the protection of their HEJAB strictly; this is the attitude which Islam teaches the Muslim woman and so they all must care for this attitude at all times and at all places; Al-Hamdu Lillah.

TOPIC 44-Angels do not enter place which has picture or dog

(2813)-Sayyidina Ibn Abbas (RA) reported having heard Abu Talhah say that he heard Allah's Messenger (PBUH) say, "The angels do not enter a house in which there is a dog or a picture of an animate."
[Ahmed 16347, Bukhari 3225, Muslim 2106, Nasai 4288, Muslim 3649]

(2814)-Sayyidina Abu Saeed (RA) reported that Allah's Messenger (PBUH) said to them, "The angels do not enter a house in which is a representation of an animate or a picture." The narrator Ishaq was in doubt about what he said. [Ahmed 11858]

(2815)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Jibril came to me. He said, 'I came to you yesterday. Nothing prevented me from entering your house in which you were

but that at the door were representations of men. There was in the house a curtain with pictures on it. There was in the house a dog. So, give the command that heads be removed from the representations at the door that they may look like trees. And give command about the curtain to be cut down and made into two pillows lying down and trampled underfoot. And give command that the dog may be driven off." So Allah's Messenger (PBUH) did like that. The dog was a puppy belonging to Husayn or Hasan and had been under the Prophet's (PBUH) bed. He was driven out at the Prophet's (PBUH) command. [Ahmed 10197, Abu Dawud 4158]

TOPIC 45-Men disallowed to wear clothes dyed with saffron

(2816)-Sayyidina Abdullah ibn Amr (RA) reported that a man walked by wearing a pair of red coloured garments. He greeted the Prophet (PBUH) with Salaam, but he did not give him a response.

(2817)-Sayyidina Ali ibn Abu Talib reported that Allah's Messenger (PBUH) forbade wearing a ring of gold, silk garments and garments decorated with silk and he forbade drinking Jiah. Abul Ahwas said that Ji'ah is wine prepared in Egypt with barley. [Ahmed 722, Abu Dawud 4051, Ibn e Majah 3654, Nasai 5176]

(2818)-Sayyidina Bara ibn Aazib (RA) reported that Allah's Messenger (PBUH) commanded them to do seven things and forbade them from doing seven things. He commanded them to follow the funeral, visit the sick, respond to the sneezer, accept an invitation, help the oppressed, fulfill the promise and respond to the salaam. And, he forbade them from seven things from (wearing) a gold ring or loop, (using) silver utensils, wearing silk (for men), Dibaj, Istabraq and Qassiyeh (these are kinds of silk garments). [Bukhari 1239, Muslim 2066, Nasai 1938, Ahmed 18530]

It is disallowed to make or take pictures of living things in Islam

though Muslims in general, are not giving this command the care it truly needs as of now; I would insha Allah come to it presently. Also note that keeping of dogs as pets is disallowed though they might be tamed for prey of edible animals, the care of sheep and crop-field and to lesser extent, for the care of home as of now though the need must be very genuine in this last case. Another important thing mentioned here that is much noteworthy is that men are disallowed to put on things of gold on them or/and garments made of silk (any type); the drinking of wine is HARAM for all in Islam as mentioned in the Holy Book Quran too (5:90). 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 certainly does not appreciate this as Islam channelizes human tendencies towards such outlets that neither lead to any injustice nor ask for any indecency especially those tendencies that are related to artistic sense. Though basically, this prohibition of making pictures of living beings came at fore due to the stoppage of means of getting into such adverse high respect of the highly pious people of the past that might lead to taking them powerful enough to make any impression they will on the lives of the people alive. Note that such power is only of Allah and of nobody else (not even of messengers of Allah) so the making of pictures of such ancestors were prohibited by the Prophet (PBUH); so the prohibition of making of statues or pictures of living things was to put an end to such things that might lead to SHERK (taking anyone equal in power to Allah) that is the biggest sin of all sins. Today, it has become more important to avoid taking 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, most of their models are from among the female; note that in the ancient times too, the statues that were made to worship were mostly from among the female. Also note that we have just studied the narration at 2789 which tells to guard against the trial that might come through women so it is highly important to

take care that women (especially those who are highly attractive) do not impress the society in such ways intentionally or unintentionally that lead to such FITNAH (situation of trial that inhibits the practice of Islam in general) that becomes most difficult for the Muslim men to eliminate fully even by some high sacrifice. The taking of the picture of the female Muslim person must remain strictly to the limit of genuine official needs only; and that also with total decency in dress and covering of head with care of SATAR and HEJAB of at least a common Islamic Society; the Government is liable to develop such regulations that assist this attitude (like keeping the tendency towards music too with some check; please see the note at narration-2219); the administration that we presently have for Muslims all over the world is totally unaware of its true responsibilities and its members of high status (with few exceptions) are given to worldly comforts and luxuries. In this crucial situation, ordinary Muslims must see individually according to Islam what they have to take and what they have to leave; we all Muslims must make DUA that Allah provides us all with such good people at head of states who do have some fear of Allah in their heart and due to that, who do care for ordinary Muslims, at least for their necessary guidance to Islam and for their necessary worldly provisions; Al-Hamdu Lillah.

TOPIC 46- About wearing white garments

(2819)-Sayyidina Samurah ibn Jundub (RA) reported that Allah's Messenger (PBUH) said, "Wear white garments, for, they are pure. And shroud your dead in them." [Ibn e Majah 3567, Nasai 5337, Ahmed 20239]

TOPIC 47-About wearing red coloured garments

(2820)-Sayyidina Jabir ibn Samurah (RA) narrated, "I saw the Prophet (PBUH) on a moonlit night, I would now look at him and now

at the moon. He had over him a red robe. Indeed, he was more beautiful in my sight than the moon."

TOPIC 48-About wearing green garments

(2821)-Sayyidina Abu Rimthah (RA) reported that he observed Allah's Messenger (PBUH) in a pair of green garments.

The three narrations here (and two narrations ahead) tell about wearing garments of different colors that are White, Red, Green, Black and Yellow respectively. Islam allows men to wear dresses of different colors; white and green being better while black and yellow are tolerable when they are not worn to disclose any grief; there is some reservation for the total red dress for men as that is not suitable according to the school of ABU-HANIFA; the other three schools of FIQH do not mind the total red dress even for men. Here ULAMA related to the HANAFI school have clarified about the red-colored robe mentioned in the narration that it was not totally red but there were stripes of red on it. Note that though women are allowed to wear red clothes yet they are not allowed to disclose their usual dresses (especially when those dresses are attractive) outside homes taking big CHADAR that hides not only their physique but also their usual garments as much as possible when they leave homes for some necessity.

TOPIC 49-About wearing black

(2822)-Sayyidah Aisha (RA) reported that one morning the Prophet (PBUH) went out wearing a black woollen garment.

TOPIC 50-About wearing yellow garments

(2823)-Sayyidah Qaylah bint Makhramah (RA) narrated, "We went to Allah's Messenger (PBUH)." She then narrated the Hadith in its

entirety till she said that a man came while the sun had gone up. He said, "As Salaamu Alaikum, O Messenger of Allah (PBUH)." He replied, "Wa Alaykas Salaam wa Rahmatullah" and on the Prophet (PBUH) there were two unstitched garments dyed in safrón, their colour having faded off. He had a twig of date tree with him. [Abu Dawud 3070]

The previous note would insha Allah suffice for both these Ahadith here with the addition that though the Muslim men are allowed to wear the black and yellow garments yet such garments must not totally be black or yellow; they must have traces of other colors too and Ahadith here might relate to such traces in such garments though there is no explicit indication to that.

TOPIC 51-Disapproval to use saffron and to use khuluq

(2824)-Sayyidina Anas ibn Malik reported that Allah's Messenger forbade men the use of saffron as scent. [Ahmed 12941, Muslim 2101, Abu Dawud 4179]

(2825)-Sayyidina Ya'la ibn Murrah (RA) said that the Prophet (PBUH) observed a man having applied Khuluq and said, "Go; wash it off. Wash off a second time and do not use it again." [Nasai 5137, Ahmed 17562]

TOPIC 52-Dislike for silk dibaj

(2826)-Sayyidina Ibn Umar (RA) reported that he heard Sayyidina Umar (RA) mention that the Prophet (PBUH) had said, "He who wears silk in this world will not wear it in the next world." [Muslim 2069]

We have studied at narration-2796 and 2797 that the best fragrance for men is that which is colorless yet has good odor and

the best fragrance for women is that which is odorless yet has some color to it. Here we find that SAFFRON and KHULUQ (a perfume that also is composed of saffron with other things), both leave their impression at the cloth of men and as such, they must not use these things as scent for them. Wearing gold and silk also is not allowed for men though at JANNAH these things would not only be allowed but would be gifted to those who get JANNAH, among all the blessing from Allah; Al-Hamdu Lillah.

TOPIC 53-Makhramah's robe set aside for him

(2827)-Sayyidina Miswar ibn Makhramah (RA) narrated, "Allah's Messenger (PBUH) gave away some garments but did not give anything to Makhramah. So he said to me, 'Son, come along with me to Allah's Messenger (PBUH). There he said to me, 'Go in and call him for me'. So, I called him. The Prophet (PBUH) came out and he had on him one of those garments and he said, "I had kept aside this (one) for you." Miswar said that Makhramah looked at it and the Prophet (PBUH) said, "Makhramah is pleased." [Ahmed 18949, Bukhari 2599, Muslim 10558, Abu Dawud 4028, Nasai 5339]

TOPIC 54-Allah likes to see His blessing reflected on His slave

(2828)-Amr ibn Shuayb reported from his father from his grandfather that Allah's Messenger (PBUH) said, "Allah loves to see signs of His blessings on His slave." [Ahmed 19954]

MAKHRAMAH (RA) accepted Islam at the conquest of Makkah and participated in the war of HUNAIN. The Holy Prophet (PBUH) had kept a QABAA (Arabic cloak-like outer garment) to present to MAKHRAMAH of which he was unaware and was very pleased when he saw it. The Prophet (PBUH) had worn it that made it more valuable and when the Prophet saw the pleased look at his face, he remarked that MAKHRAMAH is pleased. As for the next Hadith, it

tells us that a person must not be miserly when he has got ample of the worldly blessings given to him by Allah. With care about poor, he must live normal with valid expense on himself balancing his attitude in this respect neither being miser nor being extravagant.

TOPIC 55-About black socks

(2829)-Sayyidina Buraida (RA) reported that the Negus sent a gift to the Prophet of a pair of black socks, without design. He wore them and when he made ablution he used to wipe over them. [Abu Dawud 155, Ibn e Majah 549]

TOPIC 56-To take out grey hair

(2830)-Amr ibn Shu'ayb reported from his father, from his grandfather that the Prophet (PBUH) forbade plucking out grey hair saying, "It is the light of the Muslim." [Ibn e Majah 3721, Abu Dawud 4202, Ahmed 6941]

Wiping socks is allowed and color does not matter much in this respect (please see note at narrations-95 & 96); the narration also tells that the Prophet (PBUH) had accepted the socks as gift from Negus, the ruler of HABSUA, who had converted to Islam. In the second narration mentioned here, the Prophet (PBUH) informed that the hair that denotes old age (white or grey) is light of the Muslim that means an increment of respect for the Muslim (man or woman) so they must not pluck them out.

TOPIC 57-The counsellor holds a trust

(2831)-Sayyidah Umm Salamah (RA) reported that Allah's Messenger (PBUH) said, "The counsellor is a trustee."

(2832)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger

(PBUH) said, "One whose advice is sought, is in a position of trust."
[Abu Dawud 5128, Ibn e Majah 3745]

The Muslim person who is knowledgeable in the Islamic issues and he is one of the wise persons at the environment, it is necessary for him to answer by that knowledge whenever someone asks him for an advice; he must care towards the betterment of the person who asks him trusting him for the right answer. However, if he is not able to answer due to the lack of his knowledge about the Islamic attitude in that matter that has been asked of him, he must clearly say so, not putting the one who had trusted him for the answer into any trouble at all.

TOPIC 58-About bad omen

(2833)-Sayyidina Abdullah ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "There is ill omen in three things, woman, house and animal." [Bukhari 5093, M 2225, AD 3922, Nasai 3571, Ahmed 4544]

TOPIC 59-Two should not talk privately when there are three

(2834)-Sayyidina Abdullah (RA) reported that Allah's Messenger (PBUH) said, "When you are three people, two should not engage in a private conversation keeping their companion apart." Sufyan in his narration of the Hadith uses the words, "Two must not whisper at the exclusion of the third" adding that it grieves the third one. [Ah 3560, Bukhari 6290, M 2184, AD 4851, Ibn e Majah 3775]

H-2834 is clear that it is not allowed for couple of persons in a 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. As for the narration that comes at 2833, ULAMA have clarified that this actually means that if something would have been ill-omened, it would have been women (who do not bear children), house (that is far from mosque and with that has mischievous people at its neighborhood) and horse (that is violent and not suitable to ride). The point to note here is that no person must pin-point any certain article of these three as ill-omened as that certainly is not feasible and Allah knows better.

TOPIC 60-About promises

(2835)-Sayyidina Abu Juhayfah (RA) narrated that he had seen Allah's Messenger (PBUH). He was fair complexioned and had grown old. Hasan ibn Ali (RA) resembled him. He had ordered for us thirteen young she-camels, so we went to collect them. News of his death reached us and they had not given us anything. When Abu Bakr (RA) became Khalifah, he said, "He who has received a promise from Allah's Messenger (PBUH) must come." So, I moved up before him and informed him (of it) and he ordered them for us. [Bukhari 3544, Muslim 2343]

(2836)-Muhammad ibn Bashhar reported from Yahya ibn Sa'eed, from Isma'il ibn Abu Khaild from Abu Juhayfah (RA). He said, 'I saw the Prophet (PBUH) and Hasan ibn Ali (RA) resembled him'.

TOPIC 61-The expression 'May my parents be ransomed to you'

(2837)-Sayyidina Ali (RA) said, "I did not hear the Prophet (PBUH) name together his parents for anyone besides Sa'ad ibn Abi Waqqas". This means that he said to him, "May my father and mother be ransomed to you".

(2838)-Sa'eed ibn Musayyab reported that Sayyidina Ali (RA) said, "Allah's Messenger (PBUH) never named both his parents together

for anyone except for Sa'd ibn Abu Waqqas (RA). He said to him on the day of Uhud, 'Shoot arrows! May my father and mother be ransomed to you.' And he said to him (also), 'Shoot, O strong young man!'" [Ahmed 709]

(2839)-Many narrators reported from Yahya ibn Saeed ibn Musayyab and he reported from Sa'd ibn Abu Waqqas, that he said, "During the Battle of Uhud, the Prophet (PBUH) said to me, "May my father and mother be ransomed to you." [Bukhari 3725, Muslim 2412, Ibn Majah 130, Ahmed 1616]

TOPIC 62-Addressing someone, "O Son"

(2840)-Sayyidina Anas (RA) said that the Prophet (PBUH) addressed him, "O Son!"

It is necessary to fulfill promises and if someone has promised something to anyone but death does not give him the time to fulfill it, his heirs or his successors must take care to fulfill it as better as possible. The battle of UHUD was one of crucial occasions for Muslims as the non-believers had high intention to end the impression of Islam then and they had put heavy blow to Muslims too at this battle by turning again after fleeing from the battle-ground. SA'AD ibn ABU-WAQQAS (RA) achieved a high place in administration of Muslims and commanded a huge army for Muslims after the passing away of the Prophet (PBUH); he conquered many lands then for Muslims including much of Persia; he stood by the Prophet (PBUH) at UHUD with some other esteemed SAHABA too and threw arrows rapidly towards the enemy; the Prophet (PBUH) highly appreciated that and according to the speech of Arabs of the time that they used to appreciate, he said that my father and mother be ransomed to you. Note that the Prophet had also said this for ZUBAIR (RA), the husband of his sister-in-law and also the father of ABDULLAH (RA) who came at the head of administration

at Makkah after some lapse of time of the passing away of the Prophet (PBUH). Clearly, ALI (RA) was not aware of this so he said that there was no other for whom the Prophet (PBUH) said these words. The last narration tells that men of high age might call their relatives and workers at youth or near to it as O Sons. Note that ANAS (RA) used to work for the Prophet (PBUH) and he was very young at the time.

TOPIC 63-Give the new-born a name early

(2841)-Amr ibn Shu'ayb reported from his father from his grandfather that the Prophet (PBUH) commanded that a new born should be given a name on the seventh day and (the same day) his hair should be shaved and his Aqiqah (sacrifice of animals) performed.

TOPIC 64-Recommended names

(2842)-Sayyidina Ibn Umar (RA) reported from the Prophet (PBUH) that he said, "The dearest of names to Allah are Abdullah and Abdur Rahman."

(2843)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH) said, "The names dearest to Allah are Abdullah and Abdur Rahman." [Muslim 2132, Abu Dawud 4949, Ibn e Majah 3728]

TOPIC 65-About disliked names

(2844)-Sayyidina Umar ibn Khattab reported that Allah's Messenger (PBUH) said, "I forbid you to give names Rafi (Raafe'i), Barakah, and Yasaar." [Ibn e Majah 3729]

(2845)-Sayyidina Samurah ibn Jundub reported that Allah's Messenger (PBUH) said, "Do not name your child Rabaah, Aflah,

Yasaar, Najih. It might be asked, 'Is he there and the answer might be 'No'.'" [Ahmed 20099, Muslim 2137, Abu Dawud 4958, Ibn e Majah 3630]

(2846)-Sayyidina Abu Huraira (RA) reported from the Prophet (PBUH) in Marfu manner, "The worst of the names in the sight of Allah on the Day of Resurrection is of a man named 'king of kings'. Sufyan said, "It means 'Shahinshah'." [Ah 7333, Bukhari 6206, M 2143, AD 4961, Ah 4692]

Names must be given early to children at their birth and it is not appreciable to let it be later than seven days though it is allowed to perform it at fourteenth day of birth or even twenty-first.

AQIQAH (which refers to the hair of the newborn) must be done at seventh day of birth; sacrificing one goat or sheep for female child and two goats or sheep for male child; the meat would be distributed at three places i.e. for household, for relatives and for the poor and needy; note that by all four schools of FIQH it is MUSTAHAB. Sacrifice of the animal for the off-spring at its birth is the manner shown by the practice of IBRAHIM (AS) and AQIQAH is the way to protect the new-born child from all evil that he or she might face in the life ahead in the world. The names kept for children must be good and also they must not seemingly be boastful in nature. The names RABAAH (profits), AFLAH (successful), YASAAR (ease), NAJIH (safe) all are boastful names and with them there is another problem too that is indicated in the Hadith; it is when someone asks about the person named as such if that is at home and the answer comes in negative; so Muslims must avoid keeping these names as to avoid the adverse impression that they might cause upon the psyche.

TOPIC 66-About changing a name

(2847)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH)

changed the name of Aasiyah. He said, "You are Jamilah." [Muslim 2139, Abu Dawud 4952, Ahmed 4682, Ibn Majah 3733]

(2848)-Sayyida Aisha (RA) reported that the Prophet (PBUH) used to change disliked names.

Muslims must avoid keeping such names to children that are bad like HIMAAR (ass) and MURRAH (Bitter); that is not only immodest but also putting the child to some complex for sure. The Prophet (PBUH) changed the name AASIYAH (inclined to sins; disobedient) to JAMILAH (beautiful) as that is good while the former puts highly adverse impression on the person.

TOPIC 67-Names of the Holy Prophet (PBUH)

(2849)-Sayyidina Jubair bin Mut'im (RA) reported that Allah's Messenger (PBUH) said, "Indeed, I have many names. I am Muhammad; I am Ahmed; I am Mahi; through whom Allah erases disbelief. And I am Hashir behind whom people will gather. And I am Aaqib after whom there is no Prophet." [Ahmed 16734, Bukhari 3532, Muslim 3254]

TOPIC 68-Not to use both name & Kunyah of the Prophet (PBUH)

(2850)-Sayyidina Abu Huraira (RA) said that the Prophet (PBUH) disallowed that anyone should give himself his name and his Kunyah together, naming himself Muhammad Abu-Qasim. [Ahmed 23143]

(2851)-Sayyidina Jabir (RA) said that Allah's Messenger (PBUH) said, "If you take my name then do not use my Kunyah." [Ibn Majah 3736]

(2852)-Sayyidina Ali ibn Abu Talib (RA) submitted, "O Messenger of Allah (PBUH) what do you say if a son is born to me after your

death; may I name him Muhamamd and give him your kunyah?" He said, "Yes." Sayyidina Ali said, "The permission was only for me." [Abu Dawud 4967]

Prophet Muhammad (PBUH) was the last Messenger of Allah and he has many names from which some are narrated here. MUHAMMAD and AHMED both mean most praiseworthy while MAHI means eraser i.e the eliminator of disbelief. His name HASHIR denotes that he would be the first to waken from the grave and the people (his UMMAT) would gather behind him while AAQIB means here the one that comes behind all (he is the last of Messengers of Allah). The Prophet (PBUH) prohibited using simultaneously both his name and KUNIYAH to name any child; KUNIYAH was the name by which Arab recognized people relating them to their male off-spring adding ABU that means 'father of' to the name of the child. The KUNIYAH of the Prophet (PBUH) is ABU-QASIM as he had a son named QASIM but no-one of his sons survived till adolescence; these were three, two from Bibi KHADIJAH-RA named ABDULLAH and QASIM and one from Bibi MARIAM-QABTIAH-RA named IBRAHIM; that is why the Holy Book Quran has clarified that the Prophet is not the father of any of your men but he is the Messenger of Allah and last of the Prophets (see Surah AHZAAB, the thirty-third Surah, verse being 40). Ali (RA) was given special permission to keep his child's name on the Prophet's name plus his KUNIYAH. There is a narration that tells that non-believers used to abuse the Prophet (PBUH) but they abused with change of his good name to some bad name; on that he said once very beautifully that they abuse Mudhammam (blameworthy) while I am Muhammad (praiseworthy; PBUH).

TOPIC 69-About poetry

(2853)-Sayyidina Abdullah (RA) reported that Allah's Messenger (PBUH) said, "In some poetry, there is wisdom."

(2854)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "There is wisdom in some poetry." [Ahmed 2424, Abu Dawud 5011, Ibn e Majah 3756]

TOPIC 70-About reciting poetry

(2855)-Sayyidah Aisha (RA) narrated, "The Prophet (PBUH) had placed a pulpit for Hassaan in the mosque. He would stand on it and present proud poetry in appreciation for Allah's Messenger (PBUH)." Or she said, "He would respond to the charges against Allah's Messenger (PBUH) and Allah's Messenger (PBUH) would say, 'Allah helps Hassaan through Jibril when he boasts or responds'." [Ahmed 2491, Abu Dawud 501]

(2856)-Sayyidina Anas (RA) narrated, "The Prophet (PBUH) entered Makkah to perform the redeeming Umrah and Abdullah ibn Rawahah led ahead reciting this poetry, 'O Rejectors of Faith!, you leave the way for the Prophet. We would give you such a blow today that would straighten your minds and make friends unaware of each other'."

(2857)-Sayyidah Aisha (RA) was asked if the Prophet (PBUH) ever recited poetry. She said, "He used to recite this poetic verse of Ibn Rawahah, (Trans.) 'They will bring news to you whom you gave no provision'." [Ahmed 21060, Abu Dawud 1294, Nasai 1357]

(2858)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "The best poetic words an Arab has uttered are the words of Labid, (Trans.) 'Everything apart from Allah is void'." [Ahmed 97431]

(2859)-Sayyidina Jabir ibn Samurah (RA) narrated that I had the Prophet's (PBUH) company more than hundred times. His Sahabah

(RA) used to recite poetry and recall affairs of the Jahiliyah while he kept quiet except for an occasional smile with them.

(2860)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "That one of you fills his belly with pus that corrodes is better for him than to fill it with poetry." [Ahmed 997, Bukhari 6155, Muslim 2257, Ibn e Majah 3759]

TOPIC71-Better to fill the belly with pus than with poetry

(2861)-Sayyidina Sa'd ibn Abu Waqqas (RA) reported that Allah's Messenger (PBUH) said, "That the belly of one of you is full of pus is better than being full of poetry." [Muslim 2258, Ibn e Majah 3760, Ahmed 1506]

These Ahadith are related to poetry and provide its merits & demerits; the notable point here is that if the Muslim person says poetic verses that present Islamic views (this is MUSTAHAB) or when they do not contain any appreciation for things against Islam (this is MUBAH), he has done well; if it is other than MUSTAHAB or MUBAH, it is strictly prohibited. The forbidden poetry is upon topics such as disbelief, tempting words that arouse passions, praising what is Haram i.e. alcohol, appreciating women (especially when specific) etc. Note that appreciation of the beauty of women by names is not appreciable though if there come two or three verses of poetry for the beauty of some women without naming her specifically between other verses of poetry that directly is not related to women, that is bearable; it certainly is better to avoid even that but having noted this, please note also that poetry for the guidance of women is appreciable (MUSTAHAB) when it remains strictly to the point. We find words that forbade poetry here (narrations 2860 and 2861; they are related to the negative topics mentioned and such poetry is HARAAM) while on the other hand, we find words that praise poetry here (narrations 2853, 2854, 2855,

2856, 2857, 2858; they are related to positive topics of defense of Islam and wise teachings that Islam appreciates and such poetry is MUSTAHAB; see also the last verses i.e. from 224 to 227 of Surah-26 in the Holy Book Quran). There also is another type of poetry besides MUSTAHAB and HARAAM, that is expressed in the narration-2859 that tells us that SAHABA used to talk about matters (and even the poetry) of JAHILIYAH (the era of ignorance before the acceptance of teachings of the Prophet PBUH) and the Prophet did not stop them (presumably because they were not on the prohibited topics) though he did not participate himself in that discussion; such poetry is MUBAH (allowed); please see Glossary at the beginning of this presentation of JAME' to understand terms for the status of commands better; Al-Hamdu Lillah.

TOPIC72-About eloquence and speech

(2862)-Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (PBUH) said, "Indeed, Allah hates the eloquent one among men who twists his tongue just as the cow (wags its tongue)."

TOPIC73-No Caption

(2863)-Sayyidina Jabir (RA) reported that Allah's Messenger (PBUH) forbade that a man should sleep on a roof that is not surrounded by a parapet.

(2864)-Sayyidina Abdullah (RA) narrated that Allah's Messenger (PBUH) used to specify for us days of sermons to keep away boredom from us. [Ahmed 4060, Bukhari 68, Muslim 2821]

After the clarification for the status of poetry, it is natural to take up the status for prose and here the Ahadith tell us that even if the topics are good, Islam does not appreciate saying them taking up unusual styles and making such faces (as the cow does while

taking its foodstuff) that might attract people; Islam is totally simple in its teachings and appreciates only simplicity in its presentation. Please note that there is no problem if some anger or humor is disclosed naturally at the face of the person that delivers some speech for Islam due to the matter in discussion; however, he must not take-up such performance with exaggeration by will at his speech. Even the ULAMA must see that human beings sometimes are not in the mood to give attention to reasonable talk even, for this reason or that; so it is better to specify times for sermons without any disrespect to people as the narration here by ABDULLAH ibn MASUD tells us clearly (note that where the name ABDULLAH comes in narrations without IBN it always means ABDULLAH ibn MASUD unless specified otherwise). Bringing the narration about the roof and parapet between these narrations regarding simplicity in speech, is interesting; though the guidance is clear due to the high danger of sleeping at the roof without stoppage at ends yet its placement suggests that respectable TIRMIDHI wants to emphasize the point that even in good speech that the good person expresses, he needs to take care about his limits as the fall here is like the fall of the man from the roof that has no stoppage at ends.

TOPIC74-The best of deeds is the constant deed even if little

(2865)-Abu Salih reported that Sayyidah Aisha (RA) and Sayyidah Umm Salamah were asked, "Which deed was dearest to Allah's Messenger (PBUH)". They said, "That which is done constantly even if it is little." [Ahmed 25494, Bukhari 43, Muslim 785, Nasai 5050, Ibn e Majah 4238]

When the Muslim person takes-up deeds that are MUSTAHAB practicing them continuously, they become highly virtuous and add beauty to the document of deeds of the practicing Muslim person. But Islam does not ask to put the self into trouble and take-up

things that are difficult to practice in the long run; it asks to live normal with all virtues in the life. If the person commits to troublesome things trying to fulfill them in all ways possible then that might cause him to slack even in the FARDH that he should fulfill without fail; Islam appreciates quality in FARDH even if there is some lack of quantity in MUSTAHAB though if the Muslim person practices MUSTAHAB with continuity without any adverse affect to FARDH, he certainly is praiseworthy.

TOPIC75-Covering utensils

(2866)-Sayyidina Abdullah (RA) reported that Allah's Messenger (PBUH) said, "Cover up vessels, tie up the water-skin, shut the door and extinguish the lamp as a mouse often drags a wick and burns the people of the house." [Ahmed 16842, Bukhari 71, Muslim 1037]

TOPIC76-Caring for the camel and observing the SUNNAH

(2867)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "When you travel during days of productivity, give the camel its share from the earth. And when you travel during the dry season, hurry through your journey while it still has stamina in it. When you halt for rest, leave aside the road, for, it is passage for animals and adobe of worms and insects." [Muslim 1926, Ahmed 8450]

A version of the narration-2866 that is narrated here by ABDULLAH ibn MASUD has come at 1819 by JABIR too that we all have studied there. As for the other narration, it is notable that Islam cares even for animals and the Prophet (PBUH) asks here to provide for the well being of the camel, the most important of animals for Arabs in those times. Care about people too while at travel is necessary that there must be no blockade of the passage in any way by some careless attitude of some person. This narration

ends the booklet of good manners yet I, MSD, would like to present here the answer to the objection raised by the non-Muslims about the plurality of marriages of the Prophet (PBUH) and they also falsely accuse him of marrying AYESHA at the age of nine. Note that all the women the Holy Prophet married, were very happy with him and in fact, when they were given an option by Allah to leave him if they want in the Holy Quran (see Surah Ahzaab-28 & 29), all of them chose to stay with him without exception. He never did any wrong to any woman at any time anywhere and in fact, he was never even charged for any such thing even by his worst enemies all his life. Although Allah gave him the option to marry any number of women he wanted in the Holy Quran (see Surah-Ahzaab-50 to 52), he married 12 women only; this is most notable that as we are informed he had 12 wives, then there were only these 12 respectable women and no more to whom his sexual matter was totally related to; the reason to these marriages was never lust certainly. Please note that though some historians writing on the life of Muhammad PBUH, the last Messenger of Allah, have written that he also had 3 concubines besides these 12 wives yet this is a moot point. In fact, he should be given credit on this very matter as with the permission to marry any number of women, he never chose beyond these 12 woman or, if the debatable point of 3 concubines be accepted, these 15 women and he never chose any one for the reason of lustful desires as there was none present in that great man, the possessor of the beautiful angelic character; whenever he married it was either for the benefit of the woman he married or for the benefit of Islam, the greatest truth in the whole Universe; his act was never a selfish act ever. He spent 25 years with Sayyidah Khadijah (RA) and in those were included years of his youth and some years of his ripe age too; then only after her death, he married Sayyidah Saudah (RA) who was either very near to his age or even older than him. Ten of his wives he married at Madinah from the age 54 to the age 57; his worldly life ended at the age 60 by the Solar Calendar and he did not take any wife in the last three

years of his life; the remaining two were Sayyidah Khadijah (RA) and Sayyidah Saudah (RA) whom he married at Makkah when he was at the age 25 & 50 respectively. The period at these years of his age (54 to 57) at Madinah, was very trying as the Holy Prophet PBUH was guiding the companions in all matters of life trying to spread the word of Islam all over the Arab land and even beyond; this was the time when the enemy of Islam was trying very hard to end the impression of Islamic Teachings. The verses of the Holy Book Quran were descending on all matters of life and the good Islamic Environment was in the making then and there. These marriages of the Holy Prophet PBUH provided much good relationship of Muslims with the warring tribes of Arab as at that time, there was a custom in every tribe to respect the person who married a woman from that tribe and gave her respect; note that when the Prophet PBUH allotted freedom to Sayyidah Javeria (RA) of the tribe Banu-MUSTALIQ and married her, all of SAHABA released slaves that were taken from the tribe due to the respect the Prophet PBUH gave her; the whole tribe then converted to Islam. This custom prevails in many Islamic Lands even today and at some places, old enmity is settled by taking women of the other side into marriage providing total respect to them as their right onto their husbands. This provided defense to Islamic Teachings at that time as the persons who were ready to combat those teachings became guards to it converting to Islam and also, it provided security to those women who were left alone due to the SHAHADAT of their husbands in wars; no one was extending support to them due to the general hard financial situation of Muslims at that time and due to the age-factor of these women that also were pressed hard by their hard financial situation. These marriages also provided the moral guidance to Muslims how to live the life of virtues remaining to the ordinary business of life. This moral guidance is even manifest at the fact where we see that the Holy Prophet PBUH married Widow or Divorced Women except for Sayyidah Ayesha (RA); he never divorced any of the woman he

married, though marrying widow or/and divorced women was erroneously seen as immoral in some countries of the known world at that time and this view had some of its influence in the Arab Land too; he also provided the most difficult guidance by marrying Sayyidah Zainab bint Jahsh (RA), who was divorced by his adopted son as the adopted sons were taken just like real sons at that time. Now, by the command of Allah, he made the situation better by marrying Zainab and clarifying by this action that the relations that man makes by his tongue are not such lawful as to put commands of real relations onto them. As for marrying AYESHA (RA) at the age of nine that is totally based on conjecture as at that time there were no records kept for age and the only thing by which a girl was taken at puberty was when she got menstruation. There are narrations that tell us that she was very young at the age of marriage yet even she could not have told her true age living in those times and to base some charge of this sort on assumptions is highly wrong. Bibi Ayesha (RA) might have been at the age of 12 or 15 or even more (and interestingly much work has been done on this line and there are many Muslim scholars of history who refute the charge on this basis now); certainly, to base some charge of this sort on sheer guess-work is extremely malicious and proves nothing. The Prophet (PBUH) has also been charged falsely for taking Sayyidah SAFIYAH (RA) from the captives of KHYBER forcibly but note this well that it was the custom of the day in those times to take even female captives as slave-women (the women of that time even, understood this custom well not challenging it in any way) and there had not come anything in the Holy Book Quran against this custom (though it did give such guidance that with time, slavery might come to an end totally but at present in these brief notes, detail for this is neither desirable nor feasible; slavery as of now has ended insha Allah for good, Al-Hamdu Lillah). And moreover he gave ample respect to SAFIYAH (RA) taking her as his wife after providing her freedom from slavery; she had accepted Islam by her own free-will and there is a narration that tells us that Bibi

SAFIYAH herself praised the Prophet (PBUH) on marrying her on the basis of the dream she had seen just a few days back before the conquest of the forts at KHYBER. She had seen in that dream that the full Moon came to her lap and when she told this to her husband at KHYBER before the marriage to the Prophet (PBUH), he gave her a brutal slap as he understood that it meant that she ultimately would become the wife of the Prophet (PBUH). May Allah guide those persons who falsely charge the Prophet (PBUH) on basis of fibs, to the obvious righteousness; if such guidance is not in their destiny, then may Allah destroy them totally; Al-Hamdu Lillah.

47- BOOK ON PROVERBS & EXAMPLES (7 topics)

*TOPIC*1-Example of Allah for His slaves

(2868)-Sayyidina Nawwas ibn Sam'an Kilabi (RA) reported that Allah's Messenger (PBUH) said that Allah drew the parable of the straight path as having walls on either side with several open doors over which curtains hang down. At the head of the path is one who invites (to remain to the path of Allah by giving hope) and another is above it who invites (to remain to the path of Allah by giving warning) then the Prophet (PBUH) recited ---'And Allah invites (you) to the abode of peace, and guides whomsoever He wills to the straight way' (Al-Quran 10, 25). The doors on either side of the path are Hudud (limits after which is the prohibited area) of Allah. None will fall into (i.e. beyond) the limits of Allah till he raises the curtain. The crier at the top of the path is the admonisher from his Lord. [Ahmed 17651]

(2869)-Sayyidina Jabir ibn Abdullah Ansari (RA) narrated that one day Allah's Messenger (PBUH) came our way. He said, "I saw in my dream that Jibril (Gabriel) stood at the side of my head and Mikail (Michael) by my feet. One of them said to the other, 'Coin for him a parable'. The other said, 'Listen (O Prophet); May your ears listen

always. Comprehend; May your heart grasp always. The parable of you and of your Ummah is like a king who takes house-premises and builds a home. He places there a dining mat and sends a man to invite people to food. There are some who accept his invitation and some who reject him. So, Allah is the King. The (premises of the) house is Islam and the home is paradise and you, O Muhammad, are the Messenger. He that answers you (positively) joins Islam and he who joins Islam enters Paradise and he who enters Paradise eats that which is in it." [Ahmed 7281]

(2870)-Sayyidina Abdullah Ibn Mas'ud (RA) narrated, Allah's Messenger (PBUH) offered the ISHA Salah. When it was over, he held me by the hand till he took me to Batha of Makkah and made me sit. He drew a line around me, saying, "Do not come out of this line. People will come to you but do not talk to them and they too will not talk to you." Then he went away to where he had intended to go. I sat within the lines when some men came to me as though they were of a rough nature. Their hair and their bodies seemed to me neither naked nor covered. They set towards me but did not trespass the line and then went towards Allah's Messenger. This till it was the concluding hour of the night. Allah's Messenger (PBUH) came to me and I was sitting. He said, "I could not sleep all night." Then he came within the lines and took my thigh as a pillow and went to sleep. While he slept on, he would snore. While I was sitting and he was resting on my thigh, some men dressed in white came. Only Allah knows how beautiful they were. They came up to me. A party of them sat down by the head of Allah's Messenger (PBUH) and a party of them by his feet. Then they spoke to each other saying, "We have not seen a man given the like of what is given to this Prophet. His eyes sleep but his heart is awake. Coin for him a parable. Like a chief who built a castle and placed a dining table and invited the people to his meal and his drink. So, those who responded ate of his food and drank of his drinks. And, he who did not respond was punished." Then they got up (and went away). Allah's

Messenger (PBUH) woke up at that and asked, "Did you hear what they said? And do you know who they were"? I said that Allah and His Messenger (PBUH) know best." He said, "They were angels. Do you understand the example they presented"? I said, "Allah and His Messenger (PBUH) know best." He said, "The example that they coined was of Ar-Rahman (Allah the Compassionate) Who built Paradise and invited His slaves to it. So those who responded, entered Paradise and those who did not respond, He punished them."

From here we have the booklet of parables, proverbs and examples; the point to note here is that if there is any example given to explain something about Allah that would always be directed to some specific trait and that only just for some explanation as "Nothing is like Him" (Surah-42, Verse-11). Note that it is appropriate to say that Allah is better in providers of needs as the Holy Book says "And Allah is better among the providers of provisions" as these words do not challenge Allah in any way when His superiority has been accepted among others with the quality in question as their quality is neither their own as it is provided by Allah nor it is free from time and place; also any such quality is not complete in any way. Note that Allah is not bound to the limits of time and place (i.e. He is QADEEM); He is Truly-Powerful as each of His Quality is His Own (i.e. each of His Quality is ASL); His all qualities are Limitless (i.e. they are LA-MEHDUD); Al-Hamdu Lillah. All must remember these basic things in all that is said about Allah, the True Lord. The examples given here tell us that Allah has provided guidance to men so that they take it and get JANNAH. For this, they have to keep control of their-selves so as not to fall into temptations (denoted by doors having curtains leading to places of wrong) that Satan brings now and then in the worldly life to involve people into the worldly life in such ways that they do not remain capable to become attentive to AKHIRAT. The last narration here tells about the visit of JINN and Angels to ABDULLAH Ibn MASUD but note that JINN came when he was alone at the place specified

for him by the Prophet (PBUH); the Prophet (PBUH) had told him beforehand about their visit while angels came when the Prophet was present with him; they had actually come to the Prophet though ABDULLAH did see them; note that JINN might visit any man yet angels visit on the command of Allah when they do visit some person or descent at some special occasion any-time any-where; Al-Hamdu Lillah.

TOPIC 2-The example of the Prophet (PBUH) and all Prophets

(2871)-Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (PBUH) said, "Indeed, my example with the Prophets is that a man builds a house. He completes it and makes it beautiful except for a space of a brick. The people enter it and admire it, but remark, 'Were it not for the space of a brick.'" [Bukhari 3534, Muslim 2287]

This Hadith gives the message beautifully that the Prophet Muhammad (PBUH) is the last of Messengers of Allah as this same Hadith coming at other reputable compilations contain the words in the last that I, Muhammad, am this last of bricks and Allah has completed this beautiful house by putting me here. ULAMA have written much on this subject as there have been such maniacs that challenged this recognized Islamic concept in the recent history because they had some high illusion of their own importance; they rose among Muslims claiming to be the messengers of Allah by the aid of opponents of Islam. These opponents had gained some political power over Muslims due to the imperialism they had imposed upon them; they assisted these maniacs highly for their political ends though their characters plus their unfulfilled prophecies clearly manifested their illusion without any doubt. Note that ULAMA of repute have clarified well that even when MAHDI would appear at fore, he would not claim for any status but he would affect the circumstances around him in such manner for the Islamic

cause that would prove that the man is MAHDI (please see the note at Topics-52 and 53 of the Book on Fitna, Ahadith being 2237 onwards). The most noteworthy point here is that he would be one among the most ordinary Muslims by whom Allah would provide much blessing for Muslims of the time; there is no Prophet and no Messenger of Allah after MUHAMMAD (PBUH), the Last Messenger of Allah, so anybody claiming such status or even claiming to be MAHDI is nothing but a malicious imposter; Al-Hamdu Lillah.

TOPIC 3-Similitude of Salah, Saum and Sadaqah

(2872)-Sayyidina Harith Ashari (RA) reported that Allah's Messenger (PBUH) said, 'Allah commanded the Prophet Yahya ibn Zakariya (John AS) with five things that he may abide by them and command the Banu Isra'il (children of Isra'il) to abide by them. But he delayed in conveying them. The Prophet Eesa (Jesus AS) said to him, "Allah commanded you with five commands that you may abide by them and command the Banu Isra'il to abide by them. So, either you give them these commands, or I will do that." So Yahya said, "If you take precedence over me in conveying them, I fear that I will be swallowed up (in earth) or punished." So, he assembled the people in Bayt al-Maqdis and it was filled up, and people sat down on elevated places. He said to them, "Allah has commanded me with five commands that I should abide by them and command you to abide by them. (1) The first of them is that you worship Allah and associate not anything with Him (that means do not take anyone or anything equal to Him). And the example of one who associates with Allah is like a man who bought a slave with his pure earnings of gold or silver and said to him, 'This is my house and this is my business. So take up this occupation and pay me what you earn'. He works but pays to another than his master. So, which of you will be pleased to have a slave like that? (2) And Allah commands you to offer Salah. When you offer Salah, do not turn elsewhere, for Allah has His face

towards His slave who offers Salah as long as he does not turn elsewhere. (3) And I command you to keep fast. Its similitude is of a man who is with a party. He has a bagful of musk. All of them are pleased with it or he is pleased with its odour. And the odour of one who is fasting is more pleasant to Allah than the odour of musk. (4) And I command you to give sadaqah. Its similitude is like that of a man who is imprisoned by his enemy. They tie his hand to his neck and take him to be executed. He offers, I pay ransom to you the little or much, and he ransoms himself from them, (5) And, I command you that you remember Allah. The similitude for that is like a man whose enemy pursues him in haste while he comes to a strong fort and protects him-self from them. So is the man whom nothing protects from the devil but dhikr (remembrance) of Allah." The Prophet (PBUH) said. "And I command you with five commands with which Allah has commanded me. They are, to hear, to obey, to wage jihad, to make hijrah (migration) and to be attached to the main body of Muslims, for he who separates from the main body even by a span takes out the rope of Islam from his neck unless he returns to it. And, he who invites people to the evils of Jahiliyah is fuel of Hell." Someone asked, "O Messenger of Allah (PBUH), even if he offered Salah and kept fast"? He said, "Even if he offered Salah and fasted. So invite to Allah Who named you Muslims, Believers and Slaves of Allah." [Ahmed 1717]

(2873)-Muhammad ibn Bashhar reported from Abu Dawud Tiyalsi, from Aban ibn Yazid, from Yahya ibn Abu Kathir, from Zayd ibn Sallam, from Abu Sallam, from Harith Ash'ari (RA) from the Prophet (PBUH) hadith like this.

YAHYA (John AS) conveyed the five commands given to the children of Isra'il by Allah clarifying them with examples. The first one of these is TRUE BELIEF i.e. to worship Allah only and the example given is clear that everyone is slave of Allah and he/she must worship Him only doing good deeds in His obedience totally.

The second command is SALAH with total attention towards Allah and this tells that some form of SALAH was commanded to the children of Isra'il. The third command is SAUM (Fasting) and the example here is of the refreshing scent of musk and even that is lower in fragrance than the refreshing scent of the mouth of the person who keeps SAUM. The fourth command is SADAQAH (the necessary amount to be given in charity that is named as ZAKAT in the Islamic Teachings) and as it frees the man from the evil things that come his way challenging his righteousness so the example for it is of a person who gives ransom to keep safe from adverse attacks of the satanic forces. The fifth command is to remember Allah in all activities that the man takes upon himself as the man who remembers Allah is in His protection spiritually from the unseen enemy just like the man who is protected by some fort physically from the seen enemy; that safety also is actually provided by Allah. It is said in the Holy Book Quran, "Those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! Allah sendeth whom He will astray, and guideth unto Himself all who turn (unto Him); who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah only, hearts do find rest. Who believe and do right, joy is for them and bliss at journey's end. Thus We send thee (O Muhammad) unto a nation, before whom other nations have passed away, that thou mayst recite unto them that which We have inspired in thee, while they are disbelievers in the Beneficent. Say: He is my Lord; there is no god save Him. In Him do I put my trust and unto Him is my recourse" (Surah RA'AD, the Thirteenth Surah; verses 27 to 30); Al-Hamdu Lillah. Note that these five commands are the five pillars of Islam taking the remembrance of Allah mentioned at fifth as the true aspect of HAJJ (see H-2618); all other commands also have the remembrance of Allah as their true aspect certainly; Islamic Teachings have been the teachings of all the Prophets especially Belief in Allah with the concept that no-one is equal to Him in authority, Belief in AKHIRAT (true life after this worldly life) and

Belief in RISAALAT (that is Prophets have been nominated by Allah for the guidance of Human-Beings time to time). There are five more commands too that are mentioned here and they relate to the times of FITNAH (trial and trouble); the practicing Muslims must fulfill them too with the fulfillment of the regular commands. Those are to hear (means keeping the teachings of the Holy Book Quran and the SUNNAH clearer than all other times), to obey (means to follow them more strictly than usual under the command of righteous knowledgeable Muslims), to wage JIHAD (means to fight those if possible, who intend to challenge Islamic Teachings so that they do not impress the lives of Muslims adversely), to take-up HIJRAH (means to migrate to a better place if they are unable to fight the challengers to Islam where they might practice Islamic Teachings with ease) and to adhere to the main body of Muslims (means to remain among very high number of practicing Muslims so that this quantity might work as barrier for disbelievers to attack them). See also H-2184 that clarifies well the attitude that Muslims would adopt at FITNAH. May Allah help all Muslims in these times of FITNAH and give them the good TAUFIQ to take the attitude required of them according to the Holy Book Quran as explained in the beautiful SUNNAH of the Prophet (PBUH).

TOPIC 4-one who recites the Qur'an and one who does not

(2874)-Sayyidina Abu Musa Asha'ari (RA) reported that Allah's Messenger (PBUH) said, "The example of the believer who recites the Quran is like a citron whose fragrance is pleasant and whose taste is pleasant. And, the example of the believer who does not recite the Qur'an is like a date that has no fragrance though its taste is sweet. And, the example of the hypocrite who recites the Quran is like basil whose taste is bitter. And the example of the hypocrite who does not recite the Qur'an is like colocynth whose fragrance is repulsive and whose taste is bitter." [Bukhari 5020, Muslim 797, Abu Dawud 4829, Ibn e Majah 214, Nasai 5053]

(2875)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said. "The believer is like a meadow (green field). The wind does not cease to bend its vegetation down and likewise the believer does not cease to face trials. And, the hypocrite is like a pine tree that is motionless till it is uprooted." [Ahmed 7195, Bukhari 544, Muslim 28089]

(2676)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "There is among trees, a tree whose leaves do not fall. It is like the believer. Tell me what it is?" Abdullah said the people thought of the trees of the wild while I thought of the date tree. The Prophet (PBUH) disclosed that it is the date (palm) tree. Abdullah said, "I was shy to speak." He said, "I narrated to Umar (RA) what had transpired with me." He said, 'If you had spoken, that would have been dearer to me than that I had this and that.' [Ahmed 5274, Bukhari 61, Muslim 2811]

The Prophet (PBUH) presented beautifully the examples of good plants for believers as they convey the matter clearly. Citron is the tree that is mostly found in the sub-continent bearing very pleasant fruits that are like big lemons but pleasantly sweet with soothing fragrance; it is even used in cakes and confectionaries; this example is for the believer who recites the Holy Book Quran. Dates do not have much fragrance yet they taste well and Arabs do have high inclination towards that wonderful taste; this example is for the believer who does not read the Holy Book Quran much. Basil is that plant which is aromatic yet its taste is very bitter as found in Arabia; this example is for the hypocrite who does recite the Holy Book Quran to give impression that he is one of believers. Colocynth is the tree whose fruit is smelly and very bitter to eat; this example is for the hypocrite who never recites the Holy Book Quran. The other Hadith again gives the example for believers beautifully comparing them to meadows that would bend with high winds

swaying here and there; they have the power to handle troubles beautifully keeping to their base while hypocrites are like the unbending pine tree that is rooted off the ground when the high winds blow. The praise for the date-tree is understandable as it is near to believers in attitude; as the believers try to provide all that is necessary for the benefit of all people, it also does the same with everything that it has in its possession; Al-Hamdu Lillah.

TOPIC 5-The five times prayer

(2877)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Imagine if a river flows by the gate of one of you. He washes himself in it every day five times. Will there remain any dirt (on him)"? The companions said, "Nothing of dirt will remain." He said, "That is like the five times prayer. Allah erases with them the sins." [Ahmed 8933, Bukhari 528, Muslim 667, Nasai 461]

The example for SALAH is like washing the physique five times a day with clean water that clears all dirt from the body; SALAH has the ability to clear all the unclean impression of sins from the inside of men. When this practice goes on it happens that the person becomes free of sins and feels natural detestation to all sins. It is said in the Holy Book Quran, "Recite what is revealed to you of the Book and establish regular SALAH; for SALAH restrains from shameful and unjust deeds; and remembrance of Allah is greater without doubt. And Allah knows whatever that you do" (29:45). All sins besides the biggest sin of taking any-one as equal to Allah in authority (that is called SHERK) might be divided into two categories that are INDECENCY and INJUSTICE and regularity in reading SALAH strengthens the true belief and attacks both of these by the blessing of Allah. At many places in addition to 29:45, the Quran has asked to keep guard against these two and that means clearly to remain alert against all of sins. It is said in Surah BAQARAH, the second Surah, "O men! you eat the lawful and good

things out of what is in the earth, and do not follow the footsteps of Shaitan; surely he is your open enemy. He only enjoins you evil and indecency, and that you may speak against Allah what you do not know" (2:168 & 169). It is said in Surah NAHL, the sixteenth Surah, "Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful (16:90). It is said in Surah BANI-ISRA'IL, the seventeenth Surah, "And go not nigh to fornication; surely it is an indecency and an evil way. And do not kill any one whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided" (17:32 & 33). There are other verses too for the point that all sins other than SHERK (which itself is said to be the greatest injustice; see 31:13) are either injustice (which often takes place when men use their official status of strength in most blamable manner) or either indecency (shameful acts that often take place when women become bold to present their natural beauty in most blamable manner). May Allah save all true Muslims from all major sins; Al-Hamdu Lillah.

TOPIC 6-My Ummah is like rainfall

(2878)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH) said, "The example of my Ummah is like rain. It is not known whether first of it is better or the last of it." [Ahmed 12329]

Allah has appointed Muhammad (PBUH) as his last Messenger for the betterment in belief and deeds of all people so all persons of his time and the coming time till QAYAMAT are included in his UMMAH; however, those who accept his call towards Allah are his true UMMAH while those who do not accept his call are named as the UMMAH that is called. Here the Hadith notes that the former part of this UMMAH is wonderful but the latter part of it might

even be better; this gives us hope that Muslims would insha Allah get heights in good virtues in the times ahead and that result would manifest by their adherence to the Islamic Teachings; certainly, the first of this UMMAH did get heights in good virtues by this adherence. Note that the rain means the blessing of Allah here and insha Allah Muslims would prove the most soothing factor to all peoples of the world in the times ahead; when the Prophet (PBUH) has told this explicitly, it would certainly happen the same way insha Allah.

TOPIC7-The similitude of man, his death and his hopes

(2879)-Sayyidina Buraida (RA) reported that the Prophet (PBUH) said, "Do you fathom what the example of this and of that is"? He said casting two pebbles. They said, "Allah and His Messenger (PBUH) know best." He said, "This is hope. And this is the appointed time (death)."

(2880)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, 'Indeed, your appointed time relative to the people who have passed away is like between the Salah of ASR and the setting of the sun. And, your example relative to the Jews and Christians is like a man who hired many labourers asking, "Who will work for me till afternoon against a qirat." The Jews worked against one qirat. Then he asked, "Who will work for me from afternoon on against a qirat"? The Christians worked against one qirat. Then you work from the Salah of ASR to the setting of the sun against two qirats. So, the Jews and the Christians became angry and said, "We work more but are paid less." He asked "Have I wronged you and denied anything of your right"? They said, "No." He said, "This is my favour. I grant it to whom I will." [Ahmed 5909, Bukhari 557]

(2881)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "Men are just like hundred camels (with anyone), even

when so many, a man does not find among them any worth riding."
[Ahmed 5623, Muslim 2547]

(2882)-We know it from Sa'eed reported it from Sufyan, from Zuhri through the same sanad, the like of it. Sayyidina Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "People are just like hundred camels. You do not find among them even one on which you may ride; or you do not find among them any save one on which you may ride." (The latter expression is better that says 'save one' and this clarifies the previous Hadith too).

(2883)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "My example and of my Ummah (the called part of it) is like a man who kindles a fire. Insects and butterflies come over and fall into it. I hold you back by your hems while you advance forward into it." [Ahmed 8123, Bukhari 3426, Muslim 2284]

We have come to the end of the booklet of Proverbs & Examples; the first topic told us how men must remain towards Allah; the second about how men must take the Prophet Muhammad (PBUH; the Last Messenger of Allah) among all Messengers; the third about how other Prophets taught and it clarified that their teachings too were the basic Islamic Teachings; the fourth about good Muslims and about hypocrites; the fifth about the virtues of practicing Islam especially SALAH; the sixth about how honorable the accepting UMMAH of the Prophet PBUH (that are the Muslim people) would become towards all peoples of the world at the coming time and the seventh topic here addresses that part of the UMMAH naturally to which Muslims would present the invitation of Islam explicitly. The first Hadith among the five Ahadith here at the topic tells of the limited time the man has, as the Prophet (PBUH) threw two pebbles, one near to him and one a bit far. The first one indicated opportunity (hope) of accepting Islam and the second, the end of the examination time for the individual; this is

life. The UMMAH of the Prophet MUHAMMAD (PBUH), the last Messenger of Allah, came in the last of peoples after Jews and Christians. These previous ones had to give much effort yet they got less in return (QIRAT was the measurement of currency in use then) and it is history that they could not fulfill their duties as were expected of them; Jews gave total attention to the worldly life with time neglecting AKHIRAT completely while Christians never came to know the real teachings of Jesus Christ getting misguided by this one or that one considering religious life as the life of omission of worldly pleasures totally. Muslims have come in the last and they showed how to live the life of good virtues remaining active in the ordinary business of life; even in these trying times, we do find committed persons to Islam among Muslims in huge number; Al-Hamdu Lillah; they would remain committed insha Allah whatever comes as the Hadith points out 'then you work from the Salah of ASR to the setting of the sun against two QIRATS' (that means till the end of the world by the favor of Allah). As for the example of hundred camels with none save one that is fit to ride, is clear when we see how difficult it has become to call people towards Islam especially those who are in the complex of being superior to all people due to the material development they have achieved. In the history of the Man, he has committed this grave mistake time and again that he took material superiority to mean that the concepts about the moral values that he holds, are also very true; we are facing this grave mistake again at these current times. The last of Ahadith at this topic tell us that the Prophet (PBUH) did sincerely whatever he could to save people from the fire of hell; these efforts include all those efforts too that he has put in favor of that part of the UMMAH that are called towards Islam; those among them who do not answer positively to this call, they are prey to their own ignorance that leads them to their most erroneous judgment.

48- BOOK ON VIRTUES OF THE QUR'AN (25 topics)

TOPIC1-Virtues of Al-Fatihah

(2884)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) went to Ubayy ibn Ka'b. He called out. "O Ubbay!" He was engaged in Salah and turned but did not answer. He shortened his Salah and then went to Allah's Messenger (PBUH) and said, "As-Salam-Alaikum, O Messenger of Allah (PBUH)!" He said, "Wa alaikas Salaam! What prevented you, O Ubayy, from answering me when I called you?" He said, "O Messenger of Allah (PBUH), I was engaged in Salah." He said, "Have you not observed that which Allah has revealed to me ---Respond to Allah and to His Messenger (PBUH) when he (the Messenger) calls you (Al-Quran 8, 24). He said, "Yes indeed. I will not do it again, Insha Allah." He asked, "Would you love that I teach you a Surah that has not been revealed in the Torah, not in the Injil, not in the Zabur and not in the Qur'an the like of it." He answered, "Yes, O Messenger of Allah (PBUH). So, he asked, "How do you recite in Salah"? He said, "We recite the Ummul Qar'an." So, Allah's Messenger said, "By Him in Whose hand is my soul, nothing has been revealed like it in the Torah, the Injil, the Zabur and the Qur'an. It is the Sab'am-Minal-Mathani (given to me and in answer to it); the mighty Qur'an that is given to me."

There are some points that we get from this Hadith. First is that when the Prophet called someone then he must answer; it was even allowed for him to end the MUSTAHAB SALAH then, that he could read afterwards. Second is that Surah FATIHA, the first Surah in the Holy Book Quran, is UMMUL-QURAN (UMM literally means mother but it is also used as the base of something too when it comes in relation to that; here it means the base for the Holy Book Quran as the whole of the Holy Book is the answer to the request of the guidance that is asked by the reciter of the Holy Book in the very beginning by reading this Surah). Note that there are many

names for Surah FATIHA besides UMMUL-QURAN; one of its names is SAB'AM minal MATHANI (the seven verses that are oft-repeated) and there are many others; note that FATIHA means here the Opening Surah. Incidentally, it was the first complete Surah that descended on the Prophet (PBUH) as before this Surah, verses of different Surah were descending. Third is that such revelation is not found in the previous books that descended to other Messengers of Allah; TORAH to Moses, INJIL to Jesus Christ and ZABUR to Dawud (Salam on them all); please note that according to us Muslims there occurred some changes in these previous books and they are in the changed form especially TORAH (the first five of the books of the Old Testament) that was lost for many years in the times of captivity of the YAHUDI (Jews) before it came to fore again; as for INJIL (that is loosely the name given to the first four books of the New Testament though in actual, INJIL denotes the wisdom i.e. HIKMAT that Jesus Christ AS provided to the world), it is compilation of booklets that were narrated by those to which they are named and according to us Muslims, it also is changed so it even is not the whole truth. Fourth is that it is SAB'AM minal MATHANI that means that it consists of seven verses (SAB'A) that are repeated time and again (MATHANI), especially in SALAH. This name is given to it by the Holy Book Quran (15:87); as it has DUA to Allah for the guidance towards the righteousness, the whole of the Holy Book Quran descended as its answer; Al-Hamdu Lillah.

TOPIC 2-About Surah al-Baqarah and Ayatul-Kursi

(2885)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) sent a small army and they were a countable number. He got them to recite the Qur'an and each man of them recited whatever he had of the Qur'an (in memory). He came to a man among them, the youngest of them in years and asked him, 'What do you have of the Qur'an with you, O so-and-so?' He said, "I have this and that

and Surah al-Baqarah." He asked him "Oh, do you have Surah al-Baqarah?" He said, 'Yes.' The Prophet (PBUH) said, "Go. You are their Amir." Then a man of the nobles among them remaked, "By Allah, nothing prevented me from learning al-Baqarah but that I was apprehensive that I might not be able to recite it in Salah (in tahajjud)." Allah's Messenger (PBUH) said, "Learn the Qur'an and recite it. The example of the Qur'an for one who learns it, recites it and stands in Salah with it is like a bag full of musk, its fragrance spreading in every corner. And the example of one who learns it but goes to sleep while it is in his heart is like a bag of musk tied close (at its mouth)."

(2886)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Do not turn you homes into graves. The devil does not enter the house in which al-Baqarah is recited." [Muslim 780, Ahmed 7826]

(2887)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Everything has a hump and the hump of the Quran is Surah al-Baqarah. There is a verse in it that is the chief of all verses of the Qur'an, the Ayat ul-Kursi." (2, 255)

(2888)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "If anyone recites in the morning Ayat 1, 2, 3 from Surah Momen (the 40th Surah), and Ayat ul-Kursi (that is in Surah Baqarah; Ayat 255) then he is protected thereby until evening. And, if anyone recites these verses in the evening then he is protected thereby till it is morning."

TOPIC 3-More on it

(2889)-Abu Ayyub Ansari (RA) reported that he had a niche that contained dates. A female jinn would come and take away dates from it. He complained about it to the Prophet (PBUH) who said,

"Go. When you see her, say, 'In the name of Allah, obey Allah's Messenger (PBUH). So, he nabbed her and she swore that she would not return. He let her go and went to the Prophet (PBUH) who asked, "What has your prisoner done?" He said, "She has promised not to come again." He said, "She has lied. She will come again." He nabbed her again and she promised that she would not come again, so he let her go. He went to the Prophet (PBUH) who asked, "What has your prisoner done?" He said that she had promised not to return. The Prophet (PBUH) said, "She has lied and will come back." So, he nabbed her, (the third time) and said, "I am not going to free you till I take you to the Prophet (PBUH). She said, "I mention to you something, the Ayat ul-Kursi. Recite it in your house. The devil or any other than him will not approach you." He went to the Prophet (PBUH), who asked him what his prisoner had done and he informed him of what she had said. The Prophet (PBUH) said, "She has spoken truth though she is a liar."

Surah BAQARAH is the second Surah in sequence and it is the longest of Surah. Much of its verses address YAHUDI (Jews) but it also deals with many other matters of importance. It has the couple of AAYAH (verses) that are the manifesto for Muslims as they ask to avoid SHERK i.e. taking anyone equal to Allah in authority; and ask to avoid injustice; and ask to avoid shameful acts; as many other AAYAH in the Holy Book Quran. They are verses 168 and 169 that say, "O men! Eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy. He only enjoins you evil and indecency, and that you may speak against Allah what you do not know". It also has the AAYAH that is named as AAYATUL-KURSI (verse 255; this verse mentions the KURSI i.e Chair or Throne of Allah) and this verse is very often read at Muslim homes especially to prevent any evil that eyes are not able to see including JINN. It reads, "Allah! There is no god but He, the Living, the Self-subsisting, Eternal. Neither slumber seizes Him, nor sleep. His are all things in the heavens and

on earth. Who is there that would intercede in His presence except as He permitteth? He knoweth what is before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His THRONE doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme". It also has some of the most important DUA (supplication to Allah) of the Holy Book Quran including DUA of IBRAHIM (verses 126 to 129) and DUA that must be recited again and again at HAJJ that is one of the most comprehensive of DUA at all times at every place that reads, "And there are men who say: Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire"; this is the verse 201; and DUA that comes at the very last of the SURAH (verse-286) the merits of which the next Hadith points out well.

TOPIC 4-About the last of Surah al- Baqarah

(2890)-Sayyidina Abu Mas'ud Ansari (RA) reported that Allah's Messenger (PBUH) said, "If anyone recites the two verses at the conclusion of Surah al-Baqarah in the night then that is enough for him." [Bukhari 4008, Muslim 808, Ahmed 17067]

(2891)-Sayyidina Nu'man ibn Bashir (RA) reported that the Prophet (PBUH) said. "Allah wrote a Book before He created the heavens and earth by two thousand years. In it are revealed two verses with which Surah al-Baqarah is concluded. And they are not read three nights in house, but the devil does not approach it."

The last RUKU of Surah BAQARAH (that is its fortieth RUKU) comprises of three verses and the last couple of them (that the Prophet PBUH received at MIRAJ at heavens) have DUA in them, especially the very last, that is for asking Allah to forgive sins of the Muslim persons that make this DUA and for not putting them

into such position by their own wrongs where sins become most easy (that is the times of extreme FITNAH). Note that RUKU means section of the Holy Book Quran and it is also the term used in SALAH to tell the posture of bending with hands on knees; it refers to sections of the Holy Book Quran as these sections were established to read at the standing posture of SALAH after reading Surah FATIHA, that precedes the RUKU in SALAH. This last verse of the Surah is so important in keeping the evil of all sorts away that ULAMA ask all Muslims to read it repeatedly understanding them well with total attention towards Allah, in or after SALAH with few other verses not only to prevent the adverse effects of all evil but also for elimination of any such negative effect that might take place due to wrong deeds, bad spell, pressure of circumstance, depression or for any reason whatsoever. The best way to prevent and even to eliminate all evils is to read repeatedly every day with total attention towards Allah, the Surah FATIHA, AAYATUL-KURSI, this last verse of Surah BAQARAH and the last two Surah of the Holy Book Quran together; better to read these four daily together at least ten times at any time the person specifies for it as that would not only eliminate all sorts of adversities affecting the life insha Allah but also make the situation much better for the practicing Muslim who reads them in this way insha Allah; and Allah knows better. The translation of the last verse of Surah BAQARAH is "Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has labored for. (The good persons say), O Our Lord! Punish us not if we forget or fall into error; O Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); O Our Lord! Put not on us a burden greater than we have strength to bear. Pardon us; grant us forgiveness; have mercy on us. You are our MAULAA (the true Patron) and give us victory over the disbelieving people".

TOPIC 5-About Surah Aale Imran

(2892)-Sayyidina Nawwas ibn Sam'an (RA) reported that the Prophet (PBUH) said, "The Qur'an and its people who had abided by it in the world will come, led by Surah al-Baqarah and Aale Imran. Allah's Messenger (PBUH) then coined for them three examples that Nawwas said he never forgot after that. He said, "They will come as though they were two canopies with light between them, or as though they were two black clouds, or as though they were flock of birds in rows pleading for their companion (who had recited them)." [Muslim 804, Ahmed 22208]

(2893)-Muhammad ibn Isma'il reported from Humaydi, from Sufyan ibn Uyaynah in explanation of the Hadith of Abdullah Ibn Mas'ud (RA) that Allah has not created in the heavens or the earth anything mightier than Ayat ul-Kursi (2:255); that Sufyan said, "Ayat ul-Kursi is Allah's words and the words of Allah are mightier than Allah's creation of heaven and earth."

It is told in other Ahadith too that the recitation of the Surah of the Holy Book Quran would stand by such reciters at the Day of Judgment who read them regularly and tried to put their teachings into practice as much as possible. Surah BAQARAH and Surah AALE-IMRAN are the second and the third Surah respectively in the Holy Book Quran, the first one addressing Jews much while there are many verses in the second one that tell about Jesus Christ to check the concepts of Christians about him; one of AAYAH in AALE-IMRAN reads, "The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be". And he was" (3:59); another interesting fact besides the similarity of Adam AS and Jesus Christ AS in their creation, is that the Quran mentions both of them 25 times each; so there is similarity in them in figures too. Here, three ways are told to explain how they would assist there that the reward for recitation

would become like one of three things for the reciter; these all three have this in common that they would be above the reciter giving him the needed shade as there would be no shade generally at the grounds of HASHR. Note that AYATUL-KURSI is in the second Surah (BAQARAH) as we have studied; its mention is to explain that the words of the Quran are the speech of Allah that is His trait; as such these words in actual are free of time and place; they are not HAA'DITH (something new taking place being created); Al-Hamdu Lillah.

TOPIC 6-Virtues of Surah al-Kahf

(2894)-Sayyidina Bara (RA) reported that while a man was reciting Surah al-Kahf, he observed his animal jump. He looked and indeed, something like a cloud was near. He went to Allah's Messenger (PBUH) and mentioned that to him. He said, "This is Sakinah (tranquility) that descends with the Qur'an (or descends on the Qur'an)." [Bukhari 3614, Muslim 895, Ahmed 18534]

(2895)-Sayyidina Abu Darda (RA) reported that the Prophet (PBUH) said, "If anyone recites the first three verses of Surah al-Kahf then he is protected from the Fitnah of Dajjal." [Muslim 809, Abu Dawud 4323, Ahmed 21771]

Here we find the same effect narrated in the Hadith at the previous topic that the recitation of the Holy Book Quran provides a shade becoming like clouds with blessing; this was witnessed even in this worldly life by the reciter of KAHF (USAID ibn HUDHAIR - RA), and the version of this Hadith in SAHIH MUSLIM narrated by ABU-SAEED KHUDRI says that USAID saw the cloud as canopy that had lights (i.e. angels). Also, Surah KAHF, the eighteenth Surah of the Holy Book Quran, is most protective of the FITNAH (trial) of DAJJAL (anti-christ). SAHIH MUSLIM has reported the other narration (2895) here in the way that Abu Darda (RA) related

that the Holy Prophet (PBUH) said, "One who memorizes the first ten verses of Surah KAHF will remain safe against DAJJAL (Anti-Christ)." Another version of this same Hadith says: "One who commits to his memory the last 10 verses of this Surah will remain immune from Dajjal". ULAMA generally ask to read whole of Surah KAHF especially at Fridays to keep safe from DAJJALI-FITNAH but only the recitation of the beginning verses of Surah KAHF would not be enough until understood what they mean and how they are able to save the Muslim person from DAJJAL. I, MSD, have written the commentary of the whole of SURAH KAHF and though it is better to get detail from there for this point yet briefly the TAFSIR of beginning verses of the Surah inform us that as the Christians took Jesus Christ (Salam on him) as the son to the True Lord Allah believing in trinity 2000 years ago, it then started a chain of events that would lead to some terrible war in the coming time. Respectable MAULANA-MANAZIR-AHSAN-GAILANI presents the view that the West would be responsible for an amazingly great war because the belief about trinity with the belief that to have faith in Jesus Christ is quite enough for salvation without any practical application of faith, led in history to absolute authority of their religious personnel as there was absence of the total sketch of any religious society in Christianity; these religious personnel used their authority harshly as history tells us providing for a revolt against them and against religion as such, and that in turn led to the total rejection of religious adherence by many of the Western people. He concludes that this has provided grounds for the great moral deterioration that grips the West today; as the scientific development goes on with the arrival of technical devices that lead the man to get some control over force of matter in different ways, he would disregard the power of Allah with the illusion that he is able to do as he wills; this would lead to that great war which the Surah points out by the terms BAASAN SHADEEDA (the terrible war) & AASAREHIM (their markings that means the results that were and would be caused by assigning a son to Allah).

I, MSD, am sure that this coming deadly war might still be stopped at this time; if by some good fortune, Muslims become truly capable to present the most fundamental message of the Quran to accept the true authority of Allah only caring about the success in the coming life emphatically and by another good fortune, most of Christians do accept it then the probability of the coming deadly war would be eliminated insha Allah and Allah knows better.

TOPIC7-About Surah Yasin

(2896)-Sayyidina Anas (RA) reported that Allah's Messenger (PBUH) said, "There is a heart for everything and the heart of the Quran is Yasin. And, if anyone recites Yasin, Allah records for him against his recital of it a recital of the Quran ten times."

Surah YASIN is the 36th Surah of the Holy Book Quran and Muslims often read it in homes to get the highest blessings of the recitation of the Holy Book Quran. Its special merit is that it provides ease for the death of a dying person and that is why it is mostly read near to the bed of such person whose death seems inevitable in few days or in few hours. The last part of the narration probably contains some error as Surah YASIN is one of the SURAH of the Quran; however, this last part probably means that its most sincere recitation might bring the rewards that are ten times more than its ordinary recitation; the classification of respectable TIRMIDHI taking it as weakly narrated due to the weakness in some narrator in the chain, is understandable.

TOPIC8-Virtues of Surah ad-Dukhan

(2897)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "If anyone recites Surah Haa Meem ad-Dukhan in the night he will see the morning while seventy thousand of angels seek forgiveness for him."

(2898)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "If anyone recites Haa Meem ad-Dukhan (#44) once at the night of Friday then he is forgiven."

The second Hadith clarifies the first here as the first one is weakly narrated. The meaning of both is that if anyone makes it a routine to recite Surhah HAA-MEEM DUKHAAN (the forty-fourth Surah) at nights especially at the Friday night (reading it with some good commentary that night that is between Thursday and Friday as the night comes before the day by the Lunar calculation), Allah would forgive his sins and provide him easy opportunities for the practice of much more of highly virtuous good deeds; Al-Hamdu Allah.

TOPIC 9-Virtues of Surah al-Mulk

(2899)-Sayyidina Ibn Abbas (RA) reported that one of the companions of the Prophet (PBUH) pitched a tent on a grave. He did not know that there was a grave. It was the grave of someone who recited Surah al-Mulk (#67) to the end of it. He came to the Prophet (PBUH) and said, "O Messenger of Allah (PBUH), I pitched my tent over a grave without knowing that it was a grave and the man inside recited Surah al-Mulk to its end." The Prophet (PBUH) said, "It is the rescuer. It rescues from punishment of the grave."

(2900)-Sayyidina Abu Huraira (RA) reported from the Prophet (PBUH) that he said, "A Surah of the Qur'an has thirty verses. It intercedes for a man till he is forgiven. It is Surah al-Mulk." [Abu Dawud 1400, Ibn e Majah 3786, Ahmed 7980]

(2901)-Sayyidina Jabir (RA) reported that the Prophet (PBUH) would not go to sleep till he had recited Surah as-SAJDAH and al-Mulk. [Nasai 711]

The narrations at this topic tell us about the special merit of Surah MULK, the 67th Surah, that it protects from the torments of the grave. The Muslim person might better recite it much at the old age as routine as it becomes a soothing shelter for the man at trouble in the period between his death and the Day of Judgment. It is clear by the last narration here that the Prophet (PBUH) did take up this Surah in his regular recitation at nights for some time.

TOPIC10-About Surah az-Zilzal

(2902)-Sayyidina Anas ibn Malik reported that Allah's Messenger (PBUH) said, "If anyone recites (az-Zilzal, Surah # 99), it represents for him half the Qur'an. If anyone recites (al-Kafirun, Surah # 109), it represents for him one-fourth of the Quran and if anyone recites (al-Ikhlās, Surah # 112) then it represents for him one-third of the Qur'an."

TOPIC11-About Surah al-Ikhlās and az-Zilzal

(2903)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "Surah az-Zilzal represents half of the Qur'an and Surah al-Ikhlās one third of the Qur'an and Surah Al-Kafirun represents one-fourth of the Quran."

(2904)-Sayyidina Anas ibn Malik reported that Allah's Messenger (PBUH) asked one of his Sahabah, "Have you married, O so-and-so"? He said, "No, By Allah, O Messenger of Allah (PBUH). And I have not enough to (be able to) marry." He asked, "Do you not have Surah al-Ikhlās"? He said, "Certainly, I have." He said, "That is one-third of the Qur'an", and he asked, "Do you not have Surah an-Nasr." The man answered, "Of course, I have." The Prophet (PBUH) said, "That is one-fourth of the Qur'an. And do you not have Surah al-Kafirun"? He said, "Indeed I do have it." He said "That is one-fourth of the Qur'an" and added, "Go and Marry; Go and Marry"!

*TOPIC*11A-About Surah al-Ikhlās

(2905)-Sayyidina Abu Ayyub (RA) reported that Allah's Messenger (PBUH) said, "Is any of you unable to recite one-third of the Qur'an in a night? He who recites Surah al-Ikhlās has recited indeed one-third of the Qur'an." [Nasai 992]

(2906)-Sayyidina Abu Huraira (RA) narrated that I was with the Prophet (PBUH). He heard a man recite Surah al-Ikhlās so he said, "It has become obligatory." I asked, "What has become obligatory?" He said, "Paradise."

(2907)-Sayyidina Anas ibn Malik reported that the Prophet (PBUH) said, "If anyone recites Surah al-Ikhlās every day two hundred times then his sins over fifty years will be effaced unless he has a debt payable." It is reported from the Prophet (PBUH) through the same sanad that he said, "If anyone intends to sleep on his bed and lies down on his right side and recites Surah al-Ikhlās a hundred times then, on the Day of Resurrection, the Blessed and Exalted Lord will say to him, "O My slave, enter Paradise by your right side."

(2908)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "The Surah al-Ikhlās represents one-third of the Qur'an."

(2909)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "Assemble! I am going to recite to you one-third of the Qur'an." Hence, those who could assemble, they did assemble (in the mosque). Allah's Messenger (PBUH) came out and recited Surah al-Ikhlās and then returned (to his home). One of the persons said to others, "Allah's Messenger (PBUH) had said that he would recite to us one-third of the Qur'an. I perceive that there is some news from the heaven (so he has gone home)." Then, the Prophet (PBUH) came

out and said, "I had told you that I would recite to you one-third of the Qur'an. Know! This represents one-third of the Qur'an." [Muslim 812, Ahmed 9540]

(2910)-Sayyidina Anas ibn Malik reported that a man of the Ansar used to lead them in Salah at the mosque Quba. When he was about to recite to them any Surah in Salah (after al-Fatihah), he would begin with Surah al-Ikhlās, and when he had finished with it, he would recite some other Surah to them. This, he did in every Rakaah. His friends said to him, 'You recite this Surah but do not feel that it is enough till you recite another Surah. So either recite it or omit it and recite another Surah (but not both). He said, "I will not omit it; if you like that I be your imam with that I will do that. But if you dislike it then I will leave you." They found him to be the best of them and disliked that anyone else should, lead them in Salah. So, when the Prophet (PBUH) came to them, they informed him of it. He said, "O man! What prevents you from observing what your friends ask you to do? And what brings you to recite this Surah in every Raka'ah"? He submitted, "O Messenger of Allah (PBUH)! I love it." Allah's Messenger (PBUH) said, "Your love for it will indeed admit you to Paradise." [Bukhari 3775, Ahmed 12435]

Surah ZILZAL, the 99th Surah, comprises of few verses that depicts HASHR, the first day of AKHIRAT. Surah KAFIRUN, the 109th Surah, and Surah IKHLAAS, the 112th Surah, both start with the word QUL (say) and, with the last couple of Surah that also start with QUL, they often are named as four QUL. All four Surah guide towards the Truth taking up some topic of importance; KAFIRUN tells the disbelievers that Muslims would not take some of their concepts about worship as the disbelievers too would not take up the way of worship Muslims have; IKHLAAS tells that Allah is the Only True Authority and no-one is equal to Him; The last couple of Surah teach the way to ask protection of Allah from all kinds of evil and all these four together tell about many of topics

that are narrated in detail at other places in the Holy Book Quran. Note that the fractions that the narrations denote, do not relate to the quantity of words in the Holy Book Quran as is evident or even to returns as reward for reciting them, but these fractions mean that these Surah take-up topics that the Quran deals with in detail. Such narrations mark the importance of the focus of the mentioned Surah therein; the Surah mentioned therein does guide to some highly notable aspect of teachings of the Quran and the fraction mentioned is not in the literal sense.

TOPIC 12-About the Muawwidha-tayn (the last two Surah)

(2911)-Sayyidina Uqbah ibn Aamir Juhanni (RA) reported that the Prophet (PBUH) said, "Indeed, Allah has revealed to me verses, the like of which no one has seen (an-Naas) to the end of the Surah and (al-Falaq) to the end of the Surah." [Ahmed 17305, Muslim 814, Abu Dawud 1462, Nasai 953]

(2912)-Sayyidina Uqbah ibn Aamir (RA) said, "Allah's Messenger (PBUH) commanded me to recite the Muawwidha-tayn (Surah al-Falaq and an-Naas) after every Salah." [Abu Dawud 1523, Nasai 1135]

Surah FALAQ and Surah NAAS that are the last couple of Surah in the Holy Book Quran, are 113th and 114th Surah respectively. They both descended together and together they are named as MUAWWIDHA'TAYN (i.e. the couple of Surah in which protection of Allah is asked). As the message of Islam spread fast, the opposition of the disbelieving Quraish also intensified. As long as they had any hope that they would be able to prevent the Prophet (PBUH) from preaching the message by throwing some temptation in his way, or striking some bargain with him, their hostility did not cross certain limit. But when the Holy Prophet PBUH disappointed them completely that he would not compromise with them in the

matter of faith, and in Surah KAFIRUN he was ordered to tell them, "I do not worship those who you worship nor are you worshippers of Him Whom I worship. For you is your religion and for me is mine", their hostility touched its extreme height. Particularly, the families whose members (men or women, boys or girls) had accepted Islam, they were burning with such rage inside against the Holy Prophet PBUH that even magic and charms were being worked on him so as to cause his death; the most negative effect their effort could cause upon him for only a small period of time, was that sometimes he forgot if he had done a work or not. So these couple of Surah descended and broke whatever mild negative effect of magic was on the Prophet (PBUH) at that time. Also see the note at topic-4 of this booklet of virtues of the Holy Book Quran.

TOPIC 13-Merit of the reciter of the Qur'an

(2913)-Sayyidah Aisha (RA) reported that Allah's Messenger (PBUH) said, "He who recites the Qur'an and is adept at it will be with the honourable obedient recording (angels in heaven). And he who recites it while (according to the narrator Hisham's version) it is difficult for him or (according to the narrator Shu'bah's version) it is exacting on him, will get a double reward." [Bukhari 4937, Nasai 244)

(2914)-Sayyidina Ali ibn Abu Talib (RA) reported that Allah's Messenger (PBUH) said, "He who reads the Qur'an and memorises it and observes as lawful what it declares to be lawful and as unlawful what it declares to be unlawful (and he must know that), Allah will admit him to paradise and permit him to intercede for ten members of his household each of whom has become liable to go to the Fire." [Ahmed 1267]

TOPIC 14-Virtues of the Quran

(2915)-Harith al-A'war (RA) narrated that I passed by the mosque and found the people plunged in to chatter. I went to Ali (RA) and said to him, "O Commander of the Believers! Have you not observed that people are engaged in chatter"? He asked me if that was so and I said, "Yes." He said, "Indeed, I heard Allah's Messenger (PBUH) say that there would appear soon Fitnah (trial) and I asked him how we could come out of it. He said that it was the Book of Allah which contains an account of those before us and news of those who will follow us and commands on what we encounter. It is an unmistakable judgement, not a jest. If any of the despotic persons abandons it then Allah will deride him into pieces. And, if anyone seeks guidance in something other than it, then Allah would leave him astray. It is Allah's (firm) strong rope. It is the wise reminder. It is the straight path. It is whereby desires cannot divert and tongues cannot be confused. Scholars can never be satiated with it. It does not become stale by much repetition and its wonders are never exhausted. It is the Book about which the Jinn were not shy to say on hearing it --- We have really heard a wonderful Recital! It gives guidance to the Right, and we have believed therein (Al-Quran 72, 1-2). He, who confirms it, speaks the truth, and he who abides by it (in action), is rewarded, and he who judges by it, is just, and he who invites to it, is guided on the straight path. Take it to yourself, O A'war!"

Ahadith here denote the merit of recitation of the Holy Book Quran (especially when a person finds the recitation difficult) and the merit of its acceptance respectively. Hadith narrated by ALI (RA) at topic-14 tells that the remedy to all FITNAH (trials) whatsoever is the Holy Book Quran. It is the true guidance in every situation and its repetition does not cause any lack of interest but causes high growth in that. Note that Allah has informed in the Holy Book Quran, "Surely We have revealed the Reminder and We will most surely be its guardian." When Muslims used to adhere to it totally then due to this attachment to the word of Allah, they never

did get into any trouble from any direction yet when they slacked in this adherence, they lost their magnificence; this is history. Adherence to the Holy Book Quran means the certain security as due to this relation with the Holy Book Quran, Arabic is secured, Ahadith are secured, true meanings of the words of the Holy Book are secured, FIQH is secured and with all setbacks, the Islamic customs are secured; Muslims even with the slackness in the practice of Islam in general, are secured as their end means the end of the adherents to the Holy Book Quran; Al-Hamdu Lillah, there are thousands of Muslims even today who are able to recite the Holy Book Quran totally only by their memory and in RAMADHAN, they do recite it completely by memory being IMAMS at different places, each of them leading huge crowds of Muslims at nights in SALAH; note this well that the judgement of affairs by the Quran only would lead Muslims certainly towards the safety in the worldly life and towards the true salvation in the life after this; Al-Hamdu Lillah.

TOPIC 15-Virtues of teaching the Quran

(2916)-Sayyidina Uthman ibn Affan (RA) reported that Allah's Messenger (PBUH) said, "The best of you is he who learns the Qur'an and teaches it." Abu Abdur Rahman said, "This is what made me sit on this, my seat." He began to learn the Qur'an during the times of Uthman till the times of Hajjaj ibn Yusuf. [Ahmed 412, Bukhari 5027, Abu Dawud 1452, Ibn e Majah 212]

(2917)-Sayyidina Uthman ibn Affan (RA) reported that Allah's Messenger (PBUH) said, "The best of you, or the most excellent of you, is he who learns the Qur'an and teaches it."

(2918)-Sayyidina Ali ibn Abu Talib reported that Allah's Messenger (PBUH) said, "The best of you is he who learns the Qur'an and teaches it."

TOPIC 16-About one who recites a letter of the Quran

(2919)-Sayyidina Abdullah Ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) said, "If anyone recites a letter from the Book of Allah then for him is a piety. And a piety is rewarded ten-fold. I do not say that 'alif-laam-meem' is one letter. But 'alif' is a letter, 'laam' is a letter and 'meem' is a letter."

The Holy Book Quran is the basis for Islam and the best of virtuous tasks for the Muslim person is to understand its verses by its other verses, by the authentic Ahadith and by the judicious commentaries of the learned ULAMA. Note that every good deed has its reward ten times more relative to its normal reward while every sin would be punished in the normal manner without any increase. In the recitation of the Holy Book Quran, the sincere recitation of each letter has rewards ten times more; note that ALIF, LAAM and MEEM are letters that are among the alphabet of Arabic; Al-Hamdu Lillah.

TOPIC 17-Worshippers can gain nearness to Allah by Quran

(2920)-Sayyidina Abu Umamah (RA) reported that Allah's Messenger (PBUH) said, "Allah does not listen to anything from His slave, more than the couple of raka'at he prays. And, piety is sprinkled on the slave's head as long as he is in Salah. And the slaves do not gain nearness to Allah, the Majestic, the Glorious, like they get through that (Revelation) which has come from Him." Abu an-Nadr said, "It means the Qur'an." [Ahmed 22369]

(2921)-Jubayr ibn Nufaye (RA) narrated that Allah's Messenger (PBUH) said, "You will never return to Allah with anything better than what comes from Him (meaning the Qur'an)."

TOPIC 18-No Caption

(2922)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, "He who has nothing of the Qur'an in his heart is like a deserted home." [Ahmed 1947]

(2923)-Sayyidina Abdullah ibn Amr (RA) reported that the Prophet (PBUH) said, "The man of the Qur'an (who has memorised it) will be told to recite and ascend and recite gently with pauses as he used to recite gently in the world. (He would be told that) 'Indeed your destination is at the last verse that you will read.'" [Abu Dawud 1464]

(2924)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "On the Day of resurrection the man of the Qur'an (who is devoted to it deeply) will come and the Qur'an will say, "O Lord! Let him have a pair of garments." He will be made to wear a crown of honour. It will say, "O Lord, increase it." So he will be made to wear a robe of honour. Then it will say, "O Lord, be pleased with him." So, He will be pleased with him. It will be said, "Recite and ascend (a rank)", with every verse a piety will be added.

There are three things that go with the person at his death; they are his faith, his deeds and his knowledge. All these three remain proper when they are committed to the Holy Book Quran and note that Islam tells us that everyone is born on righteousness so we do not have to better ourselves but we have to keep to that position upon which we were born as much as possible. This we would do by our total commitment to the word of Allah i.e. the Holy Book Quran; that only is the thing that certainly would provide us honor in the world and certainly would lead us to total respect in AKHIRAT, our true destination. Note the words "He who has nothing of the Qur'an in his heart is like a deserted home." This tells how necessary the commitment to the Holy Book Quran is for the Man; it is like water,

air and sunshine to the plant. If the Man ignores his natural inclination towards the Truth time & again, his heart gradually tends to ignore it totally though the natural voice inside is never lost and remains somewhere inside. If the call from his outside does click upon it, he would still better his self in Belief; this develops the best of manners in him which then leads to high virtuous deeds for him.

TOPIC 19-Forgetting a Surah that one had memorized

(2925)-Sayyidina Anas ibn Malik reported that Allah's Messenger (PBUH) said, "The rewards of my Ummah were presented to me, so much so that a particle of dust that a man removed from the mosque. And, the sins of my Ummah were presented to me and I did not see a sin greater than anyone forgetting a Surah of the Qur'an or a verse that he was given."

The narration here is weakly narrated and if taken as narrated, it would mean that the 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, this leads to hypocrisy; in such situation, he has committed a grave sin certainly. Note that the narration here is not directly related to memorizing and then forgetting the verses though every HAFIZ (the person who memorizes the Holy Book Quran by heart) cares to revise it time and again so as not to forget his memorized verses; however, he must practice its teachings too as a rule as that is how he would keep the hold of it totally.

TOPIC 20-The one who recites Qur'an

(2926)-It is reported about Imran ibn Husayn (RA) that he passed by a reciter of the Qur'an. He recited and begged of men, so Imran ibn Husayn said 'Inna Lillahi wa Inna Elaihi Ra-je-oun' and he

narrated that he heard Allah's Messenger (PBUH) say, "He who recites the Qur'an must petition Allah with it, because soon such people will come who will recite the Qur'an and beg of people."
[Ahmed 19906]

(2927)-Sayyidina Suhaib (RA) reported that Allah's Messenger (PBUH) said, "Such a person has not believed in the Qur'an who made lawful that which the Qur'an declares to be unlawful."

(2928)-Sayyidina Uqbah ibn Aamir (RA) reported that he heard Allah's Messenger (PBUH) say, "One who recites the Qur'an in an audible voice is like one who gives Sadaqah openly and one who recites the Qur'an inaudibly, is like one who gives Sadaqah in secret." (Abu Dawud 1333, Nasai 1659, Ahmed 17373]

It is not allowed for a person to beg according to Islamic Teachings and he must take-up some work feasible to him, to fulfill his needs. To beg reading the Holy Book Quran is even more blamable though the administration would see this as its liability without fail that the people do get their necessities, physical and spiritual, by efforts that they make with ease. IMRAN (RA) read the verse "INNA LILLAHI WA INNA ELAIHI RA-JE-OUN" (2:156) that means "Truly! To Allah we belong and truly, to Him we shall return"; Muslims recite this verse at times of difficulty and IMRAN took this time as the time of some difficulty for Muslims because he saw such individual among Muslims that was impelled to beg. The next Hadith provides the guidance for the Muslim rulers to care about the implementation of the teachings of the Holy Book Quran as to speak about the belief is not enough without its practical application. Note that if a person does something that is totally prohibited by the Holy Book Quran, that is the wrong in practice yet if that person also takes and asks to take it as lawful then that certainly is the wrong in belief; such a person would get out of the fold of Islam. Also note that as SADAQAH (charity to poor)

accomplishes the need of the needy at the physical level, the recitation of the Holy Book Quran audibly (with translation if Arabic is foreign to the audience) fulfills the need of the needy at the spiritual level conveying the true guidance to him for different matters. If recited inaudibly then at least that fulfills the individual need for guidance and at times, the recitation of the Holy Book Quran inaudibly might become praiseworthy even, like the time when the person ponders upon its verses in solitude.

TOPIC 21-Reciting Bani Israel & az-Zumar before sleeping

(2929)-Abu Lubabah reported that Sayyidah Aisha (RA) said that the Prophet (PBUH) did not go to sleep before he had recited Bani Isra'il and az-Zumar (17 & 39 in the Quran respectively).

(2930)-Sayyidina Irbad ibn Sariyah (RA) reported that the Prophet (PBUH) used to recite the 'Musabihat' (Surahs starting with 'Sabbaha' & 'Yussabihu') before going to sleep. He said, "In them there is a verse that is better than a thousand verses." [Abu Dawud 5057, Nasai 719, Ahmed 17160]

TOPIC 22-Virtue of last portion of Surah al-Hashr

(2931)-Sayyidina Ma'qil ibn Yasar (RA) reported that the Prophet (PBUH) said, "If anyone says on entering the morning, 'I seek refuge in Allah the all-Hearing the All-knowing from the accursed devil', three times and recites the last three verses of Surah al-Hashr (#59) then Allah deposes over him seventy thousand angels who pray for his forgiveness till the evening. And if he dies during the day, he dies as a martyr. And, if anyone recites it in the evening then (too) he is of the same station. [Ahmed 20328]

The Holy Prophet (PBUH) used to recite some Surah as routine for some nights and then took up another few for some nights; the

narrations tell about the different Surah he used to read at nights as routine; note that Surah BANI-ISRAEL and Surah ZUMAR are among the lengthy Surah. The last three verses of Surah HASHR (Surah # 59) has praise of Allah with His names that read, "He is Allah, besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful. He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness; Glory be to Allah from what they set up (with Him). He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise."

TOPIC 23-The nature of the Prophet's recital

(2932)-Ya'la ibn Mamlak reported that someone asked Sayyidah Umm Salamah (RA), wife of the Prophet (PBUH) about the recital of the Prophet (PBUH) and his Salah. She said, "What have you in relation to his Salah? He used to pray (Salah) for as long as he had slept and then he would sleep for as long as he had engaged in Salah till it was morning." She then described his recital, "When he recited, each letter was distinct." [Abu Dawud 1466, Nasai 1021]

(2933)-Abdullah ibn Abu Qays reported that he asked Sayyidah Ayesha (RA) about the Witr Salah of the Prophet (PBUH). "How he offered the Witr, in the first part of the night or the last part of it? She said, "He offered at each of these hours, sometimes he prayed the Witr in the beginning of the night and sometimes at the end of it." Abdullah said, "All praise belongs to Allah who allowed latitude in religion." He asked, "How was his recital? Did he recite softly or audibly?" She said, "He observed each of those. Sometimes he recited in a low voice and sometimes in a loud voice." He said, "All praise belongs to Allah who allowed latitude in religion." He then asked, "How did he act when defiled? Did he have a bath

before he went to sleep or did he sleep before having a bath? She said, "He did each of these things. Sometimes he had a bath and then slept and sometimes he made ablution and slept." He said, "All praise belongs to Allah who allowed latitude in religion." [Muslim 307, Abu Dawud 1435]

The appropriate way to recite the Holy Book Quran is to recite each word clearly even when recited fast. Note that TAHAJJUD is MUSTAHAB for Muslims yet it was obligatory for the Prophet (PBUH); he used to read it every night and even then take out time for the necessary sleep. Hadith narrated by Sayyidah AYESHA here tells that the Prophet (PBUH) used to read the WITR (and TAHAJJUD) at ease, sometimes reading at the beginning of the night and sometimes at the end of it; note that the time for WITR lasts till FAJR and TAHAJJUD is read before it. His recitation was sometimes loud and sometimes in low voice caring about the people around if they are awake or at sleep; note that it is allowed for the person needing bath to sleep by making WUDHU only and the Prophet used to do that sometimes taking a bath after he awoke. The Hadith conveys the beautiful message that few adjustments in some practice are probable and at such times, rigidity is not appreciable.

TOPIC 24-To convey to the people the Lord's words

(2934)-Sayyidina Jabir ibn Abdullah (RA) narrated that the Prophet (PBUH) presented himself (to the people) at the mawqif at Arafat saying, "Is there any man who will take me to his people? The Quraysh disallow me to convey the words of my Lord." [Abu Dawud 4737, Ibn e Majah 201, Ahmed 15194]

TOPIC 25-No Caption

(2935)-Sayyidina Abu Sa'eed narrates that the Prophet (PBUH)

said: "Almighty Allah says, 'If anybody finds no time for My remembrance and for begging favors of Me, because of his remaining busy with the Qur'an, I shall give him more than what I give to all those who beg favors of Me'. The superiority of the Word of Allah over all other words is like the superiority of Allah over the entire creation."

At the time of HAJJ even in JAHILIYAH (the period of ignorance before the Prophet PBUH presented the Islamic Teachings), people of Arabia used to come from far and wide to Makkah; KA'BAH was there that all of them respected highly. At one such occasion (that was after the death of his uncle ABU-TALIB) the Prophet asked if any tribe would extend its co-operation for Islam. A delegation of those who had embraced Islam from the city of Yathrab (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 PBUH 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 so that was the time by which the HIJRI Calendar began in 622 AD; from that time in few years, Yathrab became the Islamic City from where the light of Islam spread all over the known world of that time. Afterwards, it became known as MADINAH (city) of the Prophet and to this day, it is usually called by this name. For H-2935, note that to engage in the reading of the Quran (with the understanding of and the spreading of its teachings), is the highest remembrance of Allah; He appreciates it so much that He provides all necessities of the worldly life to such person who is committed to the Quran and reserves all commendable things for him at AKHIRAT; Al-Hamdu Lillah.

49- BOOK ON RECITATION OF QUR'AN (14 topics)

TOPIC 1-Fatihah (opening) of the Book

(2936)-Sayyidah Umm Salamah said that Allah's Messenger (PBUH) cut his recital into pauses. Thus, he recited 'Alhamdu Lillahi Rabbil Aalamin' (first verse of Surah al-Fatahah) and paused. Then 'Ar-Rahman Ar-Raheem' (second verse) and paused and he recited, 'Maliki Yaum-Iddin' (third verse and so on). [Abu Dawud 4001]

(2937)-Sayyidina Anas (RA) reported that the Prophet (PBUH) and Abu Bakr and Umar (RA) and a narrator said he included Uthman (RA) too that they used to recite 'MALIKi Yaum-Iddin'.

(2938)-Sayyidina Anas ibn Malik reported that the Prophet (PBUH) recited (this verse thus), ---'An Nafsa bin Nafsi wal Aynu bil Aini' (Al-Quran 5,45).

(2939)-Sayyidina Mu'adh ibn Jabal (RA) reported that the Prophet (PBUH) recited, ---'hal tastatee'u rabbaka' instead of 'hal yastatee'u rabbuka' (Al-Quran 5,112).

This booklet about the Recitation of the Holy Book Quran needs to convey the translation of the AAYAH (verses of the Quran) with some care as it denotes the way of saying few words in Arabic with some difference and though mostly meanings do not change by that yet to note the difference in English needs care. Note that Arabic is a language that takes signs above the letter or below it to denote pronunciations of the letters in different ways and these signs act as vowels do in English. Even among these very few places, the places where the dialect is different, the words that are taken in recitation are the way QURAIISH used to say them for the simple reason that the Prophet (PBUH) belonged to the tribe of QURAIISH. Note that these few differences that are in speech

reported in Ahadith are narrated to understand the Holy Book Quran in better way at some places and at other places only the way of pronunciation is different that does not affect the meaning. The first Hadith tells that the Prophet (PBUH) used to recite the verses one at a time of Surah FATIHA when he led in SALAH. The second Hadith tells that the Holy Prophet (PBUH) and the Caliphs used to recite MALIKE (Master) in Surah FATIHA with the pronunciation of AA and not MALIKE (King). This is better understood in English by the difference between CARD and CURD and the word usually was said in the first way. The third Hadith tells about the 45th verse of Surah MA'EDAH i.e. the fifth Surah that it was also read as AINU instead of AINA i.e the way it is read actually and the word in both ways means "eye"; the translation for the verse in both ways would be "And We (Allah) prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds; but he who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah revealed, those are they that are the unjust". Note that if a person kills someone then his heirs have three options; the right to forgive him without asking anything from him, to forgive him taking some amount as DIYAT for the man killed or to kill him in punishment of his wrong-doing. The last Hadith denotes the difference in pronouns in the verse 112 of Surah MA'EDAH and the way it is read today means "Can your Lord send us food from heavens" but the Hadith tells that it might be read in the way that the meaning becomes as "Can you ask your Lord to send us food from heavens". This was enquired by disciples of Jesus Christ (Salam on him) and the other way of reading it actually gives an explanation for this verse as it is read in the first way only.

TOPIC 2-From Surah Hud

(2940)-Sayyidah Umm Salamah said that the Prophet (PBUH) recited 'Innahu Amila ghaira Saalih' instead of 'Innahu Amalun

ghairu Salih' (11, 46).

(2941)-Sayyidah Umm Salamah (RA) reported that Allah's Messenger (PBUH) recited this verse (11, 46) thus; ---Innahu Amela Ghaira Saalih ---.

This narration by UMM-SALAMAH (not the wife of the Prophet PBUH but a woman from ANSAR whose actual name was ASMA Bint YAZID) needs some elaboration as the difference in words give the explanation for this verse clearly. The words "Innahu Amalun ghairu Salih" (11:46) mean with eloquence that "he has but only bad deeds" or they literally mean "he is but a bad deed". This was the answer from Allah to Noah (Salam on him) when the flood was in view and it was clear that his son would drown with the other wrong ones; Noah cried out for his deliverance as Allah had said that He would save those who are of his immediate family. Now taking it in the first meaning is fine while taking it in the second puts blame on the wife of Noah and though she was a disbeliever (and as such, not included in his family as the true family of a Messenger comprises only of those members who believe in him), ULAMA have clarified that women of the Messengers were never indecent that ask for shameful acts. The other recitation by the Prophet (PBUH) clearly means "he has but only bad deeds" and though recited generally as "Innahu Amalun ghairu Salih" that might be taken in both ways, Hadith reserves it to the specific meaning clearly.

TOPIC 3-From Surah al-Kahf

(2942)-Sayyidina Ubayy ibn Ka'b (RA) reported that the Prophet (PBUH) recited ---'qad balaghta mil ladunni uzura' with a Damma (18,76). [Abu Dawud 3985]

(2943)-Sayyidina Ubayy ibn Ka'b (RA) reported that the Prophet (PBUH) recited, ---'fi ainin hami'atin' (18, 86).[Abu Dawud 3986]

In Arabic, DAMMA comes on a letter to make its sound as if it is with "U" so if the Arabic letter ZAAL has DAMMA it would read as ZU. The narration tells that the word UZRA in Surah KAHF (18:76) has also been recited by the Prophet (PBUH) as UZURA with DAMMA on ZAAL; the meaning remains same. The next Hadith is about the words that have come in the narration of ZUL-QARNAIN at Surah KAHF that mean, "Until, when he reached the setting of the sun, he found it set in a spring of murky water" (18:86). The words in the Surah used for "in a spring of murky water" are "fi ainin ham'i'atin" and here they are reported as such but at another narration not mentioned here at JAME' TIRMIDHI, it is mentioned that the Prophet (PBUH) had indicated the verse to ABU-DHARR (RA) as "fi ainin haami'atin" with the last word having effect of double "AA"; in English the words "Mum" and "Mama" mark this difference. By difference of recitation the meaning would change slightly by the change of adjective meaning "in a spring of blazing water". Note that the observation of ZUL-QARNAIN is reported here that he was standing at the shore of the murky water and it seemed to him that the Sun is setting in that murky water as is a common experience to the observer at the time of sunset.

TOPIC 4-From Surah ar-Rum

(2944)-Sayyidina Abu Saeed (RA) reported that during the Battle of Badr, (it was learnt that) the Romans defeated the Persians. The believers liked that and the verse was revealed,---'Alif laam meem, ghulibati ar-rum' -to- 'yafrahul mominin'---, the believers being happy at the Roman success over the Persians (this is the beginning of Surah RUM; the thirtieth Surah).

(2945)-Sayyidina Ibn Umar (RA) said that he recited before the Prophet (PBUH) ---'khalafa kum min dha'fin'. He said to recite it ---'khalafa kum min dhu'fin' (30:54).

The verse in address at Hadith 2944 relates to the first few verses of Surah RUM, the thirtieth Surah in the Holy Book Quran. The second verse contains word "GHULIBAT" that has also been recited as "GHALABAT" (both words are verb denoting the same meaning, former in the passive and the latter in the active manner) that though Romans have been defeated now, they would soon conquer and regain their worldly power. The word used is "BIDHUN" that means 3 to 9 years and Romans did conquer the Persians within seven years of this revelation. The same verse also foretold that the event would take place on the day when Muslims would be pleased about something; the news of the conquest of Rome reached Madinah when Muslims were rejoicing on the conquest they had at BADR in RAMADHAN (in 624 AD) that was their first ever win over the forces of Makkah that marked the Truth totally well. It is mentioned in some Commentaries of the Surah that Muslims had respect for Christians of that time as the Christians from the very beginning had been treating the Muslims with sympathy as is mentioned in 28:52-55 (that is Surah QASAS), and in 5:82-85 (that is Surah MA'EDAH), and many of them were even accepting the message of the Truth with an open heart. Then, the way the Christian king of HABASH had given refuge to the Muslims on their migration there and turned down the demand of the disbelievers of Makkah to return them, also required that the Muslims should wish the Christians well of that time as against the Magians of Persia. The other Hadith narrated by IBNE-UMAR (RA) tells the difference in the way of saying the word in the thirtieth Surah i.e. Surah Rum, verse 54. It might be recited as DHA'FIN (and this is how it is recited in Surah RUM) or DHU'FIN; both mean weakness and the verse means "Allah is He Who created you from a state of weakness then He gave strength after weakness, then ordained weakness and hoary hair after strength; He creates what He pleases, and He is the Knowing, the Powerful."

TOPIC 5-From Surah al-Qamar

(2946)-Sayyidina Abdullah Ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) recited ---'fahal mim muddakir' (54:17). [Ahmed 3853, Bukhari 3341, Muslim 823, Abu Dawud 3994]

TOPIC 6-Surah al-Waqi'ah

(2947)-Sayyidah Aisha (RA) reported that the Prophet (PBUH) used to recite---FA-ROOHUN (56:89)---instead of FA-RAWHUN. [Ahmed 3991, Ahmed 5834]

The word MUDDAKIR is recited the same way in Surah QAMAR as the H-2946 tells and the reason to report this Hadith here is that the actual word is MUZTAKIR but according to application of refined grammar it changes to MUDDAKIR as the Arabic letter equivalent to "Z" (that is actually pronounced with the touch of both "DH" and "Z") is changed to "D" and the Arabic rule says that if letters that have the voices of hard "D" and "T" come together, they become a double "D". Respectable TIRMIDHI had brought this narration here to guide attention towards this beauty of Grammar in the word "MUDDAKIR" that comes repeatedly in Surah QAMAR that means "one who is mindful of what he recites understanding it" and verse-17 reads "And certainly We (Allah) have made the Quran easy for remembrance, but is there anyone who will mind?" The other Hadith explains the word in Surah WAQIAH i.e. RAWHUN (pleasure) with the word ROOHUN (meaning here the spirit of happiness) and this verse comes at the conclusion of Surah WAQIAH which tells about three groups of people. The verses read, "Then if he is one of those drawn nigh (to Allah) then happiness and bounty and a garden of bliss. And if he is one of those on the right hand then peace to you from those on the right hand. And if he is one of the rejecters, the erring ones, he shall have the treatment of boiling water and burning in hell. Most surely this is

certain truth therefore glorify the name of your Lord, the Greatest."

TOPIC 7-From Surah al-Layl

(2948)-Alqamah narrated that we went to Syria. Abu Darda visited us and asked, "Is there anyone among you who recites as per the recital of Abdullah (Ibn Mas'ud; RA). The others pointed me out and I said, "Yes". So, he asked, "How did you hear Abdullah recite this -- - wal-layli iza yaghsha? --- I said, "I heard him recite (the third Ayah) ---wad-dakara wal-untha (Surah al-Lail).

TOPIC 8-From az-Zariyat

(2949)-Sayyidina Abdullah Ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) told him to recite the verse (51:58)---INNI ANA RAZZAK...---I only am The Provider of sustenance, Possessor of all power, Having all strength. [Ahmed 3970, Abu Dawud 3993]

TOPIC 9-From Surah al-Hajj

(2950)-Sayyidina Imran ibn Husayn (RA) reported that the Prophet (PBUH) recited the verse 22:2 (of Surah al-Hajj) as it is recited. [Bukhari 4741]

The three AAYAH (i.e. verse) of Surah LAIL (i.e. Surah 92) read, "I swear by the night when it draws a veil; and the day when it shines in brightness; and the creating of the male and the female." The recitation of ABDULLAH (RA) for the third verse is "and the male and the female" leaving the words "the creating of" and though it does not affect the meaning adversely yet the way of recitation is the former only. The next Hadith here tells about the verse-58 in Surah ZARI'AAT and this Hadith actually guides to keep the context of the verse in view. The last five AAYAH of this Surah

from 56 to 60 read, "And I have not created the jinn and the men except that they should serve Me. I do not desire from them any sustenance and I do not desire that they should feed Me. Surely Allah is the Provider of sustenance, Possessor of all power having all strength. So surely those who are unjust shall have a portion like the portion of their companions so let them not ask Me to hasten on; so woe to those who disbelieve because of their day which they are threatened with." Verse-58 tells that "Surely Allah is the Provider of sustenance....."; before it in verse-57, Allah addresses Himself with pronoun "I" and in this verse-58, Allah has addressed Himself with His Name Allah; so to clarify that there is continuation in verses, the Prophet told ABDULLAH to read the verse-58 also with the pronoun "I". Note that this is the manner of expression of the Holy Book Quran that it asks attention of its reciter in different ways; this change of the way of address here is attraction rather than distraction and we all Muslims recite the verse in the same way with the name of Allah; the narration providing the clarification for the continuation of the subject here. Also note that the verse-56 elaborates the only aim of life and special mention of JINN and Human Beings is due to the fact that these both have to fulfill the commands of Allah by their free-will only rather than any force while all other creatures are already at the good service of Allah, the True Lord; Al-Hamdu Lillah.

TOPIC 10-Keep refreshing the Qur'an

(2951)-Sayyidina Abdullah (RA) reported that the Prophet (PBUH) said, 'How wrong it is for one of them or, for one of you to say, 'I have forgotten such-and-such a verse'. Rather, he has been made to forget. Hence, keep revising the Quran for, by Him in whose Hand is my soul, it is more liable to escape from hearts of people than an animal from its tether." [Ahmed 3620, Bukhari 5032, Muslim 790, Nasai 939]

(2952)-Miswar ibn Makhramah and Abdur Rahman ibn Abdul Qari said that they heard Umar ibn al-Khattab say, "In the days of the Prophet (PBUH), I passed by Hisham ibn Hakim ibn Hizam while he was reciting Surah ai-Furqan. I heard his recital and he was reciting in many readings that Allah's Messenger (PBUH) had not taught me. I very nearly quarrelled with him while he was engaged in Salah, but checked myself till he finished. When he turned in salutation, I put his cloak over him and asked him that who taught him this Surah that I heard him recite (now)? He said, 'Allah's Messenger (PBUH) taught it to me'. I said, 'You lie. By Allah, surely Allah's Messenger (PBUH) has also taught me this Surah'. So, I dragged him to Allah's Messenger (PBUH) and said, 'O Messenger of Allah (PBUH), I heard him recite Surah al-Furqan in a reading that you have not taught me while you did teach me Surah al-Furqan'. So, the Prophet (PBUH) said, 'Free him, O Umar (RA). And recite, O Hisham!' So, he recited in the reading that I had heard. The Prophet (PBUH) said, 'It was revealed in this manner'. Then he asked me to recite. So I did recite as he had taught me and he said, 'This is how it was revealed'. Then he said, 'Surely this Quran is revealed in seven readings. So recite that which is easy for you.'" [Ahmed 277, Bukhari 2419, Muslim 818, Nasai 932]

TOPIC 11-The Qur'an is revealed in seven readings

(2953)-Sayyidina Ubayy ibn Ka'b (RA) reported that when Allah's Messenger (PBUH) met Jibril he said, "O Jibril, I am sent to Ummah who are unlettered. They include old women, old men, young boys, young girls and men who have never read a book." He said, "O Muhammad, the Quran is revealed in seven readings." [Ahmed 23507]

Whatever is memorized from the Holy Book Quran that must be recited frequently and those who learn the Holy Book by heart (that is called HIFZ), they do understand the importance of revising it

time and again. The other two Ahadith that are 2952 and 2953 tell clearly that the Holy Book Quran has different pronunciations for some words and also has some difference relating to the Grammar too; both of these differences relate to extremely few places at Quran. At the time of the Prophet (PBUH), it was no problem in general to pronounce those few specific words in different ways (or to care for the little difference in Grammar at those extremely few places) as Arabic was native to all people there at Arabia; now it is much better to recite it as we Muslims have it generally, with any of the accepted pronunciation for few words that are pronounced in different manners; and certainly there is no need to care to differences at words even, as UTHMAN-RA, the third Caliph, did well to unite all the Muslim UMMAH by taking the most accepted word at such few places at the Holy Book Quran; though the other respective words at these places are still known yet they work as explanation to the words taken at the official version accepted by all Muslims all over the world. But this difference in Grammar does need some more elaboration as this also is included in the seven readings; please note that the difference in pronunciation for some words at the Holy Book Quran, is actually no difference as it has no effect to their specific meanings (though Ahadith here address that particular difference too); it is notable that there are ten well-accepted manners of the recitation of the Holy Book Quran and though they differ only a little in pronunciation (and that only at few places), yet those who master the art of QIR'AT (recitation of the Quran), try to learn all these manners noting these few specific places where differences in the pronunciation occur among them; however, as the difference at Grammar needs some more elaboration, our study would take-up few notable points here that would insha Allah elaborate this issue quite well; the first notable point is that the figure "seven" mentioned here is not specific but it denotes "few" of aspects in its recitation that mostly relate to its grammar; the second is that among these few aspects, some relate to change of the Noun with other Noun (see H-2937, H-2943 & H-

2945); the third is that among these few aspects, some relate to change of the Verb with other Verb (see H-2939 & H-2944); the fourth is that among these few aspects, some relate to change of AARAAB (that work in Arabic as the vowels work in English) with other AARAAB (see H-2942 and even H-2944 is valid to quote here); the fifth is that among these few aspects, some relate to the omission of words without affecting the meaning there (see H-2948); please note well that UTHMAN-RA managed to safeguard the authentic text of the Quran by compiling it with the most authentic word at those extremely few places where two words were available (each of these both was fine to take and now the other one works to explain the text at its specific place) and he also did well to present it in the way that it might be expressed by the best of pronunciations; it is notable that the Holy Book Quran was already available in writing in total that expressed both relevant words at the few places of difference, when UTHMAN-RA took-up his good work in its compilation; for that creditable work, he is named as JAME-ul-QURAN (the compiler of the Quran) whereas it is totally true to say that the Holy Book Quran that we Muslims have now with us, certainly is the same in text that had descended upon Muhammad PBUH, the last Messenger of Allah; Al-Hamdu Lillah.

TOPIC 12-Reciting Allah's Book in the Mosque

(2954)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "If anyone removes a difficulty of the difficulties of this world facing his brother then Allah will remove from him a difficulty of the difficulties of the Day of Ressurecton. If anyone conceals (the faults of) a Muslim then Allah conceals his faults in this world and the Hereafter. If anyone makes it easy for a person who is in troublesome circumstances then Allah will make it easy for him in this world and the next. And Allah is Helpful to the slave as long as he is helpful to his brother. And, if anyone pursues a path

seeking thereby knowledge then Allah makes easy for him a path to Paradise. And no people sit in the mosque reciting Allah's Book, teaching it to each other but tranquility descends on them and mercy covers them up and the angels surround them. And, if anyone is slack in (doing) his deeds then his lineage will not advance him." [Ah 8323, M 2699, AD 4946, Ibn e Majah 225, 2417, 544]

We have studied that the recitation of the Holy Book Quran brings security to the persons reciting it (see Ahadith-2892, 2893, 2894, 2895) and angels surround them for safety and even to hear and record what good words they teach. The Hadith points out that the person who really cares about the commands of Allah, would always care about the needs of the needy among Muslims as Muslims are like brothers to each other. He would also take care to conceal his wrong-doings if he becomes aware of them when he sees that the person really intends to become good now and what is gone that is gone. It is the demand of the true Faith and even of the true Knowledge to care about each other and then certainly, to care about all the fellow beings as much as possible; that attitude makes the good deeds highly virtuous.

TOPIC 13-How much should one recite, of the Qur'an

(2955)-Sayyidina Abdullah ibn Amr (RA) narrated, I submitted, "O Messenger of Allah (PBUH) in how much time may I recite the Qur'an?" He said, "Complete it in a month." I said, "I can do better than that." He said, "Complete it in twenty days." I said, "I can do better than that." He said, "Complete it in fifteen days." I said, "I can do better than that." He said, "Complete it in ten days." I said, "I can do better than that." He said, "Complete it in five days." I said, "I can do better than that." But, he did not allow me further concession. [Ahmed 6557]

(2956)-Sayyidina Abdullah ibn Amr (RA) reported that the Prophet

(PBUH) commanded him, "Recite the Qur'an in forty days." [Abu Dawud 1395]

TOPIC 14-No Caption

(2957)-Sayyidina Ibn Abbas (RA) reported that a man asked, "O Messenger of Allah (PBUH) which deed is dearest to Allah." He said, "That as you complete one reading, you begin the next."

(2958)-Sayyidina Abdullah ibn Amr (RA) reported that Allah's Messenger (PBUH) said, "He has not understood it who recites the Qur'an in less than three (days)" [Abu Dawud 394]

The Holy Prophet (PBUH) wanted SAHABA and all of his UMMAH not only to recite the Holy Book Quran but also to understand it well; that was possible only when they recited it giving it some necessary time. So even when Arabic was their native language, the Holy Prophet asked them to read it in forty days or a month. That is the best way to recite the Holy Book Quran and if someone likes to ponder highly on the verses of the Quran then time does not matter; he must give all the time his study needs though with the understanding of Arabic, its completion in 70 days (10 weeks) is highly appreciable; first 2 Manzils in 2 weeks; then reciting one Surah daily from 10th Surah to 49th (end of the sixth Manzil) reading the 25th and the 49th Surah two times in 42 days (6 weeks); then reciting the last Manzil in 2 weeks in such way that the reciter recites all the Surah that have one RUKU on the last day of the 10th week; Al-Hamdu Lillah. One of the best of deeds is to recite and understand the Holy Book Quran with total belief upon it and after reading it in total, start all over again; the reciter must put its teachings into practice and ask others too to practice them; Al-Hamdu Lillah. The permission for reading the Holy Book Quran in lesser time than a month is the concession for those who want to gain the blessing of recitation only as even recitation only of the

Holy Book is an act of virtue. However, to go on reciting only for blessing and not to study is not a proper attitude towards the Holy Book Quran; the reciter must try to understand it once completely each year at least. SAHABA were totally aware of Arabic and they were totally committed to the Holy Book Quran yet the Prophet (PBUH) did not appreciate for them even, that they recite the Quran in total in three days only; those to whom Arabic is not their native language (even if they do understand it), they must take 42 days (6 weeks) at least to read it with total attention towards the message that it has provided to them; Al-Hamdu Lillah.

(CONTINUED at TIRMIDHI-12)

Presentation by MUHAMMAD SALEEM DADA
saleemdada@yahoo.com
sdada111@yahoo.com

Al-Hamdu-Lillah

TIRMIDHI-12

50-BOOK OF EXEGESIS OF THE QUR'AN

(This book is distributed in 73 Topics, each Topic number corresponding with the number of Surah in the Quran-e-Majeed upto 71; but as respectable Tirmidhi has reported no Hadith for Surah-45, 54, 65, 67 & 71 so these Topic numbers are absent here. TOPIC-72 has available Ahadith on Surah 72 to 114 while TOPIC 73 is general yet related to this Book; note that the verse numbers of the Holy Book Quran are given by Surah number then the verse number after the mark of coma; also note that I, MSD, have not written notes for this part that totally comprises of the Book of Exegesis of the Holy Book Quran).

TOPIC 1-Who interprets the Qur'an by own; & about al-Fatihah

(2959)-Ibn Abbas (RA) narrated that Allah's Messenger (PBUH) said, "He who speaks on the Qur'an without possessing knowledge must assume his seat in the Fire." [Ahmed 2069]

(2960)-Ibn Abbas (RA) narrated that the Prophet (PBUH) said, "Guard against narrating Hadith from me except what you know definitely. He who forges a lie against me deliberately must find his seat in the Fire." [Ahmed 2675]

(2961)-Sayyidina Jundub ibn Abdullah (RA) reported that Allah's Messenger (PBUH) said, "If any one speaks on the Qur'an giving his own opinion and even if he is correct, he has done wrong." [Abu Dawud 3652]

(2962)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "He who prays Salah but does not recite the Umm ul-Qur'an in it must know that it is incomplete, it is incomplete, not perfect." The narrator asked, "O Abu Huraira (RA), I am sometimes behind the Imam." He said, "O son of Farisi, recite it in your heart as I had heard Allah's Messenger (PBUH) say that Allah says that I have divided (FATIHA; the opening Surah that also is named Umm-ul-Quran in) Salah between Me and My slave half and half. So half of it is for Me and half of it for My slave. And for My slave is what he asks. The slave stands up and says 'Praise be to Allah, the Cherisher and Sustainer of the worlds', so Allah the Blessed and Exalted says, 'My slave has praised Me'. He says 'Most Gracious, Most Merciful'. Allah says, 'My slave has glorified Me'. He says 'Master of the Day of Judgment', so Allah says, 'My slave has exalted Me'. This is for Me (means it is My praise) and then the next verse is between Me and My slave, that is 'Thee do we worship, and Thine aid do we seek'. And the remaining Surah is for My slave (means it is his asking). For My slave is what he asks, saying 'Show

us the straight way; the way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.'" [Ahmed 8839, Muslim 395, Abu Dawud 821, Ibn e Majah 838]

(2962A)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "If anyone offers Salah and does not recite the Umm ul-Qur'an (Surah FATIHA) in it then it is deficient, not complete." [Ahmed 741]

(2963)-Adi ibn Hatim (RA) narrated that I came to Allah's Messenger (PBUH) while he was sitting in the mosque. The people introduced me, "This is Adi ibn Hatim." I had come without anyone's protection or guarantee. When I was presented to him, he held me by my hand and he had already said (to his Sahabah), "I hope that Allah will give his hand in mine." Then he stood up with me. A woman who had a child with her met him. They said, "We have a petition for you." He stood with them till he had disposed of their petition. Then he held my hand till he took me to his home. A young girl spread out a mat for him and he sat on it while I sat by him. He praised and glorified Allah and asked me what made me run away from saying the Kalimah 'there is no god but Allah'; "Do you know of any god besides Allah?" I said, "Nothing." Then he talked for some time and asked, "What makes you run away from saying the Kalimah 'there is no god but Allah'; 'Do you know of anything greater than Allah?'" I said, "No". He said, "The Jews are the ones on whom is the wrath while the Christians have gone astray." I interrupted, "But, I am an upright Muslim!" I observed his face glow with pleasure. Then he instructed me and I lodged at the house of an Ansar man and visited him (the Prophet PBUH) at the two ends of the day. One evening, while I was with him, some people came to him. They wore woollen striped garments. He offered Salah and stood up and motivated them to pay Sadaqah. He said, (Give) even a sa', or half a sa', or a handful, or a part of it and let each of you protect his face from

the heat of Hell or the Fire itself, even with a piece of date, or a part of it. Each of you is to meet Allah and it will be said to him - what I say to you now 'Did I not give you wealth and children?' and he would say that 'certainly, (you did give)'. Then He will ask, 'Where is that which you ought to have sent forward for yourself?' The questioned person will look for it in front of him, behind him, to his right and to his left, but find nothing with which he might save his face from the heat of Hell. Each of you must protect his face from the Fire even with half-a-date, and if he does not find it then with a good word. I do not fear over you hunger, for Allah is your Help and Support and Bestower till a solitary woman travels between Yathrib (Madinah) and Hirah, not fearing loss of her animal to highway-men." I said to myself, "Where are the robbers of Tayyi?" [Ahmed 19398]

(2964)-Muhammad ibn Muthanna and Muhammad ibn Bashaar reported from Muhammad ibn Ja'far, from Shi'bah, from Simak ibn Harb, from Abb'ad ibn Hubaysh, from Adi ibn Hatim, from the Prophet (PBUH) that he said, "The Jews are on whom is Allah's wrath and the Christians have gone astray." And then he mentioned the Hadith in its entire length.

TOPIC 2-About Surah al-Baqarah

(2965)-Sayyidina Abu Musa al-Ash'ari (RA) reported that Allah's Messenger (PBUH) said, "Indeed, Allah created Adam (AS) from a fistful (of dust) which he took from all over the earth. Thus, there are among them (children of Adam), the red (coloured), the white, the black and those between these (colours) and the mild and the rugged; and the evil and the good." [Ahmed 19599, Abu Dawud 4693]

(2966)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said about the verse ---'Enter the gate prostrating' (2, 58) that the Banu Isra'il entered dragging themselves on their

buttocks-that is entered there deviating from the guidance given to them." [Bukhari 4641, 3015, Ahmed 8237]

(2967)-And through the same sanad (as that of last Hadith # 2966), it is reported from the Prophet (PBUH) about the verse--- But those who did evil substituted a saying other than that which had been said to them that they said, a grain in a spike (or a hair) instead of 'hittatun' (means that they asked for the edibles that the earth produces rather than asking for mercy of Allah)" (2,59).

(2968)-Sayyidina Aamir ibn Rabi'ah (RA) narrated, "We were with the Prophet (PBUH) in a journey on a dark night. So, we could not make out where the kiblah was. So, every one of us prayed in the direction he faced. When it was morning, we mentioned that to Allah's Messenger (PBUH). So, the verse was revealed, ---So, wherever you turn, there is Allah's countenance (2,115). [Muslim 701, Bukhari 1093]

(2969)-Sayyidina Ibn Umar (RA) reported that the Prophet (PBUH) used to offer the optional Salah on his riding beast whichever direction it faced. He was going from Makkah to Madinah. Then, Ibn Umar (RA) recited this verse, ---And to Allah belong the East and the West (2,115). Ibn Umar (RA) said, "This verse was revealed concerning this (situation)." [Ahmed 4714, Bukhari 402, Nasai 487, Ibn e Majah 1009]

(2970)-Anas (RA) narrated that Umar ibn Khattab yearned, "O Messenger of Allah (PBUH)! How would be if we pray behind the Station of Ibrahim." So the verse was revealed, ---And take ye the station of Abraham as a place of prayer (2,125).

(2971)-Ahmad ibn Mani' reported from Hushaym, from Humayd, from Anas (RA) that he said that Umar ibn Khattab narrated that I said, "O Messenger of Allah (PBUH), would that you take the Maqam

Ibrahim as a place of prayer (Musallah)." So this verse was revealed, ---And take ye the station of Abraham as a place of prayer (2,125). [Ahmed 1068, 11211, Ibn e Majah 4284]

(2972)-Sayyidina Abu Saeed (RA) reported that the Prophet (PBUH) said in explanation of ---Thus, have We made of you an Ummat justly balanced (2,143) --- that ADL means to remain free of extremes i.e. 'Balanced'.

(2972A)-Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger (PBUH) said, "Nuh (AS) will be called (on the Day of Resurrection) and asked, "Had you conveyed (My Message)?" He will say, "Yes." His people will be summoned and asked, "Did he convey to you?" They will say, "No warner came to us. No one came to us." So, it will be said, "Who is your witness?" He will say, "Muhammad and his ummah." So, you people will be summoned and you will testify that he did convey. This is as the saying of Allah, the Blessed and Exalted ---Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves (2,143). And (WAST) means 'justly balanced'.

(2973)-Sayyidina Bara (RA) narrated that when Allah's Messenger (PBUH) came to Madinah, he offered Salah facing Bayt ul-Maqdis for sixteen or seventeen months. And, he loved to turn to the Ka'bah. So, Allah, the Majestic, the Glorious, revealed---We see the turning of thy face (for guidance to the heavens, now shall We turn thee to a Qibla that shall please thee; turn then thy face in the direction of the sacred Mosque (2,144). Hence his face was turned towards the kiblah and he used to like that. Thus, a man who had prayed with him the ASR thereafter passed by a group of Ansar and they were in RUKU in their Salah of ASR facing Bayt al-Maqdis. So he said to them that he testified that he had prayed with Allah's Messenger (PBUH) and he had faced the ka'bah. So, they turned

while they were in RUKU. [Ahmed 5941, Bukhari 90, Muslim 525, Nasai 292, Ibn e Majah 1010]

(2974)-Hannad reported from Waki', from Sufyan from Abdullah bin Dinar, from Ibn Umar (RA) that he said, "They were in the RUKU' in the Salah of FAJR."

(2975)-Sayyidina Ibn Abbas (RA) narrated that when the Prophet (PBUH) was turned towards the Ka'bah, the Sahaba said, "O Messenger of Allah (PBUH), how will it be with our brothers who have died and they had been praying towards Bayt al-Maqdis?" So, Allah, the Exalted revealed---And never would Allah make your faith come to no effect (2,143).

(2976)-Urwah narrated that I submitted to Sayyidah Aisha (RA), "I see no wrong in one who does not make the round of Safa and Marwah and I do not mind not making these rounds." She said, 'O nephew, how sad a thing you have spoken! Allah's Messenger (PBUH) had made the rounds and the Muslims have been making the rounds. Only he who had called the Labbayk for Manah - the idol in Mushallal - did not make the rounds between Safa and Marwah; Allah, the Blessed and the Exalted, has revealed ---So if those who visit the House in the Season or at other times, do encompass them in round so then it is no sin in it (2,158). And, if it was as you say then it would have been that there is no blame on them if they do not encompass them in round (but it is not so)." [Ahmed 25166, Bukhari 1643, Muslim 1277, Nasai 2967, Ibn e Majah 2986]

(2977)-Aasim Ahwal narrated that I asked Anas ibn Malik about Safa and Marwah. He said that they were taken to be the symbols of the Jahiliyah (at the times when we accepted Islam) so when Islam became (our) religion, we abandoned them but Allah; Blessed and Exalted; revealed ---Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or

at other times, they do encompass them in round, it is no sin in it (2,158). [Bukhari 1648, Muslim 1278]

(2978)-Sayyidina Jabir ibn Abdullah (RA) narrated that I heard that when Allah's Messenger (PBUH) came to Makkah, he circled the House (Ka'bah) seven times. He recited, ---and take ye the station of Abraham as a place of prayer (2,125). And he offered Salah behind the Maqam (where the stone is placed on which Abraham had stood). Then he came to the Hajar (Black Stone), made the Istilam (touch to it) and said, "We begin with what Allah had begun." And he recited ---Behold! Safa and Marwa; they are among the symbols of Allah (2,158). [Abu Dawud 3969, Ibn e Majah 1098]

(2979)-Sayyidina Bara narrated that if one of the Sahaba of the Prophet (PBUH) was fasting and when the time of iftar found him sleeping, he would not eat anything in the night nor the next day till it was evening (and time to break fast). Qays ibn Sirmah Ansari was fasting. When it was time for iftar, he went to his wife and asked. "Is there with you anything to eat?" he said, "No, but I will go and seek for you." He had toiled all day, so sleep overtook him. His wife returned and when she saw him (sleeping). She said, "Your misfortune!" When it was noon next day, he fell unconscious. This was mentioned to the Prophet (PBUH) and this verse was revealed. - --Permitted to you, on the night of the fasts, is the approach to your wives (2,187). This made them very happy. ---And eat and drink, until the white thread of dawn appears to you distinct from its black thread (of night); then complete your fast till the night appears (2,187). [Bukhari 1915, Abu Dawud 2314, Nasai 2167, Ahmed 18634]

(2980)-Sayyidina Nu'man ibn Bashir (RA) reported that the Prophet (PBUH) said about Allah's words, ---And your Lord says, Call on Me; I will answer your (Prayer) (40,60)---that Prayer (supplication) is worship, and he recited---Call on Me; I will answer your (Prayer);

but those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation! (40, 60). [Abu Dawud 1479, Ibn e Majah 3828]

(2981)-Sha'bi reported from Adi ibn Hatim (RA) that when the verse---and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears (2,187) --- was revealed, the Prophet (PBUH) said to him, "That is the light of a day emerging out of the darkness of a night." [Ahmed 19392, Bukhari 1916, Muslim 1090, Abu Dawud 2349]

(2982)-Sayyidina Adi ibn Hatim (RA) narrated that I asked Allah's Messenger (PBUH) about fasting. He said ---Until the white thread of dawn appear to you distinct from its black thread (2,187) ---So, I took two pieces of cord; a white and a black; and kept observing them but Allah's Messenger (PBUH) calrified that this means night and day. [Bukhari 4510]

(2983)-Aslam Abu Imran Tujibi narrated that we were in Rome and a mighty unit of their army advanced. So, a similar large number of the Muslims - or a larger number - countered them. At the time the governor of Egypt was Uqbah ibn Aamir and the commander of the army was Fadalah ibn Ubayd. A man of the Muslims penetrated the ranks of the army of the Romans. So the people shrieked. "Subhan Allah; O but he has thrown himself into ruin." So, Abu Ayyub Ansari (RA) stood up and said, "O People! You interpret this verse as you say while, in fact, it was revealed about us, Ansars. When Allah gave honour to Islam and the supporters of Islam mutiplied, some of us said to some others, unknown to Allah's Messenger (PBUH) that our properties had been wasted so after Allah gives honour to Islam and multiplies its supporters, we should repair our fields and properties that had been wasted. So Allah revealed to His Prophet (PBUH) in answer to our fears---And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction

(2, 195). The destruction was that we should devote ourselves to repair of our properties and neglect the battles." Abu Ayyub did not cease to fight in Allah's way till he was buried in the land of Rome. [Abu Dawud 2512]

(2984)-Mujahid reported that Sayyidina Ka'b ibn Ujrah narrated, "By Him Who has my soul in His hand this verse was revealed concerning myself, ---And if any of you is ill, or has an ailment in his scalp, (necessitating shave), he should in compensation either fast, or feed the poor, or offer sacrifice (2,196). We were with the Prophet (PBUH) at Hudaibiyah while we had assumed the ihram and the idolators had besieged us. My hair was long up to the ears. Lice had infested them and they fell on my face. The Prophet (PBUH) passed by and said. "It seems the lice on your head are menacing you." I said, "Yes". He said, "So shave your hair off", and the verse was revealed that commanded compensation by fasting (for three days) or alms (to feed six needy people) or offering a sacrifice (of one goat or more). [Bukhari 1816, Muslim 1201, Ibn e Majah 3079, Ahmed 18132]

(2985)-Ali ibn Hujr reported from Ismail ibn Ibrahim, from Ayyub, from Mujahid, from Abdur Rahman ibn Abu Layla, from Ka'b ibn Ujrah that he said, "Allah's Messenger (PBUH) came to me while I was kindling a fire to cook a vessel and lice were falling down on my forehead. He asked me if they hurt me and I said that they did. He said that I should shave my head and make an offering, or fast for three days, or feed six needy people." Ayyub did not remember which thing he mentioned first. [Ahmed 18130, Bukhari 1814, Muslim 1201, Abu Dawud 1856, Nasai 2848, Ibn e Majah 307]

(2986)-Sayyidina Abdur Rahman ibn Ya'mar (RA) reported that Allah's Messenger (PBUH) said, "The Hajj is Arafat. The Hajj is Arafat. The Hajj is Arafat. The days of Mina are three days.---But if any one hastens to leave in two days, there is no blame on him, and

if any one stays on, there is no blame on him (2,203). And, he who reaches Arafat before rise of dawn has indeed performed Hajj." [Abu Dawud 1949, Nasai 3016, Ibn e Majah 3015]

(2987)-Sayyidina Aisha (RA) reported that Allah's Messenger (PBUH) said, "The most hated of men in the sight of Allah is the most stubborn in altercation." [Ahmed 24337, Bukhari 2157, Muslim 2668, Nasai 5438]

(2988)-Sayyidina Anas (RA) reported that if any of the Jewish women had her menses, they would not eat with her, not drink with her and not have her in their company. The Prophet (PBUH) was asked about it and Allah, the Blessed the Exalted, revealed---They ask thee concerning women's courses. Say that it is a wound (2,222). So, Allah's Messenger (PBUH) commanded them that they should eat with the women and drink with them and be with them in the house and do everything except have sexual intercourse with them. The Jews commented that he did not intend but oppose their affairs. Abbad ibn Bashir and Usayd ibn Hudayr came to Allah's Messenger (PBUH) and informed him of that and suggested, "O Messenger of Allah (PBUH) shall we not also have sexual intercourse with our women during their menstruation?" The face of Allah's Messenger (PBUH) changed colour and they imagined that he was angry at the two of them. They stood up (and went away). A gift of milk was received at that moment for both and the Prophet (PBUH) sent it for them. They drank it and learnt that he was not angry at them." [Ahmed 12356, Muslim 302, Abu Dawud 258, Ibn e Majah 644]

(2989)-Ibn Abu Umar (RA) reported from Sufyan from Ibn Munkadir that he heard Jabir (RA) say, "The Jews used to say that if anyone has sex with his wife from the front but comes from the rear then their child will be sequint eyed. So this verse was revealed; ---Your wives are as a tilth unto you; so approach your

tilth when or how ye will (2, 223). [Bukhari 21528, Muslim 1435, Abu Dawud 2163, Nasai 2163, Muslim 11038, Ibn e Majah 1925]

(2990)-Sayyidah Umm Salamah (RA) reported the Prophet's (PBUH) explanation of this verse. ---Your wives are as a tilth unto you; so approach your tilth when or how ye will (2, 223). That it calls for sexual intercourse at only one passage (i.e. vagina). [Ahmed 26768]

(2991)-Sayyidina Ibn Abbas (RA) narrated that Umar (RA) came to Allah's Messenger (PBUH) and said, "O Messenger of Allah (PBUH), I have perished." He asked how and he clarified, "Tonight I turned my mount upside down (i.e. he mounted his wife from the back yet satisfying the need only by vagina)." He did not answer till this verse was revealed ---Your wives are as a tilth unto you; so approach your tilth when or how ye will (2,223). Ibn-Abbas added in clarification that a husband must refrain from having sex at the anus and during menstruation (though keeping to the permitted way, he can take any posture). [Ahmed 2703]

(2992)-Sayyidina Ma'qil ibn Yasar (RA) reported that during the Prophet's (PBUH) times, he married his sister to a Muslim man. She remained with him as long as she was before he divorced her, one divorce. But he did not revoke it till the iddah was over. Then he longed for her and she for him, so he sent message for marriage. Ma'qil retorted, "O vile man! I had honoured you by marrying her to you but you divorced her. By Allah, she will not return to you ever again." But, Allah knew his need for her and her need for her spouse. So, Allah the Blessed and Exalted, revealed ---When ye divorce women, and they fulfill the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course Making for) most virtue and purity amongst you and Allah knows, and ye know not (2,232). On hearing this, Ma'qil (RA)

remarked, 'I hear and I obey'. He called the man and said, 'I marry her to you and honour you'. [Bukhari 5429, Abu Dawud 2081]

(2993)-The freed-man of Sayyidah Aisha (RA) i.e. Abu Yunus narrated that Sayyidah Aisha (RA) commanded me to write down the Quran for her. She said that I should inform her when I come to the verse ---Guard strictly your (habit of) prayers, especially the Middle Prayer (2,238). So, when I came to it, I reminded her and she dictated an addition to me "and Salah of ASR". She said that she had heard that from Allah's Messenger (PBUH). [Ahmed 24502, Muslim 629, Abu Dawud 410, Nasai 471]

(2994)-Sayyidina Sumurah ibn Jundub (RA) reported that the Prophet (PBUH) said, "The salat ul-Wusta (midmost Salah) is the Salah of ASR." [Ahmed 20149]

(2995)-Abeedah Salmani reported on the authority of Sayyidina Ali (RA) that on the day of the Ahzab (Battle of the Trenches), the Prophet (PBUH) prayed (against the idolators). "O Allah, fill their graves and their homes with fire just as they kept us occupied from offering the midmost prayer till sunset." [Ahmed 1132, Muslim 627, Abu Dawud 409, Nasai 469]

(2996)-Sayyidina Abdullah ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) said that "salat alwusta" is the Salah of ASR. [Ahmed 19298, Bukhari 1200, Muslim 539, Abu Dawud 949, Nasai 1218]

(2997)-Sayyidina Zayd ibn Arqam said that we used to talk while engaged in Salah in the Prophet's (PBUH) times. The verse was revealed, ---and stand before Allah in a devout frame (of mind) (2,238). We were then commanded to observe silence (in Salah).

(2998)-Sayyidina Bara (RA) narrated that the verse; ---And do not

even aim at getting anything which is bad, in order that out of it ye may give away something (2, 267) --- was revealed concerning us, the company of the Ansars. We owned gardens of date trees. Each man would bring dates according to his ability, much or little. He would bring a bunch or two bunches and hang them in the mosque. The ahl us-suffah had no (regular arrangement of) food. When any of them was hungry, he would come to the bunch and strike it with his staff, and dry and fresh dates would drop down and he would eat. There were (such) men too who were not motivated to good, so a man would bring a bunch which had bad dates, or a broken bunch, and hang it. So Allah; the Blessed and Exalted revealed ---O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes (2,267) and ---If one of you were presented like what he gives, he would not take it unless he covers up the shortcoming or shows undue modesty ---; the narrator said, "After that each of us brought the good of what he had." [Ahmed 24031, Ibn e Majah 1822]

(2999)-Sayyidina Abdullah Ibn Mas'ud (RA) reported that Allah's Messenger (PBUH) said, "Indeed, the devil has an approach to the son of Adam as the angel has an approach (to him). As for the approach of the devil, it is an assurance of the evil and rejection of the truth. And as for the approach of the angel, it is an assurance of what is good and a confirmation of the truth so, when one finds that, let him know that it is from Allah and let him praise Allah. And if one finds the other, he should seek refuge in Allah from devil." Then he recited---Satan threatens you of poverty, and enjoins you unto indecency (2,268).

(3000)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "O People! Allah is Pure and the He does not accept but

the pure. And He commanded the believers with what He commanded His Messengers. He said, ---O you Messengers! Eat of the good things and do righteous deeds. Surely I am the Knower of what you do (29, 51). And, He said ---O you who believe! Eat of the wholesome things wherewith We have provided you (2,172). (And the Prophet PBUH went on to say), "A man undertakes a long journey. He is worried. He raises his hands towards heaven (saying). O Lord, O Lord - but his food is unlawful, his drink is unlawful, his dress is unlawful and he is nourished with the unlawful. Then, with that, how does he expect an answer (to his supplication)?" [Muslim 1015, Ahmed 8356]

(3001)-Suddi reported that he was narrated this Hadith by one who had heard it from Sayyidina Ali (RA). He said about the verse --- And whether you disclose it whatsoever is in your minds or conceal it, Allah will call you to account for it. Then He will forgive whom He wills and chastise whom He wills ---. They were grieved because of this, saying, "One of us thinks of something (bad) and he is taken to account for it. We do not know what of it is forgiven and what is not forgiven." So this verse was revealed thereafter, clarifying the previous ---Allah does not charge a soul save to its capacity. For it is that which it has earned, and against it is that which it has deserved (2,286). That is, thoughts in mind would not be questioned. [Muslim 125]

(3002)-Sayyidina Umayyah asked Sayyidah Aisha (RA) to explain the verses (2,284) and (4,123); ---He who does evil shall be recompensed for it (4,123). She said that no one had asked her about them since she had asked Allah's Messenger (PBUH; about them). He said, "This is how Allah afflicts His slaves in difficulties, like fever or misfortune, even loss of something that he places in his shirt pocket and grieves for it. Thus, the slave comes out of his sins just as gold comes out the bellows."

(3003)-Sayyidina Ibn Abbas (RA) narrated that when the verse 2,284, was revealed, fear filled the hearts of the Sahaba (RA) as they had never experienced before. They mentioned that to the Prophet (PBUH) and he instructed them to recite the verse ---We have heard and we have obeyed (2,285). So, Allah put in their hearts faith and He revealed ---The Messenger (PBUH) believes in what has been revealed to him from his Lord and (so do) the believers. Allah does not charge a soul save to its capacity. For it is that which it has earned, and against it is that which it has deserved. (Muslims must pray) O Our Lord Take us not to task if we forget, or fall into error (then Allah says to this, 'So I have done it'). O Our Lord! Lay not on us a burden like that which you did lay on those before us (then He says, 'So I have done it'). O Our Lord! Impose not on us that which we have not the strength to bear. And pardon us, and forgive us, and have mercy on us. You are our Protector (then He says, 'So I have done it') (2,286). [Ahmed 2070, Muslim 126]

TOPIC 3-About Surah Aal Imran

(3004)-Sayyidah Aisha (RA) narrated that I asked Allah's Messenger (PBUH) about Allah's Words ---So those in whose hearts is perversity, they follow the part thereof that is allegorical, seeking discord while seeking its interpretation (3,7). He said, "When you see them, you would recognise them."

(3005)-Sayyidah Aisha (RA) reported that Allah's Messenger (PBUH) was asked about the verse ---He is (Allah) who has revealed to you the Book, some of its verses are perspicuous - they are the substance of the Book - and others are allegorical (3,7 to the end). He said, "When you see people who pursue the allegorical verses then they are the ones Allah has asked you to shun." [Ah 26257, Bukhari 4547, M 2665, AD 4598]

(3006)-Sayyidina Abdullah reported that Allah's Messenger (PBUH) said, "Surely for every Prophet (PBUH) there is a friend among the Prophets. My friend is my father - the friend of my Lord (Ibrahim -)." He then recited ---Surely the people of closest claim to Ibrahim are those who followed him, and the Prophet, and those who believe; and Allah is the Protector of the believers (3, 68).

(3007)-Sayyidina Abdullah (RA) reported that Allah's Messenger (PBUH) said, "If anyone swears an oath while he lies about it that he may thereby rob a Muslim of his property then he will meet Allah while He is angry at him." Ash'ath ibn Qays said, "This (Hadith) is about me. By Allah, there was a piece of land, belonging jointly to me and a Jew, but he disowned me. So I took him to the Prophet (PBUH) who asked me if I had witnesses. I said that I had none. So, he asked the Jew to take an oath but I protested, 'O Messenger of Allah (PBUH)! He will swear and take away my property'. So, Allah revealed this verse ---Surely those who barter Allah's covenant and their oaths, for a small price there shall be no share for them in the Hereafter, and Allah shall not speak to them nor shall He look on them on the Day of Resurrection, nor shall He purify them, and for them is a painful punishment (3, 77). [Bukhari 2606, Muslim 220, Abu Dawud 3243, Ahmed 4049, Ibn e Majah 2323]

(3008)-Sayyidina Anas (RA) reported about this verse ---You cannot attain virtue unless you expend of that which you love (3,92); or, this verse ---Who is he that who would give a loan to Allah a fine loan (2,245). When it was revealed Abu Talhah (RA) who had a garden said, "O Messenger of Allah (PBUH), my garden is for Allah. If I could, I would have kept it a secret and not announced." He said, "Give it to your relatives." [Ahmed 12441, Bukhari 1461, Muslim 998, Abu Dawud 1689, Nasai 3601]

(3009)-Sayyidina Ibn Umar (RA) reported that a man stood up before the Prophet (PBUH) and asked, "O Messenger of Allah

(PBUH); Who is a pilgrim (the best of those who perform Hajj)?" He said, "The one with disheveled appearance and clothes." Another man got up and asked, "O Messenger of Allah (PBUH), which of the Hajj (pilgrimages) is most excellent?" He said, "The Hajj in which LABBAYK is called loudly and many offerings are made." Another man got up, and asked, "O Messenger of Allah (PBUH), what does SABIL mean?" He said, "Provision and riding beast." [Muslim 2896]

(3010)-Sayyidina Sa'd ibn Abu Waqqas (RA) reported that when the verse was revealed ---We will summon our sons and your sons, and our women and your women (3,61). Allah's Messenger (PBUH) summoned Sayyidina Ali, Sayyidah Fatimah, Hasan and Husayn. And he said, "O Allah they are my family."

(3011)-Abu Ghalib narrated that Abu Umamah (RA) saw some heads hanging on the steps of Damascus and remarked, "These are the dogs of the fire, worst of the slain under the sky. And the best of the slain were the ones that these persons have killed." Then he recited ---On the day when (some) faces are brightened and other faces are blackened (3,106 - to the end of the verse). I asked Abu Umamah (RA). "Have you heard it from Allah's Messenger?" He said, "Had I heard it only once, twice, thrice, four times nay, even seven times, I would not have mentioned it to you." (He meant that he had heard it often). [Ibn e Majah 176, Ahmed 22213]

(3012)-Bahz ibn Hakim reported from his father, from his grandfather that he heard the Prophet (PBUH) say about the Words of Allah---You are the best community raised up for mankind (3,110). He said, "You are the ones to perfect seventy ummahs and you are the best of them and the most noble of them." [Ahmed 20064, Ibn e Majah 4287]

(3013)-Sayyidina Anas (RA) reported that during the Battle of Uhud, the teeth of the Prophet (PBUH) were broken, he was

wounded in the head and the forehead so that blood flowed down his face. He said, "How can a people prosper if they do this to their Prophet (PBUH) while he invites them to Allah." So the verse was revealed ---Not for you is the decision whether He relents towards them or chastises them, for they are evildoers" (3,128). [Ahmed 13136, Muslim 1791, Ibn e Majah 4027]

(3014)-Sayyidina Anas (RA) reported that the Prophet's (PBUH) face was injured and he lost his teeth and was hit on the shoulder by a stone. Blood trickled down his face. He wiped it and said the while, "How shall such people prosper who do this to their Prophet (PBUH) who invites them towards Allah." So Allah revealed the verse ---Not for thee, (but for Allah), is the decision whether He turns in mercy to them or punishes them; for they are indeed wrong-doers (3, 128).

(3015)-Saalim ibn Abdullah ibn Umar (RA) reported on the authority of his father that Allah's Messenger (PBUH) said on the day of Uhud, "O Allah! curse Abu Sufyan. O Allah, curse Harith ibn Hisham, O Allah, curse Safwan ibn Umayyah." At that this verse (3,128) was revealed ---Not for thee is the decision, whether Allah turns in mercy to them or punishes them; for they are indeed wrong-doers (3,128). Then Allah forgave them. They embraced Islam and turned out to be good Muslims. [Bukhari 4069, Nasai 1074, Ahmed 5678]

(3016)-Sayyidina Abdullah ibn Umar (RA) reported that the Prophet (PBUH) used to curse four. So Allah revealed the verse ---Not for thee, (but for Allah), is the decision, whether He turns in mercy to them, or punishes them; for they are indeed wrong-doers --- Allah bestowed on them Islam. [Ahmed 5816]

(3017)-Asma ibn Hakam Fazari reported having heard Sayyidina Ali (RA) say that I was such a man that if I heard a Hadith from Allah's Messenger (PBUH), Allah gave me benefit from it as much as He

willed. And if anyone of the Sahabah (RA) narrated to me a Hadith, I got him to speak on oath. When he took the oath, I confirmed him. And, indeed, Abu Bakr narrated to me a Hadith - and Abu Bakr spoke the truth. He said that he heard Allah's Messenger (PBUH) say, "There is no man who commits a sin then purifies himself, offers Salah and seeks Allah's forgiveness but that he is forgiven." He (the Prophet (PBUH)) then recited this verse ---And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins; and who can forgive sins except Allah? and are never obstinate in persisting knowingly in (the wrong) they have done (3,135). [Ahmed 56, Abu Dawud 1521, Ibn e Majah 135]

(3018)-Sayyidina Abu Talhah narrated that I raised my head during the Battle of Uhud and observed that there was none of them that day but had his head down because of the doze he had. That is as Allah says ---Then He sent you, after grief a security - a slumber (3,154).

(3019)-Sayyidina Anas (RA) reported that Sayyidina Abu Talhah narrated that during the Battle of Uhud, while we were on the battlefield, we were overtaken by slumber. I was one of them on that day and my sword was slipping off my hand. I would pick it and slip it would again and I would pick it up. The other party was of the hypocrites. They had no concern except for their own lives. They were cowards, overawed who had forsaken truth.

(3020)-Miqsam reported that Sayyidin ibn Abbas narrated about the verse ---And it behoves not a Prophet that he should ever betray his trust (3,161). (He said that) this verse was revealed concerning a red cotton sheet of cloth that was lost during the Battle of Badr. Some people said, "Perhaps Allah's Messenger (PBUH) has taken it." So, Allah, the Blessed and Elevated revealed --No prophet could (ever) be false to his trust. If any person is so

false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due, whatever it earned,- and none shall be dealt with unjustly (3,161).

(3021)-Sayyidina Jabir ibn Abdullah narrated that I met Allah's Messenger (PBUH) and he said to me, "O Jabir, why I see you broken?" I said, "O Messenger of Allah (PBUH), my father is martyred, leaving behind a family and debts." He said, "Shall I not let you have the glad tidings on how Allah met your father?" I said, "Of course, O Messenger of Allah (PBUH)!" He said, "Allah did not speak to anyone except from behind a screen but he revived your father and spoke to him directly, saying, 'O My slave! wish from Me and I will grant you'. He said, 'O Lord, resurrect me that I may be slain for Your sake a second time'. The Lord, Blessed and Exalted said, 'It has been decreed by Me already that they (who die) will not return (to earth)'." This verse was revealed; --- And never take those killed in the way of Allah as dead (3,169). [Ahmed 14887, Ibn e Majah 190]

(3022)-Sayyidina Abdullah Ibn Mas'ud (RA) was asked to explain the verse ---Think not of those who were slain in Allah's way as dead. Nay, they are alive (3,169). He said, "Indeed we had asked about that and were informed that their souls are in green birds that go wherever they like in Paradise and return to the lamps suspended from the Throne. Your Lord looks at them out of familiarity and asks, 'Do you desire anything more that I may give more?' They say, 'O Our Lord, what more might we seek while we are in Paradise moving about wherever we will?' He then looks at them a second time, saying, 'Do you desire Me to add something for you that I should give more?' When they see that they will not be spared (till they ask), they desire, 'Return our souls to our bodies that we may go back to earth and be slain in Your path once more.' [Muslim 1887, Abu Dawud 2520, Ibn e Majah 2800]

(3022A)-Through the same isnad, the like of the foregoing is reported by Ibn Mas'ud (RA) with this much more, "Convey to the Prophet (PBUH) as-Salam and inform him that we are pleased with Allah and He is pleased with us."

(3023)-Sayyidina Abdullah (ibn Masud reported in a marfu' form that the Prophet PBUH) said, "If anyone does not pay Zakah on his property then, on the Day of Resurrection, Allah will create in his neck a large snake." He recited the verse appropriate to it ---And as for those who are niggardly in expending that, which Allah has granted them out of His bounty, let them not think that it is good for them (3,180). [Nasai 2440, Ibn e Majah 1784]

(3024)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "The space for a whip in Paradise is better than the world and what it contains. Recite if you like ---Whoever is removed from the fire and admitted to the Garden, he indeed shall attain the triumph. And the life of this world is naught but a transaction of illusion (3,185)." [Ahmed 9657]

(3025)-Humayd ibn Abdur Rahman ibn Awf reported that Marwan ibn Hakam commanded his doorkeeper to go to Ibn Abbas and ask him, "If everyone who is happy with what is given to him and loves to be praised for what he has not done is punished than all of us will be punished certainly." So, Ibn Abbas asked, "What is with you while this verse is here? It was revealed concerning the People of the Scripture." Then he recited it --- (All recall) when Allah took covenant with those who were given the Book (saying), 'You shall certainly expound it to mankind.' (3,187). And he recited ---Think not that those who rejoice over what they have carried out and love to be praised for what they have not done (3,188). Ibn Abbas narrated that the Prophet (PBUH) asked them about something, but they concealed it and told him about something else. They went away suggesting to him that they had informed him of what he had asked,

and sought praise over that. And they rejoiced at what they enlightened him from their Book and at the questions he had asked them. [Ahmed 2712, Bukhari 4568, Muslim 2778]

TOPIC 4-About Surah an-Nisa

(3026)-Muhammad ibn Munkadir reported that he heard Sayyidina Jabir ibn Abdullah say I had fallen ill and Allah's Messenger (PBUH) paid me a sick visit. I lay unconscious. When I recovered, I asked him how I should decide about my wealth. He did not say anything till the verse was revealed---Allah enjoins you concerning your children; for the male is the share equivalent of that of two females (4, 11). [Ahmed 14190, Bukhari 6723, Muslim 1616, Abu Dawud 2886, Nasai 138, Ibn e Majah 2728]

(3027)-Sayyidina Abu Saeed Khudri narrated that in the Battle of Awtas, we got possession of women who had their husbands among the polytheists. So, some men of them (Sahaba) thought that it was makruh (to have intercourse with them) till Allah revealed---And (also forbidden) are all married women but those whom your right hands possess (4,24). [Ahmed 11797, Muslim 1456, Abu Dawud 2155, Nasai 3330]

(3028)-Sayyidina Abu Sa'eed Khudri (RA) narrated that in the Battle of Awtas female captives came to our hand. They had their husbands among their people. The Sahaba mentioned that to Allah's Messenger (PBUH). So, this verse was revealed---And (also forbidden) are all married women except those whom your right hands possess (4, 24). [Ahmed 11691]

(3029)-Sayyidina Anas ibn Malik reported from the Prophet (PBUH) about the major sins. He said (that they are) ascribing partners to Allah, disobeying parents, killing someone and bearing false testimony. [Ahmed 12338, Bukhari 2653, Muslim 88, Nasai 4016]

(3030)-Sayyidina Abu Bakrah (RA) reported that Allah's Messenger (PBUH) said, "Shall I not tell you of the gravest of major sins?" The Sahaba said, "Of course, O Messenger of Allah (PBUH)." He said, "To associate partner with Allah and to disobey parents." He had been reclining, but sat up straight and added, "And a false testimony" or, he said, "A false word." Allah's Messenger (PBUH) did not cease to say that till they hoped that he would stop. [Bukhari 2654, Muslim 87]

(3031)-Sayyidian Abdullah ibn Unays Juhanni reported that Allah's Messenger (PBUH) said, "Of the gravest of the major sins are to ascribe partner to Allah, to displease parents and stake a false oath, And, if anyone swears an oath on Allah a firm oath introducing therein so much lie as a gnat's wing then a spot is put in his heart till the Day of Resurrection." [Ahmed 16043]

(3032)-Sayyidina Abdullah ibn Amr (RA) reported from the Prophet (PBUH) that he said, "The major sins are to associate something with Allah and to disobey parents" (or he said, "A false oath", Shu'bah was in doubt about it). [Ahmed 690, 675, Nasai 4017]

(3033)-Sayyidah Umm Salamah (RA) narrated that I said "Men engage in jihad, but women do not. And we have half of the legacy." So, Allah, the Blessed and Exalted revealed---And covet not that whereby Allah has excelled some of you above the others (4, 32). Mujahid said that this verse was also revealed about it---Surely the Muslim men and the Muslim women (33,35). And, Umm Salamah was the first woman who migrated to Madinah. [Ahmed 26798]

(3034)-Sayyidah Umm Salamah (RA) reported that she submitted, "O Messenger of Allah (PBUH), I have not heard Allah mention women making the hijrah." So, Allah, the Blessed, the Exalted, revealed---Never will I waste the work of any worker among you, be

he male or female, the one of you being from the other (3, 195).

(3035)-Ibrahim reported from Alqamah, and he from Abdullah that he said, "Allah's Messenger (PBUH) commanded me that I should recite to him while he was on the pulpit. So, I recited to him from Surah an-Nisa till I reached the verse---How then shall it be, when We bring from each people a witness, and We bring you as a witness against these?" (4, 41). Allah's Messenger (PBUH) indicated to me with his hand to stop. I looked at him and saw tears dropping from his eyes." [Bukhari 4582, Ibn e Majah 4194]

(3036)-Ibrahim reported from Ubaydah, from Abdullah who narrated that Allah's Messenger (PBUH) said to me, "Recite to me." I said, "O Messenger of Allah (PBUH); shall I recite to you while the Qur'an is revealed to you"? He said, "I love to hear it from others." So, I recited Surah an-Nisa till I came to (4,41) ---And when We bring thee as a witness against these people ---. I observed the eyes of the Prophet (PBUH) and they were tearful. [Ahmed 3550, Bukhari 5049, Muslim 800, Abu Dawud 3668]

(3037)-Sayyidina Ali ibn Abu Talib narrated that Abdur Rahman ibn Awf prepared a meal for us and invited us to it, and also served us wine. Ali said that the wine intoxicated us all and they put him forward (to lead the congregation) and he recited Surah KAAFIRUN incorrectly (that changed the meaning totally); So, Allah revealed ---O you who believe! Draw not near Salah while you are intoxicated until you know what you are saying (4,43). [Abu Dawud 3671]

(3038)-Urwah ibn Zubayr reported that Abdullah ibn Zubayr narrated to him that a man of the Ansar disputed with Zubayr about a streamlet that watered the palm-trees. He said, "Let the water flow" but Zubayr (RA) disagreed. So they brought the dispute to Allah's Messenger (PBUH). He said to Zubayr (RA) "Water your

field O Zubayr, then let the water run to your neighbour." The ansar was angered and exclaimed. "O Messenger of Allah (PBUH) it is because he is your cousin." The colour of the face of Allah's Messenger (PBUH) changed and he said "O Zubayr! Water your field then keep it back so that it returns to the walls." Zubayr said, "By Allah, I think that this verse is revealed concerning that ---But no, by your Lord, they will not believe until they make you the judge of what is in dispute between them (4, 65). [Ahmed 1419, Bukhari 2359, Muslim 2357, Abu Dawud 363]

(3039)-It is reported from Sayyaidina Zayd ibn Thabit (RA) about this verse---What is the matter with you (O Believers), that there are two parties (among you) concerning the hypocrites?" (4,88). He explained that the companions of the Prophet (PBUH) returned from the Battle of Uhud and there were two opinions among them about the hypocrites. One of them said, "They should be killed", while another group said, "No!" So the verse (4, 88) was revealed, Allah's Messenger (PBUH) said, "Madinah is pure and it removes impurity just as fire removes erosion from steel." [Bukhari 1884, Muslim 1384, Ahmed 21655]

(3040)-Sayyidina Ibn Abbas reported that the Prophet (PBUH) said that on the Day of Resurrection, the murdered would drag the murderer by his forelocks and head, blood flowing from the neck of the murderer. The slain person would say, "O Lord! He had killed me", and he will take him up to the throne. The narrator went on to say that people asked Sayyidina Ibn Abbas (RA) "Will his repentance not be accepted?" He recited the verse ---And whosoever slays a believer wilfully, his recompence is Hell (4, 93). He added, "This verse is neither abrogated nor changed. How then may his repentance be accepted?" [Ahmed 1941]

(3041)-Sayyidina Ibn Abbas reported that a man of Banu Sulaym passed by some of Sahaba (RA). He had his sheep with him and he

offered Salaam to them, but they said to each other that he had not offered Salaam but only to earn protection from them. So, they stood up and killed him, and took away his sheep. They went to Allah's Messenger (PBUH) with the sheep. Allah, the Exalted revealed this verse appropriate to the occasion---O those who believe, when you go out in the way of Allah, be careful, and do not say, to the one who offers you the Salaam, you are not a believer (4, 94). [Ah 2023, M 4591, M 3, AD 3974]

(3042)-Sayyidina Bara ibn Aazib reported concerning the verse, --- Those among the believers who sit back at home - unless they have an injury are not the equals of those who struggle hard in the way of Allah---(4, 95), ibn Umm Maktum came to the Prophet (when it was revealed). He had lost his eyesight. He said, 'O Messenger of Allah (PBUH), what do you command me (to do)? I am blind.' So Allah revealed the words --- 'Unless they are handicapped' (4, 95); so, the Prophet (PBUH) said, "Get me a shoulder scapula-bone and an inkpot or a tablet and an inkpot." [Bukhari 4594, Muslim 1898, Nasai 3098]

(3043)-Sayyidina Ibn Abbas (RA) said about the verse (4, 95) that it refers to the people of Badr and those who did not participate in it. When the Battle of Badr took place, Abdullah ibn Jahsh (RA) and Ibn Umm Maktum (RA) said. "We are blind, O Messenger of Allah (PBUH). So, are we excused?" So these verses were revealed ---Such of the believers who sit back at home, unless they have an injury (4,95) ---Allah has preferred in rank those who struggle hard with their riches and lives over those who sit back at home, and yet to each Allah has promised a fair reward. And Allah has preferred those who struggle hard over those who sit back at home. These sitters at home are those who have no excuse. Allah has preferred those who struggle hard over those who sit back at home with a mighty reward ---. Ibn Abbas said that they are not those who have an excuse or are handicapped.

(3044)-Sahl ibn Sa'd Sa'idi narrated that I saw Marwan ibn Hakam sitting in the mosque so I joined him and sat down beside him. He informed us that Zayd ibn Thabit had informed him that the Prophet (PBUH) had dictated to him the verse (4,95) ---Not equal are those of the Believers who sit at home and who struggle hard in Allah's way ---; Ibn Umm Maktum (RA) came to him while the Prophet (PBUH) was thus dictating to Zayd. He said, "O Messenger of Allah (PBUH), if I could, I would have waged jihad." And, he was a blind man. So, Allah revealed to His Messenger (PBUH) while his thigh was on Zayd's thigh and it became so heavy (because of the revelation) that Zayd was apprehensive it might cause a fracture on his thigh. Then that condition passed over the Prophet (PBUH) and Allah (had) revealed ---Unless they have an injury (4,95). [Bukhari 4592, Muslim 3096]

(3045)-Yala ibn Umayyah narrated that I said to Umar (RA) that Allah has said to shorten the Salah if you fear (4,101). "But people experience peace now." (He meant how is allowed to shorten prayers now)? Umar (RA) said, "I too had wondered as you wonder now, so I mentioned that to Allah's Messenger (PBUH). He told me that this is a charity that Allah has bestowed on you, so accept His charity." [Ahmed 175, Muslim 686, Abu Dawud 1199, Ibn e Majah 1065]

(3046)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) encamped between Dujnan and Usfan. So, the idolators said to each other. "To these people, there is a Salah dearer to them than their fathers and their sons. It is the Salah of ASR. So gather together and launch on them a single concentrated attack." But, Jibril came to the Prophet (PBUH) and ordered him to divide his Sahaba into two divisions. He should lead one of them in Salah while the other should stand behind them guarding them and carrying the weapons. Then these others should come and offer Salah with him one raka'ah and then these should take up their position and

weapons. That would be a raka'ah for them but two of raka'at for Allah's Messenger (PBUH). [Ahmed 10769, Nasai 1540]

(3047)-Qatadah ibn Numan narrated that there was among us (Ansar) a family called Banu Ubayriq comprising Bishr, Bushayr and Muhashshir. Bushayr was a hypocrite who read poetry whereby he defamed the Sahaba but he attributed his poetry to earlier Arab poets saying such and such had composed it. The Sahaba (RA) on hearing him said, "By Allah, that poet had not read this poetry. It is only this very evil man who has spoken it" or, as the narrator thought that they said, 'Ibn Ubayriq has spoken it'. The people were needy and poor during the jahiliyat and during Islam. The general food of the people in Madinah was dates and barley. If a man had some means and a Syrian pedlar made the rounds, he would buy from him fine flour exclusively for himself while the family's meal continued to be dates and barley. Accordingly, when a Syrian pedlar came, my uncle Rifaah ibn Zayd bought from him a bag of fine flour. He placed it in a storeroom where weapons and armour and swords were also kept. Someone made an underground passage and stole his fine flour and weapons, etc. In the morning, my uncle Rifa'ah came and told me about it. I made enquiries and learnt that they had seen the sons of Ubayriq with lamps in the night and that they might have done it. Qatadah said that when they made enquiries in the house, the children of Ubayriq said, "By Allah, your thief is our pious Muslim Labid ibn Sahl." When Labid heard it, he drew his sword and asked, "Am I the thief? By Allah, either my sword pierces you or you disclose the thief." The Banu Ubayriq said, "Keep your sword to yourself. You have not stolen anything." We then made more enquiries till we were sure that Banu Ubayriq were the thieves. My uncle said, "If you go to the Prophet (PBUH) and mention it (perhaps we would get our things)." So, I went to him and recounted my uncle's plight, saying. 'We are more concerned about the weapons'. He said, "I will decide about it soon." When Banu Ubayriq heard of it, they went to one of their man, Usayr ibn Urwah

and spoke to him about it. Then many people of the neighbourhood gathered for them and pleaded, "O Messenger of Allah (PBUH), Qatadah ibn Nu'man and his uncle have accused our people of theft without argument or evidence though they are pious Muslims." Qatadah said that he went to the Prophet (PBUH) and spoke about it and he asked, "Have you accused a Muslim and pious people of theft without proof or evidence?" I wished that if I had lost something, I had not spoken to the Prophet (PBUH) about it. Suddenly, my uncle came and asked me what I had done and I told him what Allah's Messenger (PBUH) had said. He submitted, "Allah is our Help." Not much time had passed when something of the Qur'an was revealed; Allah said ---Surely, we have revealed the Book to you with truth, so that you may judge between people by means of what Allah has shown you. So be not an advocate of the traitors --- (that is Banu Ubayriq) ---And seek forgiveness of Allah --- (that is about what you said to Qatadah) ---Surely Allah is ever Forgiving, Merciful. And contend not on behalf of those who betray themselves. Surely Allah loves not one who is treacherous, sinful. They seek to conceal (their evil deeds) from people, but they cannot conceal from Allah, for He is with them ---- (upto) ---He shall find Allah Forgiving, Merciful (that is) if they seek Allah's forgiveness, He will forgive them. And whosoever earns a sin, earns it against his own soul only --- (till Allah's words), ---And whoever earns fault or a sin and then casts it upon the innocent, he indeed has burdened himself with calumny and manifest sin --- (that is their accusation to Labid) ---And were it not for the bounty of Allah upon you (O Prophet) and His mercy --- (upto) ---Allah's bounty upon you is ever great (4,105-144). When these words of the Qur'an were revealed they brought to the Prophet (PBUH) the weapons and he returned them to Rifa'ah. Qatadah said, "When I came to my uncle with the weapons; and he was an old man whose eyesight had become weak during the jahiliyah and I had imagined a weakness in his faith but when I took the weapons etc. to him; he said, 'I have given them in Allah's path. So, I was convinced of his strong faith. When the

Qur'an was revealed, Bushayr joined the idolators and lodged with Sulafah, daughter of Sa'd ibne Sumayyah. Allah revealed the verse ---And whosoever opposes the Messenger (PBUH) after the guidance has become clear to him, and follows a way other than that of the believers, we shall turn him to that to which he has turned, and we shall cast him in Hell; and it is an evil destination. Surely Allah shall not forgive that anything be associated with Him, and He shall forgive all besides that to whom He will. And whosoever associates anything with Allah, he indeed has gone far astray (4,115-116). When he lodged with Sulafah, Hassan composed satirical poetry in answer to him. So Sulafah carried his luggage on her head and cast them out on an open land saying. "Have you brought Hassan's poetry as a gift to me? I can never hope for good from you."

(3048)-Sayyidina Ali ibn Abu Talib (RA) said that of the verses of the Quran, the dearest to me is this verse ---Surely Allah shall not forgive that anything should be associated with Him, and He shall forgive all besides that to whom He will (4,48 & 116).

(3049)-Sayyidina Abu Huraira (RA) said about the verse ---He who does evil shall be recompensed for it (4, 123). He said that when it was revealed, it seemed hard upon the Muslims. They complained to the Prophet (PBUH) about it. He said, "Do not go to the extremes. Keep to the straight path. And everything that afflicts a believer is a compensation even a thorn that pricks him or a difficulty he encounters."

(3050)-Sayyidina Abu Bakr as-Siddiq narrated that I was with the Prophet (PBUH) when this verse was revealed to him---He who does evil shall be recompensed for it, and shall not find besides Allah, a protector or a helper (4, 123). Allah's Messenger (PBUH) said, "O Abu Bakr, shall I not get you to recite a verse revealed to me?" I said, "Of course, O Messenger of Allah (PBUH)." He made me recite

it and I do not recall anything but my back broke down and I stretched my limbs. He asked me, "What is the matter. O Abu Bakr?" I said, "O Messenger of Allah (PBUH) may my parents be ransomed to you which of us does not do evil? Shall we be recompensed with what we do?" Allah's Messenger (PBUH) said, "O Abu Bakr, as for you and the believers, you will be recompensed for it in the world itself so that when you meet your Lord, you do not have a sin against you. And as for the others, their evil will be gathered for them so that they get their recompense on the Day of Resurrection."

(3051)-Sayyidina Ibn Abbas (RA) reported that Sayyidah Sawdah (RA) became apprehensive that the Prophet (PBUH) might divorce her. She pleaded with him, 'Do not divorce me but retain me and assign my day to Ayshah. He did that and the verse was revealed--- There is no blame on the couple if they put to effect between them a reconciliation; and reconciliation is better (than discord) (4, 128). So that on which they reconciled is allowed as quoted from Ibn Abbas.

(3052)-Sayyidina Bara (RA) said that the last verse revealed or the last thing revealed was ---They ask you for a pronouncement. Say Allah pronounces to you concerning (the inheritance of) a Kalalah (who has no parents and no child) (4, 176).

(3053)-Sayyidina Bara (RA) reported that a man came and submitted, "O Messenger of Allah (PBUH), explain to me the verse (4,176)." He replied that for you that verse is enough which was revealed during summer.

TOPIC 5-About Surah al-Maidah

(3054)-Tariq ibn Shihab reported that a Jew spoke to Sayyidina Umar ibn Khattab (RA) this verse---This day have I perfected your

religion for you and completed My blessing on you, and approved Al-Islam as a din (code of life) for you" (5,3). The Jew said, 'O Ameer ul-Muminin, if it was revealed to us, we would have adopted it a day of Eid (festival)." So, Umar (RA) said, "Indeed, I know the day on which it was revealed. It was revealed on the day of Arafah, a Friday." (It is to say that was indeed the very Eid Day when it was revealed). [Bukhari 45, Muslim 3017, Nasai 5027]

(3055)-Ammar ibn Abu Ammar reported that when Sayyidina Ibn Abbas (RA) recited the verse---This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion (5,3)--- a Jew was sitting in his assembly. He remarked, 'if it had been revealed to us then have taken that day as eed day." So, Ibn Abbas said, "Indeed, it was revealed on the day of eid, on a Friday that was also the day of Arafah (on which Hajj is performed).

(3056)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "The right Hand of the Compassionate is full (of treasures) showering bounties day and night. There never is any loss at any time. Do you realise how much He has spent since He has created the heavens. It has not diminished what is in His Right Hand in the least. His Throne is on water. In His other Hand are the scales that He lowers and raises." [Ahmed 10505, Bukhari 4684, Muslim 993]

(3057)-Sayyidah Aisha (RA) reported that the Prophet (PBUH) used to be guarded and protected till this verse was revealed---And Allah will protect you from (evil-minded) men (5, 67). So, Allah's Messenger (PBUH) took his head out of his tent and said to them, 'O you people! Go! Indeed, Allah will protect me.'

(3058)-Sayyidina Abdullah Ibn Mas'ud (RA) reported that Allah's Messenger said, "When the Banu Israil plunged into sin, their Ulama

dissuaded them. But they did not cease. Then their Ulama attended their company, sat with them, ate and drank with them. So Allah reconciled their hearts with each other; and He cursed them with the tongue of Dawud (AS) and of Eesa ibn Maryam (AS) because they disbelieved and transgressed the limits." The narrator went on to say that Allah's Messenger (PBUH) who was sitting in a reclined manner, sat up straight and said, "No, by Him Who has my soul in His hand, not until you stop the oppressor from committing oppression on others." [Abu Dawud 4336, Ibn e Majah 4006, Ahmed 37131]

(3059)-Sayyidina Abu Ubaydah (RA) reported that Allah's Messenger (PBUH) said, "When the Banu Isra'il deteriorated, a person who found his brother commit a sin would reprimand him; but if he found him again the next day, he did not stop him. The acts of sins did not even prevent him from eating and drinking and associating with him. So Allah made their hearts compatible with each other and he revealed about them in the Quran ---Cursed were those who disbelieved from among the children of Israil by the tongue of Dawud, and of Eesa, son of Maryam. That was because they disobeyed and used to transgress the limits ---. He recited it up to, ---And had they believed in Allah and the Prophet (PBUH) and that which is revealed to him, they would not have taken the disbelievers as friends; but many of them are transgressors (5, 78-81). Allah's Messenger (PBUH) sat up straight though he had been reclining hitherto. He said, "No! Not until you hold the hand of the oppressor, and incline him to the Truth." [Ibn e Majah 4006]

(3060)-It is reported from Sayyidina Umar ibn Khattab that he prayed, "O Allah, make clear to us the case of wine, an unambiguous statement. So, the verse that is in al-Baqarah as revealed ---They ask thee concerning wine and gambling. Say, in them is great sin, and some profit, for men; but the sin is greater than the profit (2 ,218). Umar (RA) was summoned and the verse was read out to him. But he

prayed again, "O Allah, make clear to us the case of wine, in clear words." So, the verse of an-Nisa was revealed ---O you who believe! Draw not near Salah while you are intoxicated (4,43). Umar (RA) was summoned and this verse was read out to him. But, he again prayed, "O Allah, make the case of wine clear to us absolutely clear." So, the verse in al-Maidah was revealed ---Satan only desires to precipitate enmity and hatred between you by means of wine and gambling, and would bar you from the remembrance of Allah, and from the Salah, Will you then desist? (5, 91). Umar (RA) was summoned and it was read out to him. He said, "We desist. We desist !" [Ibn e Majah 2884]

(3061)-Sayyidina Bara (RA) reported that some of the Sahaba (RA) of the Prophet (PBUH) died before prohibition of wine. So, when wine was prohibited, a man wondered, "How will it be with our friends who died while they used to drink wine?" So, this verse was revealed ---On those who believe and do righteous deeds there is no blame for what they may have eaten (in the past) provided they abstain (from the forbidden), and believe (firmly), and do righteous deeds (5,93).

(3062)-Muhammad ibn Bashhar reported this Hadith from Muhammad ibn Ja'far, from Shubah, from Abu Ishaq that Bara ibn Aazib narrated that many of the Sahaba (RA) died while they were accustomed to consume wine. So people thought what would become of them. So, this verse ---On those who believe and do righteous deeds there is no blame for what they may have eaten (in the past) provided they abstain (from the forbidden), and believe (firmly), and do righteous deeds (5,93) --- was revealed.

(3063)-Sayyidina Ibn Abbas (RA) reported that when wine was prohibited, the Sahaba said, "O Messenger of Allah (PBUH), how will it be with those who have died though they were used to drink wine." So this verse ---On those who believe and do righteous deeds

there is no blame for what they may have eaten (in the past) provided they abstain (from the forbidden), and believe (firmly), and do righteous deeds (5,93) --- was revealed.

(3064)-Sayyidina Abdullah (RA) narrated that when this verse; --- On those who believe and do righteous deeds there is no blame for what they may have eaten (in the past) provided they abstain (from the forbidden), and believe (firmly), and do righteous deeds (5 , 93) --- was revealed, Allah's Messenger (PBUH) said to me, "You are among them." [Muslim 2459]

(3065)-Sayyidina Ibn Abbas (RA) reported that a man came to the Prophet (PBUH) and said, "O Messenger of Allah (PBUH), when I consume meat, I long for women and am sexually excited very much. So I have forbidden myself meat." So, Allah, the Exalted, revealed --O you who believe! Forbid not the wholesome things which Allah has made lawful for you, and do not transgress. Surely Allah loves not the transgressors. And eat of that which Allah has provided you as lawful and wholesome (5,87-88). [Bukhari 4615]

(3066)-Sayyidina Ali (RA) narrated that when this verse ---And pilgrimage to the House is a duty of mankind towards Allah for him who is able to make his way to it (3,97) --- was revealed, the Sahaba asked, 'O Messenger of Allah (PBUH), is that every year?' He kept quiet. They repeated (their question), "O Messenger of Allah (PBUH), is that every year?" He said, "No, and if I had said 'yes' then that would have become obligatory." Allah the Glorious, the Majestic revealed ---O you who believe! Do not question about things which, if they were disclosed to you, would annoy you (5,101). [Ibn e Majah 2884]

(3067)-Sayyidina Anas (RA) narrated that a man asked, "O Messenger of Allah (PBUH), who is my father?" He said, "Your father is so-and-so." Then the verse---O you who believe! Question

not about things which, if they were disclosed to you, would annoy you (5,101) was revealed. [Bukhari 4621, Muslim 2359, Ahmed 13146]

(3068)-Sayyidina Abu Bakr as-Siddiq (RA) said, 'O people, you do read this verse---O you who believe! Guard your own souls. He who has gone astray cannot harm you, if you are rightly guided (5,105). I had heard Allah's Messenger (PBUH) say, "When people observe a wrongdoer and do not hold his hand away from that then it is near that Allah may enclose them in His punishment."

(3069)-Abu Umayyah Sha'bani narrated that I went to Abu Tha'labah Khushani and asked him what he said about this verse. He asked, "Which verse?" I said ---O you who believe! Guard your own souls. He who has gone astray cannot harm you, if you are rightly guided (5,105). He said, "Know that I had asked the well-knowing; I had asked Allah's Messenger (PBUH) about it. He said, 'Enjoin righteousness and forbid evil till you see that a miser is being obeyed, base desires are pursued, the world is preferred to the Hereafter and everybody goes by his own opinion. Then, it is incumbent on you to think of yourself and leave others alone, for days await you when patience would be like handling burning coal. In such times, one who abides by the SUNNAH will be given reward like fifty men's (of today)'. Abdullah Ibn Mubarak said that narrators other than Utbah added this portion.....someone asked, "O Messenger of Allah (PBUH), is the reward of fifty men like us or like them?" He said, "No, rather reward of fifty men of you." [Abu Dawud 4341, Ibn e Majah 4014]

(3070)-Sayyidina Tamim Dari referred to this verse ---O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests, two just men of your own (brotherhood) or others from outside if ye are journeying through the earth and the chance of death befalls you (thus). If ye doubt

(their truth), detain them both after prayer, and let them both swear by Allah, by words that we wish not in this for any worldly gain, even though the (beneficiary) be our near relation, we shall hide not the evidence before Allah, if we do, then behold! the sin be upon us (5,106). He said, Apart from me and Adi ibn Baddah everyone was acquitted. They had been both Christians travelling to and from Syria before embracing Islam. Once while they went to Syria on a trade journey, the freed-man of Banu Sahm named Budayl ibn Abu Maryam came to them. He had a silver drinking glass with him which he intended to present to the king this being precious merchandise. But, he fell ill and instructed the two men to deliver his legacy to his family. Tamim said, "When he died, we sold the drinking glass for a thousand dirham and divided the proceeds between the two of us, myself and Adi ibn Badda. When we came to his family, we gave them what we had, and they missed the drinking glass. They asked us about it and we said that he had not left behind anything besides that (which we gave them) and he had not given us anything else. When I embraced Islam after the Prophet's (PBUH) arrival at Madinah, I was overwhelmed with this sin. So, I went to his family and disclosed to them the facts and paid them five hundred dinars telling them that my friend had as much. They took him to Allah's Messenger (PBUH) and he asked to produce witness which they did not have. So he commanded them to ask Adi to swear on the most valuable of his religion. He did take the oath." Allah revealed the verse ---O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests - two just men of your own (brotherhood) or others from outside if ye are journeying through the earth - and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah that we wish not in this for any worldly gain, even though the (beneficiary) be our near relation, we shall hide not the evidence before Allah, if we do, then behold! the sin be upon us. But if it be discovered that both of them merited the sin (of perjury), then two others shall

stand up in their place, from among the nearest of those whose rights were sinned against, so they should both swear by Allah (saying) certainly our testimony is truer than the testimony of these two, and we shall not have transgressed, for then we would certainly be among the evildoers. Thus, it is more likely that they will bear testimony in its exact form or else they will fear that after their oaths, other oaths will be admitted in rebuttal of (their) oaths (5, 106). So Amr ibn al-Aas stood up as did another man and they each took the oath. The five hundred dinars were taken away from Adi ibn Baddah.

(3071)-Sayyidina Ibn Abbas (RA) reported that a man of Banu Sahm travelled with Tamim Dari and Adi ibn Badda. He died at a place where there was no Muslim. When they came with his property, a drinking cup of silver, gold plated, was missing. So, Allah's Messenger (PBUH) made them swear. Later the drinking cup was found in Makkah and (the buyer) said that it was bought from Tamim Dari and Adi. So, two men to the heirs of Sahn stood up and swore by Allah testifying that their testimony was truer than the testimony of the other two, and that the drinking cup belonged to their man. It was about them that the verse---O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests, two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah we wish not in this for any worldly gain, even though the (beneficiary) be our near relation, we shall hide not the evidence before Allah, if we do, then behold! the sin be upon us!" (5, 106)---was revealed. [Bukhari 2780, Abu Dawud 3606]

(3072)-Sayyidina Ammar ibn Yasir (RA) reported that Allah's Messenger (PBUH) said, "A tablespread with food was sent down from heaven containing bread and meat. And they were commanded

that they should not cheat and not hoard for the morrow. But, they cheated and hoarded for the next day. So they were metamorphosed into apes and swines."

(3073)-Sayyidina Abu Huraira (RA) said that Eesa would be inspired to present his argument (at AKHIRAT). Allah would inspire him in His saying. (When Allah would say as the Holy Book Quran tells us) - --And (recall) when Allah would say, O Eesa son of Maryam! Did you say to mankind 'take me and my mother for two gods besides Allah'? (5,116). Abu Huraira (RA) reported from the Prophet (PBUH) that Allah would inspire him to say then (as the Holy Book Quran tells us) ---Glory to Thee; never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart; and I know not what is in Thine; for Thou knowest in full all that is hidden (5,116).

(3074)-Sayyidina Abdullah ibn Amr said that the last Surahs revealed were the Surahs al-Maidah and al-Fath (Surah 5 & 48). [Abu Dawud 1618]

TOPIC 6-About Surah Al-Anaam

(3075)-Sayyidina Ali (RA) reported that Abu Jahl said to the Prophet, "We don't disbelieve you. We disbelieve that which you have brought." So Allah, the Exalted, revealed ---Though in truth they disbelieve not you, but the evildoers in fact deny the revelations of Allah (6,33).

(3076)-Sayyidina Jabir ibn Abdullah (RA) reported that the verse was revealed---Say, He is able to send forth upon you chastisement from above you or from beneath your feet (6, 65).The Prophet (PBUH) said, "I seek refuge in Your Countenance." Then this portion was revealed ---Or to confuse you in factions and to make you taste the tyranny of one another (6,65). The Prophet (PBUH) said, "These

are lighter." [Ahmed 14320, Bukhari 4629]

(3077)-Sayyidina Sa'd ibn Abu Waqqas (RA) reported that the Prophet (PBUH) said about this verse (6,65) ---Say, He is able to send forth upon you chastisement from above you or from beneath your feet (6,65). "Know that this (punishment of one by another of you as the complete verse has the mention of this third consequence too, has not been given as yet but) would come." [Ahmed 14661]

(3078)-Sayyidina Abdullah (RA) reported about this verse ---Those who believe and have not confounded their faith with evildoing (6, 82). When it was revealed it worried the Muslims as a burden. They said, "O Messenger of Allah (PBUH) which of us has not wronged his soul?" He comforted them, "It is not that, but it is polytheism. Have you not heard what Luqman said to his son? (He had said)---O my son! associate not others with Allah. Surely associating others (with Him) is a mighty evil (31, 13)". [Ahmed 4031, Bukhari 32, Muslim 124]

(3079)-Masruq said that he was sitting in a reclined position in the house of Sayyidah Aisha (RA). She said to him, 'There are three things such that if anyone speaks one of them then he forges a lie against Allah. (These three are):

(1) He who imagines that Muhammad saw his Lord forges a lie against Allah. Allah says ---Vision comprehends Him not, but He comprehends all vision. He is the Subtle, the Aware (6, 103). Also, He says, ---And it is not for a mortal that Allah should speak to him, except by revelation or from behind a veil (42,51). Masruq said that he had been sitting reclined but sat up straight and said, "O Mother of the Believers! Give me respite. Do not hurry. Did not Allah say --- And certainly he saw him yet another time (53, 13). Also, He says, -- -And certainly he saw him on the clear horizon (81, 23). She said,

"By Allah, I was the first one to ask Allah's Messenger (PBUH) about it and he said, 'That, indeed, was Jibril. I did not see him in the bodily form in which he was created but twice. I saw him coming down from heaven and I saw his body blocking out everything between heaven and earth'."

(2) And if anyone imagines that Muhammad concealed anything of what Allah revealed to him then he has indeed forged a lie against Allah who says ---O Messenger, convey that which has been revealed to you from your Lord (5, 67).

(3) And, he who imagines that he knows what will happen the next day forges a lie against Allah, for, Allah says ---None in the heavens and the earth knows the Unseen except Allah (27, 65). [Ahmed 26099, Bukhari 3234, Muslim 177]

(3080)-Sayyidina Abdullah ibn Abbas (RA) reported that some people came to Prophet (PBUH) and asked, "Shall we eat that which we kill but not eat what Allah kills?" Allah revealed ---Wherefore eat of that (flesh) over which Allah's name has been pronounced, if you are believers in His revelations and certainly the satans are ever inspiring their friends to dispute with you; if you obey them, you would surely be associators (6,118-121). [Abu Dawud 2818, Nasai 4444]

(3081)-Sayyidina Abdullah (RA) narrated that he whom it pleases to look at the Scripture, should recite these verses; ---Say (O Prophet), 'Come, I will recite to you what your Lord has forbidden you; That you associate not anything with Him, and (He enjoins) that you be good to parents, and that you slay not your offspring for (fear of) poverty. We provide sustenance for you and for them and that you approach not indecencies such of them as are apparent and such of them as are concealed. And that you slay not any person whom Allah has forbidden except in the course of justice. Thus He

enjoins you so that you may understand. And that you approach not the wealth of the orphan save with that which is best until he attains his maturity. And give full measure and weigh always with justice. We charge not any soul save to its capacity, and when you speak, be just, though be (against) a kinsman. And fulfill Allah's covenant. Thus He enjoins you, so that you may admonish. And (know) that this is My Way, the straight one; so follow it and follow not (other) ways, for they will make you deviate from His way. Thus He enjoins you, so that you may be truly pious (6,151-152-153).

(3082)-Sayyidina Abu Sa'eed (RA) reported the saying of the Prophet (PBUH), about Allah's words ---Or certain signs of your Lord should come (6,158). He said, "(These signs include) the rising of the sun, from the west."

(3083)-Sayyidina Abu Huraira (RA) reported that the Prophet (PBUH) said, "When three things make their appearance, no longer will it benefit anyone to profess belief if he had not been a believer already the dajjal, the daabbah and rise of the sun from the west." [Muslim 158, Ahmed 9759]

(3084)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said that Allah, the Blessed and the Exalted says , and His Word is True, "When My slave resolves to do a good deed, I record a good deed for him and if puts it into action, I record for him ten like it. When he resolves to commit a sin, I do not record it, and if he acts on it then I record one like it, but if he abandons it (or, perhaps He said, if he does not act on it), I write down for him a pious deed." The Prophet (PBUH) then recited, ---Whoever brings a good deed shall have ten-fold the like of it (6,160). [Ahmed 7300, Bukhari 3501]

TOPIC7-About Surah al-Aaraf

(3085)-Sayyidina Anas (RA) reported that the Prophet (PBUH) recited this verse---So when his Lord appeared to the Mount, He made it smashed--- (7, 143). Hamad said like this and Sulayman placed the tip of his right thumb on his right finger and said that the mountain collapsed ---And Musa fell down unconscious (7, 143).

(3086)-Muslim ibn Yasar Juhanni reported that Sayyidina Umar ibn Khattab was asked about this verse ---And when your Lord brought forth from the children of Adam, that is, from their backs, their progeny, and made them testify about themselves, 'Am I not your Lord?' They said, 'Of course, You are, we affirm'; lest you should say on the Day of Doom, We were ignorant of this (7,172). Umar ibn Khattab said, "I had heard that Allah's Messenger (PBUH) was asked about it, so he said, 'Allah created Adam then stroked his back with His Right Hand and brought forth from it his offspring, saying that I have created them for Paradise and they will perform what the inhabitants of Paradise do. Then He stroked his back and brought forth from it his offspring saying that I have created them for the Fire. They will perform what the dwellers of Hell do'. A man asked, 'then why perform the deeds, O Messenger of Allah (PBUH)?' So, Allah's Messenger (PBUH) said, 'When Allah creates a slave for Paradise, He gets him to do deeds of those who will go to Paradise till he dies doing deeds of those who dwell in Paradise. So Allah admits him to Paradise. And, when Allah creates a slave for Hell, He gets him to do deeds of the people of Hell till he dies doing deeds of those who dwell in Hell. So Allah admits him to Hell.'" [Ahmed 311]

(3087)-Sayyidina Abu Huraira (RA) reported that Allah's Messenger (PBUH) said, "When Allah created Adam, He wiped his back and every soul of his offspring He was to create up to the Day of Resurrection dropped from his back. He made between the eyes of everyone of them a flash of light and presented them to Adam who asked, "O Lord, who are they?" He said, "These are your offspring."

He observed a man among them and was impressed by the light between his eyes and asked, "O Lord, who is he?" He said, "He is a man among the last of the ummahs (communities) of your offspring who is called Dawud." He asked, "Lord, how long a life have You given him." He said, "Sixty years." Adam said, 'O Lord, add to it forty years from my life.' When Adam's span of life came to an end, the angel of death came to him, and he asked, "Do not another forty years still remain in my life span?" He replied, "Have you not given them to your son, Dawud?" But, Adam denied and his offspring denied, and Adam forgot and likewise his offspring forgot, and Adam erred, so his offspring also erred."

(3088)-Sayyidina Samurah ibn Jundub reported from the Prophet (PBUH) that he said, "When Hawwa (Eve) became pregnant, Iblis (satan) came to her often. Now, her children did not survive, so he suggested, 'Name him Abdul Harith.' So, she did name him Abdul Harith and he survived. That was on the prompting of the devil, and his command. [Ahmed 20137]

(3089)-Abd ibn Humayd reported from Abu Nu'man, from Hisham ibn Sa'd, from Zayd ibn Aslam, from Abu Salih, from Abu Huraira (RA) that Allah's Messenger (PBUH) said, "When Allah created Adam.... (and then narrated the rest of the Hadith)".

TOPIC 8-About Surah al-Anfal

(3090)-Sayyidina Sa'd (RA) narrated that during the Battle of Badr, I took a sword and went to Allah's Messenger (PBUH) and said, "Indeed Allah has given a coolness to my heart by the (defeat of) polytheists (or something to the effect). Give me this sword." He said, "It is not mine neither is it yours." I thought to myself, "Would that it is not given to one who is not put to a trial as I was." Soon, his message came to me, "You had asked me (for it) but it was not mine. Now it has come to me, So, it is yours." And the verse was

revealed---They ask thee concerning (things taken as) spoils of war. Say, (such) spoils are at the disposal of Allah and the Messenger. So fear Allah, and keep straight the relations between yourselves. Obey Allah and His Messenger, if ye do believe (8,21).

(3091)-Sayyidina Ibn Abbas (RA) narrated that when Allah's Messenger (PBUH) had finished with the Battle of Badr, someone said to him, "Seize the caravan. There is no hindrance to it." Abbas who was in fetters then (being a captive) called out loudly. "This is not correct, for, Allah has promised you one of the two parties and He has given you what He promised." The Prophet (PBUH) said, "You spoke the truth."

(3092)-Sayyidina Umar ibn Khattab reported that the Prophet (PBUH) looked towards the polytheists and they were one thousand in number while his Sahaba numbered three hundred and ten plus. So, the Prophet (PBUH) of Allah faced towards the kiblah, raised his hands and began to call his Lord, "O Allah make good the promise You had made to me. O Allah, if You let this small band of men of Islam perish then there will be none on earth to worship You." He did not cease to beseech his Lord with his hands outstretched; facing the qiblah till his mantle fell down from his shoulders. Abu Bakr came and replaced it on his shoulders and Embraced him from behind, he said, "O Prophet (PBUH) of Allah, your petition to your Lord is enough. He will surely fulfill His promise." It was then that Allah revealed ---When you were calling your Lord for help, so He responded to you (saying), 'I am going to support you with one thousand of the angels, one following the other' (8,9). Then Allah helped them with the angels. [Ahmed 208, Muslim 1763, Abu Dawud 26901

(3093)-Abu Musa (RA) reported that Allah Messenger (PBUH) said, "Allah has sent down to me two things of security for my ummah (that are mentioned in this verse) ---And Allah is not to send

punishment upon them while you are in their midst, nor would Allah send punishment upon them while they are seeking forgiveness (8,33). So when I depart, I will leave behind with them the ISTIGHFAR (asking for repentance) till Last Day."

(3094)-Sayyidina Uqbah ibn Aamir reported that Allah's Messenger (PBUH) recited this verse from his pulpit ---And make ready against them whatever you can to the power (8, 60). He said, "Power is to shoot arrows." He said this three times. Then he said, "Know that Allah will soon give you victories on land and you will be free of labour and toil. So let not any of you keep away from shooting arrows." [Ahmed 17437, Muslim 1917, Abu Dawud 2514, Ibn e Majah 2813]

(3095)-Sayyidina Abdullah Ibn Mas'ud (RA) narrated that during the Battle of Badr, when the captives were brought, Allah's Messenger (PBUH) said, "What do you suggest about these captives?" Then a lengthy account follows in the Hadith; Allah's Messenger (PBUH) said, "None of them will go without paying ransom or having his neck severed." So, I said, "O Messenger of Allah (PBUH), except Suhayl ibn Bayda. I had heard him remember Islam." But, Allah's Messenger (PBUH) did not say anything. So, I did not find myself more afraid any day than on this day that stones might fall on me from the sky that day. But, Allah's Messenger (PBUH) (soon broke his silence and) said, "Except Suhyal ibn Bayda." Then, as Umar (RA) had asked, the Qur'an was revealed conforming it ---It is not for a Prophet (PBUH) that there remain prisoners with him until he has had a thorough blood-shed in the land (8, 67). [Ahmed 5902, Abu Dawud 2647]

(3096)-Sayyidina Abu Huraira (RA) reported from the Prophet (PBUH) that he said, "The booty was not lawful for anyone before you. A fire used to descend from the heaven and devour it." Sulayman A'mash said, "Who but Abu Huraira (RA) can say this, for

after the Battle of Badr, they had seized the booty even before it became lawful?" So, Allah revealed ---Had there not been a writ from Allah which came earlier, there would have reached you, for what you took, a great punishment (8,68). [Ahmed 7437]

TOPIC 9-About Surah Al-Taubah

(3097)-Sayyidina Ibn Abbas reported that he asked Sayyidina Uthman ibn Affan, 'What brought you to place (Surah) al-Anfal- which is among al-Mathani with (Surah) Bara't (Taubah), which is among the mi'in (a Surah with hundred or more verses) And why they are joined without your writing between the two; and, your placing them among as-sab'atul (seven long Surah), what brought you to do this?' So, he replied, "When a time passed over and a number of Surah had been revealed to Allah's Messenger (PBUH) with every fresh revelation that he received, he summoned some of his scribes and instructed them to insert the verse in the Surah that mentions this-and-that and when a verse was revealed, he instructed them to insert it in such-and-such Surah. As for al-Anfal it was among the first to be revealed at Madinah and Bara't was the last of the Quran and its subject matter is similar to the subject-matter of the other, and I thought that it was part of the other. Besides, Allah's Messenger (PBUH) had not been specific to us till his death, whether it was part of the other; it is for this reason that I paired them without writing "Bism-Allah-Ar-Rahman-Ar-Rahim" between them and placed them among as-sab'atul." [Abu Dawud 786, Ahmed 3991]

(3098)-Sayyidina Amr ibn Ahwas (RA) narrated that I was with Allah's Messenger (PBUH) during the farewell pilgrimage. He praised and glorified Allah, gave advice and delivered the sermon, asking, "Which day is it that I declare sacred?" He asked this thrice. The people responded, "The day of Hajj Akbar (great pilgrimage), O Messenger of Allah (PBUH)." He said, "Your blood, your property

and your honour are sacred to all of you as the sanctity of this your day in this your city in this your month. Know that a soul commits offence only against himself. No father commits a crime calling for punishment on the son and no son commits a crime for which his father is punished. Know that a Muslim is a brother of another Muslim, so nothing of his brother is lawful to a Muslim save what he makes lawful. Know, all interest of the jahiliyah is written off, for you is only the principal amount. Do not wrong anyone, nor should you be wronged and the interest of Abbas ibn Abdul Muttalib is abolished, all of it. Know that all blood of the jahiliyah is abolished, and the first blood that I abolish of the blood of jahiliyah is the blood of Harith ibn Abdul Muttalib who was suckled among the Banu Layth, Hudayl having killed him. Know that I instruct you about women to be good to them, for they are bound to you under Allah's security. You own nothing of them save that if they commit open indecency. If they do that then separate them from your bed and beat them lightly. And if they obey you then do not seek pretext against them. Know that you have right over your women and your women have right over you. As for your right over your women, it is that they should not allow those people to come near your bed whom you dislike and allow no one in your house whom you dislike. And know that their right over you is that you be good to them in regard to their clothing and their food." [Bukhari 4406, Abu Dawud 3334, Ibn e Majah 3055, Ahmed 15507]

(3099)-Sayyidina Ali (RA) reported that he asked Allah's Messenger (PBUH) about the day of Hajj Akbar. He said that it was on the day of sacrifice (tenth of Dhul Hajjah).

(3100)-Sayyidina Ali (RA) said that the day of Hajj Akbar was the day of sacrifice.

(3101)-Sayyidina Anas ibn Malik (RA) reported that the Prophet (PBUH) sent the Bara'ah with Abu-Bakr. Then he summoned him and

said, "It is not adequate for anyone to convey it except a man of my family. He then summoned Ali (RA) and gave it to him." (Bara'ah is security or immunity). See next Hadith.

(3102)-Sayyidina Ibn Abbas (RA) narrated that the Prophet (PBUH) sent Abu Bakr (RA) commanding him to proclaim these expressions (of bara'ah). Then, he sent Ali (RA) behind him and he caught up with him while he was still on the way. When he heard the cry of the she-camel of Allah's Messenger (PBUH), the Quswa, Abu Bakr (RA) thought that he has come, but it was Ali. He gave the letter of Allah's Messenger (PBUH) in which he had commanded Ali to proclaim those expressions. So, both of them went ahead, performed Hajj and Ali stood up during the day of tashriq and proclaimed, "Allah and His Messenger are immune from (absolved of) responsibility for every polytheist. You have four months to move about on land and those who are polytheists, will not perform Hajj after this year nor make tawaf of the House naked. And no one but a believer will enter Paradise." So, Ali proclaimed and when he was tired, Abu- Bakr made the proclamation of it. (Days of tashriq are three days after the sacrifice).

(3103)-Zayd ibn Yuthay' narrated that we asked Ali with what he was sent with during the Hajj. He said, "I was sent with four (messages), That the tawaf of the House will not be made in the nude; he who has a covenant with the Prophet (PBUH), (must know) that it will expire on its term but he who has no covenant has a period of four months; that no one but a believing soul will enter Paradise; and that the polytheists and the Muslims will not gather together after this year." [Ahmed 594, Nasai 2955]

(3103A)-Ali ibn Khashram reported from Sufyan ibn Uyaynah, from Abu Ishaq, from Zyad ibn Uthay from Ali the like of it.

(3104)-Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger

(PBUH) said, "If you see anyone accustomed to go to the mosque then bear testimony for him that he possesses faith. Allah the Exalted has said ---The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day (9,18)." [Abu Dawud 1651]

(3105)-Sayyidina Thawban (RA) reported about the verse; ---And there are those who bury gold and silver and spend it not in the way of Allah, announce unto them a most grievous penalty (9,34). When it was revealed, they were with Allah's Messenger (PBUH) in one of the travels. Some of the Sahaba said, "This is revealed concerning gold and silver. If we were to know what property is good then we would take it." So the Prophet (PBUH) said, "The best of it is a tongue that remembers Allah, a heart that is grateful, a believing wife who helps husband in his faith."

(3106)-Adi ibn Hatim narrated that I came to the Prophet (PBUH) while I wore round my neck a cross made of gold. He said to me, "Adi remove this idol from you." And I heard him recite from Surah al-Bara'ah; ---They take their priests and their anchorites to be their lords in derogation of Allah (9,31). He also said, "They did not worship them, but if they made anything lawful for them, they adopted it as lawful. And when they made anything unlawful, they adopted it as unlawful for themselves."

(3107)-Sayyidina Anas (RA) reported that Sayyidina Abu Bakr (RA) informed him that while they were in the cave, he said to the Prophet (PBUH), "If anyone of them looks at his own feet, he will observe us below his feet." He said, "O Abu Bakr, what you think of the two whose third is Allah?" [Ahmed 1, Muslim 2381]

(3108)-Sayyidina Ibn Abbas reported that he heard Umar ibn al-Khattab say, "When Abdullah ibn Ubayy died, Allah's Messenger (PBUH) was invited to lead his funeral Salah. So, he stood up to go

and consented to it, intending the Salah, I intervened till I stood directly opposite him and I said, "O Messenger (PBUH) of Allah, over the enemy of Allah, Abdullah ibn Ubbayy who said on such-and-such day this and that, this and that?" and I counted his days. Allah's Messenger (PBUH) smiled till I exceeded much. He said, 'Move away from me, O Umar. I have been given choice, so I have chosen. It has been said to me ---Ask pardon for them or do not ask pardon for them-even if you ask pardon for them seventy times, Allah shall never pardon them (9,80). And if I knew that exceeding over seventy would get him pardon them I would exceed that.' Then he prayed his funeral Salah. Then he walked with the funeral and stood at his grave till it was over. I was surprised at my daring, but Allah and His Messenger (PBUH) know better. By Allah, it was not easy till these two verses were revealed ---And never offer a prayer on any one of them who dies, and do not stand by his grave (9,84). [Ahmed 95, Bukhari 1366, Nasai 1965]

(3109)-Sayyidina Ibn Umar (RA) narrated that Abdullah son of Abdullah ibn Ubayy came to Allah's Messenger (PBUH) when his father died, and said, "Give me your shirt that I may shroud him in it, and offer his funeral sálah and seek forgiveness for him." So, he gave him his shirt and said, "When you are over (with preparations), call me." When he intended to offer the Salah, Umar pulled him, saying, "Has not Allah forbidden us to pray over the hypocrites?" He said, "I am between two options either to seek forgiveness for them or not to seek forgiveness for them", and he offered Salah over him. So Allah revealed ---And never offer a prayer on any one of them who dies, and do not stand by his grave (9,84). [Ahmed 4680, Bukhari 1229, Muslim 2774, Nasai 1899,1523]

(3110)-Sayyidina Abu Sa'eed (RA) reported that two men argued on the mosque that was built from the first day on taqwa. One of them said that it was the mosque Quba while the other said that it was the mosque of Allah's Messenger (the Masjid Nabawi). So Allah's

Messenger (PBUH) said, "It is my mosque, this one." [Ahmed 22869, Muslim 1398, Nasai 693]

(3111)-Sayyidina Abu Hurayrah (RA) reported from the Prophet (PBUH) that the following verse was revealed concerning the people of Quba ---In it there are people who like to observe purity; and Allah loves those observing purity (8,108). He (the narrator) said that they used to make istinja (abstention) with water. So this verse was revealed.

(3112)-Sayyidina Ali (RA) narrated that I heard a man seek forgiveness for his polytheist parents. I asked him, 'Do you make istighfar for your parents who were both polytheists?' He retorted, 'Did not Ibrahim make istighfar for his father who was an idolator?' So, I mentioned this to the Prophet (PBUH) and this verse was revealed ---It is not for the Prophet and the believers to seek forgiveness for those who associate partners with Allah (9,113). [Ahmed 23735, 81360, Nasai 2035, Muslim 24]

(3113)-Sayyidina Ka'b ibn Maalik (RA) narrated that I did not stay behind from any battle of the Prophet (PBUH) that he fought till the Battle of Tabuk, except the Battle of Badr. And the Prophet (PBUH) had not questioned anyone who had stayed behind during the Battle of Badr, for he had set out only with the caravan in mind. The Quraysh, however, came forward in response to the appeal of the caravan. So they contended one another without a previous declaration. This is as Allah, The Majestic, The Glorious, said. (And Ka'b continued to say,) By my life, the noblest of experience with Allah's Messenger (PBUH) for the people was Badr but I would not love to have had that experience in place of the night of Aqabah through which we pledged ourselves in Islam. Thereafter, I never stayed back from any battle till the Battle of anything, his face became bright. So, I came to him and sat down by him. He said, "Good news for you, O Ka'b ibn Maalik with the best day that has

come to you since your mother gave birth to you." I asked, "O Prophet of Allah, is it from you or from Allah?" He said, "Rather from Allah." Then he recited these verses ---Surely, Allah has relented towards the Prophet and the muhajirs (emigrants) and the Ansar (the supporters) who followed him in the hour of hardship after the hearts of a group of them were about to turn crooked, then He relented towards them. Surely, to them, He is very Kind, very Merciful (9,117). He recited till he came to these words ---And (He relented) towards the three whose matter was deferred until when the earth was constricted for them despite all its vastness, and even their own souls were constricted for them, and they realised that there is no refuge from Allah, except in Him. Then He turned towards them, so that they may repent. Allah is the most-Relenting, the very Merciful (9,118). It was about us that this was revealed ---Fear Allah, and be in the company of the truthful (9,119). I said, 'O Prophet of Allah, my repentance includes (a pledge that) I will speak the truth always and give away all my property in charity in the path of Allah and His Messenger.' He said, 'Retain with you some of your property, for that is best for you.' I submitted, 'I keep with me my share of (the booty from) Khaybar.' Allah did not bestow on me a blessing after (my taking up of) Islam greater in my sight than the truth. I and my two colleagues spoke to Allah's Messenger (PBUH) and we did not lie and ruin ourselves as the others ruined themselves. And I imagine that Allah has not tried anyone in speaking truth as He tried me. Never did I speak a lie after that and I hope that Allah will preserve me in what remains." [Ahmed 27245, Bukhari 4418, Muslim 2769, Abu Dawud 3320, Ibn e Majah 1393]

(3114)-Sayyidina Zayd ibn Thabit narrated that Abu Bakr as-Siddiq sent for me after the killing of warriors in (the Battle of) Yamamah. Umar ibn al-Khattab was with him. He said to me that Umar had come to him and impressed upon him that a large number of reciters of the Qur'an had been killed at Yamamah and if the reciters were

killed in this manner in other battles then he was afraid that much of the Quran will be lost. So, Umar suggested that he (Abu Bakr) should give command that the Quran should be collected. Abu Bakr had reminded Umar how he could do something that Allah's Messenger (PBUH) had not done. But Umar insisted that it was a good thing, by Allah, and he did not give in till Allah opened Abu Bakr's heart for what He had opened Umar's heart, so that he came to recognize what Umar had recognized. Zayd went on to say that Abu Bakr (RA) said to me, 'You are an intelligent young man whom we do not suspect. Indeed, you have been transcribing the revelation received by Allah's Messenger. So, pursue to collect the Qur'an.' By Allah, if they had deputed me to transport a mountain from a range that would not have been more burdensome to me than that which they commanded. I said, "How do you propose to do something that Allah's Messenger (PBUH) had not done?" Abu Bakr (RA) said, "By Allah this is the best thing." Abu Bakr (RA) and Umar (RA) did not cease to coax me till Allah opened my heart for that to which He had opened their hearts. So, I pursued to collect the Qur'an, collecting it from parchments, date fibers, stone, etc. and hearts of men. And I found the last of Bara'ah with Khuzaymah ibn Thabit.

(3115)-Sayyidina Anas (RA) narrated that Huzayfah (RA) came to Uthman ibn Affan (Ra). He had been fighting against the people of Syria alongside the people of Iraq in the conquest of Armenia and Azerbaijan. He had observed the difference in reading the Quran among them. He said to Uthman ibn Affan (RA), "O Commander of the Faithful. Check this ummah before they differ on the Book as the Jews and the Christians differed." So, Uthman (RA) sent message to Sayyidah Hafsa (RA) that she should send to him the mashaf (scripture) that they might make copies of it, assuring her that it would be returned to her. So, she sent the mashaf to him, and Uthman sent for Zayd ibn Thabit; instructing Sa'eed ibn al-Aas, Abdur Rahman ibn Harith ibn Hisham and Abdullah ibn Zubayr that they should make out copies of the Qur'an from the mashaf. He

instructed the three Qurayshi members that if they and Zayd ibn Thabit disagreed on anything then they should write it down in the dialect of the Quraysh, for it was revealed in their dialect. They complied and made the copies and Uthman sent a copy of that which they had transcribed to every region. [Bukhari 4987]

TOPIC 10-About Surah Yunus

(3116)-Sayyidina Suhaib reported the explanation of the following verse from the Prophet (PBUH) ---For those who do good there is the best and something more (10,26). The Prophet (PBUH) said, "When those worthy of Paradise enter Paradise, a caller will call 'For you there is a promise from Allah. He is about to make it good'. They will exclaim, 'Has He not made our faces radiant and saved us from Hell and admitted us to Paradise?' (Is this not a fulfilment of His promise? Has He to give us more?) Then the veil will be removed and, by Allah, they would not have been given anything dearer than the sight of Allah." [Muslim 181, Ibn e Majah 187, Ahmed 2398]

(3117)-It is reported that an Egyptian asked Sayyidina Abu Darda (RA) to explain this verse, "For them there is the good news in the worldly life and in the Hereafter." (10, 64) He said, "No one else had asked me about it since I asked Allah's Messenger (PBUH) about it and he told me that no one had asked him apart from me since it was revealed. It is a good dream of a Muslim - or that which he is shown." [Ahmed 27626]

(3118)-Sayyidina Ibn Abbas (RA) reported that the Prophet said that when Allah drowned Pharaoh in the sea, he said, 'I believe that there is no god but the One in Whom the children of Israel believe.' (10, 90) So, Jibr'il said to me, "O Muhammad, would that had seen picking up mud from the sea and pouring it in his mouth, fearing that mercy might embrace him (because of the words he spoke). [Ahmed 2203]

(3119)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) said, 'Jibril put mud in Pharaoh's mouth that he might not say "La ilaha illa Allah" and thus get Allah to show mercy to him." - Or, he said, "I fear He may be merciful to him." [Ahmed 2144]

TOPIC 11-About Surah Hud

(3120)-Sayyidina Abu Razin (RA) narrated, I said, "O Messenger of Allah, where was our Lord before He created His creations?' He said, "He was in space. Below him was air and above Him was air. And He created His Throne on water."(Ahmad said that Yazid said that (space) is that which has nothing with it.) [Ahmed 12600, Ibn e Majah 1821]

(3121)-Sayyidina Abu Musa (RA) reported that Allah's Messenger (PBUH) said, "Allah, the Blessed and the Exalted, gives respite to the wrong-doer till when He seizes him, then He does not let go of him." He then recited ---And such is the seizing of your Lord when He seizes (the people of) towns while they are transgressing (11,102). [Bukhari 4686, Muslim 2583, Ibn e Majah 4018]

(3122)-Sayyidina Umar ibn Khattab (RA) narrated that when this verse was revealed ---So, some of them are wretched and (some) blessed" (11,105); I asked Allah's Messenger (PBUH), "O Prophet of Allah, on what do we perform deeds, on what has been determined already, or on something that has not been pre-determined? He said, "Rather on what is pre-determined as the pens have recorded it, O Umar! But only that is made easy for a man for which he is created."

(3123)-Sayidina Abdullah (RA) reported that someone came to the Prophet (PBUH) and said, "At the outskirts of the city, I approached a woman and did with her everything except sexual intercourse.

Now, I am here, decide about me whatever you will." So, Umar said to him, "Allah has concealed your sin. Would you had concealed it for yourself!" But Allah's Messenger did not say anything. The man walked away. The Prophet sent someone to call him back. Then he recited to him ---And establish Salah at both ends of the day, and in the early hours of the night. Surely, good deeds erase bad deeds. That is a reminder for the mindful (11, 114). Someone asked, "Is this only for this man?" He said, "No, rather for all men whoever."
[Muslim 2736, Abu Dawud 4468, Ahmed 4250]

(3124)-Sayyidina Muadh ibn Jabal (RA) reported that a man came to the Prophet (PBUH) and asked him, "O Messenger of Allah! Tell me about a man who meets a woman there being no acquaintance between them. The man does with her everything a man does with his wife, except having sexual intercourse. So Allah revealed ---And establish Salah at both ends of the day, and in the early hours of the night. Surely, good deeds erase bad deeds. That is a reminder for the mindful (11,114). The Prophet commanded him to make ablution and offer Salah. Mu'adh (RA) said that he asked, "O Messenger of Allah! Is it for this man particularly or for the Believers generally?" He said, "Rather for the Believers generally."

(3125)-Sayyidina Ibn Masud (RA) narrated that a man kissed an unrelated woman. This is unlawful. Then he met the Prophet (PBUH) and asked what the expiation was. This verse was revealed ---And establish Salah at both ends of the day, and in the early hours of the night. Surely, good deeds erase bad deeds. That is a reminder for the mindful (11,114). He asked, "O Messenger of Allah, is that only for me?" He said, "It is for you and for everyone of my ummah who abides by it." [Bukhari 526, Muslim 2763, Abu Dawud 4468, Ibn e Majah 1398, Ahmed 3653]

(3126)-Abu-Yasar narrated that a woman came to buy dates from me. I told her that there were superior dates in the house. So, she

entered the house with me and I bowed towards her and kissed her. Then I came to Abu Bakr and mentioned to him what had transpired. He said, "Conceal your sin and repent (to Allah) and do not tell anyone" but, I was impatient and I came to Umar and told him all that. He said, "Keep your secret, repent (to Allah) and do not tell anyone." But, I was impatient and came to the Prophet and mentioned to him all that had happened. He asked, "Did you do like that to the wife of a ghazi going out in Allah's path?" Eventually, I wished that I had become a Muslim only at that hour and I was convinced that I was one of the dwellers of Hell. Allah's Messenger (PBUH) bowed down his head for a long time till he received revelation ---And establish Salah at both ends of the day, and in the early hours of the night. Surely, good deeds erase bad deeds; that is a reminder for the mindful (11,114). When I came to him, Allah's Messenger (PBUH) recited the verse to me. His Sahabah (RA) asked, "O Messenger of Allah, is this a specific command (for him) or for all people generally?" He said, "Rather, for all people generally."

TOPIC 12-About Surah Yusuf

(3127)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Indeed, the noble, son of the noble son of the noble, son of the noble was Yusuf son of Ya'qub son of Ishaq son of Ibrahim." He also said, "If I were in prison as long as Yusuf was in prison and a messenger (of the king) had come I would have responded positively." He then recited ---So, when the messenger came to him, he said, "Go back to your lord and ask him, 'What about the women who cut their hands?' (12 ,50). He then said, "And may Allah's mercy be on Lot. He wished to get shelter in a strong fort. And, Allah did not send a Prophet after him but from the crest of his (own) people." [Ahmed 8399, Bukhari 3375, Muslim 151, 4026]

TOPIC 13-About Surah Ar-Ra'd

(3128)-Sayyidina Ibn Abbas (RA) reported that some Jews came to the Prophet (PBUH) and said, "O Abul Qasim! Tell us about al-Ra'd (The Thunder) what is it?" He said, "He is an angel among angels appointed over the clouds. He holds a whip of fire with which he drives the clouds to whatever Allah wills." They asked, "What is this sound that we hear?" He said, "This is his urging the clouds when he drives them till they end up where they are commanded to go." They said "You speak the truth." And they asked, "What had Isra'il forbidden himself?" He said, "He complained of sciatica and he did not find anything comforting him except the flesh of camel and camel milk. So, he forbade himself these things." They said, "You speak the truth."

(3129)-Sayyidina Abu Hurayrah reported about the words of Allah--
-And we make some better than others in taste. (13,4)--- He reported from the Prophet that they are dates of a poor kind and excellent kind or fruit sweet and bitter.

TOPIC 14-About Surah Ibrahim

(3130)-Shuayb ibn Habbab reported from Sayyidina Anas ibn Maalik (RA) that some dates, dry and fresh were presented to Allah's Messenger (PBUH). He recited ---A good word is a good tree, having its root firm and its branches in the sky. It brings its fruits at all times with the will of its Lord (14,24-25). He said, "This is the date palm tree. And he recited ---And the parable of a bad word is like a bad tree, removed from the top soil, having no firm root (14,26). He said, "This is colocynth." The narrator said that he informed Abul Aaliyah about it and he said that narration was true and correct.

(3131)-Sayyidina Bara reported from the Prophet (PBUH) about this verse, ---Allah keeps the believers firm with the stable word in the worldly life and in the Hereafter (14,27). He explained that this has

reference to the grave when it is asked, "Who is your Lord? What is your religion and who was your Prophet?" [Bukhari 1369, Muslim 2871, Abu Dawud 4750, Nasai 2056, Ibn e Majah 4269]

(3132)-Masruq said that Sayyidah Ayshah (RA) asked about the verse---The day on which this earth will be turned into some other earth than this earth (14, 48) --- "O Messenger of Allah! Where would people be?' He said, 'on the Sirat i.e.at the bridge'. [Ahmed 24124, Muslim 2791, Ibn e Majah 4279]

TOPIC 15-About Surah al-Hijr

(3133)-Sayyidina Ibn Abbas (RA) narrated that a women used to offer Salah behind Allah's Messenger and she was the most beautiful of the beautiful people. Some of the men would come forward as far as the first row so that they may not see her but some others would stay behind as far as the last row and when they went into RUKU they would peep through their armpits. So Allah revealed ---And certainly We know those of you who hasten forward, and certainly We know those who lag behind (15, 24). [Ahmed 2783, Nasai 866, Ibn e Majah 1046]

(3134)-Sayyidina Ibn Umar reported that the Prophet said, "There are seven gates for Hell. One of those gates is for those who raise the sword against my Ummah." [Ahmed 5693]

(3135)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "(Surah al-Fatihah) is ummul-Quran (the mother of the Quran), ummul-Kitab (the mother of the Book) and as-Sab'ul Mathani (the repeated seven)." [Bukhari 4704, Abu Dawud 1457, Ahmed 9797]

(3136)-Sayyidina Abu Hurayrah (RA) reported from Ubayy ibn Ka'b that Allah's Messenger (PBUH) said, "Allah did not reveal in Torah

and the Injil the like of the umm ul-Quran. It is as-sab ul-mathani (the seven of repeated). And it is divided between Me and My slave, and for My slave is what he asks." [Nasai 910, Ahmed 1152]

(3137)-Sayyidina Anas ibn Maalik reported the Prophet's (PBUH) explanation of this verse ---We shall certainly question them all together concerning what they used to do (15, 92-93). He said, "This means (about their attitude) regarding Kalima, (the statement presented to them 'There is no god but Allah)'."

(3138)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (PBUH) said, 'Guard yourself against a Believer's insight, for he sees with the light of Allah.'" He then recited ---Surely in that are signs for the sagacious (15, 75).

TOPIC 16-About Surah an-Nahl

(3139)-Sayyidina Umar ibn Khattab (RA) reported that Allah's Messenger (PBUH) said, "Four rakat before ZUHR after za'val are counted like the Salah of tahajjud." Allah's Messenger (PBUH) also said, "There is nothing but glorifies Allah at that hour." And he recited ---Their shadows inclining to the right and to the left, prostrating before Allah while being lowly (Surah 16,48-49-50, that call for prostration).

(3140)-Sayyidina Ubayy ibn Ka'b narrated that in the Battle of Uhud, sixty-four Ansar and six Muhajirs were martyred, Hamzah among them. They (the polytheists) mutilated his body; ---And if you (O Believers) have to punish them, then punish them with the like of that where with you were afflicted. But if you endure patiently, that is certainly better for the persevering (16,126). A man said, "There will be no Quraysh after today." Allah's Messenger (PBUH) said, "Spare the people, but four (of them)." [Ahmed 21288]

TOPIC 17-About Surah Banu Isra'il (al-Asra)

(3141)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said, "When I was taken for the isra, I met Musa." The narrator reported that the Prophet then described him and also thought that he said, "Musa's hair was disheveled as though he was a member of the shanu'ah." He then said, "And I met Eesa. He is medium-height, red complexioned as though he has just emerged from the bath. And, I saw Ibrahim. I resemble his offspring. Then, two vessels were brought to me; one that contained milk and the other wine. I was told, 'Pick whichever one you like'. So, I chose milk and drank it. I was told, 'You are guided and you have walked the path of guidance. If you had chosen wine then your ummah would have gone astray'." [Ahmed 10652, Bukhari 3394, Muslim 168, Nasai 5657]

(3142)-Sayyidina Anas reported that the Buraq was brought for the Prophet (PBUH) on the night of the isra (mi'raj, ascension), bridled and saddled. It showed some resistance, so, Jibril asked it, "Will you do that with Muhammad? No one nobler than he in Allah's sight has ridden you." That brought perspiration to it. [Ahmed 12672]

(3143)-Sayyidina Buraydah (RA) reported that Allah's Messenger (PBUH) said, "When we came to Bayt al-Maqdis, Jibril gestured with his finger. So, he made (thereby) a hole in a stone and tied the Buraq to it."

(3144)-Sayyidina Jabir ibn Abdullah (RA) reported that Allah's Messenger (PBUH) said, "When the Quraysh rejected me, I stood by the stone. The Bayt al-Maqdis was brought before me and I informed them of its detail while I looked at it." [Bukhari 3886, Muslim 170, Ahmed 15038]

(3145)-Sayyidina Ibn Abbas (RA) explained the words of Allah, the

Exalted ---And We made not the vision that We showed you but a trial for mankind (17, 60). He said, "This is a vision that the Prophet (PBUH) saw with his eyes on the night of Isra to Bayt al-Maqdis." And he said about the tree cursed in the Qur'an, "It is the tree of zaqqum." [Ahmed 1916, Bukhari 3888]

(3146)-Sayyidina Abu Hurayrah (RA) reported the Prophet's (PBUH) explanation of the words of Allah ---And the recital of the Quran at dawn surely the recital of the Quran at dawn is witnessed (17, 78). The angels of the night and the angels of the day witness it. [Ahmed 10139, Ibn e Majah 670]

(3147)-Sayyidina Abu Hurayrah (RA) reported the Prophet's (PBUH) saying about these words of Allah ---On the day when We shall summon every people with their record (17,71). He said, "A man will be summoned with his body made sixty cubits tall and his face will be brightened and a crown will be placed on his head. It will be made of rubies, shining. He will go towards his people and they will see him from afar and say, O Allah, give us like this and bless with this'. He will come nearer to them and say to them, 'Good news for each one of you like this'. But, as for the disbeliever, his face will be blackened, his height increased to sixty cubits on the pattern of Adam and he will be made to wear a crown. His people will see him and say, 'We seek refuge in Allah from the mischief of this one. O Allah, do not give us this'. He will come closer to them and they will say, 'O Allah, put him away'. He will say, 'May Allah put you away and for each of you be the like of it'."

(3148)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) was asked about Allah's words ---Soon your Lord will raise you to a Station Praised (17,79). He said, "It is SHAFAT (Advocacy)."

(3149)-Sayyidina Ibn Masud (RA) narrated, Allah's Messenger

(PBUH) entered Makkah with its conquest while three hundred and sixty idols were rooted around the Ka'bah. He began to strike them with his staff or a stick and he was reciting ---The Truth has come, and falsehood has vanished away; for certain the falsehood has to vanish (17,81). He also said, "And falsehood would never return now."

(3150)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) was in Makkah. Then he was commanded to migrate to Madinah. This verse was revealed to him at that time ---And say, 'O my Lord, cause me to enter a truthful entrance, and cause me to go forth a truthful outgoing, and grant me from your presence an authority to help (me)' (17,30).

(3151)-Sayyidina Ibn Abbas (RA) reported that the Quraysh requested the Jews, 'Teach us something about which we might ask this man.' They said, 'Ask him about the spirit (Ruh).' So, Allah, the Exalted, revealed, ---And they ask you concerning the spirit; say that the Spirit is by the command of my Lord and you have not been given from knowledge except a little (17,85). They said, "We have been given plenty of knowledge. Indeed, we are given the Torah and he who is given the Torah is given much good". So, this verse was revealed, ---Say, If the sea were ink for the words of my Lord, the sea would certainly be exhausted before the words of my Lord are exhausted, even if we were to bring the like of it for support (18,109). [Ahmed 2309]

(3152)-Sayyidina Abdullah - narrated that I was walking with the Prophet (PBUH) in a field of Madinah. He leaned on a branch of a date tree (as he walked). We came across a company of Jews. Some of them said to the others, "Would that you ask him something"; some others said, "Do not ask him, for he makes you hear what you dislike." But, they said, "O Abul Qasim, tell us about the spirit." So, the Prophet (PBUH) paused for a moment, raised his head towards the sky and I realised that he was receiving a revelation till the

(bringer of) revelation went up and he recited ---The Spirit is by the command of my Lord and you have not been given from knowledge except a little (17, 85). [Ahmed 3688, R 125, Muslim 2794]

(3153)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) said, "On the Day of Resurrection, mankind will be gathered in three categories; a category of those walking on foot, another of riders and the third of those walking on their faces." Someone asked, "O Messenger of Allah, how would they walk on their faces?" He said, 'Surely, he who makes them walk on their feet is Able to make them walk on their faces. Know that they will walk on their faces safeguarding from every ascent and thorn.' [Ahmed 8763]

(3154)-Bahz ibn Hakim reported from his father who from his grand father that Allah's Messenger said, "You will be assembled (on the Day of Resurrection) walking, riding and dragging on your face." [Ahmed 20051]

(3155)-Sayyidina Safwan ibn Assal al-Muradi reported that of two Jews one said to the other, "Come let us go to this Prophet that we may question him." The other said, "Do not call him a Prophet, for, if he hears you say Prophet he will be overjoyed." So they came to him and asked him about the words of Allah the Exalted ---And certainly we gave Musa nine manifest signs (17,101). He said that they were, (1) Associate nothing with Allah, (2) Do not commit fornication, (3) Do not unjustly take the life of one whose killing has been forbidden by Allah, (4) Do not steal, (5) Do not practice magic, (6) Do not take an innocent to the king with false charges that he might execute him, (7) Do not devour interest, (8) Do not accuse a chaste woman falsely of fornication, (9) And, do not desert the battlefield. Shu'bah was unsure if this was included, "And particularly for you, O Jews, that you do not contravene (the injunctions on) the Sabbath (Saturday)." So, they kissed his hand

and his feet, saying, "We bear testimony that you are a Prophet. He asked, "Then what prevents you from submitting (to Islam)?" They said, "Dawood had prayed that Prophets should not cease to come in his offspring and we fear that if we submit, the Jews will kill us."
[Ahmed 18814]

(3156)-Sayyidina Ibn Abbas (RA) reported about the verse ---And say not your prayer aloud, nor say it low (17,110). He said, "This was revealed at Makkah. When Allah's Messenger (PBUH) raised his voice while reciting the Qur'an, the idolaters reviled it and him who revealed it and Him who brought it. So Allah revealed ---And say not your Salah (prayer) aloud (17,110). (This instruction was given) lest they abuse the Quran, Him who has revealed it and him who has brought it; and nor say it low that your companions might not hear you so it was asked to keep it such that they take the Qur'an from you. [Ahmed 1853, Bukhari 4772, Muslim 446, Nasai 1007]

(3157)-Sayyidina Ibn Abbas said about the words of Allah ---And speak not your prayer aloud, nor speak it low, but seek a middle course between (17,110); it was revealed to Allah's Messenger (PBUH) when he was preaching secretly in Makkah and raised his voice when he offered Salah with his Sahaba (to guide them) while reciting the Quran. When the idolaters heard him, they abused the Qur'an and him who brought it, Allah said to His Prophet not to raise your voice in your Salah that is in your recital. And do not speak low, but seek a middle course between the two. [Ahmed 1853, Bukhari 4722, Muslim 446, Nasai 1007]

(3158)-Zirr ibn Hubaysh narrated, "I asked Sayyidina Hudhayfah ibn Yaman whether Allah's Messenger had offered Salah in Bayt al-Maqdis?" He said, "No." I said to him, "Yes, indeed." He remarked, "You say that O Bald man, How do you say so?" I said. "By the Qur'an; between you and me is the Qur'an." He said, "He who cites evidence from the Qur'an, has indeed given an argument (or he has

prospered)." Then he recited ---Glorified be He who carried His servant (Muhammad) by night from the Sacred Mosque (of Makkah) to the Remote Mosque (of Jerusalem) (17, 1). And after recitation, Hudhayfah asked, "Do you have an argument from this that he offered Salah there?" I said, "No." He said, "If he had offered Salah there then that would have become wajib on you to offer Salah there just as it is wajib to offer Salah in the Masjid al-Haram." Hudhayfah said further that a long-backed animal was brought to Allah's Messenger (PBUH). Its stride was as long as the reach of its sight. And both of them did not dismount from the Buraq's back till they had seen Paradise and Hell and the promises of the Hereafter. Then it returned leaving both of them to where they had begun. People say that it was tied in Bayt al-Maqdis (though it was not necessary). Why? Would it have escaped? Indeed, the Knower of the unknown and the known had made the animal subject to him (the Prophet)."

(3159)-Sayyidina Abu Saa'eed Khudri reported that Allah's Messenger (PBUH) said, "I will be the chief of the children of Aadam on the Day of Resurrection and this is not to boast. And, in my hand will be the standard of hamd (praise) and this is not to boast. There will be no Prophet that day, including Aadam, but will be under my standard, and I will be the first for whom the earth will be split open (on resurrection) and this is not to boast. People will be terrified three times. They will come to Aadam and say, "You are our father. So intercede for us with your Lord." He will say, "I committed a sin for which I was sent down to the earth. But go to Nuh." So, they will come to Nuh and he will say. "I had prayed against the people of the earth (to be punished) and they were destroyed. But, go to Ibrahim." They will come to Ibrahim and he will say, "I lied three times."-Allah's Messenger (PBUH) said here that none of that was a lie except that he helped Allah's religion with it-. (Ibrahim would tell them.) "But, go to Musa." So, they will come to Musa and he will say, "I had killed a soul. But go to Eesa."

They will go to Eesa. He will say, "I was worshipped with the exclusion of Allah. But go to Muhammad (PBUH)." So, they will come to me and I will go with them." Ibn Jad'an reported that Anas said, "It seems to me as though I see Allah's Messenger" and then he continued his narration of the Prophet's saying that "I will take hold of the latch of the gate of Paradise and knock at it. It will be asked, 'Who is there?' Someone will answer, "(He is) Muhammad." So, it will be opened for me and I will be welcomed. They will say, "Welcome!" And I will fall down in prostration and Allah will inspire me with (words of His) praise and glorification. I will be told, "Raise your head and ask. You will be given. Make Shafa'at (recommendation for some sinner to save him from fire) and you will be accepted. And say, your word will be heard." This is al-Maqaam al-Mahmud (Praised Station) about which Allah has said ---Soon your Lord will raise you to a Station Praised (17, 79). Sufyan said to note that the version of Anas also has the Prophet's (PBUH) saying. "I will take hold of the latch of the gate of Paradise and knock at it." [Ahmed 10987, Ibn e Majah 4308, Muslim 2278]

*TOPIC*18-About Surah al-Kahf

(3160)-Sa'eed ibn Jubayr said that he told Ibn Abbas (RA) that Nawf al-Bikali believed that Musa of the Banu Israel was not (the same as) Musa of Khidr. He replied, "The enemy of Allah lies." Then he said that he had heard Ubayy ibn Ka'b say that he heard Allah's Messenger (PBUH) say, "Musa stood up among the Banu Israel to deliver a sermon. He was asked, 'Which of mankind is the most learned?' He said, "I am the most learned." Allah admonished him for not attributing knowledge to Him (that Allah knows best). So Allah revealed to him that a slave among My slaves at the meeting point of the two seas is more learned than you. So Musa said, "O Lord! How can I go to him?" He said to him, "Take a fish in your basket. Wherever you lose the fish that is the place where he is". Then he took a start towards it with his servant Yusha' ibn Nun.

Musa placed the fish in the basket and he and his servant departed towards the destination. They walked till they came to a rock. Musa and his servant lied down there. The fish stirred within the basket and came out of it and dropped into the sea. Allah stopped the current of the water so that it was like a tunnel and there was a passage for the fish. For his servant who saw it, it was strange. They departed walking the remainder of their day and their night, and the servant of Musa forgot to inform him. When it was morning, Musa said to his servant ---Bring us our breakfast, certainly we have encountered fatigue from this journey of ours (18, 62). Indeed, Musa did not feel fatigued but only after they had gone past the place which they had been commanded to seek. The servant said ---Did you see when we took refuge on the rock, then I indeed forgot the fish and none but Satan made me forget that I should speak of it and it took its way into the sea; what a wonder! Musa said, 'That is what we were seeking'. So they returned retracing their footsteps. (18,63-64). Sufyan said that people imagine that at this rock lies the spring of life to which no dead thing is brought but it revives. The fish had been eaten partly but drops of that poured on it and it revived. So they retraced their footsteps till they were at the rock. They observed a man covered with a garment. Musa greeted him (with salaam). He asked, "Is there (a greeting like) salaam on your land?" He said, "I am Musa." He asked, "Musa of Banu Israel?" He said, "Yes." He said, "Musa, you have knowledge from Allah that Allah taught you but He did not teach me. And, I possess knowledge from Allah that He taught me but did not teach you." Musa pleaded ---May I follow you, so that you may teach me of what you have been taught of right judgment (18,66). He said, "Surely you will not be able to bear with me patiently. And how can you have patience in that you have not encompassed in (your) knowledge?" Moses said, "If Allah wills you shall find me patient; and I shall not disobey you in any affair" (18,67-68-69). Khidr said "If you follow me, question me not about anything until I myself mention it to you about it" (18, 70). He agreed to this

condition. They, Khidr and Musa, departed walking along the coast, when a boat passed by them. They requested them to let them board it and they recognized Khidr and took them on board without any fare. Khidr pulled out a plank of the boat. Musa said to him, "These people took us in without fare but you damaged it with a hole that it may drown." He added, "In order to drown its occupants. You have certainly done a grievous thing" (18,71). He said, "Did I not say that you would not be able to bear with me patiently?" He (Musa) said, "Reproach me not for what I forgot, and oppress me not in my affair distressingly" (18,73). Then they came out of the boat. While they were walking along the coast, they came across a boy playing with other two lads. Khidr grabbed him by his head and jerked him by his hand and killed him. So, Musa said to him, "Have you slain an innocent person who has slain no one. Certainly you have done a horrible thing." (18, 74). He said, "Did I not say to you that you would not be able to bear with me patiently?" (18, 75). And, indeed, this was more severe than the first time so he (Musa) pleaded, "If I question you about anything after this, keep not company with me; indeed you have received an excuse from me." So they departed until, when they came to the people of a township, they asked its people for food, but they refused to entertain them as guests. Then they found therein a wall about to fall down (18, 76-77). (That is, it was leaning down and Khidr gestured to it with his hand like this), --and so he set it up (18,77). So, Musa protested, "A people to whom we came but they did not play host to us and did not serve us food; if you had wished you could have taken a wage for it." He (Khidr) said, "This is the parting between me and you. Now, I would inform you about the interpretation for that, which you were unable to bear patiently" (18, 77-78); Allah's Messenger (PBUH) continued, "May Allah have mercy on Musa! We wish that Musa had shown patience until (Allah) described to us more about the two of them! The first it was from Musa's forgetfulness. Then a swallow came and sitting on the edge of the boat, dipped its beak in the sea. Khidr thereupon said to Musa, 'My knowledge and your knowledge have not

lessened Allah's knowledge even so much as this sparrow has withdrawn from the sea.'" Sa'eed ibn Jubayr said that Ibn Abbas (RA) said that there was before them a king who seized every perfect boat forcibly and he said for the lad that he was a disbeliever. [Ahmed 21167, Bukhari 74, Muslim 2380, Abu Dawud 4707]

(3161)-Sayyidina Ubayy ibn Ka'b reported from the Prophet (PBUH) who said, "The lad whom Khidr had killed was born a disbeliever." [Ahmed 21181, Muslim 2661, Abu Dawud 4705]

(3162)-Sayyidina Abu Hurayrah reported that Allah's Messenger said, "He was named Khidr because he sat down on barren land which turned green below him." (Khidr means green.) [Ahmed 8119, Bukhari 3402]

(3163)-Sayyidina Abu Darda (RA) reported from the Prophet about Allah's words ---and there was beneath it a treasure belonging to them (18,82).

(3164)-Abu Rafi' reported on the authority of Sayyidina Abu Hurayrah (RA) that Allah's Messenger (PBUH) said about the Sadd, They (Yajuj and Majuj) dig it every day till they nearly bore a hole in it. Then he who is over them (their chief) says, "Return. We shall bore the hole tomorrow". So, (they go away and) Allah replaces it stronger than before and this would be till the term appointed arrives and Allah intends that they should go and overpower mankind, and the one who is over them will say, "Return. We shall bore the hole tomorrow if Allah wills" including this provision. Thus, they will return and find it exactly as they had left it and they will bore the hole and pounce on the people. They will drink all their water (and dry them out). The people will flee from them. They (Yajuj Majuj) will shoot arrows towards the sky and the arrows will come back to them with blood thereon. They will boast, "We have

subdued those on earth and have overpowered those in the sky", showing their hard-heartedness and pride. Then, Allah will grow a worm in their necks and they will perish. And by Him in Whose Hand is the soul of Muhammad the beasts of the earth will fatten and flourish and give thanks on (eating) their flesh. [Ahmed 10637, Ibn e Majah 4080]

(3165)-Sayyidina Abu Sa'eed ibn Abu Fadal al-Ansari, who was One of the Sahaba, reported that he heard Allah's Messenger say, "When Allah will gather mankind on the Day of Resurrection, a day for which there is no doubt, a crier will proclaim, 'He who associated in his deeds (someone) which is done for Allah alone, must demand its reward from (that) other than Allah because Allah is independent of partners and of association.'" [Ahmed 15838, Ibn e Majah 4203, Muslim 2985]

*TOPIC*19-About Surah Maryam

(3166)-Sayyidina Mughirah ibn Shu'bah (RA) reported that Allah's Messenger (PBUH) sent him to Najran (to the Christians there). They asked him, "Do you not recite ---O sister of (the household of) Harun! (19,28); that is in reference to Sayyidah Maryam AS while there has been a long period between Sayyidina Musa and Eesa? He did not know how to answer them, so he returned to the Prophet (PBUH) and informed him (about it). He asked him, "Did you not tell them that they used to name (their children) after their Prophets and righteous people who had preceded them?" [Ahmed 18226, Muslim 2135]

(3167)-Sayyidina Abu Sa'eed Khudri (RA) is reported that Allah's Messenger (PBUH) recited ---And warn them of the day of anguish (19,39). He said, "Death will be brought in the form of a black and white ram and stopped at the fence between Paradise and Hell. A crier will call out, "O people of Paradise!" They will raise their heads

and look carefully. Then he will call out, "O People of Hell!" They will stretch their necks and look carefully. He will ask, "Do you recognize this?" They will answer, "Yes, this is death." Then it will be made to lie down and slaughtered. Thus had Allah not decreed eternal life for the people of Paradise, they would have died of joy and had he not decreed eternal life for the inhabitants of Hell, they would have died of grief." [Ahmed 11066, Bukhari 4730]

(3168)-Sayyidina Anas ibn Maalik (RA) reported that the Prophet (PBUH) said, "When I was taken to the heavens, I saw Idris on the fourth heaven." [Ahmed 17850, Bukhari 3207, Muslim 162, Nasai 447]

(3169)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) asked Jibril "What prevents you from visiting us more often than you do?" So, this verse was revealed ---And we (the angels) descend by the command of your Lord. To Him belongs whatsoever is before us, and whatsoever is behind us (19, 64).

(3170)-Suddi reported that he asked Murrah Hamdani about the saying of Allah, the Glorious, the Majestic ---And there is not one of you, but shall come to it (19, 77). So, he narrated that Abdullah ibn Mas'ud had narrated to him that Allah's Messenger (PBUH), said, "People will pass by Hell and go away from it according to their deeds. The first of them will go away as fast as the spark of lightning, the second batch like wind, the next at a horse's speed, the next like a camel-rider and then like a man running away and then as one who walks. [Ahmed 4128]

(3171)-Muhammad ibn Bashaar reported from Yahya ibn Sa'eed, from Shu'bah, from Suddi, from Murrah that Abdullah said about -- -And there is not one of you, but shall come to it (19, 77). They will come to it and then go away from it relative to their deeds. [Ahmed 4141]

(3171A)-Muhammad ibn Bashhar reported from Abdur Rahman, from Shu'bah, from Suddi a similar Hadith. Abdur Rahman said to Shu'bah that Israel reported to him from Suddi, from Murrah, from Abdullah from the Prophet; Shu'bah said that he had heard that from Suddi in marfu' manner.

(3172)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "When Allah loves a slave, He calls Jibril (and says), "I love so-and-so, so, you too love him." So, he proclaims that in heaven. Then love for him is sent down among the inhabitants of earth. That is the saying of Allah ---Surely those who believe and do righteous deeds, for them the Compassionate (Allah) shall assign love (19, 96). And when Allah hates anyone, He says to Jibril, "I detest so-and-so", so he proclaims that in the heaven and then hate for him descends on earth. [Ahmed 10679, Bukhari 3209, Muslim 2637]

(3173)-Sayyidina Khabbab ibn Arat narrated that I went to Aas ibn Wail Sahmi to demand my right over him. He said, "I will not give it to you till you reject Muhammad." I said, "No, not even if you die and come back to life." He asked, "Will I die and be resurrected." I replied, "Yes". So, he said, "Surely, I will have wealth and children there and will give you (there)." So, this was revealed ---Have you (O Prophet) considered him who disbelieves in Our revelations and says, I shall certainly be given wealth and children? (19, 77).

[Ahmed 21125, Bukhari 2091, Muslim 2751]

TOPIC 20-About Surah Ta Ha

(3174)-Sayyidina Abu Hurayrah (RA) reported that while returning from Khaybar to Madinah in the night, Allah's Messenger (PBUH) felt sleepy. He made the camel kneel down and went to sleep. He said, "O Bilal, keep vigil tonight." Bilal offered Salah and reclining on

his camelsaddle, waited for dawn. But his eyes were overcome by sleep and he (too) slept. Then, none of them woke up until the Prophet (PBUH) was the first to wake up and he said, "O Bilal!" Bilal said, "May my parents be ransomed to you, O Messenger of Allah! The same thing took over me as took over you." So, Allah's Messenger (PBUH) said, "Saddle the camels." After a little journey, they stopped the camels again, made ablution and stood up for Salah. He offered Salah like the Salah at its time with gentle pauses. Then he said ---Establish Salah for my remembrance (20,14). [Muslim 680, Ibn e Majah 697, Abu Dawud 435]

TOPIC 21-About Surah aI-Anbiya

(3175)-Sayyidina Abu Sa'eed (RA) reported from the Prophet (PBUH) that he said, 'There is a valley in Hell called "Wayl." The disbeliever will drop down into it for forty years before reaching its bottom. [Ahmed 11712]

(3176)-Sayyidah Ayshah reported that a man sat down opposite Allah's Messenger (PBUH) and said, "O Messenger of Allah! I have some slaves. They lie to me and cheat me and disobey me. So, I abuse them and beat them. So, how am I with them?' He said, "Their treachery with you, disobedience to you and lying to you will be reckoned against your punishing them. Thus, if your punishment is commensurate with their crime then it would be squared up-nothing for you and nothing against you. But if your punishment is softer than their crime then that would be favourable to you. If your punishment is harsher than their crime then favour will be cut off from you for them." The man wept and shrieked and set off to go. Allah's Messenger said, "Have you not read Allah's Book? ---We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account), and enough are We to take account (21,47)." The man submitted. "O

Messenger of Allah, I could not find anything better for myself and for them than separating them. Be witness that they are free - all of them." [Ahmed 2661]

(3177)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, "Ibrahim never lied in anything except on three occasions; when he said, "I am sick" though he was not sick, and when he said about Sarah, "She is my sister" and when he said, "Rather, the biggest of them has done it." [Ahmed 9252, Bukhari 2217, Muslim 2371, Abu Dawud 2212]

(3178)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger (PBUH) stood up to deliver admonition. He said, "O people, you will be assembled before Allah naked, and uncircumcised." Then he recited---As we originated the first creation so We shall restore it (21,104). He said "The first one who will be clothed on the Day of Resurrection will be Ibrahim Then some men of my ummah will be brought and taken away to the left and I will plead, "My Lord! (They are) my companions." It will be said, "You do not realize what they innovated (in religion) after you." So I will say as the righteous slave (Eesa) said ---And I was a witness over them, while I dwelt among them; but when you did take me, You were the watcher over them. And You are Witness over everything. If You chastise them, surely they are Your slaves; and if you forgive them (5,117-118). It will be said, These people never ceased to be apostates turning their backs since (the day) you separated from them. [Ahmed 1950, Bukhari 3319, Muslim 2869, Nasai 2083]

TOPIC 22-About Surah al-Hajj

(3179)-Sayyidina Imran ibn Husayn (RA) reported about these verses ---O Mankind! Fear you Lord. Surely the earthquake of the Hour (of Resurrection) is a mighty thing. On the day when you behold it, every suckling woman shall neglect the babe she suckled,

and every pregnant woman shall lay down her burden, and you shall see mankind as drunk, yet they shall not be drunk, but the chastisement of Allah shall be severe (22,1-2). He said that when these were revealed to the Prophet, he was on a journey, he asked, "Do you know what day that is?" They said, "Allah and His Messenger know best." He said, "That is the day when Allah will say to Adam, 'Send! (Prepare) the batch for Hell.' He will ask, 'O Lord what is the batch for Hell'. He will say 'Nine hundred and ninety-nine are in Hell while one is in Paradise.' The Muslims will begin to weep and Allah's Messenger (PBUH) will say, "Adopt nearness and the straight path, for Prophet Hood come only after ignorance. So, the number will be made up from there. So if that is achieved (good), otherwise it will be completed through the hypocrites. And your example against past ummahs is like a piece of flesh on the inside of an animal's foreleg, or a mole on the side of a camel. And I hope that you comprise one-fourth of the people of Paradise." They all exclaimed, "Allah is the Greatest." He then said, "I hope that you form one-third of the people of Paradise." They again extolled Allah (saying Allah is Akbar). Then he said, "I hope that you make up half the number of inhabitants of Paradise." They exclaimed, "Allah is the Greatest." The narrator said that he could not say if he hoped that there were two-thirds or not.

(3180)-Sayyidina Imran ibn Husayn (RA) narrated that we were with the Prophet (PBUH) on a journey. The Sahaba separated from each other (outpacing or lagging behind). Allah's Messenger (PBUH) raised his voice with these two verses ---O Mankind! Fear you Lord. Surely the earthquake of the Hour (of Resurrection) is a mighty thing. On the day when you behold it, every suckling woman shall neglect the babe she suckled, and every pregnant woman shall lay down her burden, and you shall see mankind as drunk, yet they shall not be drunk, but the chastisement of Allah shall be severe (22,1-2). When the Sahaba heard him, they knew that he was to say something and they directed their mounts towards him. He asked

them if they knew what day that would be. They said that only Allah and His Messenger knew that. He said, "That's a day when Allah will call Aadam." His Lord will summon him, saying, "O Aadam! Send forth the group of Hell." He will ask, "O Lord! And what is the group of Hell?" So, He will say, "Out of every thousand, nine hundred and ninety-nine will go to Hell and one to Paradise." That brought grief to the people so that none could smile. When Allah's Messenger (PBUH) observed the state of his Sahaba, he said, "Perform deeds and give good tidings, for, by Him in Whose hand is the soul of Muhammad, you will be (in relation) with two kinds of creatures who will multiply whatever they are with. They are Ya'juj and Ma'juj, and who died among the children of Aadam and the progeny of Iblis." So, something of what was found over the people was mitigated from them. he said, "Perform deeds and convey glad tidings because by Him Who has Muhammad's soul in His Hand; you are not as many compared to other ummah but as a mole on the side of a camel or an overgrown flesh on the inside of an animal's foreleg." [Ahmed 19922, Bukhari 3348, Muslim 222]

(3181)-Sayyidina Abdullah ibn Zubayr (RA) reported that Allah's Messenger said, "The House (of Allah) is named al-Atiq only because no tyrant has taken over it."

(3182)-Sayyidina Ibn Abbas reported that when the Prophet was driven out of Makkah, Abu Bakr said, "They have driven out their Prophet so they will perish certainly." So, Allah revealed--- Permission (to fight) is given to those who are fought against because they have been wronged. And surely Allah is Able to help them (22,39)---So, Abu Bakr said, "Surely I knew that there would be fighting."

(3183)-Sayyidina Sa'eed ibn Jubayr narrated by Ibn Abbas, "When the Prophet (PBUH) was driven out of Makkah, Abu-Bakr commented, "They have driven out their Prophet." So, this was

revealed ---Permission (to fight) is given to those who are fought against, because they have been wronged. And surely Allah is Able to help those who were expelled from their habitations without right (22, 39-40).

TOPIC 23-About Surah al-Muminun

(3184)-Sayyidina Umar ibn Khattab (RA) reported that whenever revelation descended on Allah's Messenger (PBUH) a sound was heard near his face like the humming of bees. One day, it descended on him and we waited a while (near him), but it went away from him. He faced the kiblah, raised his hands and prayed, "O Allah, give us more but do not give us less; honour us but do not humiliate us; grant us but do not deprive us; prefer us but do not prefer others over us; do please us and be pleased with us." Then, he said, "Ten verses have been revealed to me; he who abides by them will enter Paradise." Then he recited---Prosperous indeed are the Believers (till he finished the tenth verse) (23,1-10).

(3184A)-Muhammad ibn Aban reported from Abdur Razzaq from Yunus ibn Sulay, from Yunus ibn Yazid from Zuhri through this sanad, a Hadith similar in meaning.

(3185)-Sayyidina Anas ibn Maalik (RA) reported that Sayyidah Rubay' bint Nadr came to the Prophet. Her son, Harithah ibn Suraqah (RA), had been martyred in the Battle of Badr being hit by an arrow whose shooter was unknown. She said to Allah's Messenger "Inform me about Harithah. If he has found good then I will hope for reward and be patient; but if he has not found good, I will engage in more supplication." The Prophet (PBUH) said, "O Umm Harithah, there are gardens in Paradise and your son has gained the elevated Firdaws. Firdaws is the hummock in Paradise, in its center and the most excellent of it." [Ahmed 12254, Bukhari 2819]

(3186)-Sayyidah Ayyshah (RA) wife of the Prophet (PBUH) reported that she asked Allah's Messenger (PBUH) about this verse ---And those who give whatsoever they give, while their hearts are full of fear (23,60); she asked, "Are they who drink wine and steal?" He said, "No, O daughter of Siddiq! But they are who keep fast, offer Salah, give charity and fear lest this is not accepted from them. --- Those hasten to good things and they are foremost there-in (23,61). [Ahmed 2538, Ibn e Majah 4198]

(3187)-Sayyidina Abu Sa'eed Khudri (RA) reported that the Prophet explained the verse ---While they shall be glum therein (23,104). He said, "The fire will roast him, and his upper lip will shrink till it comes to the middle of this head and his lower lip will dangle till it touches his navel (reference is to 22, 39-40)."

TOPIC 24-About Surah Nur

(3188)-Amr ibn Shu'ayb reported on the authority of his father who from his grandfather that there was a man named Marthad ibn Abu Marthad. He used to carry captives from Makkah to Madinah. There was an immodest woman in Makkah, called Anaq, who was his friend. He had promised one of the captives of Makkah that he would carry him (away). He said, I came (to Makkah) and concealed myself in the shade of one of the walls of Makkah in a moonlit night. Now, Anaq came and she detected the back of my shadow on the side of the wall. When she ended up near me, She recognised me and asked, "Marthad?" I said, "Marthad." She said, "Welcome. Come spend the night with us." I said, 'Anaq, Allah has forbidden adultery.' She called out, "O people of the tents! This man carries away your captives." So eight men pursued me and I made towards (the mount) Khandamah and ended up in a cave. I entered it. They pursued me till they stood over my head. They passed urine on my head but Allah blinded them from detecting me. Then they returned and I returned to my man and carried him away. He was a heavy man. I

took him to Azkhir where I broke his fetters. Then I put him on my back and he tired me till I came to Madinah. I came to Allah's Messenger (PBUH) and said, "O Messenger of Allah! I will marry Anaq." He did not say anything and made no reply to me till this revelation---The adulterer weds not but an adulteress or an associatoress, and the adulteress, none weds her but an adulterer or an associator (24,3). So, Allah's Messenger (PBUH) said, "O Marthad! The adulterer weds not but an adulteress or an associatoress, and as for the adulteress, none weds her but an adulterer or an associator. So, do not marry her." [Abu Dawud 2051, Nasai 3225]

(3189)-Sa'eed ibn Jubayr narrated, During the rule of Mus'ab in Zubayr, someone asked me about a man and woman who have cursed one another-are they separated. I did not know what to say. So, I got up from my place and went to the house of Abdullah Ibn Umar. I sought permission to meet him, but I was told that he was having a nap. However, he had heard me and said to me, "Ibn Jubayr, come in! Nothing but a need has brought you." I went in. He was lying down on a packsaddle. I asked him, "O Abdur Rahman! Are the two who curse one another to be separated"? He said, "Glory be to Allah! Yes! The first person to ask about it was so-and-so son of so-and so. He came to Allah's Messenger and asked, 'O Messenger of Allah! What do you say about one of us who sees his wife commit indecency? What should he do? If he speaks, he speaks of a grave affair but if he keeps quiet then he keeps quiet about a grave affair.' The Prophet (PBUH) did not say anything and gave him no answer. Then after that, he came to the Prophet (PBUH) and restated. 'About the question I had asked you.' So Allah revealed the verses of Surah an-Nur---And those who accuse their wives and there are no witnesses for them except themselves, the testimony of one of them shall be swearing by Allah four times (24,6-to-9). The Prophet (PBUH) called the man and recited to him these verses and gave him advice saying. 'The worldly punishment is softer then the punishment of the

Hereafter.' The man said, 'No, by Him who has sent you with the Truth, I have not lied against her.' Then the Prophet (PBUH) turned towards the woman and gave her advice and admonition and informed her that the punishment of the world was softer than the punishment of the hereafter. She said, 'No! By Him Who has sent you with the Truth, he does not speak the truth.' So, he began with the man. He swore by Allah, four testimonies that he was among the truthful and the fifth that Allah's curse be on him if he was among the liars. Then he followed up with the woman. She bore testimony four testimonies by Allah that he was among the liars and the fifth that Allah's wrath be on her if he was of the truthful. Then, he separated the two of them." [Muslim 1493, Nasai 470]

(3190)-Sayyidina Ibn Abbas (RA) reported that Hilal ibn Umayyah accused his wife of committing adultery with Sharik bin Sahama. So Allah's Messenger (PBUH) said, "Either you bring witness or you will face the hadd (lashes) on your back." He said, "If one of us sees a man over his wife, will he seek witnesses?" But, Allah's Messenger (PBUH) insisted, "Witness, or the prescribed punishment on your back" so Hilal said, "By Him who has sent you with the truth, this is true (I am true) and surely there will be a revelation for my case that which will free my back from the prescribed punishment." So, the revelation did come ---And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth (24,6). And he recited till he came to ---And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth (24,9). The Prophet (PBUH) left and summoned both of them. They came and the man stood up and gave the testimony. The Prophet (PBUH) said, "Surely Allah knows that one of you is a liar. So is there among you two, who repents?" Then the woman stood up and bore testimony. When she was about to give the fifth testimony that Allah's wrath be upon her if he is

the truthful, the people around her said to her, "It will make punishment definite." Ibn Abbas said, "She hesitated and stopped short of taking oath. So we presumed that she would repent and withdraw her testimony." But she said, "I shall not fail my people all through the day." The Prophet (PBUH) said, "Watch her, if she bears a child with large black eyes, fat hips and thick thighs then the child belongs to Sharik bin Sahama." Indeed, that is what happened. The Prophet (PBUH) said, "If what has been prescribed in the Book of Allah had not come down, then there would have been something else between us and her (i.e. I would have given her the Hadd)."

(3191)-Sayyidah Ayshah narrated when whatever was said about me and I was unaware of it, Allah's Messenger (PBUH) got up to address the people about me. He began with the tashahhud (testimony of Allah's Unity and of the messenger ship). He praised Allah and glorified Him as He is worthy of it. He then said, "To proceed, give me advice about those people who slander my wife. By Allah, I do not know of any evil in my wife, not at all! And they accuse her of being with a man of whom I know no evil, not at all! He never enters my house except when I am there. He never undertook a journey except with me." Sa'd ibn Mu'adh stood up and said. "Permit me, O Messenger of Allah that I may sever their necks." A man from the Khazraj also got up; the mother of Hassan ibn Thabit was of the same tribe as this man; and he said, "You lie. By Allah, if those people were from the Aws, you would not have loved to strike at their necks." This went so far that there nearly was evil between Aws and Khazraj in the mosque. But I did not know of it. When it was evening of that day, I went out to attend to one of my needs with Umm Mistah. She stumbled and exclaimed, "May Mistah perish." I said to her, "O Mother, do you revile your son?" But she did not say anything. She stumbled a second time and said, "May Mistah be ruined." I said to her, "O Mother, do you revile your son?" She did not answer. Again, she stumbled the third time and said,

"May Mistah perish!" So, I rebuked her for that, saying, "O Mother, you revile your son?" She said, "By Allah, I do not revile him except for your sake." I asked her, "What about me?" She narrated the Hadith (account of what had transpired). I asked "And is that really so?" She confirmed that it was so. I returned home not at all being pressed to follow that for which I had gone out. I fell ill and said to Allah's Messenger, "Send me to the house of my father." He sent me there and sent a slave with me. I entered the house and found Umm Ruma, my mother, downstairs and Abu Bakr upstairs reciting (the Qur'an). She asked me "What is with you, O daughter?" I informed her, relating the entire account but she was not as hurt by it as I was. She said to me, "O my daughter, do not take it too hard. It is always that a beautiful woman who is loved by her husband and she has co-wives will find jealousy surrounding her. Her faults are picked." But she was not as hurt about it as I was. I asked her if my father knew about it. She said, "Yes." I was more grieved at that and wept loudly. Abu Bakr heard my voice. He was upstairs reciting the Quran. He came down and asked my mother how it was with me. She told him that I had learnt of the matter. Tears came to eyes and he said to me O daughter, go back to your home." So, I went back. Allah's Messenger had already come home and asked my maid-servant about me. She said, "By Allah, I do not know of any defect in her except that she goes to sleep and the sheep enters the house devouring her flour or her dough." Some of the Prophet's Sahaba scolded her, saying. "Speak the truth before Allah's Messenger." They were rude to her and she said, "Subahan Allah, by Allah, I know her as a jeweller knows pure gold." When that man of whom the accusation was made learnt of this, he said, "Subhan Allah! I have never seen a woman's satr (concealed body)." He was later martyred in Allah's cause (in a battle). In the morning my parents came to me. They remained with me till Allah's Messenger (PBUH) came, having offered the Salah of ASR. He came in and my parents were sitting on either side of me. The Prophet recited the Tashahhud, glorified Allah in words worthy of Him. Then he said,

"Amma ba'd (To proceed), O Ayshah! If you have committed an evil deed or wronged (yourself) then repent to Allah, for indeed Allah accepts repentance from His slaves." Meanwhile, an Ansar woman came and sat down by the door. I said (to him), "Do you not feel shy to speak so in the presence of this woman?" And he did deliver words of advice and admonition. I turned to my father and requested him to answer him, but he said, "What may I say?" Then I turned to my mother and asked her to say something, but she said, "Say what?" When they gave no reply, I recited the Tashahhud, praised Allah and glorified Him with words worthy of Him. Then I said, "Now, if I were to tell you that I have done no such thing and Allah is witness that I am truthful that would be of no avail to me before you because you have spoken about it and your hearts have already accepted that. But if I say that I have done it, and Allah knows that I have not done it, you would say surely that I have confessed to the crime. By Allah, I do not find an example for myself and for you," and I intended to take the name of Ya'qub but I could not recall it except Abu Yusuf (father of Yusuf) when he said---'(For me) is a remarkable patience! And Allah is He Whose help is ever there to seek against that which you describe (12,18). At that very instant, revelation descended on Allah's Messenger (PBUH). We kept silent. When it was over, I detected signs of relief on the Prophet's (PBUH) face. He was wiping his forehead when he said, "Good tidings to you, O Ayshah! Allah has indeed revealed your acquittal." But I was in a severe anger. My parents said to me, "Get up and go to him," but I refused. "No, by Allah! By Allah, I will not go to him." Neither do I praise him nor do I praise you two, but I praise Allah Who has revealed my innocence. You all did hear it, yet you did not deny or change it." Sayyidah Ayshah used to say, "As for Zaynab bint Jahsh, Allah protected her because of her religious attitude and she did not say anything but good (words). As for her sister, Hamnah, she was ruined along with those who were ruined. And those who spoke about the affair (a derogatory speech) were Mistah, Hassan ibn Thabit and the hypocrite Abdullah ibn Ubayy,

who circulated the rumour and incited others to do likewise. He and Hamnah were in the lead in this affair." She added that Abu Bakr swore never to show favour to Mistah (with help), but Allah revealed a verse of Surah Noor that asked the possessors of bounty and abundance among people (here specifically meant was Abu Bakr) not to swear about avoidance to give to the kinsmen and the needy and the emigrants in the way of Allah (here specifically meant was Mistah to whom Abu-Bakr was charitable). It asked to give them pardon and overlook ---Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful (24,22)--- So, Abu Bakr said, "Certainly, by Allah, our Lord! We love that You forgive us." And he restored to him (Mistah) whatever he was accustomed to give. [Muslim 2770, Ahmed 24371]

(3192)-Sayidah Ayshah narrated, "When my innocence was revealed, Allah's Messenger (PBUH) stood up on the pulpit and mentioned it and recited the Qur'an. Then as he alighted, he ordered that the hadd (prescribed punishment) should be given to two men and a woman. And they were awarded the lashes. [Abu Dawud 4474, Ibn e Majah 2567]

TOPIC 25-About Surah al-Furqan

(3193)-Sayyidina Abdullah reported that he asked. "O Messenger of Allah, which sin is the gravest (of all)"? He said, "That you create for Allah partners while He has created you." He asked "What next"? He said, "That you kill your son fearing that he would eat with you." He asked. "What next"? He said. "That you commit adultery with your neighbour's wife." [Bukhari 4477, Muslim 86, Abu Dawud 2319, Nasai 4019]

(3194)-Sayyidina Abdullah narrated, "I asked Allah's Messenger (PBUH) 'Which sin is the gravest?' He said, "That you set up rivals to Allah while He has created you, and that you kill your son lest he

eats with you or from your food, and that you commit adultery with your neighbour's wife." He then recited these verses---And those who call not upon another god with Allah, and slay not the soul which Allah has forbidden, except by right, nor commit adultery, and he who does this shall meet the requital of sin-the chastisement shall be doubled for him on the Day of Resurrection, and he shall abide therein humiliated (25,68-69). [Bukhari 4761, Nasai 4019]

TOPIC 26-About Surah ash-Shu'ara

(3195)-Sayyidah Ayshah reported that when the verse, ---And warn your clan, the nearest kin (26,214) was revealed, Allah's Messenger (PBUH) said, "O Safiyah bint Abdul Muttalib, O Fatimah bint Muhammad, O children of Abdul Muttalib, I have no say whatsoever with Allah for you. You may ask me for my wealth whatever you like." [Ahmed 25592, Muslim 205, Nasai 3647]

(3196)-Sayyidina Abu Hurayrah (RA) reported about this verse --- (26,214) that when it was revealed, Allah's Messenger (PBUH) gathered the Quraysh. He addressed them in general and in particular, saying. "O company of Quraysh; save yourselves from the Fire, for I do not have a say with Allah for you for loss or benefit. O company of Abd Manaf; save yourselves from the Fire, for, I do not have any say with Allah concerning you, for loss or benefit. O company of Qusayy; save yourselves from the Fire, for I own no say for you for loss or gain. O company of Banu Abdul Muttalib; save your-selves from the Fire, for. I own no say concerning you for loss or gain. O Fatimah daughter of Muhammad; save yourself from the Fire, for I do not own for you any say for loss or gain. You do have a right of kinship and I will fulfill it in this world. (But I have no authority in the Hereafter.)" [Muslim 206, Nasai 3645, Bukhari 2535, Ahmed 8734]

(3197)-Sayyidina Ash'ari (RA) reported that when this verse

(26,214) was revealed, Allah's Messenger put his fingers in his ears, raised his voice and said, "O Banu Abd Manaf; YA-SABAHA (fear Allah)."

TOPIC 27-About Surah an-Naml

(3198)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, The daabbah (the beast) will come out and with it the ring of Sulayman and the staff of Musa with which it will scratch a line on the Believer's face. And it will shine. The animal will place a seal on the disbeliever's face with the ring. The people will assemble at the dining mat and call out (to each other), "O you Believer!" "O you disbeliever!" [Ahmed 7942, Ibn e Majah 4066]

TOPIC 28-About Surah al-Qasas

(3199)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger said to his uncle (Abu Talib), "Say and I will bear witness for you about that on the Day of Resurrection." He said. "If it was not that the Quraysh would taunt me that he did it fearing death, I surely would cool your eyes (by reciting this kalimah)." So, Allah revealed---Surely you (O Prophet) cannot guide whom you love, but Allah guides whom He wills (28, 56).

TOPIC 29-About Surah al-AnKabut

(3200)-Sayyidina Sa'd (RA) narrated, Four verses were revealed about me. Then he narrated the account. His mother, Umm Sa'd, asked him, "Has not Allah commanded you to be pious? By Allah, I will neither eat food nor drink water till I die or you come back to Christianity." So, when they decided to feed her, they opened her mouth and fed her. Then this verse was revealed---And we have enjoined on man kindness to his parents, but if they strive (to compel) you to associate with Me (29,8 to the end). [Ahmed 1567,

Muslim 1748, Abu Dawud 2740]

(3201)-Sayyidah Umm Hani (RA) reported from the Prophet (PBUH) about this verse ---And commit vices in your assemblies (29,29) and he said, "They threw pebbles on people of the earth and made fun of them." [Ahmed 26956)

TOPIC 30

About Surah ar-Rum

(3202)-Sayyidina Ibn Abbas reported that Allah's Messenger said to Abu Bakr about the bet he waged due to the revelation of Surah Rum (the beginning Ayaat), "Why did you not exercise caution, O Abu Bakr (RA). Indeed, BIDH is between three and nine." (The word BIDH is found in these verses as a few years.)

(3203)-Sayyidina Abu Sa'eed reported that while the Battle of Badr was being fought, the Romans defeated the Persians. This pleased the Believers and this was revealed ---Alif Laam Mim. The Romans have been defeated in the land close by, and after (this) defeat of theirs, they will soon be victorious, within a few years. To Allah belongs the command before and after and on that day the Believers will rejoice, in Allah's help (30,1-5). The Believers were pleased at the victory of the Romans over the Persian.

(3204)-Sayyidina Ibn Abbas explained the words of Allah, "Alif Laam Mim. The Romans have been defeated in the land." (80,1-2). The idolaters loved that the Persians should gain victory over Rome because they and the Persians were idolaters. The Muslims loved that the Romans should become victorious over the Persians because they were People of the Book. They mentioned it to Abu Bakr (RA) who mentioned it to Allah's Messenger. He said 'They will soon be victorious.' Abu Bakr mentioned this to the idolaters and

they said, "Cause between us and them a term. If we win during that time then for us is this-and-that and if you gain victory then for you is this-and that." Then he fixed the times as five years; but it did not transpire, so he mentioned that to the Prophet. He said, 'Why did you not fix a longer period? The narrator supposed that he put it at ten years. And Sa'eed said that (bidh') is a number less than ten. Then Rome emerged victorious over Persia. This is why Allah said ---Alif Laam Mim. The Romans have been defeated in the land close by, and after (this) defeat of theirs, they will soon be victorious, within a few years. To Allah belongs the command before and after and on that day the Believers will rejoice, in Allah's help (30, 1-5) Sufyan said, "I heard that the Romans emerged victorious on the day of Badr." [Ahmed 2495, Bukhari 115]

(3205)-Sayyidina Niyar ibn Mukram al-Aslami (RA) narrated that when the verses ---Alif Laam Mim. The Romans have been defeated in the land close by, and after (this) defeat of theirs, they will soon be victorious, within a few years. To Allah belongs the command before and after and on that day the Believers will rejoice, in Allah's help (30,1-5) were revealed, the Persians were the conquerors of Rome. The Muslims loved to see that Rome overran the Persians because they (the Romans) were People of the Book like them (the Muslim). This is what Allah's words concern ---And on that day the Believers will rejoice in Allah's help. He helps whom He will. And He is the Mighty, the Merciful (30,4-5). But the Quraysh loved the upper hand of Persia because they and the Quraysh were not People of the Book and did not believe in prophethood. When these verses were revealed, Abu Bakr Siddiq recited (them) aloud in the surroundings of Makkah ---Alif Laam Mim. The Romans have been defeated in the land close by, and after (this) defeat of theirs, they will soon be victorious, within a few years. To Allah belongs the command before and after and on that day the Believers will rejoice, in Allah's help (30,1-5). Some of the Quraysh said to him, "Let that be (a deciding factor) between us and you.

Your friend imagines that Rome will conquer Persia in a few years. Shall we not wage a bet with you over that?" He said, "Yes!" and that was before gambling was prohibited. Thus, Abu Bakr and the idolaters waged the bet and placed the wager somewhere. They asked Abu Bakr. "How much do you regard the (bid') to be between three and nine years? So name a middle period for us and you at which it should terminate." So they named six years between them. The six years were over before the victory (of the Romans). So the idolators took hold of Abu Bakr's wager. When the seventh year began, Rome defeated Persia. So the Muslims asked Abu Bakr (RA) why he had determined six years. He said, "Because Allah the Exalted said in a few years". Many people embraced Islam when that happened.

TOPIC 31-About Surah Luqman

(3206)-Sayyidina Abu Umamah reported that Allah's Messenger (PBUH) said, "Neither buy singing girls nor sell them. Do not teach them (to sing). And, there is no good in the business on them. Their price is forbidden. It is about this that the verse was revealed --- And of mankind is he who buys frivolous discourse to lead astray (others) from Allah's way (31,6-to-end).

TOPIC 32-About Surah as-SAJDAH

(3207)-Sayyidina Anas ibn Maalik narrated, The verse "Their sides forsake their beds" (32,16). was revealed concerning the wait for the Salah called (al-atmah). [Abu Dawud 1321]

(3208)-Sayyidina Abu Hurayrah reported from the Prophet that Allah said, I have prepared for My righteous slaves what eyes have not seen, ears have not heard and hearts of human beings not perceived. Confirmation of that is found in Allah's Book---No soul knows what delight of the eyes is kept hidden from them as a

recompense for what they used to do (32,17). [Bukhari 3244, Muslim 282, Ibn e Majah 4328, Ahmed 9255]

(3209)-Shabi'i reported having heard Mughirah ibn Shu'bah (RA) say from the pulpit tracing it to the Prophet that he said, Musa asked his Lord, "O Lord! Which of the dwellers of Paradise will have the lowest grade?" He said, "A man who will come after its inhabitants have entered Paradise. It will be said to him, 'Enter.' He will ask, 'How do I enter Paradise when its houses have been occupied and all that was available has been taken over.' He will be asked, 'Would you be pleased on having what was owned by a king of the world's kings?' He will assert, 'Yes, O Lord! I am pleased.' So, he will be told, For you is this, the like of that, the like of that and the like of that. He will affirm, 'I am pleased, O Lord.' And it will be said to him, For you is this and ten times the like of it.' So he will profess, 'I am pleased O Allah, O My Lord!' Then it will be said to him, 'And for you with (all this) is what your heart desires and what pleases your eyes.'" [Muslim 189]

TOPIC 33-About Surah al-Ahzab

(3210)-Ibn Abu Zabyan reported from his father (Abu Zabyan) that he asked Sayyidina Ibn Abbas (RA) what he thought of the words of Allah, the Glorious, the Majestic ---Allah has not assigned to any man two hearts within his body (33,4). He said, "The Prophet (PBUH) stood up one day and offered Salah, but forgot something. So, the hypocrites who were praying with him said. 'Do you not see that he has two hearts; a heart with you and a heart with them'. So, Allah revealed ---Allah has not assigned to any man two hearts within his body (33,4)."

(3211)-Sayyidina Anas in Maalik narrated, "My uncle, Anas ibn Nadr after whom I am named, did not participate in (the Battle of) Badr with Allah's Messenger. This weighed heavily on him. He said, "This

was the first battle and Allah's Messenger did indeed take part in it but I absented myself from it. By Allah, if Allah causes me to participate in a battle with His Messenger then He will see what I would do." The narrator said that he was afraid to say more about it. So, he participated with Allah's Messenger in the Battle of Uhud in the year following. He met Sa'd ibn Mu'adh who asked him, "O Abu Amr, whereto?" He said, "How wonderful! I perceive the fragrance of Paradise at Uhud." So he fought till he was killed, and on his body something over eighty wounds were counted from blunt strike, spears and arrows. My aunt, Rabi bint Nadr, said, "I did not recognize my brother but through his fingertips." Then this verse was revealed ---Men who are true to the covenant they made with Allah; so of them is he who fulfilled his vow (by martyrdom) and of them is he who waits, and they have not altered in the least (33,23). [Ah 3014, M 1903]

(3212)-Sayyidina Anas ibn Maalik (RA) narrated that his uncle was absent from the Battle of Badr. So, he lamented. "I was absent from the first battle that Allah's Messenger (PBUH) fought against the idolaters. If Allah causes me to participate in a battle against the idolaters, He would see how I perform." So, when it was the day of Uhud, the Muslims suffered defeat, and he prayed, "O Allah, I absolve myself with you from that which they (the idolators) have brought, and I seek pardon from you for what they (the Muslims) have done." Then he advanced and met Sa'd who asked. "O Brother, what have you done? I am with you." But then Sa'd added, "I could not do what he did. There were found on him some more than eighty wounds from swords, spears and arrows, We used to say about him and his friends that this verse was revealed about them -(33,23).

(3213)-Musa ibn Talhah narrated, "I went to Mu awiyah. He said, "Should I not give you good news?" I said, "Yes." He said "I heard Allah's Messenger (PBUH) say that Talhah is among those who have fulfilled their vow." [Ibn e Majah 127]

(3214)-Sayyidina Talhah (RA) reported that the Sahaba requested an ignorant villager to ask Allah's Messenger (PBUH) about him who has fulfilled his vow, "Who is he?" They did not dare to ask directly, for they held him in respect and awe. The villager did ask him, but he did not pay attention to him. He asked again, but the Prophet, looked the other way. The third time he asked and he turned away. (Talhah said,) I entered through the door of the mosque wearing green coloured garments. When the Prophet saw me, he asked "Where is the one who asked about him who fulfilled his vow?" The villager said, "I, O Messenger of Allah!" He said, "This is the one who has fulfilled his vow."

(3215)-Sayyidah Ayshah (RA) narrated that when Allah's Messenger was commanded to give option to his wives; he began with me and said. "O Ayshah I tell you something, but do not make haste to answer it till you seek advice from your parents." He knew that my parents would never ask me to separate from him. He added that Allah has said---O Prophet, say to you wives that if you desire the life of this world and its adornment, come! I will provide for your comfort and allow you to depart by a fair departing. But if you desire Allah and His Messenger and the abode of the Hereafter then surely Allah has repaired for the good doers among you a mighty reward" (33,28-29). So, I said, 'About what of it shall I consult my parents? For, I wish for Allah and His Messenger (PBUH).' And the (other) wives of the Prophet (PBUH) did as I had done." [Bukhari 4785, Nasai 3201, Ahmed 25354]

(3216)-Sayyidina Umar ibn Abu Salamah (RA) the Prophet's stepson, reported that when this verse was revealed to the Prophet (PBUH) - --Allah only desires to take away from you all abomination, O people of the household (of Muhammad), and to purify you with a thorough purifying (33,33), he was in the house of Umm Salamah (RA). He summoned Fatimah (RA), Hasan (RA) and Husayn (RA) and put his

cloak over all of them. Ali was behind him and he put the cloak over him too. Then he said, 'O Allah, they are the people of my house. Remove from them abomination and purify them with a thorough purifying.' Umm Salamah (RA) said, "And I am with them, O Prophet of Allah." He said, "Stay where you are. You are on what is good." [Muslim 2424]

(3217)-Sayyidina Anas ibn Maalik reported that for six months Allah's Messenger (PBUH) passed by the door of Sayyidah Fatimah when he went out for the Salah of FAJR. He would call, "The Salah" (and recited) ---Allah only desires to take away from you all abomination, O people of the household (of Muhammad), and to purify you with a thorough purifying (33,33).

(3218)-Sayyidah Ayshah (RA) narrated that if Allah's Messenger (PBUH) were to conceal anything of the revelation then he would have surely concealed this verse---And (recall) when you (O Prophet) said to him (Zayd ibn Harithah) whom Allah has blessed (with Islam) and to whom you had shown favour (with freedom), 'Keep you wife to yourself and fear Allah', while you were concealing in your mind that which Allah was going to disclose, and you were fearing mankind, whereas Allah has a better right for you to fear Him. So when Zayd had had his want fulfilled of her, we joined her in marriage to you, in order that there should be no blame for the believers in marrying the wives of their adopted sons who have had their want fulfilled of them. And Allah's commandment is ever performed (33,37). When Allah's Messenger married her, they said, "He has married his son's wife." So, Allah revealed ---Muhammad is not the father of anyone of you men, but he is the Messenger of Allah, and the last of the Prophets (33,40). Allah's Messenger (PBUH) had adopted him when he was a young child and he stayed with him till he attained manhood. He was called Zayd bin Muhammad so Allah revealed ---Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know

their fathers, then they are your brethren in faith and your friends (33,5). Thus, call in this manner as so-and-so friend of so-and-so, and so-and-so brother of so-and-so. That is more equitable in the sight of Allah; that means that this is fairer in Allah's sight.

(3219)-Muhammad in Aban reported from Ibn Abu Adi, from Dawud ibn Abu Hind, from Sha'bi, from Masruq, from Sayyidah Ayshah (RA) that she said, "If .the Prophet(PBUH) was to hide anything of the revelation then he would have hidden this verse surely--- (33,37)." [Muslim 177, 8885, Ahmed 26099]

(3220)-Sayyidina Ibn Umar (RA) said, "We used to call Zayd ibn Harithah, Zayd ibn Muhammad till the Qur'an was revealed ---Call them by (the names of) their fathers, that is more equitable in the sight of Allah (33,5). [Ahmed 5480, Bukhari 4782, Muslim 2425]

(3221)-Aamir Shabi (RA) said in explanation of this verse --- Muhammad is not the father of anyone of your men" (33,40); none of his sons survived him among you.

(3222)-Sayyidah Umm Umarah Ansariyah (RA) came to the Prophet (PBUH) and said, "I do not see but everything is about men and I do not find any mention of women." So this verse was revealed ---For Muslim men and women, for believing men and women (to the last; 33,35). [Ahmed 26636]

(3223)-Sayyidina Anas reported about this verse ---But you did hide in your heart (33,37). It was about Zaynab bint Jahsh. Zayd came (to the Prophet) and complained (about her) having resolved to divorce her. The Prophet advised him as said in the verse ---Retain you your wife, and fear Allah (33,37). [Ahmed 12513, Bukhari 4787]

(3224)-Sayyidina Anas (RA) reported that when the verse about Zaynab bint Jahsh was ---Then when Zayd had dissolved (his

marriage) with her, with the necessary (formality), we joined her in marriage to you (33,37); she boasted before the other wives of the Prophet (PBUH) saying. "You were given in marriage by your family but I was given in marriage by Allah from above the seven heavens."
[Bukhari 7420]

(3225)-Sayyidah Umm Hani (RA) daughter of Abu Talib narrated, "Allah's Messenger sent me proposal of marriage. But I excused myself and he accepted my excuse. Then, Allah revealed ---We have made lawful to you your wives to whom you have paid their dowers, and those whom your right hand possesses out of the prisoners of war whom Allah has assigned to you, and daughters of your paternal uncles and aunts, and daughters of your maternal uncles and aunts, who migrated (from Makkah) with you, and any believing woman who dedicates her soul to the Prophet (33,50). I was not lawful to him because I had not migrated. I was among those who had embraced Islam after the conquest of Makkah.

(3226)-Sayyidina Ibn Abbas (RA) narrated; "Allah's Messenger (PBUH) was disallowed to marry women other than the believing emigrant women. Allah says, ---It is not lawful for you (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract you, except any your right hand should possess (33, 52). Believing young women were allowed ---And any believing woman who declares her soul to the Prophet (33, 50). And everyone of any religion other than Islam was forbidden. Then Allah said ---If anyone rejects faith, fruitless is his work; and in the Hereafter, he will be in the ranks of those who have lost (5, 6). And also ---We have made lawful to you, your wives to whom you have paid their dowers, and those whom your right hand possesses out of the prisoners of war whom Allah has assigned to you; and daughters of your paternal uncles and aunts, and daughters of your maternal uncles and aunts, who migrated (from Makkah) with you and any believing woman who dedicates her soul to the Prophet if the

Prophet wishes to wed her; this is only for you and not for the Believers at-large (33,50). And Allah forbade all other women." [Ahmed 2925]

(3227)-Sayyidah Ayshah (RA) reported that till he died, the women were lawful to Allah's Messenger (PBUH). [Nasai 3204]

(3228)-Sayyidina Anas ibn Maalik (RA) narrated, "I was with the Prophet (PBUH). He came to the door of his wife with whom he had consummated his marriage. There (still) were some people inside, so he returned, Attended to some task and came there (again) but they were still there. He went away, attended to his task and came there. They had gone away. He went in and put a screen between himself and me. I mentioned this to Abu Talhah who said that if it is as you say then something will be revealed about it. Indeed, the verse of hejab was then revealed. (Hejab is the veil observed by a woman)." [Bukhari 5166, Muslim 1428, Ahmed 13478]

(3229)-Sayyidina Anas ibn Maalik (RA) narrated, "Allah's Messenger married and went to his wife. My mother prepared hays and put it in a bowl of stone and said, "O Anas, go with this to the Prophet and tell him, 'My mother has sent me to you with this and she has conveyed salaam to you. She says that we have sent very little to you." So, I went to him and said, 'My mother offers to you her salaam and says that this is from us, a little.' He said, 'give it to the men present'. So I invited whoever he had named and whoever I met. The sub narrator said that he asked him how many they were and he said that they were around three hundred men. The Prophet (PBUH) said to me, "O Anas, give me the vessel." (Meanwhile,) they came in till the courtyard and the room was full. He instructed them that they should sit ten each in a circle, and everyone should eat from what was before him. They ate till they were satiated. A batch went out and another entered till all of them had eaten. Then he said, "O Anas, pick up the vessel." So, I took it up and I could not

determine if it was more than I had brought (or lesser). A group of them (the invitees) sat down chatting in the house of Allah's Messenger who was also sitting and his wife sat facing the wall. This was unbearable by Allah's Messenger. So, he went out to his wives, greeted them and returned. When they saw Allah's Messenger return, they imagined that it was unbearable to him, so they took to the door and went out, all of them. And Allah's Messenger came, drew the curtain and entered. I was sitting there in the room. Not much time had passed when he came to me and these verses were revealed---O you who believe Enter not the Prophet's houses until leave is give you for a meal, (and then) not (so early as) to wait for its preparation, but when you are invited, enter, and when you have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet, he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when you ask (his wives) for anything you want, ask them from before a screen, that makes for greater purity for your hearts and for theirs. Nor is it right for you that you should annoy Allah's Messenger, or that you should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity (33,53). Ja'd reported that Anas (RA) said, "I was the first of the people to get these verses and the Prophet's (PBUH) wives took up the veil (that day)." [Bukhari 5163, Muslim 1428, Nasai 3387]

(3230)-Sayyidina Anas bin Malik (RA) narrated, "Allah's Messenger (PBUH) consummated his marriage with one of his wives and sent me to invite people to the meal. When they had eaten and went out, Allah's Messenger (PBUH) stood up to go towards the house of (Sayyidah) Ayshah, but he saw two men still seated. So, he returned. The two men got up and went away. This was revealed then ---O you who believe! Enter not the Prophet's houses until leave is given you, for a meal, (and then) not (so early as) to wait for its preparation (33,53). There is a lengthier account here.

(3231)-Abu Mas'ud Ansari narrated, "We were sitting with Sa'd ibn Ubadah when Allah's Messenger (PBUH) came to us. Bashir ibn Sa'd (RA) said to him, "Allah has commanded us to invoke blessing on you. How should we do that?" He kept quiet till we wished that he had not asked the question. Then he said, "Say, O Allah! Shower blessing on Muhammad and on the family of Muhammad as You did shower blessing on Ibrahim and on the family of Ibrahim. And shower favours on Muhammad and on the family of Muhammad as You did shower favours on Ibrahim and on the family of Ibrahim in the worlds. Surely, You are Praise-worthy, Glorious. He said, As for salaam, it is as you have learnt (in the tashahhud)." [Bukhari 6357, Muslim 405, Abu Dawud 980, Nasai 1282, Ahmed 22415]

(3232)-Sayyidina Abu Hurayrah (RA) reported that the Prophet said "Musa was very shy. He kept himself covered, nothing of his body was ever seen because of his modesty. But some of the Banu Isra'il annoyed him, saying, 'He conceals his body to this extent only because of a defect on his skin, perhaps leprosy or scrotal hernia, or some other malady.' But, surely, Allah decided to absolve him of what they alleged. one day, Musa secluded himself all alone and took off his garments placing them on a stone. Then he had a bath. When he had finished, he approached his clothes that he might take them. But the stone fled with his garments. Musa took his staff and pursued the stone saying, "My garments, O stone! My garments, O stone!" He ended up at a company of Banu Israil and they observed him naked, the best of men in creation. And he was cleared of what they used to allege. The stone stopped and he took his garments and wore them. Then he struck the stone with his staff. By Allah, the stone yet has marks of the beating three or four or five. This is as Allah's words ---O you who believe! Be not like those who annoyed Musa, but Allah cleared him of what they said, and he was honoured in Allah's sight (33, 69). [Ahmed 10683, Bukhari 678, Muslim 339]

TOPIC 34-About Surah Saba

(3233)-Sayyidina Farwah ibn Musayk al-Muradi (RA) narrated that I went to the Prophet (PBUH) and said, "O Messenger of Allah! Shall I not join those people of my tribe who have embraced Islam and fight against those who turn away from it." He gave me permission for that and he made me amir (chief) of my tribe. When I went out from him, he asked about me, "What did al- Ghutayfi do?" He was informed that I had gone away. So he sent for me. When I came to him, some of the Sahaba (RA) were sitting with him. He said, "Invite the people. So, whoso submits (to Islam), welcome him and whoso does not submit (to Islam), do not hurry (about him) till I tell you something." The narrator reported that there was a revelation about Saba and a man asked, "O Messenger of Allah, what is Saba, a land or a woman?" He said, "Neither a land nor a woman but a man who had ten Arab sons, six of whom he regarded auspicious and four inauspicious. As for those he regarded as inauspicious, they were Lakhm, Juzam, Ghassan and Aamilah and as for those he regarded as lucky they were Azd, Ash'arun, Himyar, Kindah, Mazhij and Anmar." The man said, "O Messenger of Allah! What is Anmar"? He said, "The one from whom spring Kath'am and Bajilah." [Abu Dawud 3988]

(3234)-Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said, "When Allah decrees a command in the heaven, the angels flutter their wings in fear. This makes a sound like an iron chain being struck on stone. When that fear goes out of their hearts, they ask each other what their Lord had said. Their reply is that He spoke the truth and He is Exalted, Mighty. As for the devils, some of them (stand) above some other (that they might hear the command of Allah)." [Bukhari 4800, Abu Dawud 3989, Ibn e Majah 194]

(3235)-Sayyidina Ibn Abbas (RA) reported that while Allah's Messenger (PBUH) was sitting with some of his Sahaba, a star shot

down and there was a bright light (in the sky). Allah's Messenger (PBUH) asked, "What would you have said during the jahiliyah if such a thing had happened then?" They said, "We would have remarked that a great man will die and great man will be born," He said, "It does not shoot at the death of anyone or life of one. But when our Lord, blessed is His name and Exalted is He, decrees an affair, the bearers of the Throne hymn (His) glory. Then the dwellers of the heavens (the angels) hymn his glory, they being nearer to them, then those nearer to these (and so on) till the TASBIH (glorification) resounds on the heaven. Then the angels of the sixth heaven ask those of the seventh heaven, 'What has your Lord said?' They inform them. Then the dwellers of every heaven are informed till news goes out to the heaven above earth, and the devils try to eavesdrop, but are hit. They disclose it to their friends (the soothsayers). What they come out with is true, but they change it and add to it." [Ahmed 1882, Muslim 2229]

TOPIC 35-About Surah al-Fatir

(3236)-Sayyidina Abu Sa'eed Khudri reported the Prophet's (PBUH) saying about this verse ---Then We have given the Book for inheritance to such of Our servants as We have chosen, but there are among them some who wrong their own souls, some who follow a middle course, and some who are by Allah's leave foremost in good deeds (35, 32)---, "These-all are at one station and all of them will be in Paradise." [Ah 21756]

TOPIC 36-About Surah Yasin

(3237)-Sayyidina Abu Sa'eed Khudri (RA) reported that the Banu Salamah lived in the suburbs of Madinah but cherished to move over nearer to the mosque. So, this verse was revealed ---Verily We shall give life to the dead and We record that which they send before and that which they leave behind (36,12). Thus, Allah's Messenger

(PBUH) said to them, "What you have behind is recorded, so do not move." [Bukhari 656, Ibn e Majah 784, Ahmed 12033, Muslim 665]

(3238)-Sayyidina Abu Dharr narrated, I entered the mosque while the sun was setting and the Prophet (PBUH) was sitting there. He asked me. 'O Abu Dharr! Do you know where it goes?' I said, "Allah and His Messenger know best." He said, 'It goes and seeks permission to prostrate. Permission is given and when it would be told to rise as from where you have come, it will rise from its west'. Then he recited the verse (36,38). [Ahmed 21597, Bukhari 3199, Muslim 159, Nasai 1176]

TOPIC 37-About Surah as-Saffat

(3239)-Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger said, "There is no one who invites to any wrong whatsoever but would be stopped on the Day of Resurrection necessarily and he & whom he had invited would not be separated even though if one man had invited just one." Then he recited the words of Allah, the Glorious, the Majestic---But stop them, for they must be asked, "What is the matter with you that you help not each other?" (37,24-25)--- [Ibn e Majah 208]

(3240)-Sayyidina Ubayy ibn Ka'b-RA narrated, "I asked Allah's Messenger (PBUH) about the words of Allah, the Exalted ---And we sent him (on a mission) to a hundred thousand (men) or more (37,147). He said, "(More is) twenty thousand."

(3241)-Sayyidina Samurah (RA) reported from the Prophet (PBUH) about Allah's words ---And made his progeny to endure (on this earth) (37,77). He said "They were (three sons of Nuh); Haam, Saam, and Yaafith."

(3242)-Sayyidina Samurah (RA) reported from the Prophet (PBUH)

that he said, "Saam was the father of the Arab, Haam the father of the Ethiopians and Yaafith of the Romans." [Ahmed 20120]

TOPIC 38-About Surah Saad

(3243)-Sayyidina Ibn Abbas (RA) reported that when Abu Talib fell ill, the Quraysh went to him, and the Prophet (PBUH) (also) went to him but there remained seating accomodation with him for only one man. Abu Jahl got up to forbid him and all of them complained to Abu Talib about the Prophet (PBUH) so he asked him, "Nephew, what do you desire from your people?" He said, "I desire from them one Kalimah whereby they would rule the Arabs, while the non-Arabs would pay them the jizyah. He asked, "Only One Kalimah"? And the Prophet conformed, "Only One Kalimah, O Uncle! Say that 'There is no god but Allah.' They said, 'We have not heard this from any previous religion. This is nothing but an invented story.' Thus, there was revealed in the Qur'an concerning them ---Suad; By the Quran, full of fore-warning; (this is the Truth). But the unbelievers (are steeped) in self-glory and separatism. How many generations before them did we destroy? In the end they cried (for mercy) when there was no longer time for being saved! So they wonder that a warner has come to them from among themselves! And the unbelievers say, 'This is a sorcerer telling lies! Has he made the worship (all) into one God? Truly this is a wierd thing. This is nothing but a made-up tale (38,1-7). [Ahmed 3419)

(3244)-Sayyidina Ibn Abbas (RA), narrated Allah's Messenger said, "Tonight my Lord, the Blessed and the Exalted, came to me (in my dream) in the best of appearance." The narrator thought that he used the word dream too. He said, 'O Muhammad! Do you know about what the angels nearer to Me argue?' I said, 'No'. He put His hand between my shoulder blades so that I felt its coolness on my chest-or, he said throat-and I thus learnt what is between the heavens and the earth. He asked, 'O Muhammad! Do you know about what the

nearer angels argue?' I said, 'Yes about al-kaffarat. And, kaffarat is to stay in the mosque after Salah, to walk on foot for the congregation and to perform ablution well even when it is difficult. And, he who does that lives with goodness and dies with goodness, and is (purified) of sin as (he was) on the day his mother gave him birth. And He said, O Muhammad when you have prayed (Salah) say, 'O Allah! I ask You for (ability to do) deeds, and giving up the disapproved, and love for the poor. And when You decide to put Your slaves to a trial, take me away to you without being tried. As for ranks they are to make salaam (the greeting) common to feed (people) food and to offer Salah at night when people are asleep.' [Ahmed 3484]

(3245)-My Lord came to me in the best of forms and said, "O Muhammad!" I said, 'Here am I my Lord, at Your service.'" He asked "About what do the nearer angels argue?" I said, "(My Lord) I do not fathom." So He placed His Hand between my shoulder-blades till I felt its coolness between my breasts and I learnt what is between the east and the west. He said, "O Muhammad I answered, "Here am I, Lord, at your service." He asked, "About what do the nearer angels argue?" I said, "About ad-darajat and al-kattadat, and about taking footsteps to the mosque (for congregation), and making good ablution in spite of difficulties, and waiting for (next) Salah after having offered one Salah. And he who maintains these things lives happily and dies happily and is free of his sins as (he was) on the day his mother gave him birth." [Ahmed 3484]

(3246)-Sayyidina Mu'adh ibn Jabal (RA) narrated that one morning, Allah's Messenger was held back from us from the Salah of FAJR till we nearly saw the sun peeping out. He came out quickly, the IQAMAH was called for the Salah and Allah's Messenger (PBUH) led the Salah. He made it brief. When he had finished, he called out to us in a loud voice, saying, "In your rows as you were." Then he turned to us and said, Indeed, I will tell you now what held me back

from you this morning. I got up during the night, performed ablution and offered Salah as much as I could, but, during the course of it, I dozed and was overcome by sleep. Suddenly, I saw my Lord, the Blessed and the Exalted in the best of forms. He said, "O Muhammad!" I said, "Here I am, my Lord!" He asked, "What do these angels nearer to Me argue about?" I said, 'I do not know.' He asked it three times and I saw him put His palm between my shoulder-blades, and I felt the coolness of His fingers between my breasts and everything became clear to me and I gained knowledge. Then He asked, "O Muhammad!" I said, "Here am I, my Lord!" He asked, "What do the angels nearer to Me argue about?" I answered, "About al-kaffarat." He asked, "What are they?" I said, "Taking footsteps to the mosque (for congregational Salah), sitting in the mosques even after the Salah and performing ablution well even when it is difficult," He asked, "What else (do they argue) about?" I said, "Feeding food, gentle speech, and observing Salah by night while people are fast asleep." He said, "Ask (for anything)." I supplicated, 'O Allah! I ask You for (ability to do) good deeds, and to shun the disapproved, and for love of the poor, and that You should forgive me and have mercy on me, and when You decide to put a people to trial, take me away without a trial. And I ask You for Your love and love of those who love You, and a love of deeds that bring (me) near to Your love.' Allah's Messenger (PBUH) concluded (by saying), "This is true. So, study it and then learn it." [Ahmed 22170]

TOPIC 39-About Surah az-Zumar

(3247)-Sayyidina Zubayr (RA) reported that when ---Then surely on the Day of Resurrection, before your Lord, you shall contend with each other (39,31), was revealed. He asked, "O Messenger of Allah, will the disputes be repeated between us (in the Hereafter after we have altercated in this world)?" He said, Yes." Zubayr remarked, "Indeed, the matter will be severe then."

(3248)-Sayyidah Asma bint Yazid (RA) narrated, "I heard Allah's Messenger (PBUH) recite ---O My servants who have been reckless against themselves, despair not of Allah's mercy. Surely Allah forgives sins altogether (39,53). And He does not care. [Ahmed 27640]

(3249)-Sayyidina Abdullah (RA) reported that a Jew came to the Prophet and said, "O Muhammad, Allah will carry the heavens on a finger, mountains on a finger, the earths on a finger, and the (rest of the) creation on a finger. Then He will say, "I am the King." The Prophet laughed till his premolar teeth were visible and he recited --And they esteem not Allah with the true esteem (39,67). [Ahmed 4368, 4811, Muslim 1786]

(3250)-(Muhammad ibn Bashhar) Bundar reported from Yahya ibn Sa'eed, from Fudayl ibn layd, from Mansur, from Ibrahim, from Ubaydah, from Abdullah. He said, "The Prophet (PBUH) laughed because of wonder and confirmation."

(3251)-Sayyidina Ibn Abbas (RA) reported that a Jew passed by the Prophet (PBUH) and he said, "O Jew narrate to us (something)." He said, "How do you say, O Abul Qasim, that Allah will put the heavens on this (finger), the earths on this, the water on this, the mountains on this and all the creation on this?" And Muhammad ibn Salt Abu Ja'far pointed out to the little finger then the next till he came to the thumb. Allah, the Mighty, the Glorious, revealed ---And they esteem not Allah with the true esteem (39,67).[Ahmed 2267]

(3252)-Mujahid reported that Sayyidina Ibn Abbas asked, "Do you know how large Hell is"? He said, "No." He said, "By Allah, you do not know. Ayshah narrated to me that she asked Allah's Messenger (PBUH) about Allah's Words ---And the whole earth will be His handful on the Day of Resurrection, and the heavens will be rolled up in His right hand (30,67). She had asked, "Where would the

people be on that day, O Messenger of Allah"? For which the Prophet had said, "On the bridge over Hell." (There is some account in this Hadith.) [Ahmed 24910]

(3253)-Sayyidah Ayshah (RA) reported that she asked. "O Messenger of Allah! (Allah says) ---And the whole earth will be His handful on the Day of Resurrection and the heavens will be rolled up in His right Hand (30,67). Then where will the Believers be?" He said, "On the Sirat (bridge), O Ayshah!" [Ahmed 24124]

(3254)-Sayyidina Abu Sa'eed Khudri (RA) reported that Allah's Messenger (PBUH) said, "How may I rest when the blower of the horn (trumpet) has already placed it in his mouth, He has lowered his forehead and pricked up his ears awaiting the command to blow that he may blow the trumpet"? The Muslims submitted, "O Messenger of Allah! What should we say"? He said, "Say Allah suffices us. He is the best of the Guardians. We place trust in Him, our Lord (or according to Sufyan, he said,-in Allah do we trust-)." [Ahmed 11039]

(3255)-Sayyidina Abdullah ibn Amr (RA) reported that a villager asked, "O Messenger of Allah, what is the trumpet"? He said, "It is a horn which will be blown." [Ahmed 6517, Abu Dawud 4744]

(3256)-Sayyidina Abu Hurayrah reported that, in the market of Madinah, a Jew said, "By Him, Who chose Musa over all human beings...". A man of the Ansar raised his hand and slapped the Jew's face with it, saying, "You (dare to) say that while Allah's Prophet is amongst us?" (Both of them came to the Prophet (PBUH) So, Allah's Messenger (PBUH) recited ---And the trumpet shall be blown, so all who are in the heavens and all who are on the earth shall swoon, except whom Allah will. Then it shall be blown again, behold, they shall stand beholding (39,68). (He said) "I will be the first one who raises his head and, behold, Musa will be holding a pillar of the

pillars of the Throne. And I cannot say whether he will raise his head before me or be among those whom Allah has exempted. And he who says that I am better than Yunus ibn Mata has indeed lied." [Ah 9828, Bukhari 2411, Ibn e Majah 4274, M 2373, AD 4671]

(3257)-Sayyidina Abu Sa'eed (RA) and Sayyidina Abu Hurayrah (RA) reported that the Prophet (PBUH) said, A crier will proclaim (in Paradise), 'You have (eternal) living and you will never die. For you is health and you will never be sick. For you is (enternal) youth and you will never become old (and decrepit). For you is (perpetual) blessing and you will never grieve (or face troubled circumstances)." That is as the saying of Allah, the Exalted ---And this is the garden which you have been made to inherit because of what you used to do (43,72). [Muslim 2837, Ahmed 11905]

TOPIC 40-About Surah Mo'men

(3258)-Sayyidina Noman bin Bashir (RA) reported that Allah's Messenger (PBUH) said, "DUA to Allah in actual is Worship of Allah." Then he recited the Ayat of Surah Mo'min, Ayat-60 ---And your Lord says; Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased.

TOPIC 41-About Surah as-SAJDAH (Fussilat)

(3259)-Sayyidina Ibn Masud (RA) reported that three men contended with each other near the House (of Allah). Two of them were from Quraysh and one was from Banu Thaqaf or two were from Thaqaf and one was from Quraysh. Their hearts had little understanding but their bellies were corpulent. One of them asked, "Do you think that Allah hears what we say? The other said, "He hears if we speak audibly but He does not hear if we keep our speech soft." The third said, "If He can hear when we are audible then He hears when our speech is soft." Allah the Majestic, the

Glorious revealed ---And you do not cover yourselves, lest your ears and your eyes and your skins should bear witness against you (41,22). [Ahmed 3875, Bukhari 4816, Muslim 2775]

(3260)-Abdur Rahman ibn Yazid reported that Sayyidina Abdullah (RA) narrated that I was hiding behind the curtain of the Ka'bah when three men with very fat stomachs but hearts short of understanding came there. They were a Qurayshi and his two Thaqafi sons-in-law, or a Thaqafi and his two Qurayshi sons-in-law. They conversed with each other but I could not decipher what they said. One of them asked, "Do you think that Allah hears this conversation of ours?" The other said, "When we raise our voices, He hears it but when we do not raise it, He cannot hear it." The third said, "If He hears something of it then He hears all of it." So I mentioned that to the Prophet (PBUH) and Allah revealed to him; --And you are not used to covering yourselves (thinking) that your ears and your eyes and your skins might bear witness against you; but you did think that Allah did not know much of what you were doing. And that thought of yours which you thought regarding your Lord has ruined you, so you have become of the losers (41,22-23). [Ahmed 3614]

(3261)-Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (PBUH) recited ---Surely those who say 'Our Lord is Allah', then remain firm in their belief (41,30). He said, "Many people say that but then many of them disbelieve. So, those who die while they profess this very statement, they remain firm."

TOPIC 42-About Surah ash-Shura

(3262)-Tawus reported that Ibn Abbas (RA) was asked about (the verse) ---Say, 'I ask of you no reward for that but (I seek to guide you) in respect of love of kinship (42,23). Sa'eed ibn Jubair said kinship is the family (descendants) of Muhammad." Ibn Abbas (RA)

asked, "Do you know that there was no household of the Quraysh but it had kinship to Allah's Messenger to?" So, he said, "(I will not seek a reward from you) except that you join ties of relationship between me and you." [Ahmed 202-1, Bukhari 3497]

(3263)-A man of Banu Murrah (RA) narrated, I went to Kufah (where) I was informed about Bilal ibn Abu Burdah. I said, "Indeed in that is a lesson." I went to him and he was imprisoned in his house that he had got built. Everything of him had changed because of the punishment and the beating that he was getting. He had a worn out garment on him. I said, "Praise belongs to Allah, O Bilal. I had seen you pass by us holding your nose although there was no dust about. And, today, you are in this condition" He asked, "From whom are you?" I said, "I am from Banu Murrah - Ibn Abbad." He said, "Shall I not narrate to you a Hadith, perhaps Allah may benefit you therefrom." I said, "Go ahead." He said that Abu Burdah narrated on the authority of his father Abu Musa (RA) that Allah's Messenger (PBUH) said, "A person does not face a difficulty or something more than that or less than that but because of his sin, and that which Allah forgives is more than that." Then he recited --
-And whatever of misfortune befalls you, it is for what your own hands have earned and He pardons much (43,30).

TOPIC 43-About Surah az-Zukhruf

(3264)-Sayyidina Abu Umamah (RA) reported that Allah's Messenger (PBUH) said, "No people go astray after receiving guidance unless they begin to dispute with each other." He recited this verse ---They cite not him to you but to dispute. Nay, they are a contentious people (43,58). [Ibn e Majah 48, Ahmed 22226]

TOPIC 44-About Surah Dukhan

(3265)-Masruq reported that a man came to Sayyidina Abdullah

(RA) and said that a preacher preached that a smoke would emerge from the earth whereby the hearing of the disbelievers would be impaired and the Believers would get something like common cold. Abdullah (RA) was enraged and he sat up straight though he had been reclining (before being told of that). Then he said, "If one of you is asked of something of which he has knowledge then he may answer"-or he said, inform. "But, if he is asked something of which he has no knowledge then he must say Allah knows best." Then he said that Allah has said to His Prophet ---Say, 'I ask of you no reward for this, nor am I of the impostors (38, 86). When Allah's Messenger (PBUH) observed that the Quraysh disobeyed him, he prayed, "O Allah! Help me over them with the seven like the seven of Yusuf" (seven years of famine). So, a year came upon them when everything was exhausted and they were driven to eat hides and carriory and even bones. The like of smoke emerged from the earth. Abu Sufyan came to the Prophet (PBUH) and said, "Your people are perishing. Pray to Allah for them." This was for his people---the Day when the heaven shall bring a manifest smoke enveloping the people. This will be a painful chastisement (44, 10-11)--. Mansur (a narrator) said that this is for his people (who will pray) ---Our Lord remove from us the chastisement, surely we are believers (44, 12). (This cannot be the punishment of the Hereafter). Obviously, the Punishment of the Hereafter is not removed. (Abdullah said,) "The batshah, the lizam and the dukhan have passed." And one of the narrators (Mansur or A'mash) said that the (splitting of the) moon and the liberation of Rome have also passed. Lizam means (the people who were killed during) the Battle of Badr. [Ahmed 4206, Bukhari 4693, Muslim 2798]

(3266)-Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (PBUH) said, "There is not a Believer but there are for him two gates a gate through which his deeds ascend and a gate through which his provision descends. When he dies, both weep over him." This is as the saying of Allah ---So the heaven and the earth

wept not for them, nor were they respite (44, 29).

TOPIC 46-About Surah Al-Ahqaf

(3267)-The nephew of Sayyidina Abdullah ibn Salaam (RA) narrated that when the people intended to slay Usman (RA), Abdullah ibn Salaam (RA) came to Usman (RA) asked him. "What has brought you here?" He said, "I have come to" help you, He said, "Then go out and send the men away from me, for you are better for me outside than you are inside." So, Abdullah went out to the people and said, "O People! During the jahiliyah my name was so-and-so. Then Allah's Messenger (PBUH) named me Abdullah and verses were revealed in Allah's Book about me. This was (also) revealed concerning me --- And a witness from among the children of Isra'il has already testified to its similarity and has believed, while, you are arrogant. Surely Allah guides not the evildoing people (46,10). And also this verse was about me ---Say, Allah suffices as a witness between me and you and whosoever has with him knowledge of the Book (13,43). A sword of Allah is concealed from you and, indeed, the angels are your neighbours in this your city where your Prophet (PBUH) had come. By Allah! ByAllah! About man that you wish to slay; By Allah, if you slay him, the angels will give up your neighbourhood and the concealed sword of Allah will come upon you. It will never again be sheathed till the Last Day." The people responded, "Kill the Jew and kill Usman!"

(3268)-Sayyidah Ayshah (RA) narrated, "Whenever the Prophet (PBUH) saw a cloud, he would come in and go out (become restless). But when it rained, he was pleased with that, I asked him (about it) and he said, I cannot realise, for, it can be as Allah says ---Then, when they saw it as a sudden cloud advancing towards their valleys, they said, 'This is a cloud bringing us rain' (46,24). [Ahmed 24401, Bukhari 3206, Muslim 899, Abu Dawud 5098]

(3269)-Alqamah reported that he asked Ibn Mas'ud (RA) "Did anyone of you accompany the Prophet (PBUH) on the night of the jinn"? He said, None of us did accompany him, but we lost him one night while he was in Makkah and we thought that someone may have captured him or kidnapped him. That night was very evil for us till it was morning. Early morning he was seen coming from the side of (the cave of) Hira. They mentioned to him how they had felt. He said, "A jinn had come to invite me. I went to them and recited the Qur'an to them." Then, he took us there and showed us their traces and traces of their fires. Sha'bi said that the jinns then asked him for provision and they were from the island. And the Prophet (PBUH) said, "For you is every bone on which Allah's name is not called, and it will be clothed in much flesh. And the droppings and excretion of every camel will be the grazing of your animals." Then Allah's Messenger (PBUH) disallowed us to make istinja (abstention) with bone or dung, saying, "This is the food of your brothers, the Jinns." [Bukhari 3859, Muslim 450, Abu Dawud 85]

TOPIC 47-About Surah Muhammad

(3270)-Sayyidina Abu Hurayrah (RA) reported about the Prophet's (PBUH) explanation of this verse, "And ask forgiveness for your fault, and for the believing men and believing women." (47, 19) The Prophet (PBUH) said, "Surely, I make istighfar (seek forgiveness of Allah) seventy times in a day." [Bukhari 6307, Ahmed 7798]

(3271)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) recited this verse one day ---If you turn away, He will substitute for you another people, then they will not be your likes (47,38). They [the Sahaba (RA)] asked, "Who will replace us?" Allah's Messenger (PBUH) struck the shoulder of Salman and said, "He and his people; He and his people." [Ahmed 9410, Bukhari 4898, Muslim 2546]

(3272)-Sayyidina Abu Hurayrah (RA) reported that some of the Sahaba (RA) said, "O Messenger of Allah, who are they about whom Allah says that if we turn away, they will replace us whereafter they will not be the, likes of us?" He (the narrator) said that Salman was sitting by the side of the Prophet (PBUH) and he struck him on his thigh and said, "He his friends. By Him in Whose Hand is my soul, if faith was placed on Pleiades, the people of Persia would fetch it." [Ahmed 9410, Muslim 2546]

TOPIC 48-About Surah al-Fath

(3273)-Sayyidina Umar ibn Khattab (RA) narrated that we were on a journey with the Prophet (PBUH) and I spoke to him about some thing but he kept quiet. I spoke again, but he maintained silence. So, I moved my beast to a side and said myself, "O Ibn Khattab may your mother weep over you. You caused inconvenience to Allah's Messegner (PBUH) by putting the question three times each time he did not speak to you. I am afraid a verse of the Qur'an might be revealed about you." I had not even paused when I heard a crier call me. So I went to Allah's Messenger (PBUH) who said, "O Ibn Khattab, indeed, a surah has been revealed to me this night and it is dearer to me than everything on which the sun shines. It is --- Surely we have granted you a manifest victory (48,1). [Ahmed 109, Bukhari 4177]

(3274)-Sayyidina Anas (RA) reported that this was revealed to the Prophet (PBUH) ---That Allah may forgive you of your fault that which is past and that which is to come (48,2); when he was returning from Hdaybiyah. He said, "Indeed, a verse is revealed to me dearer to me than whatever is on earth." Then he recited it to his companions and they exclaimed, "How happy and welcome! O Messenger of Allah, Allah has described for you what He would do with you, but what would He do with us?" So, this was revealed to him --- "So that He admits the believing men and the believing

women into Gardens underneath which rivers flow, abiding therein, and acquits them of their evil deeds. And that in Allah's sight is a mighty triumph" (48,5) . [Ahmed 13245, Muslim 1786]

(3275)-Sayyidina Anas (RA) reported that eighty men (disbelievers) came down upon Allah's Messenger (PBUH) and his Sahaba from Mount Tan'im at the time of the Salah of FAJR. They intended to kill him, but they were (all) seized. Allah's Messenger (PBUH) released them and Allah revealed---And it is He Who has restrained their hands from you and your hands from them in the midst of Makka; after that He gave you the victory over them. And Allah sees well all that ye do (48,24). [Muslim 1808, Abu Dawud 2688, Ahmed 12256]

(3276)-Sayyidina Ubayy ibn Ka'b (RA) reported from the Prophet (PBUH) about ---And (He) made them stick to the word of piety (48, 26). He said, "It is 'There is no god but Allah'."

TOPIC 49-About Surah al-Hujurat

(3277)-Sayyidina Abdullah ibn Zubayr (RA) narrated that Aqra ibn Habis came to the Prophet (PBUH), Abu Bakr (RA) said, "O Messenger of Allah, make him amir over his people." But Umar (RA) said, "Do not make him their amir, O Messenger of Allah." They argued in the Prophet's (PBUH) presence and soon their voices were raised. Abu Bakr (RA) said to Umar (RA), "You had no intention but to oppose me." He said. "I had no intention to oppose you." This verse was revealed (in this situation) ---O you who believe! Raise not your voice above the Prophet's voice (49,2). After that whenever Umar (RA) spoke to the Prophet (PBUH), his words were not heard until he explained (or repeated) them. (Abdullah Bin Zubayr did not mention how his maternal grandfather Abu Bakr behaved after that). [B4367, Nasai 5396]

(3278)-Sayyidina Bara ibn Aazib reported about Allah's words --- Surely those who call-out to you (O Prophet) from behind the private apartments, most of them have no sense (49,4). (The background is that) a man stood and called, "O Messenger of Allah! My praise is honourable and my blame is disgrace." The Prophet (PBUH) said, "That is only for Allah, the Mighty, the Glorious."

(3279)-Sayyidina Abu Jubayrah ibn Dahhak narrated, "Each one of us had two or three names by one of which he was called and perhaps he detested it (that name). This verse was revealed ---And revile not one another with nicknames (49,12)." [Ahmed 6642, Bukhari 330, Abu Dawud 4962, Muslim 3741]

(3280)-Abu Nadrah reported that Sayyidina Abu Sa'eed Khudri recited this verse ---And know that among you is Allah's Messenger, If he were to obey you in many a matter you would certainly be in trouble (49,7). He said, "This verse was revealed to your Prophet (PBUH) while the best of your imams were there. If he had obeyed them in many affairs then they would have faced trouble. Then, how is it with you today?"

(3281)-Sayyidina Abdullah ibn Umar (RA) reported that at the time of the liberation of Makkah, the Prophet (PBUH) addressed the people. He said, "O you people, surely Allah has removed from you pride of pre-Islamic days and pride in high descent. Thus, men are of two kinds, man who is pious and God-fearing, and noble in the sight of Allah. The other one is a sinner, hard-hearted and lowly in Allah's sight. But, men are children of Adam and Allah had created Adam from dust. He said ---And revile not one another with nicknames (49, 12). [Ahmed 6642, Bukhari 330, Abu Dawud 4962, Muslim 3741]

(3282)-Sayyidina Samurah (RA) reported the Prophet (PBUH) saying, "Pride in ancestry is property while generosity is piety."

[Ahmed 21022, Muslim 4219]

TOPIC 50-About Surah Qaaf

(3283)-Sayyidina Anas ibn Maalik (RA) reported that the Prophet (PBUH) said, "Hell would not cease to ask, Are there any more? till the Mighty Lord would put His foot over it. Forthwith, it will plead, 'Enough, Enough, by Your Might'. And some of it will encroach on some other of it." [Bukhari 6661, Ahmed 12383]

TOPIC 51-About Surah adh-Dhariyat

(3284)-Abu Wa'il reported that a man of the tribe of Rabi'ah said, 'I came to Madinah and met Allah's Messenger (PBUH). The envoy of Aad was mentioned there and I said, "I seek refuge in Allah lest I be like the envoy of Aad." So, Allah's Messenger (PBUH) asked, "What about the envoy of Aad?" I said, "You have always come across good and adept envoys. As for the Aad, when they were afflicted with famine, they sent Qayl (one of their members). He came to Bakr ibn Mu'aviah and he gave him wine to drink and two singing girls sang before him. Then he went out towards the mountain Mahrah saying. O Allah, I have not come to treat a sick person or to ransom a captive. So, give to drink to Your slave what You will give, but with him give to Bakr ibn Mu'aviah too, this will show thankfulness for the wine served to me.' Then many small couds were brought to him and he was asked to choose one them. He chose a black from them. He was told to pick up burning ashes that would not spare anyone of the Aad. Allah's Messenger said that only as much wind as the circle of his ring was sent to Aad. He then recited the verse ---When we loosed against them a blighting wind that left nothing it came upon, but made it like ashes. (51,41-42). [Ibn e Majah 2816]

(3285)-Sayyidina Harith ibn Yazid Bakri (RA) narrated that I came

to Madinah and entered the mosque. It was full of people, black flags fluttered and Bilal stood, sword drawn, by Allah's Messenger (PBUH). I asked, "Why are the people assembled?" I was told that the Prophet (PBUH) intended to send Amr ibn al-Aas on an expedition. Then he narrated the Hadith in detail bearing the same meaning as the Hadith of Sufyan ibn Uyaynah. [Ibn e Majah 2816]

TOPIC 52-About Surah at- Tur

(3286)-Sayyidina Ibn Abbas (RA) reported that the Prophet (PBUH) said, "After the stars (are manifest) pray two Raka'at before FAJR, and after the sujud (prostration) pray two Raka'at." That relates to after MAGHRIB.

TOPIC 53-About Surah an-Najm

(3287)-Sayyidina Ibn Mas'ud (RA) reported that when Allah's Messenger (PBUH) reached sidratul muntahah (during his mi'raj)-muntahah is to which one ascends from earth and from which one descends to earth - Allah gave him three things that were never given to any Prophet (PBUH) before him. The five times Salah was prescribed for him, the concluding verses of Surah al-Baqarah were given to him, and his ummah were forgiven all major sins as long as they do not associate anything with Allah (and repent). Ibn Mas'ud said about this verse; ---When that which shrouds shrouded the Lote-tree (53,16) that the sidrah is at the sixth heaven. Sufyan said, "That which shrouds are butterflies of gold", and he indicated with his hand how they fly. Maalik ibn Mighwal and others said that at this point the knowledge of the creatures ends; none of them has knowledge beyond that.

(3288)-Shaybani narrated that I asked Zirr ibn Habaysh about the words of Allah, the Majestic, the Glorious ---Till he was within two bows' length or even nearer (53,9). He said that Ibn Mas'ud (RA)

had informed him that the Prophet (PBUH) saw Jibril and he had six hundred wings. [Bukhari 4656, Muslim 174]

(3289)-Sha'bi reported that Ibn Abbas (RA) met Ka'b (RA) at Arafat. He asked him (Ka'b) about something and he began to call the TAKBIR (Allah Akbar) till it echoed from the mountain. Ibn Abbas (RA) said, "We are children of Hashim." Ka'b said, "Surely, Allah divided His vision and speech between Muhammad and Musa. Musa conversed with Him twice and Muhammad saw Him twice." Masruq said that he went to Sayyidah Ayshah (RA) and asked her, "Did Muhammad see his Lord?" She said, "You have certainly said something that makes my hair stand on ends." He said, "Be patient." Then he recited ---Certainly he saw of the greatest signs of his Lord" (53,18). She said, "Where are your senses? That was only Jibril. Who informed you that Muhammad (PBUH) saw his Lord? (Or, Muhammad concealed something of what Allah had commanded him); that he knew the five things of which Allah says ---Surely the knowledge of the Hour is with Allah alone, and He sends down the rain? (31,34); (and) ---Whoever says such about Muhammad, that man lies. But of course, Muhammad (PBUH) did see Jibril and he saw him in his real appearance only twice, once at the sidratul muntaha and the second time at Jiyad, he has six hundred wings that covered the horizon." [Ahmed 26099, Bukhari 3234, Muslim 177]

(3290)-Sayyidina Ikrimah reported that Sayyidina Ibn Abbas said, "Muhammad saw his Lord." He (Ikrimah) asked, "Does not Allah say --Vision comprehends him not, but He comprehends all vision? (6,103). He said, "Woe to you! That is when He appears in His own Light. In fact, Muhammad saw his Lord two times."

(3291)-Sayyidina Ibn Abbas (RA) said about the verse ---And certainly he saw him yet another time, by the lote tree of the utmost boundary (53,13-14). Thus did (Allah) reveal to His servant that which He revealed (53,10). Till he was within two bows length

or even nearer (53,9); that the Prophet (PBUH) had seen Him. Ibn Abbas explained that the Prophet (PBUH) had seen Allah. [Muslim 176]

(3292)-Sayyidina Ibn Abbas (RA) explained the verse ---the heart lied not of what he saw (53,11). He said, "The Prophet (PBUH) saw Allah with his heart." [M178]

(3293)-Abdullah ibn Shaqiq narrated that I said to Abu Dharr that if I had met the Prophet (PBUH) then I would have asked him (a question). He asked, "About what would you have asked?" I said that I would have asked him if he had seen his Lord. Abu Dharr said, "I had asked him and he said that He is Light, how could he see Him." [Ahmed 21450]

(3294)-Sayyidina Abdullah (RA) explained the verse ---The heart lied not of what he saw (53,11). He said, "Allah's Messenger (PBUH) saw Jibril dressed in silk garment, his being having filled-up that which is between heaven and earth."

(3295)-Sayyidina Ibn Abbas (RA) spoke about this verse ---They are those who avoid great sins and indecencies save small offenses (53,32). He said that the Prophet (PBUH) prayed, "If you forgive, O Allah, then forgive all sins, for which slave of Yours has not committed small offenses?" [Ahmed 3971, Bukhari 3233]

TOPIC 55-About Surah ar-Rahman

(3302)-Sayyidina Jabir (RA) narrated, Allah's Messenger (PBUH) came to the Sahabah and recited to them Surah ar-Rahman from its beginning to its end. They observed silence. He said, "I had recited it to the jinn on the night of jinn and they had been better than you at responding. Whenever I came to the words of Allah ---Which, then of the bounties of your Lord, wil you belie (55,13). They had

responded, "None of Your bounties, O Our Lord, do we belie and for You is all praise."

TOPIC 56-About Surah al-Waqi'ah

(3303)-Sayyidina Abu Hurayrah (RA) reported Allah's Messenger (PBUH) as narrating a Hadith Qudsi. Allah said I have prepared for My righteous slaves what no eye has seen and no ear has heard and what has not occurred to the heart of any mortal. If you like, recite ---No soul knows what delight of the eyes is kept hidden from them, as a recompense for what they used to do (32,17). In Paradise, there is a tree under whose shadow a rider may travel for a hundred years, but he will not be able to go through all of it. So recite, if you like ---And the spreading shade (56,30). And, the space in Paradise enough to place a whip is better than the world and whatever it contains. So, if you like recite ---Whoever is removed from the Fire and admitted to the Garden, he indeed shall attain the triumph. And the life of this world is naught but a comfort of illusion (3,185). [Ahmed 10428]

(3304)-Sayyidina Anas (RA) reported that the Prophet (PBUH) said, "There is a tree in Paradise under whose shade a rider may ride for a hundred years but will not be able to cover it." He also said that if anyone likes, he might recite ---And the spreading shade, and water over-flowing (56,30-31). [Ahmed 12071]

(3305)-Sayyidina Abu Sa'eed (RA) reported from the Prophet (PBUH) about Allah's Words ---And couches upraised (56,34). He said, "Their heights would be like the distance between earth and heaven. And the distance between them is a journey of five hundred years."

(3306)-Sayyidina Ali (RA) reported that Allah's Messenger (PBUH) recited this verse ---And you make your livelihood that you belie it?

(56, 82). Then he said, "You give thanks for your provision by refutation; you say that rain poured down because of such-and such a star." [Ah 677]

(3307)-Sayyidina Anas (RA) reported the saying of Allah's Messenger (PBUH) about this verse ---Surely We have made them (their spouses) grow by Our making (56,35). He said, "The women mentioned here are they who in the world, used to be old, blurred-eyed and their eyes used to drip water."

(3308)-Sayyidina Ibn Abbas (RA) reported that Sayyidina Abu Bakr submitted, "O Messenger of Allah! You have grown old." He said, "The Surah Hud, al-Waqiah, al-Mursalat, ' Amma-yata sa-alun' (Surah an-Naba) and 'Izash-shamsu kuww'irat' (Surah at-Takweer) have made me old."

TOPIC 57-About Surah al-Hadid

(3309)-Sayyidina Abu Hurayrah (RA) narrated that while the Prophet (PBUH) and his Sahaba were sitting once, some clouds appeared overhead. He asked, "Do you realise what this is" "They said, "Allah and His Messenger know best." He said, "These clouds (irrigate and) water the earth. Allah drives them to a people who do not thank Him and do not supplicate Him." Then he asked if they knew what was above them and on receiving an answer from the Sahaba that only Allah and His Messenger (PBUH) knew best, he said, "This is an elevated protective roof. It is like the sea without support." Then he asked, if they knew the distance between them and it. They pleaded, "Allah and His Messenger (PBUH) know best." He said, "Between you and it lies a journey of five hundred years." Again he asked them if they knew what was above that and when they pleaded that only Allah and His Messenger (PBUH) knew, he said, "Above that are two heavens, the distance between them being a journey of five hundred years till the count is seven heavens, the

distance between every two being what it is between the heaven and earth." Again, he asked, "Do you realise what is above that"? They said, "Allah and His Messenger (PBUH) know best." He said, "Above that is the throne and between it and the heaven is the distance between two heavens." Then he asked. "Do you realise what is underneath you"? They said, "Allah and His Messenger (PBUH) know best." He said, "That is the earth." Then, he asked, "Do you know what is underneath that "? They said, 'Allah and His Messenger (PBUH) know best." He said, "Below it there is another earth and between the two is the distance of a journey of five hundred years, till the count is seven earths, between every two earths is a journey of five hundred years." Then he said, "By him in whose Hand is the soul of Muhammad, if you will throw down a rope to the lowest earth then it will drop down to Allah." He then recited ---He is the First and the Last, and the Manifest and the Hidden, and He is the knower of everything (57,3)--- [Ahmed 8836]

TOPIC 58-About Surah al-Mujadalah

(3310)-Salamah ibn Sakhr Ansari (RA) narrated, I was a man who was given potential for sexual intercourse with women that was not given to others. When the month of Ramadan began I made zihar with my wife so that (the month may pass and) I may not indulge in sexual intercourse with her in the night and continue with it into the day being unable to stop. However, while she was serving me one night, something of her body was spotted by me and I leaped on her. When it was morning, I went to my people and, informed them of the happening and asked them to accompany me to Allah's Messenger (PBUH) that we might inform him of my plight. They said, "No, by Allah, we shall not do that for fear that the Qur'an might be revealed about us, or Allah's Messenger (PBUH) might say something to us, words that could reflect on us. But, you go alone and do what seems correct to you. So I went and met Allah's Messenger (PBUH) and informed him of my doings. He asked, "You

alone need to know this?" I said, "Yes I only am involved in this. And, here I am, so impose on me Allah's command. I am patient over that." He said, "Emancipate a slave." I struck my neck with my hand and submitted, "By Him who has sent you with Truth. I do not own anything other than this (my) neck." He said, "Fast for two months." I pleaded, "O Messenger of Allah, has anything afflicted me except through fasting?" He said, "Feed sixty poor people." I pleaded, "By Him who has sent you with the Truth, indeed, we spent this night in hunger. We had no meal for the night." He said, "Go to the officer collecting zakah of Banu Zurayq and ask him for it. He will give it to you and you feed with that a wasaq each to sixty poor people and with that which remains with you help yourself and your family." Then I returned to my people and said to them, "I found with you constriction and wicked opinion, but I found with Allah's Messenger generosity and blessing. He has commanded me to collect your zakah. So pay it to me." Thus they paid their Zakah to me.

(3311)-Sayyidina Ali ibn Abu Talib narrated when this was revealed: ---O you who believe, when you counsel in private with the Messenger give alms before your counselling (58,12). The Prophet (PBUH) said to me, "Do you advise a dinar? I said, "The people will not be able to pay that much." He asked, "Then half a dinar?" I repeated that they would not bear that much, so he asked me, "How much?" I said, "One barley." He remarked, "You are one to reduce too much." Then these words were revealed ---Is it that ye are afraid of spending sums in charity before your private consultation (with him)? If, then, ye do not so, and Allah forgives you, then (at least) establish regular prayer; practice regular charity; and obey Allah and His Messenger. And Allah is well-acquainted with all that ye do (58,13). Thus, because of me, Allah made a matter light on this ummah (as the act at the earlier verse was crossed out).

(3312)-Sayyidina Anas ibn Maalik (RA) reported that a Jew came to the Prophet (PBUH) and his Sahabah. He wished them 'Assaam

Alaikum' and they reciprocated (the salutation). The Prophet (PBUH) asked them, "Do you realise what he had said?" They said, "Allah and His Messenger know best. He saluted us, O Messenger of Allah." He said, "No, but his words were 'this' or 'that', Bring him to me." He was brought and he asked, "Did you say 'Assalam Alikum?" He confirmed that he had said so. The Prophet (PBUH) said, "In that case, when one of the people of the scripture greets you, say 'On you what you said'." Then he recited ---And when they come to you (O Prophet) they greet you with a greeting wherewith Allah greets you not (58, 8). [Ahmed 11948, Bukhari 6926, Muslim 3687, Muslim 2163, Ahmed 5207]

TOPIC 59-About Surah al-Hashr

(3313)-Sayyidina Abdullah ibn Umar (RA) reported that Allah's Messenger (PBUH) had the palm trees of Banu Nadir burnt down and chopped off. That place was al-Buwayrah. Allah revealed ---Whatsoever palm-trees you cut down, or left standing upon their roots, it was by Allah's leave, in order that He might abase the transgressors (59, 5). [Bukhari 4031, Muslim 1346, Abu Dawud 2615, Ibn e Majah 2844]

(3314)-Sayyidina Ibn Abbas (RA) explained the words of Allah, the Mighty, the Glorious ---Whatsoever palm-trees you cut down, or left standing upon their roots, it was by Allah's leave, in order that He might abase the transgressors (59, 5). He said 'al-linah' is a palm-tree while 'le-yajzi-yal-fasiqeen' is that the Muslims brought them (the Jews) from their forts. When they (the Muslims) were commanded to cut down their trees, they thought that they had cut off some and spared some, so they asked Allah's Messenger (PBUH) about it; will we be rewarded for the trees that we have cut down and punished for those that we have spared?" So, Allah revealed ---Whatsoever palm-trees you cut down, or left standing upon their roots, it was by Allah's leave, in order that He might abase the

transgressors (59,5).

(3315)-Sayyidina Abu Hurayrah (RA) narrated that a guest visited a man of the Ansars, but he only had provision enough for himself and his family. So he said to his wife, "Put the children to sleep, put off the lantern and present whatever you have before the guest." This was revealed concerning it ---But preferring them above themselves even though poverty was their lot (59,9). [Bukhari 3798, Muslim 2054]

TOPIC 60-About Surah al-Mumtahinah

(3316)-Sayyidina Ali ibn Abu Talib (RA) narrated that Allah's Messenger sent me, Zubayr and Miqdad ibn Aswad, saying, "Go till you are at Rawdah Khakh. A woman is there and she carries a letter. Seize it from her and bring it to me." So we went. Our horses galloping at full pace till we came to the Rawdah and, behold, we came upon her. We said, "Take out the letter." She said, "I have no letter with me." We said, "You will surely take out the letter or we strip your garments." She took it out of her hair braid, and we brought it to Allah's Messenger (PBUH) It was from Hatib ibn Abu Balta'ah to certain people of the Makkan idolaters. It informed them of some affairs of the Prophet (PBUH). He said, "What is this, O Hatib?" He said, "Do not be hasty concerning me, O Messenger of Allah. I have certain affairs with the Quraysh, but am not one of them, while the muhajirs with you have relatives and properties in Makkah. I have no relationship with them, so I thought that if I do them a favour, they would protect my relatives. I have not done this out of disbelief or apostasy from religion, nor from being pleased with disbelief." The Prophet (PBUH) said, "He has spoken the truth." Umar ibn al-Khattab (RA) said, "Permit me O Messenger of Allah that I may sever the neck of this hypocrite." The Prophet (PBUH) said, "He was a participant at Badr. What may make you understand-Allah has looked at the people of Badr, saying ---Do what you like, for I

have forgiven you". It is about him that this Surah was revealed, ---
O you who believe, take not My enemy and your enemy for friends offering them love (Surah 60 totally). Amr said, "I had seen Ibn Abu Rafi. He was the scribe for Ali ibn Abu Talib." [Ahmed 600, Bukhari 3007, Muslim 2494, Abu Dawud 265]

(3317)-Sayyidah Ayshah (RA) narrated Allah's Messenger (PBUH) used to take an exam for women because of this verse ---When believing women come to you swearing BAYAT to you that they will not associate with Allah anything, that they will not steal, that they will not commit adultery, that they will not kill their children, that they will not come up with a calumny they forged between their hands and their feet, and that they will not disobey you in what is right, then you accept their BAYAT and ask Allah's forgiveness for them. Surely Allah is Forgiving, Merciful (60,12). Mamar said that Ibn Tawus informed him from his father that the hand of Allah's Messenger (PBUH) never touched the hand of a woman except the woman whom he possessed. [Ahmed 24883, Bukhari 2713, Muslim 1866, Abu Dawud 2941, Ibn e Majah 2875]

(3318)-Sayyidah Umm Salamah (RA) reported that a woman asked, "What is that 'known thing' in which it is not allowed to us to disobey you?" He said, "That you do not wail (over anyone)." Sayyidah Umm Salamah (RA) said that she asked, "O Messenger of Allah, the women of a certain tribe had joined me in wailing over my paternal uncle. So, I am bound to reciprocate." But, he forbade her (to do so). When she pursued the matter repeatedly, he gave permission to reciprocate a favour. Thereafter, she never wailed over anyone. There was no woman, apart from her, who had sworn BAYAT yet wailed over anyone. [Ibn e Majah 1579]

(3319)-Sayyidina Ibn Abbas (RA) explained the words of the Quran --When believing women come to you as emigrants put them to test (60,10). He said, "When a woman came to the Prophet to accept

Islam, he asked her to swear by Allah, "I have not come out of hatred for my husband. And I have not come out except for love of Allah and His Messenger (PBUH).

TOPIC 61-About Surah as-Saff

(3320)-Sayyidina Abdullah ibn Salaam (RA) narrated, we, some of the Companions of the Prophet (PBUH), were sitting together. We said, "If we know which of the deeds is dearest to Allah, we would perform it." So, Allah revealed ---Whatsoever is in the earth glorifies Allah, and He is the Mighty, the Wise. O you who believe, why do you say that which you do not do? (61,1-2). Abdullah Salaam said, Allah's Messenger (PBUH) recited this verse to us. Abu Salamah said, "Ibn Salamah recited it to us." Yahya said, "Abu Salamah recited it to us." Ibn Kathir said, "Awza'i recited it to us." Abdullah said, "Ibn Kathir recited it to us." [Ahmed 15958]

TOPIC 62-About Surah Jumuah

(3321)-Sayyidina Abu Hurayrah reported that when Surah al-Jumu'ah was revealed, we were with Allah's Messenger. He recited it and when he came to the word ---And (also for) others of them who have not yet joined them. And He is the Mighty, the Wise (62,3). A man said to him, "O Messenger of Allah, who are they who have not joined us?" But, he did not give an answer. The narrator said that Salman was among them. Allah's Messenger (PBUH) put his hand on Salman and said, "By Him in Whose Hand is my soul, if faith was in the Star Thurayya (Pleiades), men from these people would have brought it." [Ahmed 9410, Bukhari 4897, Muslim 21546]

(3322)-Sayyidina Jabir (RA) reported that while the Prophet was delivering a Sermon on Friday, standing up, a caravan of Madinah arrived. The Sahaba advanced towards it so that only twelve men remained behind, among them Abu Bakr and Umar . This verse was

revealed on the occasion ---And when they saw same merchandise or sport, they flocked to it eagerly (62,11). [Ahmed 14982, Nasai 936, Muslim 853]

TOPIC 63-About Surah al-Munafiqun

(3323)-Sayyidina Zayd ibn Arqam (RA) narrated, I was with my uncle when I heard Abdullah ibn Ubayy ibn Salul say to his friends -- -Expend not on those who are with Allah's Messenger until they disperse (63, 2); (and this also that) if we return to Al-Madinah, the mightier ones of it will expel there from the meaner ones (63,8). I mentioned that to my uncle who mentioned that to the Prophet (PBUH). The Prophet (PBUH) called me and I narrated to him (what I had heard). So, Allah's Messenger (PBUH) sent for Abdullah ibn Ubayy and his friends who swore that they did not say that. Thus, Allah's Messenger (PBUH) belied me and accepted his word. This brought me a feeling as had never affected me, and I confined myself to my home. My uncle said to me. "You had no intention but that Allah's Messenger should belie you and become angry." But, Allah revealed ---When the hypocrites come to you.... (63,10). Allah's Messenger sent for me, recited it and said, "Surely, Allah has proved you true." [Ahmed 19305, Bukhari 4900, Muslim 2772]

(3324)-Sayyidina Zayd ibn Arqam (RA) narrated that we participated with the Prophet (PBUH) in a battle. There were some villagers with us. We rushed towards water but the villagers overtook us there. One of them was the first. He filled the pond, put stones around it and covered it with a piece of leather to prevent all but his co-villagers (from using the water). An Ansar came there and released the reins of his she-camel that she might drink water, but this man did not allow him (the facility). The Ansar removed the stone (to allow water to flow out) and the villager picked up a stick and struck the Ansar on his head causing a wound. He went to Abdullah ibn Ubayy, the chief of the hypocrites, and

informed him. He was with his friends and he went into a rage and said, "Do not spend anything upon those who are with the Messenger of Allah (PBUH) until they disperse" meaning, the villagers who used to come to Allah's Messenger (PBUH) at the time of the meals. He meant that they should take food to the Prophet (PBUH) only when the villagers were gone so that only the Prophet (PBUH) and those who were with him might eat it. He also said to his friends, "When we return to Madinah, the mighty will certainly drive out the humble from there." (Zayd said) I was the co-rider with Allah's Messenger (PBUH) and I heard him. I informed my uncle and he went and conveyed the news to Allah's Messenger (PBUH) who sent for him and he swore that he had not said any such thing. Allah's Messenger (PBUH) upheld his word and belied me. My uncle came to me and said that I wanted nothing but the Prophet's (PBUH) anger, and that he and the Muslims should belie me. A grief overcame-me as had not overcome anyone. While I was walking with Allah's Messenger (PBUH) with my head lowered with sorrow, he drew near me and pulling my ears laughed. This pleased me so much that even tidings of perpetual life in this world would not have pleased me as much. Abu Bakr came to me and asked, "What did Allah's Messenger (PBUH) say to you?" I told him that he said nothing except that he pulled my ears and laughed before me. He said, "That's good news for you." Then Umar came and I said to him like what I had told Abu Bakr. When it was morning, Allah's Messenger (PBUH) recited Surah al-Munafiqun.

(3325)-Hakam ibn Utaybah narrated that he had heard the Hadith of Zayd ibn Arqam (RA) forty years prior to Muhammad ibn Ka'b Qurazi. During the Battle of Tabuk, Abdullah ibn Ubayy had said as recorded in the verse ---If we return to Madinah, surely the more honourable will expel therefrom the humbler (63, 8). So, Zayd came to the Prophet (PBUH) and mentioned that to him. But, he swore that he had not uttered those words. Thus his people blamed Zayd, saying. "What did you intend with that?" He went home and went to

sleep grieved. Then the Prophet (PBUH) went to him or he went to the Prophet (PBUH) and he said, "Surely Allah has confirmed your truth" and he informed that this verse is revealed ---They are the ones who say that spend nothing on those who are with Allah's Messenger (to the end that they may disperse and quit Medina; 63, 7).

(3326)-Sayyidina Jabir ibn Abdullah (RA) reported that they were participating in a battle - Sufyan thought that it was the Battle of Banu Mustaliq. One of the Muhajirs kicked an Ansar, and called out, "O Muhajirs!" And the Ansar called for help. "O Ansars!" The Prophet (PBUH) heard it and said, "What is wrong that you raise the cry of the jahiliyah?" They said that a man of the Muhajirs had kicked one of Ansars. The Prophet (PBUH) said, "Give up the practice (of such a call), as it is detestable." Abdullah ibn Ubayy ibn Salul heard that and asked if they have done it? He also said that if we return to Medina, surely the more honourable (element) will expel therefrom the meaner. Umar said, "O Messenger of Allah, permit me to chop off the head of this hypocrite." The Prophet (PBUH) said, "Leave him alone else people will say that Muhammad kills his companions." A narrator other than Amr narrated that his son, Abdullah ibn Abdullah said, "By Allah! We shall not turn back till you admit that you are mean and Allah's Messenger (PBUH) is honourable." So, he did admit that. [Ahmed 14637, Bukhari 3518, Muslim 2584]

(3327)-Sayyidina Ibn Abbas (RA) said that if anyone possesses enough wealth to enable him to go and perform Hajj at the House of his Lord, or to make it obligatory on him to pay Zakah but does not do that, at the time of death he will plead for a return (to earthly life). A man exclaimed, "O Ibn Abbas! Fear Allah. Only the disbelievers will long for a return." So, he said, "I will recite to you from the Qur'an concerning that (what I say)." And he recited ---O ye who believe! Let not your riches or your children divert you from

the remembrance of Allah. And whoever acts thus, the loss is their own. And spend something (in charity) out of the substance which We have bestowed on you, before Death should come to any of you and he should say, 'O my Lord! Why didst Thou not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good'. But to no soul will Allah grant respite when the time appointed (for it) has come; and Allah is well acquainted with all that ye do (63,9-11). The man asked. "What makes zakah obligatory?" He said, "When the property is two hundred (dirhams) or more." "And", he asked, "What makes Hajj obligatory?" He said, "Provision for the journey and (availability of) the conveyance."

(3327A)-Abd ibn Humayd reported the like of it from Abdur-Razzaq, from Thawri, from Yahya ibn Abu Hayyah, from Dahhak, from Ibn Abbas (RA) from the Prophet (PBUH). Similarly Sufyan ibn Uyaynah and others reported this Hadith from Abu Janab from Dahhak from Ibn Abbas as his saying. As for Abu Janab al-Qassab, his name was Yahya ibn Abu Habbah, and he was not sound in Hadith.

TOPIC 64-About Surah al-Taghabun

(3328)-Sayyidina Ibn Abbas reported that someone asked him to explain the verse (64, 14). He explained that they were the people who embraced Islam in Makkah and longed to join the Prophet (PBUH), but their wives and children prevented them from doing so. Thus, when they came to Madinah, they found that others had gained tremendous understanding of religion, so they resolved to punish them (that is, their wives and children). It was then that this verse was revealed ---O you who believe, surely among your wives and your children, there are (some) enemies to you, so be aware of them (64, 14).

TOPIC 66-About Surah at-Tahrim

(3329)-Sayyidina Ibn Abbas (RA) narrated that I did long to ask Umar about the two women of the Prophet's wives of whom Allah had said ---If you two turn towards Allah repentant, your hearts are indeed so inclined (66,4). Umar (RA) performed Hajj and I was with him. While I poured water from a vessel for him and he performed ablution, I asked him, "O Chief of the Believers! Who are the two women of the Prophet's wives of whom Allah said ---If you two turn towards Allah repentant, your hearts are indeed so inclined (66,4). He said, "I am surprised at you, O Ibn Abbas! Zuhri said that Umar felt bad about it but he did not conceal it. He said, "They were Ayshah and Hafsa." Then he began to narrate to me the Hadith. He said, "We people of Quraysh got our wives under our thumbs, but when we came to Madinah, we came across a people whom their women dominated. Our women picked up their habits. One day, I was angry at my wife when she answered back and I did not like it. She said, "Why do you mind it? By Allah, even the wives of the Prophet (PBUH) argue with him and stop speaking to him during the day till nightfall." I said to myself, "Whoever does so has indeed lost and has harmed her own-self." I was staying at Awali among the Banu Umayyah and had an Ansar as a neighbour, and he and I took turns to serve Allah's Messenger (PBUH) (on alternate days). We used to report to one another about revelation and other things. One day, he came as usual and said that the Ghassan have prepared their horses to fight us. He came one day after ISHA and knocked at my door and I came out to him. He said that a great thing had happened. I asked if the Ghassan had invaded and he said that it was more serious than that, "Allah's Messenger (PBUH) has divorced his wives!" I said to myself that Hafsa has failed and is at a loss. Indeed, I was apprehensive all along that this could happen. When I had offered the FAJR Salah and put over my garment, I moved out till I was at Hafsa's home. She was weeping. I asked her if Allah's Messenger had divorced them and she said that she did not know. She said that he had secluded himself in an upper

chamber. I went up and came upon a black slave whom I asked, 'Seek permission for Umar'. He went in only to say on return that he gave no answer. So, I went to the mosque where a few men sat by the pulpit, weeping. I sat down among them. But I was overcome by thoughts and came back to the slave and asked him to seek permission for Umar. He went in and, on returning, he said, 'I mentioned you to him but he did not say anything in response'. So, I came back to the mosque and sat down. Again, I was overcome by thoughts, and I came to the slave and requested him to seek permission for Umar. He went in and, on coming out to me, he said, "I mentioned you to him but he made no reply. So, I turned to go away when, suddenly, the slave called me, saying. 'Go in! Indeed, he has given permission to you'. So, I went in and found the Prophet (PBUH) reclining on a mat and I detected its imprints on his sides. I said, 'O Messenger of Allah! Have you divorced your wives?' He said, 'No.' I exclaimed "Allahu Akbar! If you observe, O Messenger of Allah, we, the company of Quraysh had always got our wives under our thumbs, but when we came to Madinah, we met a people dominated by their wives and our women picked up their traits. One day, as I became angry at my wife for arguing with me, she retorted, 'Why do you feel bad about it? By Allah, even the Prophet's (PBUH) wives argue with him and do not speak to him throughout a day till night'." I also said to him that I asked Hafsah if she argued with him and she said, 'Yes and one of us also stopped speaking to him all day till it was night'. I told him that I said to her, 'She among you who does this is at a loss. Could any of you be at peace if Allah is angry at her because of the displeasure of His Messenger? She will be ruined'. The Prophet smiled. I told him that I asked Hafsah not to argue with him and not to demand any thing from him, but she should ask me for whatever she wants and, 'Do not let it occupy your mind that your co-wife is more beautiful than you and dearer to Allah's Messenger (PBUH) than you'. He again smiled. I asked him, "O Messenger of Allah, may I stay here a little longer?" He said, 'Yes'. I raised my head and I did not find but three

pieces of hide (hanging down). I said, 'O Messenger of Allah. Pray to Allah that He may increase the provision of your ummah, for, it is bestowed liberally to the Persians and Romans while they do not worship Him'. He sat up straight and said, "Are you in doubt O Ibn Khattab? They are a people to whom the reward of their good deed is hastened in the life of this world." The Prophet (PBUH) had vowed not to go to his wives for a month. Allah asked him about that and commanded him to make expiation for his oath. Zuhri reported that Urwah informed him on the authority of Sayyidah Ayshah (RA) when twenty-nine days were over, Allah's Messenger came to me, beginning (this visits) with me. He said, "O Ayshah, I mention to you something. Do not make haste in giving an answer before you consult your parents." Then he recited this verse ---O Prophet, say to your wives, 'If you desire the life of this world, and its adornment, come, I will provide for your comfort and allow you to depart by a fair departing, (33,28). He knew that my parents would never command me to separate from him, so I said, 'Shall I consult my parents about this? I desire Allah and His Messenger and the hereafter.' Ma'mar reported that Ayyub informed him that Sayyidah Ayshah (RA) said to the Prophet (PBUH), "O Messenger of Allah, do not inform your wives that I have chosen you." The Prophet (PBUH) said, "Indeed, Allah has sent me only to convey and not to put into difficulty." [Bukhari 89, Muslim 1479, Nasai 3128, Ahmed 222]

TOPIC 68-About Surah al-Qalam

(3330)-Abdul Waahid ibn Sulaym narrated that I came to Makkah where I met Ata ibn Abu Rabah. I said to him, "O Abu Muhammad, certain people at our place deny the Divine decree." Ata said, "I had met Walid ibn Ubadah ibn Samit who said that his father narrated to him that he heard Allah's Messenger say, "The first thing Allah created was the pen. He commanded it, 'Write down'. So it recorded everything that would take place till eternity." [Ahmed 22768]

TOPIC 69-About Surah al-A1-Haqqah

(3331)-Sayyidina Abbas ibn Abdul Muttalib (RA) narrated that I and some other Sahaba (RA) were sitting at Batha with Allah's Messenger (PBUH). A cloud passed overhead and the Sahaba looked at it. Allah's Messenger (PBUH) asked them, "Do you know, its name?" They said, "Yes. It is sahab (i.e. cloud)." Allah's Messenger (PBUH) said, "And, al-Muzn (i.e. nimbus, rain cloud)." They confirmed. "And al-Muzan." He said, "And al-Anan (i.e. clouds). They confirmed, "And al-Anan." Then, Allah's Messenger (PBUH) asked them, "Do you know the distance between the heaven and the earth." They said, "No, by Allah! We do not know." He said, "The distance between them is either seventy-one or seventy-two or seventy-three years. And the heaven above it is likewise distant." And he enumerated the seven heavens likewise. Then he said, "Above the seventh heaven is an ocean and (the distance) between its surface and bottom is as between heaven and heaven. Above that are eight angels like mountain goats, the length between their hoof and knee is like (the distance) between heaven and heaven. Then on their backs is the Throne between whose bottom and top is like between two heavens. And Allah is above that." [Abu Dawud 4723, Ibn e Majah 193, Ahmed 177]

(3332)-Yahya ibn Musa reported from Abdur Rahman ibn Abdullah ibn Sa'd ar-Razi that his father informed him, saying, "I saw a man in Bukhara on a mule wearing a black turban which, he said, Allah's Messenger (PBUH) had put on him." [Abu Dawud 4038]

TOPIC 70-About Surah al-Ma'arij

(3333)-Sayyidina Abu Sa'eed (RA) reported from the Prophet about Allah's Words "kal muhl" as molten brass (70,8). He said, "It is dregs of oil (food for evil-doers in Hell). When he will bring it to his mouth, skin from his face will peel off into it." [Ahmed 11672]

TOPIC72-(from Surah-72 "Jinn" to Surah-114 "An-Naas")

About Surah Jinn

(3334)-Sayyidina Ibn Abbas (RA) reported that neither did Allah's Messenger (PBUH) recite to the jinns nor did he see them. It happened that while Allah's Messenger (PBUH) came out with a group of his Sahaba intending to go to the market of Ukkaz, a screen was put up between the devils and the news from heaven (revelation), and flames were fired upon them. So, the devils returned to their kin. They asked, "What is with you?" And they answered, "There is a screen between us and news from heaven and flames of fire are aimed at us." They said, "Nothing is interrupting between us and heavenly news but a fresh event (or command). So, travel to the east of the earth and its west and observe what is that intervenes between you and news from heaven." So they travelled to the east of the earth and its west seeking to investigate what hindered them from heavenly news. They who had set out towards Tihamah came upon Allah's Messenger (PBUH) while he was at Nakhlah headed for the market of Ukkaz. He was praying the Salah of FAJR with his Sahaba. When they heard the Qur'an, they paid attention to it and said to each other, "This, by Allah, is what came up between us and news from heaven." They returned to their kind and said to them, "O our people! ---We have really heard a wonderful Recital! It gives guidance to the Right, and we have believed therein, we shall not join (in worship) anyone with our Lord (72,1-2)." Allah the Blessed and the Exalted, also revealed to His Prophet (PBUH) ---Say, It has been revealed to me that a company of Jinn listened (to the Qur'an) (72,1). And the words of the jinns were revealed to the Prophet exactly (as they were). And, through the same isnad, it is reported by Ibn Abbas (RA) the saying of the jinns to their fellow-beings---Yet when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd (72,

19). That is, when they saw him offer Salah and his Sahaba also offering Salah with him, prostrating with his prostration, they were surprised at their obedience. They said, to their kind,--Yet when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd (72, 19). [Bukhari 773, Muslim 449]

(3335)-Sayyidina Ibn Abbas narrated that the jinns used to climb up to the heaven and overhear the revelation. They heard one expression, but added nine to it. Thus the (heard) expression was true, but as for their additions, they were false. When Allah's Messenger (PBUH) was sent, their sitting place was denied to them. They mentioned that to Iblis and, before that, they were not hit by (shooting) stars. Iblis said to them, "This is not but that something has happened on earth newly." He sent his army who found Allah's Messenger standing in Salah between two mountains perhaps in Makkah. So, they (returned and) met him and informed him. He said. "This is the new thing that has occurred on earth." [Ahmed 2482]

About Surah al-Muddathir

(3336)-Sayyidina Jabir ibn Abdullah (RA) narrated that I heard Allah's Messenger (PBUH) while he described the period of suspension of revelation. While talking (about it), he said, 'I was walking when I heard voices from the heaven. I raised my head and, behold, there was the angel who had come to me at Hira, sitting on a chair between heaven and earth. I was scared of him, so I returned (home). I said, 'Wrap me up, put a blanket over me'. Then Allah revealed ---O thou wrapped up (in the mantle)! Arise and deliver thy warning. And thy Lord do thou magnify. And thy garments keep free from stain. And all abomination, do thou shun (74,1-5). This was before Salah was prescribed. [Ahmed 15037, Bukhari 4, Muslim 161]

(3337)-Sayyidina Abu Sa'eed (RA) reported that Allah's Messenger (PBUH) said, "Sa'ud' is a mountain in Hell. The inhabitant of Hell will

be made to climb it for seven years. Then he will be pushed down, and it will go on like that for ever.

(3338)-Sayyidina Jabir reported that some Jews asked a few Sahaba whether their Prophet (PBUH) knew how many keepers of Hell were there. The Sahaba said, "We do not know but we shall ask him." So, a man went to the Prophet and asked, "O Muhammad, your Sahaba were defeated today." He asked, "How were they defeated?" The man said, "The Jews asked them whether their Prophet knew the number of keepers of Hell." He asked, "What did they say?" The man said that they said, "We do not know till we ask our Prophet." He asked, "Are a people defeated when they are questioned about something they do not know? They only said that they did not know till they asked their Prophet while they (the Jews) had asked their Prophet, show us Allah in public'. Bring these enemies of Allah to me. I will ask them about the dust of paradise. It is fine earth (as refined flour)." When they came to him, they asked, "O Abul Qasim, how many keepers are there over Hell?" He said through gesture (of his fingers) showing ten once and nine the second time. They said, 'Yes'. The Prophet (PBUH) asked them, "What is the dust of Paradise?" They kept quiet for some time and then asked, "Is it bread, O Abul Qasim?" He said, "Bread of flour."

(3339)-Sayyidina Anas ibn Maalik (RA) reported that Allah's Messenger (PBUH) said about this verse ---He is the Lord of Righteousness, and the Lord of Forgiveness" (74,56). That Allah, the Blessed and the Exalted says, "I am Worthy that they (My slaves) fear me. And he who fears Me, does not join anyone in worship with me, I am Worthy of pardoning him". [Ahmed 12445, Ibn e Majah 99]

About Surah al-Qiyamah

(3340)-Sayyidina Ibn Abbas (RA) reported that Allah's Messenger

(PBUH) moved his tongue when the Qu'ran was revealed to him intending thereby to preserve it. So, Allah, the Blessed and the Exalted, revealed ---Move not thy tongue concerning the (Qur'an) to make haste therewith (75,16). The narrator moved his lips to show that. And Sufyan also moved his lips (to show how Allah's Messenger PBUH moved them). [Bukhari 5, Muslim 448, Nasai 931, Ahmed 3191]

(3341)-Sayyidina Ibn Umar reported that Allah's Messenger (PBUH) said, "The lowest in station of the people of Paradise will be one who looks at his gardens, his wives, his servants and his couches stretching (to the distance) of a thousand years Journey. And the most honourable one given this honour by Allah, the Glorious, the Majestic will be one who looks at His countenance (every) morning and evening. Then Allah's Messenger (PBUH) recited ---Some faces, that Day, will beam (in brightness and beauty), looking towards their Lord (75,23). [Ahmed 5317]

About Surah Abas

(3342)-Sayyidah Ayshah (RA) narrated that Surah Abasa was revealed concerning Ibn Umm Maktum, the blind sahabi. He came to Allah's Messenger (PBUH) and kept saying, "O Messenger Allah, guide me" while he had a man from among the elite polytheists. Allah's Messenger turned away from him (or, neglected him) and paid attention to the other (the polytheist) saying, "Is there anything wrong in what I say?" And, he said, "No." So it was about this that the Surah was revealed.

(3343)-Sayyidina Ibn Abbas (RA) reported that the Prophet said, "You will be resurrected naked and uncircumcised." A woman asked, "Will we be observed, or some of us see the private parts of others?" He said with reference to verse (80,37), 'O so-and-so! Each one of them, that Day, will have enough concern (of his own) to

make him indifferent to others'

About Surah At-Takwir

(3344)-Sayyidina Ibn Umar (RA) reported that Allah's Messenger said, "If anyone likes to see the Day of Resurrection as though his eyes look at it then let him recite ---"iza ash-shamsu kuwwirat" (Surah 81)--- and ---"iza as-samaa-un fatarat" (Surah 82) --- and ---"iza as-samaa-un shaqqat" (Surah 84)." (And for the sequence in recitation, Surah-83 must also be included). [Ahmed 8406]

About Surah al-Mutaffifin

(3345)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said; "When someone commits a sin, a black dot is marked on his heart. When he abandons it and seeks forgiveness and repents, his heart is cleaned (and spotless), but if he persists and returns (to the sin), then the dots are added till blackness covers his heart as Allah has said---But in fact, on their hearts is the stain of which they do (83,14). [Ahmed 7957, Muslim 4244, Nasai 418]

(3346)-Sayyidina Ibn Umar (RA) explained Allah's words ---A Day when (all) mankind will stand before the Lord of the Worlds? (83,6). He said, "They will stand immersed in their sweat up to half of their ears. [Ahmed 6093, Bukhari 4938, Muslim 2862, Ibn e Majah 4278]

(3347)-Hannad reported from Eesa ibn Yunus, from Ibn Awn, from Nafi', from Ibn Umar, from the Prophet (the explanation of) ---A Day when (all) mankind will stand before the Lord of the Worlds? (83,6). He said, "Each one of them shall stand in perspiration immersed up to half of his ears." [Ahmed 4613, Muslim 2862]

About Surah al-Inshiqaq

(3348)-Sayyidah Ayshah (RA) reported that Allah's Messenger (PBUH) said, "He whose account is taken (on the Day of Resurrection) will be ruined." She asked, "O Messenger of Allah, does not Allah say ---Then he who is given his Record in his right hand. Soon will his account be taken by an easy reckoning (84,7-8). He said, "That is merely presentation of his pious deeds." [Ahmed 24255, Bukhari 103, Muslim 2876, Abu Dawud 3093]

(3349)-Sayyidina Anas (RA) reported that the Prophet (PBUH) said, "He whose account is taken is punished." [Ahmed 24659]

About Surah al-Buruj

(3350)-Sayyidina Abu Hurayrah (RA) reported that Allah's Messenger (PBUH) said, 'the Promised Day' is the Day of Resurrection while 'the witnessed day' is, the day of Arafah', and 'the witness' is (the day of) Friday. The sun has neither risen nor set on a day more excellent than it (Friday). There is a moment in it on which if believing slave (of Allah) supplicates Allah for some thing good then Allah answers him with approval and if he seeks refuge from anything then Allah grants him refuge from it."

(3351)-Sayyidina Suhayb reported that after he had offered the Salah of ASR, Allah's Messenger used to say something as by murmur (which according to some narrators was to move the lips as though something was being said). Someone said, 'O Messenger of Allah, when you offer ASR, you do speak softly.' He said, "A Prophet among the Prophets was pleased with the large number of his followers (ummah) and he thought, Who can match them? So, Allah revealed to him that he should give them choice to choose between self-destruction and being subjects under an enemy. They chose self-destruction. So Allah put death over them and just in a day seventy thousand of them died." When Allah's Messenger narrated

this Hadith, he also narrated that there was king among the kings. This king had a soothsayer who said to him that he should get him an intelligent boy to whom he might teach his knowledge. He said, "Let it not be that when I die, this knowledge should be lost to you. And there be no one to teach it you." So, they searched out a boy as described by the soothsayer. They ordered him to go to that soothsayer every day and maintain contact with him. So, he went to him regularly. Now, on the path of the boy was a monk in his cathedral. Mamar said that he thought that the worshippers in the cathedral used to be Muslims in those days. This boy used to make enquiries from the monk whenever he passed by him. He was not deterred till the monk disclosed to him that he worshipped Allah. The boy began to tarry with the monk a little longer, and gave lesser time to the soothsayer. The soothsayer sent message to the boy's family that he thought that the boy might not come to him anymore. The boy informed the monk about it. He said to him, "When the soothsayer asks you where you were, say that you were with your family and whom your people ask you where you were, tell them that you were with the soothsayer." While the boy was at it, one day he passed by a group of people whom an animal prevented from advancing forward. Some said that it was a lion. The boy picked up a stone and said, "O Allah! If what the monk says is true then I ask You to kill it," and he threw the stone. He killed the animal. The people asked, "Who killed it?" Others said, "The boy!" The people were surprised and commented that the boy had acquired knowledge that no one else had learnt. A blind man heard of it. He said, "If you return to me my sight then for you is this and that." The boy said, "I do not wish for that from you, but wish of you that if your sight is restored to you then you believe in Him Who restores it to you." He said, "Yes" So he prayed to Allah and He restored to him his eye-sight. The blind man then believed. Their affair was conveyed to the king and he sent for them and they were presented to him. He said, "I will slay each one of you in different ways." He had the monk and the man who had been blind killed, one of them sawed

through, and the other one in some other way. Then he ordered that the boy should be taken to the top of a particular mountain and thrown down from the top. When they took him there and were at the place from where he was to be thrown down, (the mountain shook and) they began to fall down and all of them, except the boy, died. The boy returned to the king who commanded that he should be thrown into the sea. They took him there, but Allah drowned all of them and saved the boy. The boy came to the king and said, "You cannot slay me till you bind me and shoot an arrow and while shooting it, you say, "In the name of Allah, the Lord of this boy." So, the king ordered that he should be tied up (somewhere). Then they shot the arrow, saying the while, "In the name of Allah, Lord of this boy)." The boy placed his hand on his temple while the arrow was shot. He died. The people said, "This boy learnt knowledge that no one else learnt. So, we believe in the Lord of this boy." Then it was said to the king, "You were worried at the opposition of three men. Now, this whole world opposes you" The king had trenches dug up. Firewood was thrown into it and it was put on fire. Then, people were brought together and he said, "He who reverts to his (original) religion, we will leave him alone, but he who does not revert to his religion, we shall hurl him in this fire." So, they began hurling them in the fire, The Prophet PBUH said that Allah, the Blessed and Exalted said about it---Perish the companions of the pit of the fuel-fed fire, when they sat around it, and they were witnesses to what they did with the believers, and they avenged them not except for this that they believed in Allah, the Mighty, the Praised (85,4-8). As for the boy, he was buried. It is said that his corpse was dug out in the times of Umar ibn Khattab and his finger was placed on his temple just as he had placed it on the day he was slain. [Muslim 3005, Ahmed 18955]

About Surah al-Ghashiyah

(3352)-Sayyidina Jabir reported that Allah's Messenger said, "I am

commanded to fight people till they say La illa ha illa Allah (there is no god but Allah). And when they say that, they have saved from me their lives and their properties, except for the rights over them, and their account is with Allah." Then he recited---So admonish (them). You are but an admonisher. You are not a warder over them (88,21-22). [Muslim 21, Abu Dawud 2640, Nasai 3983, Ibn e Majah 9227]

About Surah al-FAJR

(3353)-Sayyidina Imran ibn Husayn (RA) reported that someone asked the Prophet about---By the even and the odd (89,3). He said, 'It is the Salah some of which are even and some odd.' [Ahmed 19993]

About Surah ash-Shams

(3354)-Sayyidina Abdullah ibn Zam'ah reported that one day he heard the Prophet mention the she-camel (of Sayyidina Salih) and the one who hamstrung it. He recited---When the basest of them uprose (91,12). He said, "When the most wicked man of them, evil and toughest of them, like Abu Zam'ah got up to kill it"---Then he heard the Prophet mention women saying, "Why does one of you lash his wife like a slave. Then, at the end of the day he might sleep with her?" Then, he admonished them saying, "Do not laugh when somebody breaks wind. At what does one of you laugh when he also does it?" [Ahmed 16222, Bukhari 3377, Muslim 2855, Ibn e Majah 1983]

About Surah al- Layl

(3355)-Sayyidina Ali narrated that we had accompanied a funeral to the Baqi. The Prophet came and sat down. We sat down with him. He had a stick with which he scratched the ground. He raised his head

towards the sky and said, "There is not a soul but his place is recorded for him." The people asked, "O Messenger of Allah, shall we rely on that which is recorded for us? The fortunate will do deeds of the pious and the ill-fated shall do deeds of the wicked." He said, "Rather perform deeds. For everyone it is made easy. As for one of the fortunate, for him righteous deed are made easy. And, as for one who is ill-fated, wicked deeds are made easy for him." Then he recited---As for him who gives in charity and is God-fearing, and truthfully believes in goodness, We shall smooth for him the way to perfect ease. But, as for him who is niggardly and thinks himself self-sufficient, and who belies goodness, We shall smooth for him the way to distress (92,5-10). [Ahmed 621, Bukhari 1392, Muslim 2647, Ibn e Majah 78]

About Surah ad-Duha

(3356)-Sayyidina Jundub Bajali narrated, I was with the Prophet in a cave when one of his fingers bled. So, the Prophet remarked, "Are you but a finger that bleeds in the path of Allah against what you met. (The narrator reported that) Jibril did not come to him for some time. So the polytheists exclaimed, "Muhammad is forsaken." But Allah, the Blessed, the Exalted, revealed---Your Lord has not forsaken you, nor is He displeased (93,3).

About Surah aI-Inshirah

(3357)-Sayyidina Arias ibn Maalik reported from Maalik ibn Sa'sa'ah a man of his own tribe, that the Prophet said, "I was in the House (of Allah), between sleep and awakening, when I heard a speaker-one of the three-say (something). They had brought a dish of gold containing zamzam water and he opened my heart from here to there." Qatadah reported that he asked Anas what he meant and he said, "Till low down the belly." (The Prophet's words) "Then they took out my heart, washed it with the water of Zam-Zam and then

replaced it where it belonged and then filled it with faith and wisdom." There is a lengthy account in the Hadith. [Ahmed 17850, Bukhari 3207, Muslim 164, Nasai 447]

About Surah at-Tin

(3358)-Sayyidina Abu Hurayrah said that if anyone recites the Surah At-Tin and comes to the verse---Is not Allah the Most Just of judges (95,8)---, then let him say, "Certainly, and I am to that a witness." [Abu Dawud 387]

About Surah al-Alaq (Iqra bismi Rabbika)

(3359)-Sayyidina Ibn Abbas (RA) explained the verse ---"We shall call the guards of Hell". He said that Abu Jahl had said, "If I see Muhamad offering Salah, I will surely trample his neck." The Prophet said, "If he does that, the angels will seize him instantly." [Ahmed 3483, Bukhari 4985]

(3360)-Sayyidina Ibn Abbas reported that while the Prophet (PBUH) was offering Salah, Abu Jahl came there and said, "Did I not forbid you this? Did I not forbid you this" When the Prophet finished his Salah, he scolded him. Abu Jahl said that surely you know that there is none who has more sympathisers than I have. Upon this, Allah, the Blessed, the Exalted, revealed---Then let him call on his henchmen; We shall call the guards of Hell (90,17-18)--- [Ahmed 2321]

About Surah al-Qadr

(3361)-Yusuf ibn Sa'd reported that a man said to Sayyidina Hasan ibn Ali after having pledged allegiance to Mu'aviah, "You have smeared the faces of the Believers with black." He replied, "Do not blame me. May Allah have mercy on you. The Prophet had seen

members of Banu Umayyah on his pulpit, and he asked about it. So, this verse was revealed---Surely, We have granted you the kawthar (O Muhammad) (108,1). It is a river in Paradise. And this was also revealed---Surely We have revealed it on the Night of Power. And what will make you realise what the Night of Power is The Night of Power is better than a thousand months (97,1-3). 'Banu Umayyah will rule after you,' he was told. Qasim reported that they counted it and indeed, they were one thousand months not a day more, not a day less.

(3362)-Zirr ibn Hubaysh; and his kunyah was Abu Maryam; reported that he asked Ubayy ibn Ka'b (RA) that his brother Abdullah ibn Mas'ud (RA) said, "If anyone keeps vigil in the night for a year, he will find Laylat ul-Qadr (the Night of Power)." He said, "May Allah forgive Abu Abdur Rahman i.e. Abdullah ibn Mas'ud as he knew that it lies in the last ten days of Ramadan and that it is the twenty-seventh night. But, he intended that people should not rest assured on it and ignore other obligations." Then he spoke on oath that the night was on the twenty-seventh. He asked Ubayy, "On what basis do you say so, O Abu Munzir?" He said, "By the portent described to us by Allah's Messenger the sun rises this day but does not throw it rays." [Muslim 672, Abu Dawud 1378]

About Surah al-Bayyinah (Lum yakun)

(3363)-Mukhtar ibn Fulful reported that he heard Sayyidina Anas ibn Malik (RA) say that a man called the Prophet, "O the best of all creation!" He said "That was Ibrahim." [Muslim 2369, Abu Dawud 4672, Ahmed 12826]

About Surah az-Zilzal

(3364)-Sayyidina Abu Hurayrah reported that Allah's Messenger (PBUH) recited this verse---On that day it will relate its tidings

(99,4). He asked, "Do you realise what its tidings are?" They submitted, "Allah and His Messenger know best." He said, "Its tidings are that it will bear witness over every man and woman for the deeds that they have performed on its surface. It will say, 'He did this and that'. These are its tidings." [Ahmed 8876]

About Surah at-Takathur

(3365)-Sayyidina Abdullah ibn Shikhhir narrated that I went to the Prophet. He was reciting---(O mankind) your rivalry for amassing riches distracts you (102,1). He said, "The son of Aadam says, 'My wealth, my wealth' But, do you have any wealth as your own except that which you give in charity and make perpetual, or eat and make it vanish, or wear and make it thread-bare." [Ahmed 16327, Muslim 2958, Nasai 3612]

(3366)-Sayyidina Ali narrated that we did not cease to doubt punishment in the grave till the Surah was revealed---Your rivalry in the accumulation of wealth diverts your minds (102,1-to-ahead). Abu Kurayb reported from Amr ibn Abu Qays (who was Razi-and Amr ibn Qays was Mula'i Kufi), from Ibn Abu Layla, from Minhal ibn Amr.

(3367)-Abdullah ibn Zubayr ibn Awwam reported on the authority of his father that when this verse was revealed---Then you shall be questioned that Day concerning (wordly) blessings (102, 8). He (Zubayr) asked, "O Messenger of Allah, about which blessings shall we be asked? They are only the two black things; dates and water." He said, "Indeed, blessings would be seen soon." He meant you will have blessings shortly. [Ahmed 1405, Ibn e Majah 4158]

(3368)-Sayyidina Abu Hurayrah reported about this verse---Then on that day you shall surely be questioned about blessings (102,8)---that the Sahaba submitted, "O Messenger of Allah, about which blessing shall we be asked, for there are only the two black things,

water and dates". He said, "Indeed, they would soon come (to you)."
[Ahmed 23701]

(3369)-Sayyidina Abu Huraryah (RA) reported that Allah's Messenger informed us that the first thing about which one will be questioned on the Day of Resurrection is about blessings. It will be asked, "Did We not give you a sound, healthy body and quench your thirst with cool water?" This Hadith is gharib.

About Surah al-Kawthar

(3370)-Sayyidina Anas reported about (Surah al-Kawthar) that the Prophet said, "It is a river in Paradise." He then added, "I saw a river in Paradise on whose beds on either side are tents of pearl. I asked, 'O Jibril, what are they?' He said, 'It is al-Kawthar that Allah has granted you.'" [Ahmed 12675, Bukhari 4964, Abu Dawud 4748]

(3371)-Sayyidina Anas reported that Allah's Messenger (PBUH) said, "While I was in Paradise, I saw a river on either side of which tents of pearl were pitched. I asked the angel what they were and he said, 'It is al-Kawthar that Allah has granted you'. Then, he struck its soil with his hand and it emitted the fragrant smell of musk. Then the Sidratul-Muntaha was raised for me, and I saw in it a great light. [Ahmed 12988]

(3372)-Sayyidina Abdullah ibn Umar reported that Allah's Messenger said, "Al-Kawthar is a river in Paradise. Its banks are of gold and it flows over pearls and rubies. Its soil is more pleasing than musk, and its water is sweeter than honey and more whilte than snow." [Ahmed 5920, Ibn e Majah 4334]

About Surah an-Nasr (al-Fath)

(3373)-Sayyidina Ibn Abbas (RA) narrated that Umar would ask me

(about religious matters) in the presence of the Sahaba of the Prophet. Abdur Rahman ibn Awf said to him, "Do you ask him while he is like our children?" He said, "You know from where he has learnt." Then he asked me to explain about Surah an-Nasr---When comes the help of Allah and victory. (110,1 to end). I said, "Indeed, it was the term of life of Allah's Messenger that he was informed, had come to the end and I recited the Surah to the end. Umar said, "By Allah, I do not know about it more than what you know." [Ahmed 3127, Bukhari 3627]

About Surah al-Lahab (tabbat yada)

(3374)-Sayyidina Ibn Abbas reported that Allah's Messenger ascended the Safa (mountain) one day. He called, "O Sabahah." The Quraysh gathered towards him. He said, "I am a warner to you to warn you of a sever chastisement. What do you say if I inform you that the enemy is likely to come up to you by morning or by evening, will you believe me?" Abu Lahab exclaimed, "Is this for which you called us May you break your hands." So, Allah, the Blessed, the Exalted revealed ---Perished are the hands of Abu Lahab and perished is he (111,1). [Ahmed 2801, Bukhari 4971, Muslim 208]

About Surah al-Ikhlās

(3375)-Sayyidina Ubayy ibn Ka'b narrated that the polytheists said to Allah's Messenger that he should describe to them the genealogy of his Lord. So, Allah, the Blessed and the Exalted revealed ---Say He is Allah, the One and the Only True Lord, the eternally besought of all, He doesn't give birth, nor was He given birth (112, 1-3). (This is because there is nothing born, that will not die and there is nothing that dies but is not inherited. And, Allah will never die and is never inherited) ---And there is none that is equal with Him (112, 4). (This is because there is none who resembles Him and none equal to Him and there is none like Him).

(3376)-Sayyidina Abul Aaliyah narrated that the Prophet mentioned the deities of the polytheists. They protested, "Tell us of the line of descent of your Lord." So, Jibril came with this Surah --- (Surah al-Ikhlās, 112,1-4). Then he mentioned a Hadith like this but did not mention therein 'from Ubayy ibn Ka'b'. This is more sahih than the Hadith of Abu Sa'd. The name of Abu Sa'd was Muhammad ibn Muyassar and Abu Aaliyah was Rufay. A woman of the Sabiyah had regard for him.

About Surah al-Falaq & an-Naas (The Mu'adhatayn)

(3377)-Sayyidah Ayesha narrated that Allah's Messenger looked at the moon and said, "O Ayshah, seek refuge in Allah from the mischief of this, for, it causes darkness when it sets." [Ahmed 24377]

(3378)-Sayyidina Uqbah ibn Aamir Juhanni reported from the Prophet that he said, 'Indeed, Allah has revealed to me some verses like of which have not been seen. They are ---Say that I seek refuge with the Lord of dawn (113-1 to end) --- (and) ---Say that I seek refuge with the Lord of mankind (114-1 to end).' [Muslim 814, Nasai 953, Ahmed 17305]

TOPIC73-About creation of Aadam and other of creation

(3379)-Sayyidina Abu Hurayrah reported that Allah's Messenger said that when Allah created Aadam and blew into him the spirit, he sneezed and said, "All praise belongs to Allah". Thus, he praised Allah with His permission. And, so, Allah said to him "May Allah have mercy on you, O Aadam! Go to those angels - to the angels among them who are seated - and say, 'Peace on you'." They responded, 'And, peace on you and mercy of Allah.' Then he returned to his Lord who said, "This is your salutation and the salutation of your children

to each other." And, Allah said to him while His hands were closed in a fist, "Choose whichever of the two you wish." He said, "I choose the right hand of my Lord - and both hands of my Lord are Truth and Blessed." Then, Allah spread it open - and, behold, in it were Aadam and His progeny. He asked, "O Lord, who are they" He said, "They are your offspring." And with regard to every person, his age was inscribed between his two eyes. And, behold, among them was a man, most radiant of them all (or one of the most radiant of them). He asked, 'O Lord, who is he" Allah said, "He is your son Dawood. And I have decreed for him the age forty years." He said, "O Lord, add to his age." He said, "That is what is decreed for him." He (Aadam) said, "O Lord! Then indeed set aside for him from my age, sixty years." Allah said, "That is for you to do." Then, he lived in Paradise as long as Allah willed. Then he was sent down (to earth) and he kept a count of his age. The angel of death came to him and Aadam said to him, "Surely, you have made haste. For me, a thousand years have been written down." The angel said, "Certainly, but you have set aside for your son Dawood sixty years." But he denied. So his offspring denied. And he forgot, so his offspring forgot. The Prophet said, "Since that day the command is issued to write down and to have witnesses." This Hadith is hasan gharib through this sanad. It is also reported through other Sanad (chains of narration) from Abu Hurayrah from the Prophet (reported from Zayd ibn Aslam, from Abu Salih, from Abu Hurayrah, from the Prophet PBUH).

(3380)-Sayyidina Anas ibn Maalik reported that the Prophet said, "When Allah created earth, it began to shake. So, He created the mountains, and commanded, "Stabilise it." So it gained stability. The angels were surprised at the hardness of the mountains. They asked, "O Lord! Is there in Your creation anything harder than the mountains" He said, "Yes the iron." They asked. "O Lord! Is there in Your creation anything harder than the iron" He said, "Yes; It is fire." So they asked, O Lord! Is there in Your creation anything

harder than the fire" He said, "Yes. It is water." They asked, "O Lord! Is there anything in Your creation harder than water?" He said. "Yes. It is wind" They asked, "O Lord, is there anything in Your creation harder than wind?" He said, "Yes. He is the son of Aadam who gives charity with his right hand keeping it concealed from his left hand." This Hadith is Gharib (weakly narrated) and we do not know it in a Marfu' form except through this chain of narration.

51- BOOK OF SUPPLICATIONS (DUA to Allah; 133 topics)

(It contains Ahadith from H-3381 to H-3624 that come to total of 244 Ahadith; I, MSD, have not presented them here or the comments on them yet the most notable point to see here is that Muslims must care always to keep their attention towards Allah, the True Lord. The best DUA are those that are present at the Holy Book Quran and where the need asks, it certainly is better to ask Allah by such DUA that is in the Quran; if needed, DUA that are reported in Ahadith are also fine to take but the Muslim person that takes them, must also understand them; please note that the Muslim person might present his DUA to Allah in any language he intends though his DUA inside the SALAH would remain in Arabic; Al-Hamdu Lillah)

52- BOOK ON MERITS (147 TOPICS)

(It contains Ahadith from H-3625 to H-3981 that come to total of 357 Ahadith; with the omission of their translation, I have presented here the brief introduction to the Prophet PBUH; I also have provided comments on those SAHABA that are named as ASHRA-e-MUBASSHARA (the ten SAHABA whom the Prophet PBUH gave the good tidings of getting JANNAH at AKHIRAT); and also on those SAHABA that are named as AHLE-BAYT & SAYYED Family (including the note on Sayyedah Fatima-RA too); in the last of these comments, I have provided notes upon the virtuous lives of

all wives of the Prophet (PBUH) that are mothers to all Muslims; Al-Hamdu Lillah.

JAMA' TIRMIDHI narrates:

From H-3625 to H-3674 - the esteemed life of the Prophet (PBUH)

From H-3675 to H-3758 - merits of the four of the notable SAHABA-RA (KHULAFa-e-RASHIDIN; the Righteous Caliphs)

From H-3759 to H-3782 - merits of the other six notable SAHABA-RA that are included in ASHRA-MUBASHSHARA (the ten SAHABA whom the Prophet PBUH gave the good information that they would receive JANNAH)

From H-3783 to H-3814 - merits of the SAYYED Family

From H-3815 to H-3867 - merits of other of SAHABA-RA

From H-3868 to H-3871 - of MU'AVIAH & AMR IBN AL-AAS

From H-3872 to H-3883 - merits of still other of SAHABA-RA
Then nine more Ahadith upto H-3892 for merits of SAHABA in general

From H-3893 to H-3900 - of Sayyedah Fatima-RA

From H-3901 to H-3916 - of Bibi Khadijah-RA & Bibi Ayesha-RA

After H-3916, respectable TIRMIDHI reports narrations that address the merits of the Quraysh, the Ansars, Makkah, Madinah, Arabs (in general), Ajamis etc. The last Hadith (H-3981) on which respectable TIRMIDHI has concluded the JAME' narrates the guidance of the Prophet (PBUH) that "People must cease to boast

about their forefathers who have died. Allah has removed from you the arrogance of Jahiliyah and now there are two types; a man is but a pious believer or a miserable sinner. Mankind is the children of Adam and Adam was created from dust."

Al-Hamdu Lillah

The life of the Prophet (PBUH)

Muhammad PBUH, the last Messenger of Allah, denoted the mercy of Allah to the whole world. His life ever shines as the symbol of guidance for all peoples of all times and all places. He gave the message of Allah comprising of three most important points; first is that the person must keep his attention totally 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 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 certainly take place; third is that Allah sent His Messengers to guide towards the Truth and MUHAMMAD (PBUH) is the last Messenger of Allah who has provided the same message of Allah to the whole world that other Messengers before him gave to their peoples; Allah gave this message to him by the angel JIBRAEL-AS and this message is the Quran; so to believe in angels (including JIBRAEL) and all books (including the Quran) that Allah has sent, is also necessary. Note here that being the last Prophet, all the fundamentals of the Word of Allah came into practice at his golden time for all times and for all places for everyone to see, believe and practice; to follow his authentic SUNNAH 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 572 A.D. or about it, 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 AMENAH also died; he was left alone to be brought up by his grandfather ABD-al MUTALLIB; when he too died after two years, he was brought up 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 the mankind to glorify the one True Lord Allah that was constructed around two thousand five hundred years earlier by Prophet IBRAHIM (Salam on him) with the help of his son Prophet ISMAIL (Salam on him). It was here in this barren valley that IBRAHIM according to the will of Allah had settled his wife HAJARAH (Salam on her) along-with their child ISMAIL. Due to the presence of the water of ZAM-ZAM, there settled the tribe of JURHUM by the permission of HAJARAH and the valley came alive. Muhammad PBUH, the last Prophet, was the descendant of IBRAHIM (AS) through ISMAIL (AS) belonging to the noble family of Bani-Hashim of the tribe of QURAYSH. As a shepherd-boy, he used to tend the sheep around the hills of Makkah, under the burning sun and as a young man, he became known to everybody as AL-AMIN (the trustworthy), because of his honesty and noble character. His uncle loved him dearly and would take him on trade journeys to Syria even though he was a boy then; this gave him the opportunity to learn the ways of trade and how to earn a living. With time, he managed his business well and though relatively poor yet his truthfulness, generous nature and honorable character, made him most trustworthy to everyone around. There in Makkah was one the most honorable of ladies KHADIJAH (AS) for whom Muhammad PBUH had worked, taking her goods of trade to different places; impressed by his honesty, she gave him the proposal of marriage. Although he was at the age of about twenty four and she was much

senior around forty years and twice widowed, 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); they lived blissfully their family life so it proved to be an ideal marriage. His wise counsel was sought after and he was an exceptional person never getting involved in any of the vices that were present around him. Though Arabs at that time believed in Allah yet they were involved in taking partners to Allah (that is the greatest of sins) and they never cared to accept His true obedience in the issues of the life; but they were brave and fierce fighters; they could even present high generosity at times. However, they were often involved in deadly feuds fighting fiercely for years on petty issues and in general, had very little respect for the weak (orphans & widows included); they frequently indulged in heavy drinking and frivolity. Because they gave important status to men and took women as low creature, there were such fathers among them who even buried their daughters at birth but, at the root of all evils, lay polytheism. The Islamic Teachings (basically preached by all Messengers including Adam, Noah, Abraham, Moses and Jesus - Salam on them all), had been forgotten with time. Over the years, some 360 idols had been installed in the Holy KA'BAH and even those who claimed to be the followers of Moses & Jesus had diverged away from the true faith of Abraham; they had divided themselves into many separate sects & tribes. But 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 his late thirties) in the nearby mountain called HIRA to meditate in search of Truth; there was no sound but the stirring wind where he would contemplate issues of concern. Here he got the first Revelation of the Holy Book Quran from Allah through JIBRAEL-AS in Ramadhan and by the teaching of that, in about 23 years ahead, he not only changed Arabia for the better but impressed all of the known world of that time positively; SALL-ALLAHU-ALAIHE-WA-

SALLAM (i.e. PBUH). He preached Islamic Teachings with utmost patience at Makkah without any physical challenge to disbelievers and afterwards, he even answered them at the battlefield during his life at Madinah when they did not cease to end their challenge to the Islamic Teachings. The HIJRAH (migration to Madinah in 622 AD) empowered him by the blessing of Allah to set-up the Islamic Environment there through the Quran; it also empowered him by the blessing of Allah to spread the Islamic Teachings far and wide through the Quran becoming the base to the Islamic life. The commitment to the practice of Islam made possible for Muslims there to become the unyielding force that checked all those forces that challenged Islam. With HIJRAH, the peace-treaty of HUDAYBIA with Makkah in the sixth year of HIJRAH (that enabled him to spread the message of Islam to all the known areas of the world for its spiritual defence without any threat of wars from Makkah) and the conquest of Makkah without any notable resistance from it in the eighth year of HIJRAH (that enabled him to consolidate the physical defence for the Islamic life when he forgave all his bitter enemies who then, converted to Islam and became custodians to it) mark the three most important events of his life at that Period. In the 11th year of Hijrah on the 12th day of Rabi-ul-Awwal (in the first decade of June 632), he passed away in Madinah; he had lived the worldly life at poverty by choice where he did fulfill his obligations yet never saved any amounts of wealth. Allah had commanded him to READ the Holy Book Quran to all peoples of the world in the first WAHI that included also its explanation; all his life ahead, he did read it and explained it beautifully in total by his SUNNAH that remains with us even today; Al-Hamdu Lillah. This message enlightened the world then in that period of utmost JAHILIYAT (ignorance to the righteousness) and there certainly is no doubt that it would prove to be the beautiful light of Guidance even in this present time of darkness, the second period of utmost JAHILIYAT. May Allah guide us all towards seeing the Truth, give us TAUFIQ to accept it and enable

us to live practically according to it; Al-Hamdu Lillah.

Notes on the four Caliphs (included in ASHRA-MUBASHSHARA)

ABU-BAKR (RA) was born some two years after the Prophet (PBUH) and he was a friend to the Prophet; his main profession was trading in merchandise. He accepted Islam immediately without having the slightest doubt when the Prophet (PBUH) presented it to him so he was the first adult free man to accept the Prophet's invitation to Islam. He also brought some notable persons at Makkah inside the fold of Islam and at the occasion of HIJRAH, he accompanied the Prophet (PBUH) to Madinah. He was very kind to all people and used to help the needy persons much; the most notable of his kindness is that he bought BILAL (RA), the black slave, who used to bear much agony due to the most harsh treatment of his master (UMAYYAH ibn KHALF) at Makkah because he had accepted Islam (ABU-BAKR granted freedom to him); later, ABU-BAKR became the father-in-law of the Prophet (PBUH) when the Prophet married his daughter Ayesha (RA) at Madinah (who remained his beloved wife all through his life ahead). Abu-Bakr became the first Caliph of Muslims after the passing-away of the Prophet (PBUH) and he secured the integrity of Muslims by declaring war against those who had turned down the command to pay ZAKAH at that time; he also secured the Holy Book Quran in writing in the short period of his reign (of about two years and three months) on the advise of UMAR (RA), the second Caliph; Al-Hamdu Lillah.

UMAR (RA) was born in or about 583 AD, about forty years before the HIJRAH who knew reading and writing before his acceptance of Islam; his main profession was trading in merchandise too. He was enemy to Islam initially yet hearing the Holy Book Quran with concentration, he was extremely moved and accepted Islam; he always remained active for the cause of Islam. He became the second Caliph of Muslims after the passing away of ABU-BAKR on

his advice and at his period of reign (from 634-AD to 644-AD), the Islamic Teachings spread all over the known world; the Muslims conquered vast lands and so they were able to consolidate their political position at his reign. He was the father-in-law of the Prophet (PBUH) too as he had given his daughter HAFSAH (RA) in marriage to him; he set the manner for the good administration at that time and secured the teachings of Islam both in writing and in practice. He was wounded lethally at Salah but before his SHAHADAT, he made a committee of the six senior SAHABA to choose the third Caliph from among them.

Uthman (R.A.) was born in or about 573 A.D. His KUNIYAH was "Abu Amr" but he was generally known as "UTHMAN ibn AFFAN" and also as UTHMAN-GHANI (i.e. UTHMAN the Rich & Generous); he also knew reading and writing and his business of cloth made him one of the richest persons at that time. He used his money in all good ways and always helped the poor; especially at the expedition of TABUK, he assisted Muslims by his finances in the most praiseworthy manner; he was amazingly soft natured and he accepted Islam very early at Makkah. One of narrations at TIRMIDHI (H-3725) tells us which Sayyidah Ayesah (RA) has reported that the Prophet (PBUH) said (to Uthman), "Uthman, perhaps Allah may clothe you with a shirt. So, if people try to take it away from you, do not remove it for them"; when the situation become adverse to him, he remembered this guidance; he was surrounded by an angry mob when he took this guidance as an indication not to leave Caliphate so he accepted SHAHADAT (death in the way of Allah) but did not give-in to them. He was given the title of "Dhun-Nurain" i.e., the man with two lights as after the death of "Ruqayyah (RA)", the Prophet married his other daughter "Umm-Kulthum (RA)" to him; he was the third Caliph (from 644-AD to 656-AD).

Ali (R.A.) was born some thirty years after the birth of the Holy Prophet (PBUH). He was the son of Abu-Talib, the paternal uncle of

the Prophet (PBUH). He was the first among children and among the very first of Muslims to accept Islam. He is known as one of the greatest warriors for Islam with amazing supply of boldness but always patient where he was abused personally; he was the man with an amazing sense of morality. That is why the Prophet (PBUH) said, "A hypocrite will not love Ali while a Believer will not despise him" (H-3738). He also was the son-in-law of the Prophet (PBUH) as Sayyidah FATIMAH (RA) was his wife and he rose to become the fourth Caliph of Muslims after Uthman (RA); he also was murdered and the unrest among Muslims that had started at his period of reign (from 656-AD to 661-AD) due to wrong-doings of his challengers, never settled for many years ahead.

Notes on other six SAHABA included in ASHRA-MUBASHSHARA that are TALHA, ZUBAYR, ABDUR-RAHMAN ibn AUF, SA'AD ibn ABI-WAQQAS, SAI'D ibn ZAYD, ABU-UBAYDAH

TALHA (RA) accepted Islam at Makkah early and held fast to it even though his mother had him lashed on his acceptance of Islam; the Prophet called him "Talha the Good". At the Battle of Uhud, Talha successfully challenged and contained the infidels till many Muslim warriors came near. At the SHAHADAT of UTHMAN, Talha and Zubayr felt strongly that his murderers should be brought to justice so with Sayyidah Aishah (RA) they set off for Basrah to challenge Ali (RA) to compel him to punish the murderers; this expedition resulted in the battle of JAML due to misunderstandings and even though both the men withdrew by good efforts of Ali, the conspirators (ill-wishers of Islam) who wanted the war for their own sinister reasons were able to kill both of them at that crucial time. Ali himself led their funeral prayer and he was among those who buried Talha and Zubayr; he recited the verses of the Holy Book Quran, "And We shall remove from their hearts any lurking sense of injury and rancor; they will be brothers joyfully facing each other on thrones of dignity" (15:47); he also said that he has heard clearly

the Messenger of Allah (PBUH) saying: "Talha and Zubayr are my companions in Paradise."

ZUBAYR (RA; 594-656) was also one of renowned companions of the Prophet (PBUH), father of Abd-Allah ibn al-Zubayr, husband of Asma bint Abu-Bakr and later one of the most successful commanders of Caliphs Abu Bakr and Umar. He was an early convert to Islam who served under the Prophet (PBUH) in various military expeditions and after the passing away of the Prophet (PBUH) he commanded a regiment in the decisive Battle of Yarmouk that was fought in 636. When Caliph Uthman was assassinated in 656, he asked for justice alongwith Sayyidah Ayesha and Talha ibn Ubaidullah; that sadly resulted in the battle of JAML where he achieved SHAHADAH.

ABDUR-RAHMAN ibn AUF (RA) was among the first eight persons to accept Islam and one of the ten persons who were assured of entering Paradise. He was one of the six persons (the committee chosen by Umar) for Shura to choose the Caliph after his death. He was one of the richest Muslims and his generosity was truly astounding; he spent huge amounts in the way of Islam to help Mujahideen and assisted the poor as much as possible.

SA'D Ibn ABI-WAQQAS (RA), who was also known by the name of SA'D of ZUHRA, was a young man at Makkah who accepted Islam early when the Prophet (PBUH) started inviting towards Islam. At the Battle of Uhud, he was one of the best archers and to urge him on, the Prophet (PBUH) said, "Shoot, Sa'd! May my mother and father be ransomed to you" (H-3774). At the war with Persians at Qadisiyyah (that was one of the most major wars ever to take place in the history of Muslims), his remarkable command of Muslims sealed the fate of the Sasanian Empire just as the Battle of Yarmuk sealed the fate of the Byzantine Empire at Syria. Sa'd's mother was not happy when he had accepted Islam and on this, the verses of

Surah LUQMAN were revealed (31: 14-15).

SAID Ibn ZAYD (RA), was the son of ZAYD the HANIF; these HANIFS were among the few men who saw the practice of idol-worship as highly evil even before the advent of Islam. ZAYD proclaimed that he worshipped Allah Whom Ibrahim worshipped and he was not afraid to challenge his people in public. ZAYD used to meet with other HANIFS like Waraqah ibn Nawfal, Abdullah ibn Jahsh, Uthman ibn al-Harith and Umaymah bint Abdul Muttalib, the paternal aunt of the Prophet PBUH. He went to many places in search of the Truth but as someone told him that a Prophet would come at Makkah soon, he started the journey back; he was killed at the way back. Later, the Prophet PBUH had commended him with good words as he had commended Waraqah. When the Prophet PBUH, the last Messenger of Allah, invited people to Islam, SA'ID (the son of Zayd the Hanif) and his wife (the sister of UMAR), were among those who accepted Islam early. He witnessed all the major campaigns in which the Prophet engaged with the exception of Badr and his courage especially at the battle of Yarmouk was outstanding.

ABU-UBAYDAH (RA) was also one of the ten companions of the Prophet (PBUH) who were promised Paradise. He remained the commander of a large section of Muslim armies during the time of Caliph Umar ibn al-Khattab and he also was on the list of Umar's appointed successors to the Caliphate. He was slim and tall with a handsome beard and he was humble in attitude. He accepted Islam early and lived through the harsh experience that the Muslims saw at Makkah from beginning to the end. He did not refrain from killing his father who was with the infidels who pursued him to fight at UHUD; having no option left, Abu-Ubaydah had struck him down with a heavy blow to his head. When a Christian delegation came to the Prophet and asked for some trustworthy person to judge between them on some questions of property about which they disagreed, he assigned the task to Abu-Ubaydah giving him the title

of AMIN (trustworthy). He continued to be a close adviser to Abu Bakr and also to Umar. He got Syria under the control of Muslims at the caliphate of Umar (at Yarmouk) and it was there that he died due to the plague that hit the land. His last advise to his army was to stand firm fulfilling the five pillars of Islam and to be sincere to commanders; Al-Hamdu Lillah.

Notes on the SAYYED Family

ABBAS Ibn ABDUL-MUTALLIB (RA; 566-653) was the paternal uncle of the Prophet (PBUH) being the youngest brother of the Prophet's father; he came to Islam very late. He was the father of Abdullah Ibn Abbas (RA) and Fadl ibn Abbas (RA), both among SAHABA; Abdullah ibn Abbas being one of the most esteemed ones. Abbas was captured during the Battle of Badr and after some period of that occasion, he accepted Islam; the Prophet (PBUH) named him "the last of MUHAJIREEN". He was given the right to provide the ZAMZAM water to pilgrims, which right was passed down to his descendants. Many of people in Muslims claim to be his descendants (as that relation is highly worthy of esteem in Muslims), including the KALHORA of Sindh, the BERBER Banu Abbas, and the modern-day BAWAZIR of Yemen; also there are tribes in Sudan and in some areas of Pakistan who claim to be his descendants besides KALHORA. Note that his descendants are taken as SAYYID or SHARIF worthy of the highest of respect if they keep to the commands of Islam.

JA'FAR (RA) was the first cousin of the Prophet; he was the brother of Ali and the son of Abu-Talib. He was raised by Abbas while Ali, his brother, was taken by the Prophet (PBUH) to make things easy for Abu-Talib. He married ASMA bint UMAYS-RA, (the sister of MAYMUNAH-RA who later became one of the wives of the Prophet) and he and his wife ASMA were among the first persons to accept Islam; they faced high troubles at Makkah. For the first

time since they became Muslims, they enjoyed freedom at Abyssinia and also enjoyed the sweetness of worship undisturbed there; when Quraish sent some men to unsettle Muslims there, the Negus then summoned the Muslims to meet him. It was JA'FAR who confronted the ruler with such straight-forward answers that he was impressed; he told them against the wishes of Quraish and even the priests present at his court, to stay on and live the lives as they intend by their ways. JA'FAR was the second in command in the army of 3000 persons sent at the eighth year of HIJRAH to face the Byzantine forces after ZAYD ibn HARITHA (RA); that war is named as MA'UTA and there he achieved SHAHADAH taking the command after Zayd who got SHAHADAH before him.

Born at the 15th day of Ramadhan of the 3rd year of HIJRAH, HASAN's (RA) life was one of facing challenges. The teachings of his grandfather (the Prophet-PBUH) were the basis to his life; his father ALI (RA) achieved SHAHADAH at KUFAH at SALAH while his mother FATIMA died young when he was not even nine years old. He was chosen as the Caliph of Muslims after his father ALI (RA) yet he was challenged by MU'AVIAH who had control of vast area of the Muslim land and he saw clearly that if he sticks to power, the war against MU'AVIAH would be inevitable. This was the man for whom the Prophet (PBUH) had said that Allah will reconcile two sects at his hands (H-3798). He made a very respectable pact with MU'AVIAH in favor of Islamic Values and Muslims in general so that there comes no adverse effect on the teachings of Islam and there occurs no quarrel between Muslims at this crucial moment of time; securing the Islamic Values, he left any claim to KHILAFAT in favor of MU'AVIAH but sadly coming events did lead to the division of Muslims that he wanted to avoid totally; it was not by any fault on his part and that division could not be corrected even by the SHAHADAT of his honorable brother (HUSSAIN-RA; that in-fact, extended it some more among them due to the ill-wishers of Islam) at KARBALA where even three of his sons fought at the side of his

honorable brother (and two of them achieved SHAHADAH there).

The second son of Ali (RA) & Fatima (RA) was HUSSAIN (RA) who was born on 3rd Sha'ban at the 4th year of HIJRAH (most probably on the 10th day of January of 626 AD). When he was born the Holy Prophet was given the news of his birth and he arrived at the house of his daughter, took the little child in his arms and recited the ADHAN and IQAMAH in his ears. He was not even seven years old when the Prophet (PBUH) passed away and soon after his mother also died. He was educated (like his elder brother Hasan) by Ali (his esteemed father and the fourth Caliph) who had himself remained under the guidance of the Prophet (PBUH). He assisted his father at wars and with matters of administration too; he was much interested in taking Islam to practice even if needed by the channel of war if there remained not much options; he was the other side of the same coin to which one side was his elder brother who always asked for the practice of Islam by the peaceful channel. The sad incidents that took place and that led him to KARBALA in Muharrum 61 AH where he fell defending the values of Islam with many of his family members, children included, is one of the most grievous chapters in the history of Muslims; even after many centuries now, 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; it caused such division among Muslims that is irreparable even now and Allah knows better.

From H-3815 to H-3867, JAMA' narrates the merits of many notable SAHABA-RA (and also from H-3872 to H-3883); after that, there are nine more Ahadith up-to H-3892 that tell the merits of SAHABA in general;

Note the merits of SAHABA in general by the words in H-3892 that tells how wrong it is to curse any of SAHABA (RA); Sayyidina

Ibn Umar (RA) reported that Allah's Messenger (PBUH) said, "When you see those who revile my Sahaba, say to them, "Allah's curse upon you for your mischief."

Note on Sayyedah Fatima-RA

Sayyidah FATIMAH (RA) was born in the sixth month of HIJRAH Calendar around 608 AD. She was married to Ali (RA) at the second year of HIJRAH (623 AD) when she was about 15 years old.

Sayyidina ALI (RA) and Sayyidah FATIMAH (RA) had five children; three boys & two girls namely Hasan, Hussain, Muhsin, Umme-Kulthum and Zainab; all being highly virtuous children; note that Ali married his daughter UMM-KUL THUM (RA) to UMAR (RA) later-on. Six months after the passing-away of the Prophet (PBUH), Sayyidah Fatima (RA) passed away at the 3rd of Ramadhan when she was about 24 years old. By the authentic Ahadith, we know that the Prophet (PBUH) certainly loved her most among his daughters; she also loved her father to the maximum. It is known that she resembled the Prophet (PBUH) highly in habits, character and the manner of speech. In the last six months of her life, she was not happy with the decision of ABU-BAKR (RA) that was not to distribute the Prophet's share in FADAK, the property at KHYBER; but she did have some reconciliation with ABU-BAKR before her death and afterwards, ALI (RA) did have much good relations with all the three Caliphs that were before him and Allah knows better.

Notes on Sayyedah Khadijah-RA and Sayyedah Ayesha-RA

Sayyidah KHADIJAH (RA) was the first wife of the Prophet (PBUH) and her age at their marriage was around 40 years while the Prophet (PBUH) was about 25 years by the Lunar Calendar. She belonged to the upper class of Makkah in terms of finances that she had and used to manage the trade of goods to and from MAKKAH with the help of trustworthy men; the Prophet (PBUH) served her in

that and she was extremely impressed by his honorable character. She felt great attachment to him and admired his humane qualities so she proposed him indirectly for marriage; he accepted her proposal. He did not marry any other woman in her life and had the most pleasant companionship of 25 years with her. She had been widow twice before she married the Prophet (PBUH) and the Prophet had all his children from her except for IBRAHIM that he had from MARIA the QABTIA (RA). She was the first among the women to believe him when he received the revelations and took him to her cousin WARAQAH ibn NAUFAL for the understanding of the situation when the first revelation came to him. Sayyidah Khadijah also bore the hardships with the Prophet in the place named SHI'B ABI-TALIB, where Muslims had to live due to their social boycott by the Quraish. To the last of her life she stood in firm support of the Prophet (PBUH) and served him to the best of her efforts. It was some three years prior to the great HIJRAH of the Prophet (PBUH) to Madinah when she died in the fourth HIJRAH month probably at some cold day that came at December of 619 AD after brief illness of three days in Makkah.

Sayyidah AYESHA (RA) was the most beloved wife of the Prophet (PBUH) after KHADIJAH (RA) and she has narrated many Ahadith. She was the daughter of ABU-BAKR SIDDIQ and UMM-RUMAN and was married to him in Madinah. There is some controversy on the matter about what age she was married to the Prophet (PBUH); the notion that his marriage to AYESHA (RA) consummated at the age of nine (that some narrations tell) is totally based on some conjecture; please see the note at H-2867. The age of the Prophet (PBUH) was around 53 years by the Lunar Calendar when he married her at second year of HIJRAH in SHAWWAL; she was his only wife who was virgin as others were widow or divorced. She died at Madinah in 57 AH when she was about 70 years and was buried at the graveyard of BAQI'.

Notes on other ten wives of the Prophet PBUH

The Prophet (PBUH) married 12 respectable women in total that are mentioned as UMMAHAT-ul-MOMINEEN (mothers of Muslims); ten of them he married at Madinah from the age 53 to the age 59 by the lunar calendar; he had reached there at the RABI-ul-AWWAL, the third month, when he turned 52 (probably) and his worldly life ended at 11th year of Hijrah in the same month when he probably turned about 63 by the Lunar Calendar (this same month is the month of his birth too); he did not take any wife in the last three years of his life; the remaining two were Sayyidah Khadijah and Sayyidah Saudah whom he had married at Makkah when he was at the age 25 & 50 respectively by the Lunar Calendar; I, MSD, present the following account of the 10 UMMAHAT (RA) here besides Sayyidah Khadijah (RA) and Sayyidah Ayesha (RA) to end the "Notes on TIRMIDHI-Ahadith" with DUA that Allah makes these notes most beneficial to all those who certainly do ask guidance to the Truth from authentic Ahadith; Al-Hamdu Lillah.

Sayyidah SAUDAH bint ZAM'A (RA) was nearly the same age as the Prophet's age or probably even more in age when the Prophet (PBUH) married her and that was at Makkah when he was nearing 50 years. Being high in age she had left her share of the day allotted to her by the Prophet (PBUH) to Sayyidah Ayesha (RA). She was fond of giving charity and was happy to live upon necessities; she died at Madinah in 23 AH.

Sayyidah HAFSA (RA), the daughter of UMAR (RA), came into the marriage of the Prophet (PBUH) after Sayyidah Ayesha (RA) at Madinah when her husband got SHAHADAH at BADR; he was about 54 at the time in the third year of HIJRAH. She had the unique merit of being the custodian of the first authentic written copy of the Holy Book Quran that was put into writing by ZAYD ibn

THABIT in compliance to the command of ABU-BAKR (RA); she got it from her father UMAR (RA) and from which afterwards, more copies were made by the order of UTHMAN (RA) to spread in all the lands that were coming under the command of Muslims with time; she died at Madinah in 45 AH.

Sayyidah ZAINAB (RA), who was termed Umm al-Masakin (the mother to the needy), was the daughter of Khuzaimah ibn Abdullah. As her title suggests, she was very generous and charitable; she used to feed the poor and the needy with utmost generosity. She was first married to Abdullah ibn Jahsh who achieved SHAHADAH in the Battle of Uhud and the Prophet (PBUH) married her the same year when he was 55 in the fourth year of HIJRAH; she died within few months of the marriage and as such, she was the only wife of the Prophet (PBUH), besides Khadijah (RA), who died in his lifetime. The Prophet offered her funeral prayer himself and buried her in the JANNATUL-BAQI' at Madinah; she was thirty years old when she died.

Sayyidah UMM-SALMA (RA) whose husband too had achieved SHAHADAH at UHUD came into the marriage of the Prophet (PBUH) the same year when he was 55 in the fourth year of HIJRAH. Her actual name was HIND bint ABU-UMAYYAH and she alongwith her first husband was one of the early Muslims who had accepted Islam at Makkah. She was very wise and assisted the Prophet (PBUH) with her advice at occasions. She was the last of the Prophet's wives to die at 63 AH in Madinah and as such, she was the only one who was alive at the time of the murder of HUSSAIN (RA) at KARBALA that took place at 61 AH. She saw the Prophet (PBUH) in a dream at that occasion with dust on his head and beard; she asked about it and he replied that he had just witnessed the murder of HUSSAIN (H-3796).

Sayyidah ZAINAB bint JAHSH (RA) was married on the advice of

the Prophet (PBUH) to ZAYD ibn HARITHA (RA), who was freed and taken as adopted son by the Prophet (PBUH); Zainab was not happy with this marriage. Due to friction between the couple, the matter reached to the point where divorce became unavoidable. After ZAYD gave divorce to her, she was taken in marriage by the Prophet (PBUH) as it was certainly such high setback to Zainab that the recovery from it could only have been the compensation of this high sort. Zainab's (RA) marriage had certain special features which distinguish her from other wives of the Prophet. Her marriage was performed by Allah and the fifth RUKU of 33rd Surah that is AHZAAB (comprising of verses 35 to 40), relate to the subject of this marriage; it tells the special features about it and the name of ZAYD (RA) is recorded in the verse-37 here, the only one of SAHABA who is addressed by his name in the Holy Book Quran. This marriage discarded the tradition of not marrying the wives of the adopted sons when divorced (or widow) and declared that the adopted sons are not like the real ones in the ruling. They should be called by their fathers' names and if that is not known even then they certainly are your brothers in Faith. Surah AHZAAB is most related to HEJAB where Allah commands about taking care for the privacy of the Prophet's household too; this instruction at the Surah guides to care about the privacy of others too without fail. ZAINAB bint JAHSH died when she was about 50 years of age at Madinah in 20 AH in the KHILAFAT of UMAR (RA); he led her funeral-SALAH and she was buried at JANNA TUL-BAQI'.

The name of Sayyidah JAVERIA (RA) was changed to "JAVERIA" by the Prophet (PBUH) as she was named BARRAH before the change; she was the daughter of one of the chiefs called HARITH of the tribe at MUSTALLIQ. When the place was conquered in 5 AH, the Prophet being at the age of 56, with others she also became a slave. The woman had seen the life of ease and the humiliation to become slave was high torment to her. She asked THABIT ibn QAYS (RA) to whom she was allotted as slave to take

some amount of money and free her then and there; he agreed. But the gold he asked was not in her possession now and she asked the Prophet (PBUH) clarifying the situation to him to make some ease for her. The Prophet not only paid the release-money for her but married her raising her status higher than she had ever seen before. Due to her freedom and her marriage to the Prophet (PBUH), SAHABA released the captives of her tribe; she certainly proved high blessing to her tribe and all of them converted to Islam; she died in Madinah in 50 AH.

Sayyidah UMM-HABIBAH (RA) was the daughter of Abu-Sufyan who was the enemy of Islam until the conquest of Makkah. Umm Habiba (RA) and her first husband, Ubaydullah ibn Jahsh, the brother of Zaynab bint Jahsh, were among the first people to embrace Islam in Makkah, and they were among those early Muslims who migrated to Abyssinia in order to be safe. Once in Abyssinia, however, Ubaydullah abandoned Islam and became Christian. He tried to convert her to Christianity, but she stood fast upon Islam. However, it was very difficult position for her as she could not remain married to her husband as he was now a non-Muslim person. She could not even return to her father who was fighting the Muslims. So she remained with her daughter in Abyssinia living a very simple life in isolation. In this difficult time, she got the proposal from the Prophet (PBUH) and she accepted that immediately with high gratitude. Negus, the ruler of Abyssinia who had converted to Islam, asked for a gathering on the request of the Prophet (PBUH) and read the KHUTBAH for the marriage of the Prophet to UMM-HABIBAH. She reached Madinah to the Prophet as his wife when he had come back from KHAYBER in 7 AH. Her sense of responsibility was such that she remembered to convey the SALAM given to the Prophet (PBUH) by the slave-girl who had given her the news of the proposal at Abyssinia and who had embraced Islam; at another occasion when ABU-SUFYAN, her father, was allowed to visit her, she did not give him the permission to sit on the

bed-sheet of the Prophet (PBUH); she died at Madinah in 44 AH.

Sayyidah SAFIYAH (RA) was born in Madinah and she belonged to the Jewish tribe of Banu Nadir. The tribe came from Madinah to Khyber in the year 4 AH when it was expelled from it by the Prophet (PBUH) and SAFIYAH bint HUYAYI was married there with one of her tribes' men. When KHYBER was conquered in the 7th year of HIJRAH, she was brought along with other prisoners-of-war. The Prophet (PBUH) took her as his wife; she accepted Islam at that occasion with heart and always remained loyal to it. Being a convert from Jewish belief to Islam, she was not well-accepted by some of wives of the Prophet and they sometimes showed their contempt to her and sometimes even mentioned her short stature negatively. However, the Prophet (PBUH) consoled her at such occasions and once told her to tell them that she is the daughter of a Prophet i.e. Harun (AS), the niece of a Prophet i.e. Musa (AS), and the wife of a Prophet i.e. Muhammad (PBUH), the last Messenger of Allah. At her marriage with the Prophet (PBUH), she made the most intelligent decision to come into the fold of Islam and to become truly loyal to it in every way; she had the most high respect for the Prophet (PBUH) even when her tribe had extreme enmity towards him; there are narrations that report that she had seen a dream that told her that she would become the wife of the Prophet (PBUH). She died at or about the year 50 of HIJRAH at the age of sixty years and was buried at al-BAQI'.

Sayyidah MAYMUNAH (RA); whose actual name was Barra bint Harith; was the sister-in-law of ABBAS, the paternal uncle of the Prophet (PBUH). She had been divorced by her first husband and her second husband had died; she lived at Makkah. On the insistence of her sister UMM-FADL-RA (the wife of ABBAS), ABBAS asked the Prophet (PBUH) to marry MAYMUNAH; the Prophet accepted this proposal. The marriage took place when the Prophet (PBUH) had come to UMRAH but at that time, he was not at

the state of IHRAM; it was 7 AH and his UMRAH was to compensate for the incomplete UMRAH of HUDAYBIYAH the year before. Note that the acceptance of the proposal of marriage is allowed at IHRAM yet the marriage at that time is prohibited. She is mentioned as highly virtuous person who used to care about the SALAH, SAUM and ZAKAH much and was most caring about relatives. She died in the year 51 A.H. on the way back to Madinah after HAJJ and was buried at SARIF, the place approximately twenty kilometers out of Makkah towards Madinah where she had been married to the Prophet (PBUH); ABDULLAH ibn ABBAS led her funeral SALAH.

Sayyidah MARIAH (RA), the QABTIYAH, was the daughter of SHAMOUN and she came to Madinah in the Seventh year after HIJRAH after the event of the treaty of Hudaibiyah. After this treaty, the Prophet (PBUH) wrote letters to rulers of different areas and in them were the Caesar of Rome, Kisra of Persia, Moqawqas that was the ruler of Egypt by deputation of the Byantine Empire and Najashi (Negus) that was the ruler of Habasha (Abyssinia). Three of these that received the letter of the Prophet (PBUH) replied kindly except Kisra who tore the letter and very soon during the worldly life of the Prophet (PBUH) he was killed by his family members and the area that he ruled divided; all of it later came into the Muslim rule. Although Moqawqas did not accept Islam yet he did give some admiration to the speech of HATEB (RA), who had been sent to him by the Prophet (PBUH); he said that he thought that whom HATIB took as Prophet, he did not guide to any wrong nor does he prevent from any right; at this occasion he had sent Sayyidah MARIAH the QABTIYAH and another lady-slave mentioned as her sister as gifts to the Prophet (PBUH) and they both converted to Islam on the way to Madinah by TABLIGH from HATEB ibn Abi-BAL TAA. In Madinah, the Prophet (PBUH) chose MARIAH as his wife (some ULAMA of old gave her the status of slave-girl only yet even they take her to become free of slavery

when she gave birth to the son of the Prophet (PBUH) and gave her sister to the poet HASSAN ibn THABIT (RA). She lived at the upper room of the small hut-type residence like those that other wives of the Prophet (PBUH) had, close to their chambers. MARIHAH (RA) gave birth to IBRAHIM (RA) in the month of ZIL-HAJJAH of the eighth year of Hijrah after her companionship of a year with the Prophet; he was a good-looking child who lived for 15 months. Those who take MARIHAH as slave-girl at her arrival at Madinah hold the view that after the birth of IBRAHIM, she became free from slavery; the Prophet (PBUH) alongwith her, was naturally very sad at the death of IBRAHIM. She lived only for five more years after the passing away of the Prophet (PBUH) and died at the Caliphate of UMAR (RA) who led her funeral SALAH; Al-Hamdu Lillah.

JAME' TIRMIDHI ends here with omission of the
51-BOOK OF SUPPLICATIONS
52-BOOK OF MERITS

Presentation by MUHAMMAD SALEEM DADA
saleemdada@yahoo.com
sdada111@yahoo.com

Al-Hamdu-Lillah

(May Allah forgive my unintentional errors in these notes and make these notes the source for all people to get His blessing; for certain He is the Most Forgiving, the Most Merciful - Amen)

WEAK-AHADITH in JAME' TIRMIDHI

10-21-37-40-50-53-54-57-88-106-131-170-171-172-174-188-
195-198-206-223-243-245-282-286-288-296-334-358-378-
408-411-419-435-452-472-478-502-513-527-542-578-587-
606-629-637-638-653-654-719-723-726-739-748-758-789-
812-815-867-879-915-916-928-948-964-980-1019-1020-1021-
1022-1043-1055-1075-1076-1077-1078-1079-1099-1177-1181-
1185-1283-1284-1299-1332-1335-1398-1404-1409-1456-1457-
1465-1466-1467-1471-1504-1522-1526-1529-1569-1648-1672-
1683-1689-1721-1740-1787-1788-1789-1790-1791-1792-1799-
1811-1824-1835-1845-1863-1879-1892-1898-1917-1928-1948-
1953-1958-1968-2015-2029-2061-2082-2088-2091-2094-
2098-2101-2109-2115-2121-2140-2151-2158-2174-2185-2192-
2204-2217-2218-2219-2267-2268-2271-2273-2274-2295-
2305-2306-2323-2339-2347-2359-2369-2378-2390-2403-
2410-2433-2440-2447-2452-2456-2466-2468-2498-2507-
2509-2525-2528-2534-2540-2547-2553-2557-2558-2571-
2573-2576-2585-2589-2592-2593-2608-2657-2663-2673-
2690-2696-2698-2708-2719-2722-2757-2809-2863-2887-
2896-2897-2902-2914-2925-2942-2961-2963-3047-3050-
3057-3070-3077-3082-3134-3137-3138-3139-3175-3176-
3197-3206-3239-3240-3261-3263-3266-3267-3286-3303-
3307-3309-3333-3337-3341-3342-3349-3361-3369-3380

Completed the Revision of
"NOTES ON TIRMIDHI-AHADITH" at:
Zil-Hajjah 18, 1439
August 29, 2018 - (9 PM)

Presentation by:
MUHAMMAD SALEEM DADA
sdada111@yahoo.com
saleemdada@yahoo.com
AL-HAMDU LILLAH