

## Enlightenment by Sahih-Bukhari Presented by Muhammad Saleem Dada

*After the extensive study of authentic Ahadith especially at Sahih-Bukhari, Tirmidhi, Abu-Dawud and Riyadhus-Salehin (getting benefits from the remarks of ULAMA on all of them), I, Muhammad Saleem Dada, can say with certainty that if Muslims do practice them with fervor, they do have the most high good potential to provide such guidance even in these current times of FITNAH that insha Allah all our problems of all kinds would end with time; Al-Hamdu Lillah; I have written comments on Jame'-Tirmidhi and on Muwatta' (its MARFU' Ahadith only as transmitted by Ibnul-Qasim that are recorded except for a very few of them at Sahih-Bukhari too) and reading of that both of comments too with this enlightenment would insha Allah highly benefit the student of Ahadith; please note that if the student of Ahadith read my writing "The Islamic Guidelines" too that relate to the guidelines for making of the Islamic Environment, he would insha Allah attain the Islamic manner to deal with all issues at hand with caliber; here I present 180 of selected Ahadith related exclusively to the guidance of the Muslim woman though a few of these might seem to be out of place by that reason; note that these all I, MSD, have extracted from SAHIH-BUKHARI and have provided here with my comments on them to enlighten the Muslim womenfolk in all issues of the life strictly by the guidance of Islam only; Al-Hamdu Lillah.*

### A-About the Traits of Women

1-Narrated Ibn ' Abbas:

The Prophet said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'"

*The Hadith tells about the tendency in some women that they incline to being ungrateful; sometimes it is even to such husband who is most sincere to her;*

*another version of this Hadith tells that the majority of the people who enter JANNAH would be the poor (see the Hadith-2); note that among the poor that the Prophet (PBUH) saw at JANNAH, women are also included so indeed, women would be extremely high in number even at JANNAH too; these poor virtuous persons would enter JANNAH 500 years before the rich virtuous persons due to the extension in clearance of their accounts; we study at many Ahadith that it's a high degree of EHSAN 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); Al-Hamdu Lillah.*

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2-Narrated Usama:

The Prophet said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (up-to the clearance for accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

*(Note the Comment at Hadith-1)*

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3-Narrated Abu Said Al-Khudri:

Once Allah's Apostle went out to the Musalla (to offer the prayer) o 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

*The Hadith tells about the deficiency in the Woman in general; note here that if a person is unable to perform some virtuous act that he or she normally performs at normalcy, due to some affliction or some physical limitation, he or she would insha Allah get the same returns of that virtuous act; so the point to note here is that the women who do much of virtuous deeds at all times would not be much affected adversely by the loss of Salah or Saum at her period of menses if she takes care not to be ungrateful to her husband and is happy only in the necessities she receives from him; she must certainly not guide attention of men towards her by adverse dressing or attitude negative to Islam; the statement for deficiency of women in her intelligence and religion here in Hadith is in general so the highly virtuous women by nature are not addressed in the mentioned deficiency; Al-Hamdu Lillah.*

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4-Narrated Abu Said Al-Khudri:

The Prophet said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind."

*(Note the comment at Hadith-3)*

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5-Narrated Abu Huraira:

Allah 's Apostle said, "Treat women nicely, for a women is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely."

*The Hadith tells that the woman is created from a rib; that means that she is like one of the ribs at the chest and not that she was created from the rib of ADAM (Salam on him); the indication is that as the rib has some twist in its shape so the woman sometimes takes-up some unexpected attitude; the man has to tolerate it up-to the possible extent keeping the Islamic Teachings in view and to better the adversity in the situation that might have arisen due to that unexpected attitude; Al-Hamdu Lillah..*

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6-Narrated Abu Huraira:

The Prophet said, "Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor. And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women."

*(Note the comment at Hadith-5)*

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7-Narrated Ibn 'Umar:

Evil omen was mentioned before the Prophet: The Prophet said, "If there is evil omen in anything, it is in the house, the woman and the horse."

*The Hadith tells about the latent impression that the Woman might have; in this Hadith, the word 'if' is noteworthy and it has been mentioned that the Prophet PBUH provided this statement to nullify the prevalent notion then and it had not been said to endorse it; this clearly shows that there are none of such things that impresses the Man adversely except when the mind takes the notion deeply so that affects the physique adversely; it is realized well today that some negative effect of prevailing notion if it applies on mind, might even affect the physique adversely; Al-Hamdu Lillah.*

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8-Narrated Anas:

Once Um Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjashah, the slave of the Prophet, was driving their camels (very fast). The Prophet said, "O Anjash! Drive slowly (the camels) with the glass vessels (i.e., ladies)."

*The Hadith tells about the delicacy in the Woman; it is inherent in her nature and that needs care in all matters that relate to her; her physique too tells of the fragility she has and that asks the Man for high softness towards her in his attitude when she cares highly to live by her delicate nature; Al-Hamdu Lillah.*

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9-Narrated Anas:

The Prophet was on a journey and a (black) slave named Anjasha was chanting (singing as he had a nice voice) for the camels to let them go fast (while driving). The Prophet said, "O Anjasha, drive slowly (the camels) with the glass vessels!" Abu Qilaba said, "By the glass vessels' he meant the women (riding the camels)."

*(Note the comment at Hadith-8)*

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10-Narrated Usama bin Zaid:

The Prophet said, "After me I have not left any affliction more harmful to men than women."

*The Hadith tells about the negative side of women that if someone of them cares but little to her dressing and attitude especially in front of unrelated men, her physique does have such attractiveness to men that she becomes an object to cause wrongful attitude in them; if unchecked totally, this negative attitude of men caused by the adverse attitude of women might lead the society towards moral deterioration; note that Islam asks Muslim women to take HEJAB and this term has three aspects to it; one is that a Muslim woman must not leave her home except for some necessity (the decision about necessity would be hers, though it is highly praiseworthy that she cares about her husband's view about it, when she understands and cares in practice about the basic teachings of Islam); second is that when she goes out of her home on some necessity and the environment is such that men care not to trouble her in any way especially that nobody does ask her to deviate from Islamic teachings in any way then she can go out with face, hands up-to wrist and feet up-to ankles uncovered though even then covering of the whole body plus hair is totally necessary and if the environment is otherwise, then she must take care to cover even her face totally except for eyes; third aspect is connected to the first that as soon as the necessity ends, she has to return to the home without waste of time as the basic place for her activity is her home for sure; Al-Hamdu Lillah.*

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11-Narrated Al-Aswad:

"We were with 'Aisha discussing the regularity of offering the prayer and dignifying it. She said, 'When Allah's Apostle fell sick with the fatal illness and when the time of prayer became due and Adhan was pronounced, he said, 'Tell Abu Bakr to lead the people in prayer.' He was told that Abu Bakr was a soft-hearted man and would not be able to lead the prayer in his place. The Prophet gave the same order again but he was given the same reply. He gave the order for the third time and said, 'You (women) are the companions of Joseph. Tell Abu Bakr to lead the prayer.' So Abu Bakr came out to lead the prayer. In the meantime the condition of the Prophet improved a bit and he came out with the help of two men one on each side. As if I was observing his legs dragging on the ground owing to the disease. Abu Bakr wanted to retreat but the Prophet beckoned him to remain at his place and the Prophet was brought till he sat beside Abu Bakr." Al-A'mash was asked, "Was the Prophet praying and Abu Bakr following him, and were the people following Abu Bakr in that prayer?" Al-A'mash replied in the affirmative with a nod of his head. Abu Muawiyah said, "The Prophet was sitting on the left side of Abu Bakr who was praying while standing."

*The Hadith tells that the Prophet PBUH wanted Abu-Bakr to take charge of Muslim UMMAH in his absence; it also guides that it is not appropriate for anyone to overrule the decision made by the Prophet PBUH unless he gave permission to some specific person by his own when he was at the world; however, someone highly knowledgeable in Ahadith might take some revision to the direction about something he had provided when some other authentic Hadith is clearly present for such revision about that; Al-Hamdu Lillah.*

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12-Narrated Abu Musa:

Allah's Apostle said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Aasia, Pharaoh's wife, and Mary, the daughter of 'Imran. And no doubt, the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals."

*The Hadith tells about the merits of three of virtuous women; Ayesha (RA) was the most beloved wife to the Prophet (PBUH) and as he mentioned the merit of Respectable MARIUM (Mary, the mother of EESA, Salam on both) and of*

*Respectable AASIAH (the wife of Pharaoh, Salam on her, who believed and supported the Prophet MUSA, Salam on Him), he also mentioned the merit of Respectable AYESHA (RA); it also shows the excellence of THARID (a dish prepared by soaking dates into the water that has wheat or barley mixed well in it; and wonderfully prepared snacks that are soaked in some delicious gravy is also included in the range of this word) as the thing by which the merit of some virtuous person (as SAYYEDAH Ayesha here) is compared must itself be having a high position of excellence; MARIUM is the only woman that is mentioned by name in the Holy Book Quran as Islam asks for HEJAB for women (to remain somewhat away from unrelated men as much as possible and the Holy Book takes care not to disclose even names of women, mentioning them where necessary with relationship to their men-folk though in Ahadith, names of women have been disclosed for necessity and as such, their names might be mentioned where necessary yet it is in AADAAB of living the Islamic way to keep even their names concealed generally) and the reason for mention of the name of respectable MARIUM is to associate EESA i.e. Jesus to her as he had no father and had to be related to that great woman, the only one to whom a man's name is related (and both have greatness granted to them by Allah among human-beings), as the Arabs spoke names of people relating them to their fathers saying Such-Ibn-Such; it is MUSTAHAB for the Muslim women to ask Allah for the attainment of the character of MARIUM & of AASIAH; Al-Hamdu Lillah.*

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13-Narrated ' Ali:

I heard the Prophet saying, "Mary, the daughter of 'Imran, was the best among the women (of the world of her time) and Khadija is the best amongst the women (of this nation)."

*(Note the comment at Hadith-14)*

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14-Narrated ' Ali:

The Prophet said, "The best of the world's women is Mary (at her lifetime), and the best of the world's women is Khadija (at her lifetime)."

*The Hadith tells about the virtue of Sayyedah Khadija, the first wife of the Prophet PBUH, and he remained married to him for more than 25 years without*

*taking any other wife; Sayyedah Ayesha (RA) has 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 (see also Hadith-15); Khadija was the first wife of the Prophet PBUH and she assisted him in much of his trying times; when he had received revelation from Allah, she had led him to her cousin Waraqah bin Nawfal who was a practicing Christian who had conformed that he had received WAHI from Allah and is certainly the Messenger of Allah; Al-Hamdu Lillah.*

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15-Narrated ' Aisha:

I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija (although) she died before he married me, for I often heard him mentioning her, and Allah had told him to give her the good tidings that she would have a palace of Qasab (i.e. pipes of precious stones and pearls in Paradise), and whenever he slaughtered a sheep, he would send her women-friends a good share of it.

*(Note the comment at Hadith-14)*

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### *B-About Good-Morals & Reservation in Attitude*

16-Narrated Abu Huraira:

The Prophet said, "The saying 'Subhan-Allah' is for men and clapping is for women." (If something happens in the prayer, the men can invite the attention of the Imam by saying "Subhan-Allah" and women, by clapping their hands).

*Note that women must have reservation in their attitudes so if 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 unrelated men without necessity as Islam is strict in this matter); the Arabic*



*word AURAT that is used in URDU for women means "that which must remain hidden" and even MASTURAAAT is used meaning "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 rises after the Sun has set and when people have retired from activity and so women, the symbol of charm and beauty, are commanded to take care about HEJAB (see Surah NOOR, the 24<sup>th</sup> Surah, verse-31, and see Surah AHZAAB, the 33<sup>rd</sup> Surah, verse-59); Al-Hamdu Lillah.*

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17-Narrated Sahl bin Sa'd As-Sa'idi:

Allah's Apostle went to establish peace among Bani 'Amr bin 'Auf. In the meantime the time of prayer was due and the Mu'adh-dhin went to Abu Bakr and said, "Will you lead the prayer, so that I may pronounce the Iqama?" Abu Bakr replied in the affirmative and led the prayer. Allah's Apostle came while the people were still praying and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abu Bakr never glanced sideways in his prayer but when the people continued clapping, Abu Bakr looked and saw Allah's Apostle. Allah's Apostle beckoned him to stay at his place. Abu Bakr raised his hands and thanked Allah for that order of Allah's Apostle and then he retreated till he reached the first row. Allah's Apostle went forward and led the prayer. When Allah's Apostle finished the prayer, he said, "O Abu Bakr! What prevented you from staying when I ordered you to do so?" Abu Bakr replied, "How can Ibn Abi Quhafa (Abu Bakr) dare to lead the prayer in the presence of Allah's Apostle?" Then Allah's Apostle said, "Why did you clap so much? If something happens to anyone during his prayer he should say Subhan Allah. If he says so he will be attended to, for clapping is for women."

*(Note the comment at Hadith-16)*

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18-Narrated Ibn Juraij:

'Ata' told me that he had heard Jabir bin 'Abdullah saying, "The Prophet stood up to offer the prayer of the 'Id ul Fitr. He first offered the prayer and then

delivered the Khutba. After finishing it he got down (from the pulpit) and went towards the women and advised them while he was leaning on Bilal's hand. Bilal was spreading out his garment where the women were putting their alms." I asked 'Ata' whether it was the Zakat of 'Id ul Fitr. He said, "No, it was just alms given at that time. Some lady put her finger ring and the others would do the same." I said, (to 'Ata'), "Do you think that it is incumbent upon the Imam to give advice to the women (on 'Id day)?" He said, "No doubt, it is incumbent upon the Imams to do so and why should they not do so?" Al-Hasan bin Muslim told me that Ibn Abbas had said, "I join the Prophet, Abu Bakr, Umar and 'Uthman in the 'Id ul Fitr prayers. They used to offer the prayer before the Khutba and then they used to deliver the Khutba afterwards. Once the Prophet came out (for the 'Id prayer) as if I were just observing him waving to the people to sit down. He, then accompanied by Bilal, came crossing the rows till he reached the women. He recited the following verse: 'O Prophet! When the believing women come to you to take the oath of fealty to you . . . (to the end of the verse) (60.12).' After finishing the recitation he said, "O ladies! Are you fulfilling your covenant?" None except one woman said, "Yes." Hasan did not know who was that woman. The Prophet said, "Then give alms." Bilal spread his garment and said, "Keep on giving alms. Let my father and mother sacrifice their lives for you (ladies)." So the ladies kept on putting their Fatkhs (big rings) and other kinds of rings in Bilal's garment." Abdur-Razaq said, " 'Fatkh' is a big ring which used to be worn in the (Pre-Islamic) period of ignorance.

*Note that the attendance of women at the JAMA'AH of Eid-Salah is not prohibited; it also tells that it is well for women to donate things of value for the Islamic cause from their personal belongings and certainly every person has to answer at AKHIRAT individually; note that though it was allowed for women to attend EID-SALAH at the times of the Prophet (PBUH) yet ULAMA generally and explicitly disallow women now for such attendance due to general occurrence of FITNAH; note also that just after the passing away of the Prophet (PBUH) many SAHABA that allowed such attendance revised their attitude and disallowed it as the times of 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; with people getting into Islam in great number without getting fully aware of the Islamic Teachings did pose threat to Islamic Teachings; note also 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 and if they do come at mosque (that was allowed even for the regular SALAH then) 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 understandably, this outcome has taken place for the better for sure; Al-Hamdu Lillah.*

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19-Narrated Abdullah bin 'Umar:

I heard Allah's Apostle saying, "Everyone of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it." I heard that from Allah's Apostle and I think that the Prophet also said, "A man is a guardian of his father's property and is responsible for it, so all of you are guardians and responsible for your wards and things under your care."

*Note that the only aim of life is to worship Allah at all times and at all places; He is the Creator of all and He is the True Authority; note also that every person has some authority at his/her own status and as such, every person has to care about that authority according to the commands of Allah; the Hadith notes the liability where the dealing is between a commanding person and his/her subordinates; to give advice is the right of the people and to command keeping that advice in view is the right of the ruler (the Administrator); to give advice is the right of the children and to decide for the situation is the right of the Parents; to give advice is the right of the wife and to make important decisions for both of them (and for their children) is the right of the husband; the notable point here is that there should be no command and no advice against the principles of Islam; Al-Hamdu Lillah.*

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20-Narrated Um Salama:

The husband of a lady died and her eyes became sore and the people mentioned her story to the Prophet They asked him whether it was permissible for her to use kohl as her eyes were exposed to danger. He said, "Previously, when one of you was bereaved by a husband she would stay in her dirty clothes in a bad

unhealthy house (for one year), and when a dog passed by, she would throw a globe of dung. Now, (she should observe the prescribed period Idda) for four months and ten days.'

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

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21-Narrated Um 'Atiyya:

The Prophet said, "It is not lawful for a lady who believes in Allah and the Last Day, to mourn for more than three days for a dead person, except for her husband, in which case she should neither put Kohl in her eyes, nor perfume herself, nor wear dyed clothes, except a garment of 'Asb" Um 'Atiyya added: The Prophet said, "She should not use perfume except when she becomes clean from her menses whereupon she can use Qust, and Azfar (two kinds of grass).

*(Note the comment at Hadith-20)*

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22-Narrated Abu Sa'id:

The women requested the Prophet, "Please fix a day for us." So the Prophet preached to them and said, "A woman whose three children died would be screened from the Hell Fire by them," Hearing that, a woman asked, "If two died?" The Prophet replied, "Even two (would screen her from the (Hell) Fire. " And Abu Huraira added, "Those children should be below the age of puberty."

*Note that to bear the death of even one minor child is a demanding task for sure; 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 (even when only one of the children dies at childhood) with total patience becomes a shield against the hell-fire and Allah know better; Al-Hamdu Lillah.*

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23-Narrated Abu Said Al-Khudri:

Some women requested the Prophet to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet said, "A woman whose three children die will be shielded by them from the Hell fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire)."

*(Note the comment at Hadith-22)*

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24-Narrated Jabir:

My father's mutilated body was brought to the Prophet and was placed in front of him. I went to uncover his face but my companions forbade me. Then mourning cries of a lady were heard, and it was said that she was either the daughter or the sister of Amr. The Prophet said, "Why is she crying?" Or said, "Do not cry, for the angels are still shading him with their wings." (Al-Bukhari asked Sadqa, a sub-narrator, "Does the narration include the expression: 'Till he was lifted?' " The latter replied, "Jabir may have said it.")

*Note that at the times of extreme sorrow, it is not right to scream & shriek and tear clothes & beat the head and the chest that people (especially women)*

*did at the era of JAHILIYYAH before Islam took hold; note also that at the time of happiness, it is not right to shriek like people do at the fast music at this moment of time in glee and that also is named as RANNATU-SHAYTAN; both of these voices are highly wrong; Islam asks for high sobriety at times when emotions might run high; Al-Hamdu Lillah.*

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25-Narrated Qaza'a, the slave of Ziyad:

Abu Said who participated in twelve Ghazawat with the Prophet PBUH said, "I heard four things from Allah's Apostle (or I narrate them from the Prophet) which won my admiration and appreciation.

They are:

1. "No lady should travel without her husband or without a Dhu-Mahram for a two-days' journey.
2. No fasting is permissible on two days of 'Id-al-Fitr, and 'Id-al-Adha.
3. No prayer (may be offered) after two prayers: after the 'Asr prayer till the sun set and after the morning prayer till the sun rises.
4. Not to travel (for visiting) except for three mosques: Masjid-al-Haram (in Mecca), my Mosque (in Medina), and Masjid-al-Aqsa (in Jerusalem)."

*Note that DHU-MAHRAM for a woman are those men to whom her marriage is not allowed; these are her family members i.e. her father, her brothers, her sons etc.; while NA-MEHRAM for her are those men to any of whom her marriage is allowed if she is or would have been un-married; the Hadith here tells us that she is not allowed to travel alone without MEHRAM for two days' journey; the point to note is that when the situation of law & order is highly disturbed somewhere she is not allowed to travel alone even for a day without MEHRAM or her husband while in normal situation of law & order, she is allowed the travel that takes partial time of a day (but that does not include the time after Isha'); however, if it is for more than a day then she would have to take the company of MEHRAM or her husband; note also that the travel includes the days of stay too during the travel somewhere outside the destination; the point to note is that a Muslim man must not remain alone with a woman unrelated to him (i.e. NA-MEHRAM) and he must try his best to avoid such situations as much as possible even if it is for educational needs, medical needs or for needs of justice; note also that it is not allowed to keep SAUM at the days of EID*

*(AL-FITR & AL-ADHA); there is a Hadith narrated by Umar Ibn Al-Khattab that the Prophet PBUH said, "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"; note also that there are three plus two timings 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 these two occasions mentioned but not at the three mentioned before; note also that one Salah at Masjid-Nabawi (the mosque of the Prophet PBUH) is 1000 times more in good returns if accepted at the court of Allah except for the Salah at Bayt-Allah (the house of Allah at Makkah i.e. Masjid-Haraam); if someone goes to any mosque other than the three Mosques (that are Masjid Haram at Makkah, Masjid Nabawi at Medina and Masjid Aqsa at Jerusalem) by intention in vacation that is disallowed; however, going somewhere by intention in general and then visiting mosques being there does not pose any issue; in other words, journey by intention for any mosque is not allowed except for these three mentioned here as the good return for Salah is very high in each of these three mosques; Al-Hamdu Lillah.*

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26-Narrated Abu Juhaifa:

The Prophet forbade the use of the price of (sucking out) blood and the price of a dog, the one who takes usury the one who gives usury, the woman who practices tattooing and the woman who gets herself tattooed.

*Note that there used to be persons at that time who used to cure people of different diseases by sucking-out blood from the site of affliction by mouth; this needed force in sucking and it did make things better many times for the afflicted people so it was an accepted way of cure in those times but it did cause bad blood to fill the mouth of the cupper (the person sucking out blood) at times and that was not appreciable; the remuneration of the cupper is MAKRUH-TANZIHI (that means it is not strictly avoidable though that work and its returns in the amount of money have some feature of dislike in it); note also that it is allowed to keep the dog that is for hunting, for security of the cattle, for watching the crop-fields (and even for the tracking of criminals) so*

*this type of dog might be sold or bought without any problem; the prohibition here is for the price of the dog that is kept as a pet or just uselessly for play mentioning with ease on inquiry that it is for watching the house; transactions for these dogs are not allowed; note also that Islamic teachings do not allow women to beautify themselves by un-natural ways and this also includes plastic surgery except when it is done to straighten some defective facial features; women are commanded to keep 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 an Islamic Environment); their judgment depending on attitudes of men of the environment they live in; they are not allowed to show their adornment to men and come out of homes in such manner that asks attraction towards the beauty of their physique; that implies clearly that they must avoid all the make-up at the face and the body to the extent possible for them taking simplicity in living; Al-Hamdu Lillah.*

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27-Narrated Abu Talha :

The Prophet said, " Angels do not enter a house in which there is a dog or there are pictures."

*Note that Islam does not appreciate keeping dogs as pets and the trading of dogs is not allowed for that reason; when the purchase or the sale of dogs is made for the protection of cattle or crop-field (or even for hunting or tracking down criminals), its trading is allowed; note also that Islam prohibits making or taking pictures of living creatures even if it is by modern means as the prohibition is in general including all pictures of living-beings made by any means; however many of ULAMA, though not all of them, have allowed the use of TV if that use is kept in some necessary moral limit (and time-limit) with only few women there that care highly about morals; that ruling stands for the computer too that must be used 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; note that in the current era, spread and use of pictures of living beings have put an adverse effect on the command of HEJAB but keeping to Ahadith, the over-all guidance of ULAMA in this respect does allow some exceptions to the making and taking pictures of*



*living-beings; note that the pictures that are not of living-beings are allowed to make and take unconditionally so that is not the issue but note about the pictures of living-beings that they are allowed taking in use by any of these points; the first point is that they are put on floor and come in feet and places where their presence denotes disrespect to them; the second point is that they are so small that it is difficult to judge their detail with naked eye; the third point is that they are among the play-things of children with some defect that might not be some major defect like not having an ear or not having hair; the fourth point is that they are to be taken for identity for official needs with reservation to the photographs of women that must not be asked and where extremely necessary due to uncaring attitude towards the Islamic Teachings of unworthy people at the administration, that has to be for necessity up-to necessity with as much HEJAB as humanly possible; these are the exceptional places where pictures of living beings might be taken into use; in the situation we live in, we must make DUA to Allah for the betterment of the situation in all our SALAH for sure; at this present era, Muslim women must see to this matter themselves that they do not allow their photos to be taken even at ceremonies and even at occasions of picnic; but where that is necessary due to official needs they must try to give the photographs as decently as possible with clothes and the scarf well-taken without putting even those official photos into open in any way as that is out of the Islamic etiquette totally and Allah knows better; Al-Hamdu Lillah.*

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28-Narrated Muslim:

We were with Masruq at the house of Yasar bin Numair. Masruq saw pictures on his terrace and said, "I heard 'Abdullah saying that he heard the Prophet saying, "The people who will receive the severest punishment from Allah will be the picture makers.'"

*(Note the comment at Hadith-27)*

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29-Narrated 'Aisha:

I never used to leave in the Prophet house anything carrying images or crosses but he obliterated it.

*(Note the comment at Hadith-27)*

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30-Narrated 'Aisha:

Allah's Apostle returned from a journey when I had placed a curtain of mine having pictures over (the door of) a chamber of mine. When Allah's Apostle saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allah's creations." So we turned it (i.e., the curtain) into one or two cushions.

*(Note the comment at Hadith-27)*

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31-Narrated Anas bin Malik:

Abu Talha had a child who was sick. Once, while Abu Talha was out, the child died. When Abu Talha returned home, he asked, "How does my son fare?" Um Sulaim (his wife) replied, "He is quieter than he has ever been." Then she brought supper for him and he took his supper and slept with her. When he had finished, she said (to him), "Bury the child (as he's dead)." Next morning Abu Talha came to Allah's Apostle and told him about that. The Prophet said (to him), "Did you sleep with your wife last night?" Abu Talha said, "Yes". The Prophet said, "O Allah! Bestow your blessing on them as regards that night of theirs." Um Sulaim gave birth to a boy. Abu Talha told me to take care of the child till it was taken to the Prophet. Then Abu Talha took the child to the Prophet and Um Sulaim sent some dates along with the child. The Prophet took the child (on his lap) and asked if there was something with him. The people replied, "Yes, a few dates." The Prophet took a date, chewed it, took some of it out of his mouth, put it into the child's mouth and did Tahnik for him with that, and named him 'Abdullah.

*Note that UMM-SULAIM was a patient women who tackled matters by her own good sense with regards to Islam; she did not inform her husband about the death of the infant as she thought that what has happened, has already happened and at this moment of night when he has arrived hungry & tired, it would not be feasible to trouble him by this information; he buried the child later when he got the news of his death; the Prophet PBUH made DUA for the couple and UMM-SULAIM conceived another child soon; the Prophet PBUH*

*applied TAHNIK for it at its birth and the birth of this child became the compensation for that child they had lost due to its death; note that TAHNIK means to chew some sweet edible (dates preferably but honey is also good for it) and put little of that totally chewed thing into the mouth of the new-born; Al-Hamdu Lillah.*

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32- Narrated Zainab bint Um Salama:

Um Sulaim said, "O Allah's Apostle! Verily Allah is not shy of (telling you) the truth. Is it essential for a woman to take a bath after she had a wet dream (nocturnal sexual discharge)?" He said, "Yes, if she notices discharge. On that Um Salama laughed and said, "Does a woman get a (nocturnal sexual) discharge?" He said, "How then does (her) son resemble her (his mother)?"

*Note that seeing nocturnal dream that is sexual in nature is not enough to make bath obligatory but if the dreamer (male or female) finds some moisture at the clothes (as the Hadith notes) then he or she must take bath necessarily; if the person is totally sure that this is not the impression by the emission then he or she might omit taking bath and it would not affect the purity of the body at all; the Hadith also marks that the woman in need to know such issue that might be delicate in nature can ask about it for her guidance from the knowledgeable sober man who is at authority among Muslims; it is praiseworthy that Umm-Sulaim asked this question to the Prophet Muhammad PBUH for the guidance of all times and places; generally in the current times, a woman must present such issues to the knowledgeable woman that has the good capability to answer her well upon such delicate issues; Al-Hamdu Lillah.*

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33- Narrated 'Ata bin Abi Rabah:

Ibn 'Abbas said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.' The Prophet said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.' So he invoked Allah for her."

*Note that the Muslim Woman has to care for HEJAB at all times and places; this Hadith tells us that even in IDHTIRAR, it is necessary to care for the command of SATAR by all Muslims in general; the Hadith marks the highly significant point that any cure to the physical ailment faced by the woman whatsoever might be rejected by her in the asking of high good-returns at AKHIRAT and this guidance demands highly to avoid the treatment with admittance at hospitals as that is becoming most challenging to Islamic teachings nowadays; this is mostly due to the ignorance of Islamic Moral Values generally found among the male medical staff (doctors and paramedical personnel at hospitals included) with no one to put the strict check then and there; please note well that it is totally better to avoid all major surgeries both for the Muslim Man and the Muslim Woman in these current times to the utmost possibility though understandably, afflictions relating to bones, especially fractures, are most severe for both the men and the women certainly; so taking utmost care to avoid major surgery, the modern cure at such fractures might be asked from some capable Muslim person who does have concern to the Islamic Teachings with the utmost care of own too towards Islam as noted with minimum of the time consumed and with total attachment to the values of decency; Al-Hamdu Lillah.*

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34-Narrated Aisha:

A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet came in and I informed him about this story. He said, "Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hell-Fire."

*Note that in Arabia in those days especially before the Holy Prophet Muhammad PBUH started the TABLIGH of Islam, many of men took the birth of daughters as insult to them; even now in few countries, a daughter is considered a liability to bear while a son is considered an asset; here these Ahadith clarify the merits of daughters as regards to AKHIRAT and a Muslim person (man or woman) who has two or three daughters (especially when he has*

*no son) must rejoice if he does not worry that he has been given daughters only and takes care about their needs to the best of his capability; he would certainly find the facing of his accounts at HASHR most easy insha Allah; 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 remaining of good) means the good deeds done but many MUFASSSIREEN (persons well-versed in understanding the Holy Book) have taken it also to mean "good daughters" that a man leaves behind in the world who go on praying to Allah for betterment in his state long after he has died; Al-Hamdu Lillah.*

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35-Narrated 'Aisha:

The Prophet said, "When a woman gives in charity from her house meals in Allah's Cause without spoiling her husband's property, she will get a reward for it, and her husband will also get the reward for his earnings and the storekeeper (or the treasurer) will get a reward likewise."

*Note that it is not allowed for the wife to give anything in charity unless she has taken the permission of her husband for it who is one of worthy Muslims though she takes the thing she is giving away in charity 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 that is permitted 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; if the husband spends more than necessity on his household but not becoming extravagant then that becomes SADAQAH to him while the wife has the general permission to spend some of his amounts that she might receive without his knowledge on the genuine necessities of the household if he, being thrifty, does not provide her the rightful amount needed for that; note also that charity mentioned here at the Hadith are the SADAQAH that is MUSTAHAB (praiseworthy) and not ZAKAH that is obligatory as each one has to pay it 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 insha-Allah be waived as the specific date set for the obligation is yet ahead; Al-Hamdu Lillah.*

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36-Narrated Sahl bin Sa' d:

The people used to pray with the Prophet tying their Izars around their necks because of their small sizes and the women were directed that they should not raise their heads from the prostrations till the men had sat straight.

*Note that the Hadith guides that where there is some chance that the SATAR of the man would come into the unrelated woman's view (or the other way round) then it is highly necessary for all to care about the Islamic Teachings that ask to avoid all such view; this also is the command according to the fifth verse of Surah MOMINOON at the Holy Book Quran (see Surah 23 - from the beginning to verse-11); there is another authentic Hadith and that also is reported by Sahl ibn Sa'd Saidi (RA) that a man peeped into the room of the Prophet (PBUH) through an aperture; he had a comb with which he was scratching his hair and he said, "If I had known that you were peeping inside then I would have poked your eyes with it; seeking permission is initiated only because of the eyes"; note well that TAQADDUS (sanctity, specially the sanctity of women) can never be violated at any time, at any place as Islam commands and this can clearly be understood by the fact that a man dying from hunger can eat a swine if available to save his life (though even at that time too its a sin but Allah has said in the Holy Book Quran that He will forgive that) but to eat a human body even in such kind of IDHTIRAR (situation of utmost necessity) is not allowed and a man must die from hunger as death has to come someday & somewhere, but he must not eat from the human body due to its sanctity; this tells that the use of filth in utmost necessity up-to that necessity, always considering it a filth only, is tolerable yet violation of sanctity is not tolerable even in the situation of total IDHTIRAR; may Allah guide every Muslim person to righteousness; Al-Hamdu Lillah.*

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37-Narrated Sahl:

The men used to pray with the Prophet with their Izars tied around their necks as boys used to do; therefore the Prophet told the women not to raise their heads till the men sat down straight (while praying).

*(Note the comment at Hadith-36)*

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38-Narrated Um Salama:

Whenever Allah's Apostle finished his prayers with Taslim, the women would get up and he would stay on for a while in his place before getting up. Ibn Shihab said, "I think (and Allah knows better), that the purpose of his stay was that the women might leave before the men who had finished their prayer."

*Note that Islam is most strict in the matters of HIYA and HEJAB and this Hadith also guides to this matter as it asks clearly that the Muslim women must not intermingle with unrelated men in any manner whatsoever; the Islamic Teachings denote clearly that both men & women have their own respective fields of activity and that the Muslim woman must not leave her home except for some necessity and must not talk to unrelated men except for some necessity; there even she has to be exact in her speech; we all certainly have to follow this wonderful moral guidance in all the good manner possible for us all; Al-Hamdu Lillah.*

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39-Narrated 'Aisha:

When the Prophet got the news of the death of Ibn Haritha, Ja'far and Ibn Rawaha he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja'far. The Prophet ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet (PBUH) said, "Forbid them." So again he went and came back for the third time and said, "O Allah's Apostle! By Allah, they did not listen to us at all." ('Aisha added): Allah's Apostle ordered him to go and put dust in their mouths. I said, (to that man) "May Allah stick your nose in the dust (i.e. humiliate you)! You could neither (persuade the women to) fulfill the order of Allah's Apostle nor did you relieve Allah's Apostle from fatigue."

*Note that it is disallowed to cry screamingly over some deceased person creating a commotion, however, tears that come to eyes due to high emotions without complaint and any voice are not blameworthy; in the times of JAHILLIYA (the era before the Prophet PBUH invited towards Islam), there were people who made a fuss on the death of someone in the family especially women used to create a havoc by their screaming and shrieking beating their heads and chests indecently; it also tells that when the good IMAM (the guide to issues) is at agony over something, his good followers must be soothing towards him rather than become troublesome to him; the incident when the three named SAHABA achieved SHAHADAT was the battle of MAUTA in which the Muslims had challenged the Roman Empire; due to this battle, the Prophet PBUH gave Khalid RA the title of "the sword of Allah" when he managed to bring all the Muslim warriors out of the grip of the enemy amazingly after the SHAHADAT of the three good commanders though he was not assigned the command; he had converted to Islam though his father Walid was the most bitter enemy to Islam; due to this title, he never fell dead at the battlefield as he died at his house on his bed and in fact, he won almost all of the many battles he commanded against the enemy after the passing away of the Prophet in which the most significant battle was YARMOK that he fought against two hundred thousand fighters of the Roman Empire with forty thousand Muslim warriors; the conquest there by the blessing of Allah that He provided due to Khalid's wonderful planning of the war finally ended the rule of the Roman Empire at whole of the vast area of Syria; Al-Hamdu Lillah.*

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40- Narrated Abu Huraira:

The Prophet said, "The best women are the riders of the camels and the righteous among the women of Quraish. They are the kindest women to their children in their childhood and the more careful women of the property of their husbands."

*Note that the Hadith at study tells about the merits of the Arab women in general and of the women of Quraish specifically; the Hadith provides the reason for this too and as such, directs all Muslim women to develop such traits to gain high respect of all that is to develop tenderness in attitude in the rearing of children and strict care not to spend uselessly from the amount her*



*husband has provided her for the household expenses according to needs in any manner; Al-Hamdu Lillah.*

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41-Narrated Um 'Atiyya:

At the time of giving the pledge of allegiance to the Prophet one of the conditions was that we would not wail, but it was not fulfilled except by five women and they are Um Sulaim, Um Al-'Ala', the daughter of Abi Sabra (the wife of Muadh), and two other women; or the daughter of Abi Sabra and the wife of Muadh and another woman.

*Note that the Hadith names the women that strictly cared for their allegiance to the Prophet PBUH but it does not necessarily mean that other of these could not keep to it; rather it might be that other of them showed some lack in that allegiance once or twice; however, it does show the high virtues of the women named here in the Hadith; note the comment at Hadith-39 too; Al-Hamdu Lillah.*

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42-Narrated 'Aisha:

I said, "O Allah's Apostle! We consider Jihad as the best deed." The Prophet said, "The best Jihad (for women) is Hajj Mabrur. "

*Note that HAJJ MABRUR is the HAJJ that is accepted at the court of Allah; it 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 the HAJJ, it shows in the life of the person, male or female, clearly; he/she becomes a better person and gets TAUFIQ (the power of good deeds to attract other good deeds) of such works that are praiseworthy at the court of Allah; as women had no liability to fight wars that brought huge rewards at AKHIRAT so the Prophet PBUH told the compensation to it for them in this Hadith that is to perform HAJJ MABRUR; Al-Hamdu Lillah.*

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43-The Prophet (PBUH) said, "If a lady gives meals (in charity) from her husband's house without spoiling her husband's property, she will get a reward and her husband will also get a reward likewise. The husband will get a reward because of his earnings and the woman because of her spending."

*(Note the comment at Hadith-35)*

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44-Narrated Abu Huraira:

Allah's Apostle said, "It is not lawful for a lady to fast (Nawafil i.e. not obligatory) without the permission of her husband when he is at home; and she should not allow anyone to enter his house except with his permission; and if she spends of his wealth (on charitable purposes) without being ordered by him, he will get half of the reward."

*Note that the woman is not allowed to keep the optional Saum (fast) without the consent of her husband (though she would keep the obligatory Saum without such permission) as her Saum asks him to stop from nearing her and also asks him to care for her IFTAR (her foods at the sunset) so it does put some impression on him too; this is the right of the husband upon his wife that she cares about his direction in all her matters at hand as much as possible; she is not allowed to let anyone from her MEHRAM relatives (that are the most near-relatives to her) enter their home if he does not like him and she must take care about all that has been given in her custody; note that NA-MEHRUM are not allowed to visit her anytime unless the husband has allowed that so that she might provide Islamic Guidance to them at some specific occasion with care to HEJAB; note also that the phrase "without being ordered by him" means that he has not forbidden her to spend the amounts at her custody at the charity she wills; if the wife cares for the rights of her husband with acceptance to his authority over her at this worldly life then the husband has to value her presence with him as much as possible caring for her physical necessities and more than that, for her spiritual need to realize the Truth in all issues of the life; this Hadith clarifies that both the husband & wife must have high trust upon each other and they both must never break that trust with total care to keep to commands of Allah; Al-Hamdu Lillah.*

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45-Narrated Abu Huraira:

The Prophet said, "An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer."

*Note that the highest of sins especially that ask for HADD (the specific respective punishments to them according to the command of Allah) are such wrongs that the true Muslim person would not commit them at all at any time & place; another version of this Hadith includes the fourth of HADD too that is robbery which is committed by high force; note well that there are five of HADD in total that are extremely heinous acts and the Muslim person must totally avoid them; the fifth one is to abuse someone unjustly of adultery; though by the ruling of FIQH, the Muslim person does not get out of the fold of Islam by any of these most deadly sins if he/she considers that as extreme wrong and takes his/her own self as highly wrongful to attempt any one of these yet what the Hadith points out here clearly is that the true Muslim would never even take nearness to any of such heinous sins as Islam highly detests these terrible five sins among all sins; as such, it asks Muslims to keep totally away from all of these without fail keeping total attention towards Allah only; this Hadith does show the filthiness of these all five sins that are at HADD and especially the filth that is related to adultery (Surah Bani-Israel tells us in the verse-32, 'do not go even near to adultery, as it is shameful act and an evil way'); may Allah save all Muslims from all of these heinous sins; Al-Hamdu Lillah.*

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### C-About the Veil of Women

46-Narrated 'Aisha:

The wives of the Prophet used to go to Al-Manasi, a vast open place (near Baqia at Medina) to answer the call of nature at night. 'Umar used to say to the Prophet "Let your wives be veiled," but Allah's Apostle did not do so. One night Sauda bint Zam'a the wife of the Prophet went out at 'Isha' time and she was a tall lady. 'Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes).

*The command of HEJAB came at the last of the fifth year of HIJRAH; Umar RA was highly concerned to get such command from Allah as he could feel that the Islamic Environment in the making at the time did ask for it; note that this term "HEJAB" has three aspects to it; one is that a Muslim woman must not leave her home except for some necessity (the decision about necessity would*

*be hers, though it is highly praiseworthy that she cares about her husband's view about it, when she understands and cares in practice about the basic teachings of Islam); second is that when she goes out of her home on some necessity and the environment is such that men care not to trouble her in any way especially that nobody does ask her to deviate from Islamic teachings in any way then she can go out with face, hands up-to wrist and feet up-to ankles uncovered though even then covering of the whole body plus hair is totally necessary and if the environment is otherwise, then she must take care to cover even her face totally except for eyes; the third aspect is connected to the first that as soon as the necessity ends, she has to return to the home without waste of time as the basic place for her activity is her home for sure; this clearly tells that HEJAB is related both to her physique and to her attitude; this also is notable that the Islamic Commands cared to separate women from men even at the reading of SALAH then when they came to the Mosque for it and so it was clear that they must remain to such specific field of activity that appreciates their physique and preserves their natural tendency; women also did understand this attitude of reservation well and so against their attitude at the period of JAHILLIYAH, tried to avoid intermingling with men; Saudah RA was a tall lady and had come out in the night for some genuine necessity that might be relieving of the natural call; there used to be specific places outside homes for that where women went at night; Umar called her willfully to mark the point that leaving homes for women without veil that they are recognized is disallowed; it might be that he did not realize the reason for which she had come out and thought that it is something unnecessary; however, Allah revealed the command of HEJAB then to Prophet Muhammad PBUH at Surah AHZAAB (verse-59) and certainly the Holy Book Quran and the SUNNAH of the Prophet enlighten Muslims towards high morality by total clarification of this wonderful command; it gives the true security to the sanctity of the Woman and puts the Man to high relief that his household is totally safe from all of wrongs that take place by the Satanic touch; Al-Hamdu Lillah.*

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47-Narrated Aiyub:

Hafsa said, 'We used to forbid our young women to go out for the two 'Id prayers. A woman came and stayed at the palace of Bani Khalaf and she narrated about her sister whose husband took part in twelve holy battles along

with the Prophet and her sister was with her husband in six (out of these twelve). She (the woman's sister) said, "We used to treat the wounded, look after the patients and once I asked the Prophet, 'Is there any harm for any of us to stay at home if she doesn't have a veil?' He said, 'She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.' When Um 'Atiya came I asked her whether she had heard it from the Prophet. She replied, "Yes. May my father be sacrificed for him (the Prophet)! (Whenever she mentioned the Prophet she used to say, 'May my father be sacrificed for him) I have heard the Prophet saying, 'The unmarried young virgins and the mature girl who stay often screened or the young unmarried virgins who often stay screened and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers but the menstruating women should keep away from the Musalla (praying place).' " Hafsa asked Um 'Atiya surprisingly, "Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend 'Arafat (Hajj) and such and such (other deeds)?"

*The command of HEJAB asked then (and asks even now) for taking up veil even at tasks the Muslim women were allowed to perform outside their homes as the Hadith indicates; note here that though it was allowed for women to attend EID-SALAH (and even other of SALAH) at the times of the Prophet (PBUH) yet ULAMA generally and explicitly disallow women now for such attendance due to general occurrence of FITNAH; note also that just after the passing away of the Prophet (PBUH) many SAHABA that allowed such attendance revised their stance and disallowed it; the times of Prophet (PBUH) were highly virtuous but they were seeing clearly that the people still had to learn Islam much as means of communication were not high and whatever means were available they were not much sophisticated; with people getting into Islam in huge number without getting fully aware of the Islamic Teachings did pose threat to the Islamic Teachings; they are disallowed at the battlefield too as of now because their attendance at that time when physical warfare was the custom of the day, was due to the low number of fighting men; it was highly unsafe to employ any of the fighting men at the care of wounded persons; note here that even when they were allowed to attend Salah at the times of the Prophet (PBUH) they were told that it is better to read SALAH at home and if they do come at mosque they must not take-up any of such dresses or any of such attitudes that might attract men towards them, leaving the mosque*

*immediately after obligatory SALAH without any chance to intermingle with men there; with time, this attendance of women at mosques ceased to tally and understandably, this outcome has taken place for the better for sure; Al-Hamdu Lillah.*

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48-Narrated Um 'Atiya:

We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two 'Id festivals. These menstruating women were to keep away from their Musalla. A woman asked, "O Allah's Apostle! What about one who does not have a veil?" He said, "Let her share the veil of her companion."

*(Note the comment at Hadith-47)*

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49-Narrated 'Aisha:

Allah's Apostle used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him and then they would return to their homes unrecognized.

*(Note the comment at Hadith-47)*

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50-Narrated 'Uqba bin 'Amir:

Allah's Apostle said, "Beware of entering upon the ladies." A man from the Ansar said, "Allah's Apostle! What about Al-Hamu the in-laws of the wife (the brothers of her husband or his nephews etc.)?" The Prophet replied: The in-laws of the wife are death itself.

*The command of HEJAB asks the Muslim women to observe total reservation in her dress and her attitude in front of NA-MEHRAM persons where facing them is necessary for her; note that MEHRAM for a woman are those men to whom her marriage is not allowed and that are her family members i.e. her father, her brothers etc.; 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 tell us explicitly that she is not allowed to travel alone somewhere without MEHRAM (or without her husband); note that HAMU specifically means the brother of*

*the husband here, elder or younger, and though the command of HEJAB might be somewhat relaxed where the living is in the joint-family yet the Muslim women have to observe it up-to necessity; one of notable points here is that a Muslim man must not remain alone with a woman unrelated to him (i.e. NA-MEHRAM) and he must try his best to avoid such situations as much as possible even if it is for educational needs, medical needs or for needs of justice; Al-Hamdu Lillah.*

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51-Narrated Aisha:

that Aflah the brother of Abu Al-Qu'ais, her foster uncle, came, asking permission to enter upon her after the Verse of Al-Hijab (the use of veils by women) was revealed. 'Aisha added: I did not allow him to enter, but when Allah's Apostle came, I told him what I had done, and he ordered me to give him permission.

*The command of HEJAB prohibits the man to make any visit to the woman that is not his MEHRAM and if there is some high necessity for him to visit some NA-MEHRAM woman, she must have one or two MEHRAM relatives with her at the time; note here that such relations that take place due to suckling become MEHRAM (relatives that can not be married) and it is allowed then for such MEHRAM man to visit the woman at necessity; Al-Hamdu Lillah.*

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52-Narrated 'Umar (bin Al-Khattab):

My Lord agreed with me in three things:

1. I said, "O Allah's Apostle, I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer (for some of your prayers e.g. two Rakat of Tawaf of Ka'ba)" (2.125).

2. And as regards the (verse of) the veiling of the women, I said, 'O Allah's Apostle! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse (in Surah-AHZAAB) of veiling of the women was revealed.

3. Once the wives of the Prophet made a united front against the Prophet and I said to them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this verse (the same as I had said) was revealed" (66.5).

*The command of HEJAB is blessing to the Muslim Woman as it grants her security from those of men that have little of such moral sense that Islam asks of them (note with this the comment at Hadith-46); the Hadith here tells about the good judgment of Umar RA as Allah accepted his good desire about the three things mentioned and descended verses to that effect in the Holy Book Quran; Al-Hamdu Lillah.*

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53-Narrated 'Aisha:

Once Sauda bint Zam'a went out at night for some need, and 'Umar saw her, and recognizing her, he said (to her), "By Allah, O Sauda! You cannot hide yourself from us." So she returned to the Prophet and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand. Then the Divine Inspiration was revealed to him and when that state was over, he (the Prophet) was saying: "O women! You have been allowed by Allah to go out for your needs."

*(Note the comment at Hadith-46)*

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54-Narrated Safiya bint Shaiba:

'Aisha used to say: "When (the Verse): "They should draw their veils over their necks and bosoms," was revealed, (the ladies) cut their waist sheets at the edges and covered their faces with the cut pieces."

*(Note the comment at Hadith-46)*

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55-Narrated Anas:

I know (about) the Hijab (the order of veiling of women) more than anybody else. Ubai bin Ka'b used to ask me about it. Allah's Apostle became the bridegroom of Zainab bint Jahsh whom he married at Medina. After the sun had risen high in the sky, the Prophet invited the people to a meal. Allah's



Apostle remained sitting and some people remained sitting with him after the other guests had left. Then Allah's Apostle got up and went away, and I too, followed him till he reached the door of 'Aisha's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of 'Aisha's room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet hung a curtain between me and him and the Verse regarding the order for (veiling of women) Hijab was revealed.

*The command of HEJAB descended at the last of the fifth year of HIJRAH in Surah AHZAAB; here the reference provided by ANAS-RA is to the verse-53 of the Surah that descended when the Prophet PBUH had married ZAYNAB-RA; it reads, "O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished-- but when you are invited, enter, and when you have taken the food, then disperse-- not seeking to listen to talk; surely this troubles the Prophet, but he forbears from you, and Allah does not forbear from the truth; And when you ask of them (the wives of the Prophet PBUH) any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not befit you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah"; Al-Hamdu Lillah.*

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56-Narrated Anas bin Malik:

The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. On the day of her marriage with him, the Prophet gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet and used to say, "Allah gave me into marriage (of the Prophet) in the Heavens."

*(Note the comment at Hadith-55)*

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57-Narrated Anas bin Malik:

The Verse: 'But you did hide in your mind that which Allah was about to make manifest.' (33.37) was revealed concerning Zainab bint Jahsh and Zaid bin Haritha.

*The command of HEJAB came at Surah AHZAAB as noted before at the occasion of marriage of the Prophet PBUH with Zaynab bint Jahsh when Zaid ibn Haritha had divorced her; she could not adjust herself with Zaid as she had high status due to her tribe and Zaid was freed slave of the Prophet PBUH; however, Allah provided him high status by mentioning him by name at AHZAAB and he is the only companion of the Prophet PBUH named in the Holy Book Quran; note that the Prophet PBUH concealed his intention to marry Zaynab to compensate for the mental anguish that she would experience at the divorce by Zayd; she did not want to marry Zayd at the first place yet had accepted his proposal on the direction of the Prophet PBUH; Allah willed to marry her to the Prophet PBUH so that every Muslim person knows well in clear terms that the relationship that the man makes by his tongue do not ask for rulings that are related to such relationship; note that Zaid was the adopted son of the Prophet PBUH and the decision to marry Zainab after her divorce that he made on the command of Allah was very hard on him at that environment yet Allah set the issue well in clear terms by His blessing towards him; Al-Hamdu Lillah.*

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58-Narrated Anas:

The Prophet stayed for three days between Khaibar and Medina, and there he consummated his marriage to Safiyya bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghurt and butter were laid on it, and that was the Prophet's wedding banquet. The Muslims wondered, "Is she (Saffiyya) considered as his wife or his slave girl?" Then they said, "If he orders her to veil herself, she will be one of the mothers of the Believers; but if he does not order her to veil herself, she will be a slave girl. So when the Prophet proceeded from there, he spared her a space behind him (on his she-camel) and put a screening veil between her and the people.

*The command of HEJAB was somewhat relaxed for the slave women when slavery prevailed; however, as slavery is obsolete now (and all praise is to Allah for that), HEJAB now relates to all Muslim women as noted before; SAFIYAH*

*bint HUYAYE was the daughter of the chief of the clan and she came in custody of Muslims with others that became slaves to Muslims after the conquest at KYHYBER according to the custom of the day; she was taken by the Prophet PBUH as one of his respectable wives when she took up Islam by her own free will; he freed her then that was said to be her MEHR for which she was grateful to the Prophet PBUH; there are Ahadith that do tell us that her virtuous character did win the approval of the Prophet PBUH; Al-Hamdu Lillah.*

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59-Narrated Anas bin Malik:

We were in the company of the Prophet while returning from 'Usfan, and Allah's Apostle was riding his she-camel keeping Safiya bint Huyay riding behind him. His she-camel slipped and both of them fell down. Abu Talha jumped from his camel and said, "O Allah's Apostle! May Allah sacrifice me for you." The Prophet said, "Take care of the lady." So, Abu Talha covered his face with a garment and went to Safiya and covered her with it, and then he set right the condition of their she-camel so that both of them rode, and we were encircling Allah's Apostle like a cover. When we approached Medina, the Prophet said, "We are returning with repentance and worshipping and praising our Lord." He kept on saying this till he entered Medina.

*The command of HEJAB asks Muslim men too to care for the women that they are not troubled in any way to fulfill that command; it also asks that they should take necessary steps to provide for its ease at the Islamic Environment; for this reason the Prophet directed Abu-Talha to care for SAFIYA; note that there is Hadith that tells that women have much delicacy for which every good person must necessarily care (note with this the comment at Hadith-8); Abu Talha was the step-father of Anas & his younger brother and very lenient and friendly to both of the children; Al-Hamdu Lillah.*

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60-Narrated Anas:

Um (the mother of) Haritha came to Allah's Apostle after Haritha had been martyred on the Day (of the battle) of Badr by an arrow thrown by an unknown person. She said, "O Allah's Apostle! You know the position of Haritha in my heart (i.e. how dear to me he was), so if he is in Paradise, I will not weep for him, or otherwise, you will see what I will do." The Prophet said, "Are you mad?"

Is there only one Paradise? There are many Paradises, and he is in the highest Paradise of Firdaus." The Prophet added, "A forenoon journey or an after noon journey in Allah's Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it."

*The command of HEJAB applies to the women at JANNAH too whom only their respective husbands would see; the Holy Book Quran tells us that "And (there in JANNAH are) pure, beautiful ones, the like of the hidden pearls" (Surah WAQI'AH-22 & 23); these ladies of JANNAH that are called HOORS are amazingly beautiful and their bodies would seem to emit light because of their beauty and this light 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); so we are informed that at JANNAH only the husband would see his women of JANNAH, his virtuous wives at the world included among them transformed to amazingly beautiful women too like HOORS; the Hadith here notes the fact that JANNAH has sections, the highest of which is FIRDAUS; it is the height of true success that the true Muslim person gets place in that highest of JANNAH; it needs for the true Muslim person to keep total attention towards Allah only at all times and at all places for all of the life that he or she lives here; Al-Hamdu Lillah.*

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### D-About Rights of the Wife

61-Narrated 'Uqba:

The Prophet said: "The stipulations most entitled to be abided by are those with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of the marriage contract)."

*Relating to Marriage, there are 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 in this respect might be understood by the fact that Islam does not put the woman necessarily responsible for cooking food for her husband yet at the level of EHSAAN, Islam asks her to do it without any complaints as routine; for the man it is one of the matters of life yet for the woman, if she wants to live as highly pious person and marries a man who recognizes the true aim of life that is to worship Allah only, it is the life itself; though allowed to keep four women in marriage, it is highly better for the man to marry only one or two of women in these current times caring about their physical necessities and their spiritual guidance towards the Truth as told in the Holy Book Quran; in these current times it is better for men to take as less responsibility in worldly matters as possible and efforts must be guided to keep to the Islamic practice; he must call people towards the practice of Islam as much as possible and that asks for ample time and less responsibility with care only for subsistence; marriage comes into this context only if totally necessary where a man feels highly vulnerable to shameful deeds; marriage is highly preferred for such men in Islam who feel highly troubled with specific feelings towards women as it keeps the Muslim man safe from shameful sins; however, if good control over such feelings is totally possible with no inclination practically towards unrelated women even for some conversation then it is better for men to marry in thirties and for that matter, late-thirties is even better taking up Saum (fasting) as much as possible; whenever the man marries, he must take care about all the liability that falls on him for the wife before asking for his rights to her; there is an authentic Hadith that says, "The best among you is the best one to his family and I am the best among you to my family; and when one of you dies, do not speak ill of him"; Al-Hamdu Lillah.*

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62-Narrated ' Aisha:

Allah's Apostle said, "It is essential to have the consent of a virgin (for the marriage). I said, "A virgin feels shy." The Prophet; said, "Her silence means her consent."

*Relating to Marriage, Ahadith do clarify well that the father who is guardian to the virgin girl would see where he must give her hand 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 only be put into practice when the girl gives her consent for it; however, the widow has the right to decide for herself and she can accept the proposal given directly to her without consulting her father though it is better that she does so; the girl might be in four positions in respect to decide for her marriage; young virgin (who is under the authority of her father in the matter of marriage though he would care to her consent); mature virgin (who also is under the authority of her father in the matter of marriage like the young virgin though he would care to her consent); mature widow (who would decide the matrimonial issue for herself); young widow (who also would decide the matrimonial issue for herself); this does clarify that the age-factor is not of much consequence in this respect and as such the stance of those ULAMA seems preferable that base their rulings about the issue on the criteria whether the girl is widow or not; and Allah knows better; Al-Hamdu Lillah.*

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63-Narrated ' Aisha:

I asked the Prophet, "O Allah's Apostle! Should the women be asked for their consent to their marriage?" He said, "Yes." I said, "A virgin, if asked, feels shy and keeps quiet." He said, "Her silence means her consent."

*(Note the comment at Hadith-62)*

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64-Narrated Ibn ' Abbas :

The Prophet said, "No man should stay with a lady in seclusion except in the presence of a Dhu-Muhram." A man stood up and said, "O Allah's Apostle! My wife has gone out intending to perform the Hajj and I have been enrolled (in the army) for such-and-such campaign." The Prophet said, "Return and perform the Hajj with your wife."

*(Note the comment at Hadith-50)*

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65-Narrated Sahl bin Sa'd:

A lady came to Allah's Apostle and said, "O Allah's Apostle! I have come to you to offer myself to you." He raised his eyes and looked at her and then lowered his head. When the lady saw that he did not make any decision, she sat down.

On that, a man from his companions got up and said. "O Allah's Apostle! If you are not in need of this woman, then marry her to me." Allah's Apostle said, "Do you have anything to offer her?" He replied. "No, by Allah, O Allah's Apostle!" The Prophet said to him, "Go to your family and see if you can find something." The man went and returned, saying, "No, by Allah, O Allah's Apostle! I have not found anything." The Prophet said, "Try to find something, even if it is an iron ring." He went again and returned, saying, "No, by Allah, O Allah's Apostle, not even an iron ring, but I have this waist sheet of mine." The man had no upper garment, so he intended to give her, half his waist sheet. So Allah's Apostle said, "What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." So that man sat for a long period and then got up, and Allah's Apostle saw him going away, so he ordered somebody to call him. When he came, the Prophet asked him, "How much of the Qur'an do you know?" He replied, "I know such Surat and such Surat and such Surat," and went on counting it, The Prophet asked him, "Can you recite it by heart?" he replied, "Yes." The Prophet said, "Go, I have married this lady to you for the amount of the Qur'an you know by heart."

*Relating to Marriage, this Hadith is interesting in the sense that when the woman presented herself to the Prophet (PBUH) for marriage, he did not ask if she had been married before or not, being divorced or widow now; and if not then does she have a guardian; from where had she come (as it was clear that nobody there knew her and she seemed to have come from out of Medina); 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 a time; the man who offered to marry her was poor indeed for he had nothing to give to the woman as her MEHR; note that the man had 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; the man was either desperate or either at those times too there existed something like "love at the first sight" as he was ready to share the cloth on him 50 to 50 that he would give half of what he wears to the lady; however, the Prophet PBUH responded that certainly this would not do as then he would not even have the necessary cover on him; 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 and the matter ended smoothly; Al-Hamdu Lillah.*

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66-Narrated Anas:

Allah's Apostle took an oath that he would not go to his wives for one month as his foot had been sprained. He stayed in an upper room when 'Umar went to him and said, "Have you divorced your wives?" He said, "No, but I have taken an oath that I would not go to them for one month." The Prophet stayed there for twenty-nine days, and then came down and went to his wives.

*Relating to Marriage, there is an issue in FIQH that is termed as EELA; it means that oath by the Islamic Jurisprudence that a man might take not to go near 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 called EELA though it is not actually that by the rulings of FIQH; note that the Prophet (PBUH) had made an ordinary oath once to keep away from all his wives for a month as mentioned at the Hadith here and that also sometimes is loosely termed as EELA; he gave the expiation for his oath after one month (that is after 29 days as lunar calendar have months either of 29 days or of 30 days depending on the sighting of the Moon) and did not prolong the matter that settled then & there smoothly; Al-Hamdu Lillah.*

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67-Narrated Anas bin Malik:

Allah's Apostle took an oath that he would abstain from his wives, and at that time his leg had been sprained. So he stayed in the Mashruba (an attic room) of his for 29 days. Then he came down, and they (the people) said, "O Allah's Apostle! You took an oath to abstain from your wives for one month." He said, "The month is of twenty nine days."

*(Note the comment at Hadith-66)*

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68-Narrated Sa'd bin Abi Waqqas:

Once Umar asked the leave to see Allah's Apostle in whose company there were some Quraishi women who were talking to him and asking him for more financial support raising their voices. When 'Umar asked permission to enter the women



got up (quickly) hurrying to screen themselves. When Allah's Apostle admitted 'Umar, Allah's Apostle was smiling, 'Umar asked, "O Allah's Apostle! May Allah keep you happy always." Allah's Apostle said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." 'Umar said, "O Allah's Apostle! You have more right to be feared by them." Then he addressed (those women) saying, "O enemies of your own souls! Do you fear me and not Allah's Apostle?" They replied. "Yes, for you are a fearful and fierce man as compared with Allah's Apostle." On that Allah's Apostle said (to 'Umar), "By Him in Whose Hands my life is, whenever Satan sees you taking a path, he follows a path other than yours."

*Relating to Marriage, this point is notable that the man must see to the physical necessities and the spiritual need of his wives; however if he does care to provide them well by his acceptable standard of living, then they must not complain upon any lack in provisions; Umar-RA was such person that wherever he found injustice, he showed fury that made the persons committing injustice fear him a lot; here the women knew that they were not justified in their complaint and that made them take guard as Umar entered the scene; they did show the courage to criticize Umar with diplomacy putting him in comparison to the Prophet PBUH when he indicated their mistake; however the Prophet PBUH praised his fury that was totally well-suited then and gave credit to his character; Al-Hamdu Lillah.*

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69-Narrated 'Urwabin Az-Zubair:

that he asked 'Aisha, saying to her, "O Mother! (In what connection was this Verse revealed): 'If you fear that you shall not be able to deal justly with orphan girls (to the end of the verse) that your right hands possess?" (4:3) Aisha said, "O my nephew! It was about the female orphan under the protection of her guardian who was interested in her beauty and wealth and wanted to marry her with a little or reduced Mahr. So such guardians were forbidden to marry female orphans unless they deal with them justly and give their full Mahr; and they were ordered to marry women other than them." 'Aisha added, "(Later) the people asked Allah's Apostle, for instructions, and then Allah revealed: 'They ask your instruction concerning the women. . . And yet whom you desire to marry.' (4:127) So Allah revealed to them in this Verse that-if a female orphan had wealth and beauty, they desired to marry her and were

interested in her noble descent and the reduction of her Mahr; but if she was not desired by them because of her lack in fortune and beauty they left her and married some other woman. So, as they used to leave her when they had no interest in her, they had no right to marry her if they had the desire to do so, unless they deal justly with her and gave her a full amount of Mahr."

*Relating to marriage, it is necessary that the woman does approve the proposal of the marriage given; the man even has to ask consent for marriage from the orphan NA-MEHRAM girl that is in the care of his household as his authority over her would not be enough to take her as his wife; note that the ripe age of men and small age of girls are not of much concern when they do come to adulthood as shown by the commencement of their monthly periods when the bond seems compatible in other ways clearly; if the guardian decides to marry himself the NA-MEHRAM girl in his care, he must provide all security to her as her husband and give her the rightful MEHR she deserves in her own custody even if she already has wealth; the verse also indicates that if the guardian gives the orphan girl into marriage to someone (and it is his liability to marry her somewhere with care to her if he does not marry her himself), he would make sure that she does get the needed security by the husband who cares for her in all manner and pays her the total rightful MEHR that would come in her custody; Al-Hamdu Lillah.*

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70-Narrated Aisha:

There was an orphan (girl) under the care of a man. He married her and she owned a date palm (garden). He married her just because of that and not because he loved her. So the Divine Verse came regarding his case: "If you fear that you shall not be able to deal justly with the orphan girls..." (4.3) The sub-narrator added: I think he (i.e. another sub-narrator) said, "That orphan girl was his partner in that date-palm (garden) and in his property."

*(Note the comment at Hadith-69)*

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71-Narrated 'Abdullah bin 'Umar:

that he had divorced his wife while she was menstruating during the lifetime of Allah's Apostle. 'Umar bin Al-Khattab asked Allah's Apostle about that. Allah's

Apostle said, "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the prescribed period which Allah has fixed for the women meant to be divorced."

*Relating to Marriage, note here that once married, Islam highly disapproves of divorce; it is said that even when it is allowed at utmost necessity, it is the most loathsome among the allowed things by Islam; the word used in Arabic for divorce is THALAQ which means "to release some bondage"; if there remains no option but to go for that after consideration of the matter for quite a while from every aspect, then the SUNNAH way is to pronounce the divorce once to the wife when the wife is in the state of physical purity and the man has not committed sexual intercourse with her in that purity; she would then pass her IDDAH of three months and the good thing about this bad matter of divorce is that he can reverse the decision during the IDDAH without asking consent of his wife (she gave it when she married him) and keep her as his wife though one pronouncement of divorce ends for him; there remains two more only for the whole life now 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 as he loses the two others for good; the divorce that is given irrevocably by pronouncing the words of divorce three times at once is named as MUGHALLAZA and it is BID'AH (that means any such practice that challenges the teachings of SUNNAH); however, 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 also takes place and it is single in counting so it is revocable and must be revoked; there are some notable points for this matter and presently our study would take them up; 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 can keep the marriage intact with his wife if he has pronounced the divorce up-to two times; the third point to note is that the divorce that is*

*pronounced once or twice is RAJA'I (revocable) and he can still keep his wife in his marriage but if the words to divorce are expressed three times that divorce becomes MUGHALLAZA (irrevocable) and they would no longer remain man and wife; the fourth point to note is that if the divorce is given by some vague words as for saying to the wife that 'your matter has ended with me' or words like that then the intention of the man values a lot so if he says he intended nothing but said those words to mean that he was not happy with his wife's attitude towards him so it is nothing and if he says that he intended divorce by that then her wife would get one of divorces from him that is revocable if he intends; the fifth point to note is that if the husband says such words that render the choice of divorce to the wife saying words like 'the matter of our marriage is in your hands so it would be as you decide' then it would depend on her choice to remain with him or leave him by putting divorce on her own self and that would only be one even if she pronounces it many times upon her own self on behalf of her husband so her husband would lose one of divorces he has the right to and he could still keep her as his wife if he will; 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; without taking-up the detail here, the point to note here is that ULAMA among the SUNNI Muslims take such divorce as MUGHALLAZA while ULAMA among AHLE-HADITH Muslims take it as one; the seventh point to note is that provisions for sustenance and shelter has to 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; Al-Hamdu Lillah.*

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72-Narrated ' Aisha :

Three principles were established because of Barira: (i) When Barira was manumitted she was given the option (to remain with her slave husband or not). (ii) Allah's Apostle said "The Wala (of the slave) is for the one who manumits (the slave). (iii) When Allah's Apostle entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from the soup of the home. The Prophet said, "Didn't I see the cooking pot (on the fire)?" It was said,

"That is the meat given in charity to Barira, and you do not eat the (things given in) charity." The Prophet said, "It is an object of charity for Barira, and it is a present for us."

*Relating to Marriage when that was among the slave man and the slave woman, we have some interesting features here; these are that Barira (RA) was the slave-girl of Ayesha (RA) whom she had allowed freedom; her husband Mughith (RA) was a slave, black in color, in custody of some other people at the time Barira was set free; a slave was considered unworthy to become husband to free woman then so she was given the option if she would remain in her marriage or not; if he had been a free man, she would not have got the option to accept or reject him; she very understandably took the option to leave him according to the custom of the day and that grieved him highly; in another version of this Hadith, we have that she was asked by the Prophet (PBUH) to revise her decision and accept him and she enquired if that was the Prophet's command or his recommendation so when the Prophet (PBUH) told her that it was his recommendation only so she did not revise her decision and left Mughith; afterwards, Mughith was also freed yet the damage was done to him as she had already rejected him and the choice was only given at the initial time at her freedom; but now, slavery is obsolete and it would insha Allah never take place again; Al-Hamdu Lillah; Barira stood by Sayyidah Ayesha (RA) when Sayyidah was blamed very wrongly with highly shameful act (and it is strange that there always are some unscrupulous people present in the environment who do blurt-out much wrongs about pious women as even Mariam, Salam on her, was not spared); Surah Noor, the twenty-fourth Surah, defended Sayyidah casting-away all evil talk about her at the time; Al-Hamdu Lillah; note that the female owners wanted to get the inheritance in the event of Barira's death and the Prophet (PBUH) told Ayesha to go ahead in assisting Barira without worrying about conditions as Ayesha only would be liable to get the WALA (inheritance from Barira) as she is providing her the liberty that she wants; note also that the Prophet PBUH was not allowed to consume SADAQA but he did accept gifts and the meat was SADAQA to Barira but it was gifted by her to the household; Al-Hamdu Lillah.*

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73-Narrated 'Aisha:

Hind bint 'Utba came and said, "O Allah's Apostle! Abu Sufyan is a miser so is it sinful of me to feed our children from his property?" Allah's Apostle said, "No except if you take for your needs what is just and reasonable."

*(Note the comment at Hadith-35)*

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74-Narrated Al-Awza:

I asked Az-Zuhri, "Which of the wives of the Prophet sought refuge with Allah from him?" He said "I was told by 'Urwa that 'Aisha said, 'When the daughter of Al-Jaun was brought to Allah's Apostle (as his bride) and he went near her, she said, "I seek refuge with Allah from you." He said, "You have sought refuge with The Great; return to your family."

*Relating to Marriage, it is necessary that the woman has provided consent to marry the man who has proposed her in clear terms; if the man finds any kind of suspicion at this delicate issue, he must keep away from its formation at the first place as not to trouble the woman he intends to be his companion in the life ahead; the matter reported here is very sad in this manner that this lady (daughter of Al-Jaun) had provided her consent to marry the Prophet PBUH though she was not totally aware of his esteemed status in total then; she was misguided by the few women at where she took abode that it is better in effect if she says in front of the Prophet PBUH that she seeks refuge with Allah from him; she did so and after such utterance by her due to her misconception, the Prophet PBUH left her on her own (not taking her into his marriage) asking her to return to her family; another version of this Hadith that is coming ahead tells us that she was highly remorseful to lose this opportunity to become one of the esteemed wives of the Prophet PBUH after she realized that she had unknowingly committed grave mistake; Al-Hamdu Lillah.*

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75-Narrated Sahl bin Sad:

An Arab lady was mentioned to the Prophet so he asked Abu Usaid As-Sa'idi to send for her, and he sent for her and she came and stayed in the castle of Bani Sa'ida. The Prophet came out and went to her and entered upon her. Behold, it was a lady sitting with a drooping head. When the Prophet spoke to her, she said, "I seek refuge with Allah from you." He said, "I grant you refuge from

me." They said to her, "Do you know who this is?" She said, "No." They said, "This is Allah's Apostle who has come to command your hand in marriage." She said, "I am very unlucky to lose this chance." Then the Prophet and his companions went towards the shed of Bani Sa'ida and sat there. Then he said, "Give us water, O Sahl!" So I took out this drinking bowl and gave them water in it. The sub-narrator added: Sahl took out for us that very drinking bowl and we all drank from it. Later on Umar bin 'Abdul 'Aziz requested Sahl to give it to him as a present, and he gave it to him as a present.

*(Note the comment at Hadith-74)*

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### *E-About Rights of the Husband*

76-Narrated Nafi:

Ibn 'Umar used to say about the Ila (which Allah defined in the Holy Book), "If the period of Ila expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allah has ordered." Ibn 'Umar added, "When the period of four months has expired, the husband should be put in prison so that he should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by 'Uthman, 'Ali, Abu Ad-Darda, 'Aisha and twelve other companions of the Prophet."

*ILA (or EELA) means that oath by the Islamic Jurisprudence that a man might take not to go near 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 called EELA though it is not actually that by the rulings of FIQH; the husband either keeps his wife in marriage after four months maximum or either he leaves her pronouncing divorce to her as the necessary period to keep away from her by oath is four months; if the man takes up such containment yet not by oath then it does not affect marriage adversely even after four months; note here that to put the man in prison if he does not leave his wife after four-months' EELA is the own notion of IBNE-UMAR RA that is totally unfeasible at the current times; the other SAHABA agreed to his ruling that the man who makes EELA has to either keep his wife/wives after 4 months in his marriage or either divorce them as without divorce, she/they would still remain in his marriage; in today's scenario, it is*

*most feasible that men are jailed only up-to 8 months maximum where extremely necessary (in accordance to the detail I, MSD, have provided at "The Islamic Guidelines") while women & children are not to be jailed for any reason whatsoever; Al-Hamdu Lillah.*

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77-Narrated Al-Hasan:

The sister of Ma'qil bin Yasar was married to a man and then that man divorced her and remained away from her till her period of the 'Iddah expired. Then he demanded for her hand in marriage, but Ma'qil got angry out of pride and haughtiness and said, "He kept away from her when he could still retain her, and now he demands her hand again?" So Ma'qil disagreed to remarry her to him. Then Allah revealed: 'When you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands.' (2:232) So the Prophet sent for Ma'qil and recited to him (Allah's order) and consequently Ma'qil gave up his pride and haughtiness and yielded to Allah's order.

*IDDAAH means the waiting period of the woman to validate marriage again to someone 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); if she is pregnant then the child-birth terminates her IDDAH in both cases whether later than the prescribed time or much earlier; if the divorce is revocable then the husband might marry her again even after her IDDAH if he wants her to accompany him in the life ahead; note that even the RAJA'I (revocable) divorce ends the marriage after IDDAH though unlike MUGHALLAZA (irrevocable), the man might marry her again in RAJA'I even after the IDDAH (as was the matter here with the sister of Ma'qil bin Yasar) if he really wants her to remain his wife ahead; Al-Hamdu Lillah.*

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78-Narrated Aisha:

regarding the Verse: 'If a wife fears cruelty or desertion on her husband's part ...' (4:128) It concerns the woman whose husband does not want to keep her with him any longer, but wants to divorce her and marry some other lady, so she says to him: 'Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me.' This is indicated



by the Statement of Allah: ' There is no blame on them if they arrange an amicable settlement between them both, and (such) settlement is better.' (4:128)

*SULH means settlement or reconciliation and this term occurs in the verse-128 of Surah NISAA where it is mentioned as better when there is some dispute among the man & wife; at such occasion, the wife might leave some of her rights to keep the marriage intact; both the sides must take care that divorce does not take place as it is the last resort to problems; the verse especially denotes that when the man needs to wed some young lady and feels that he has to leave his older wife for that then she, the older wife, might surrender some of her rights to remain at his marriage that is much better as the children would not suffer by this issue; it is certainly sad if the man initiates such problem due to the natural desire towards some lady who also is the part of the problem here (and the verse points out this problem by the word "SHUH" meaning avarice that in simple words is the greed for worldly things and that relates to both the man and the young lady), it is much better that he tries to revise his attitude; however, the reconciliation might come from the older wife in the best interest of everyone involved at such times that she makes an agreement with her husband as he weds the young lady, by some sacrifice on her part and the matters of life run ahead smoothly without any disruption by the issue faced; Al-Hamdu Lillah.*

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79-Narrated Asma:

Some lady said, "O Allah's Apostle! My husband has another wife, so it is sinful of me to claim that he has given me what he has not given me (in order to tease her)?" Allah's Apostle said, The one who pretends that he has been given what he has not been given, is just like the (false) one who wears two garments of ZOUR (falsehood)."

*ZOUR means falsehood here in this Hadith; though Islam prohibits all fibs yet the fib that is to boost one's own self at eyes of others is more blameworthy and that causes it to become double in effect so it is wearing of two garments of falsehood; here it also means that this fib affects not only the woman adversely who says it but also affects the husband in most negative manner when it is clear that he has not done any injustice in the matter to anyone of*

*them; Al-Hamdu Lillah.*

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80-Narrated Uqba bin Al-Harith:

That he had married Um Yahya bint Abu Ihab. He said. "A black slave-lady came and said, 'I suckled you both.' I then mentioned that to the Prophet who turned his face aside." Uqba further said, "I went to the other side and told the Prophet about it. He said, 'How can you (keep her as your wife) when the lady has said that she suckled both of you (i.e. you and your wife?)" So, the Prophet ordered him to divorce her.

*RADHA'AT means suckling and it is such matter that disallows marriage of the man and the girl that have been suckled by the same woman; note here that even on the vague statement of the black woman, the Prophet (PBUH) remarked in such way on the issue that asked the man to leave the wife and ULAMA have pointed out keeping to the Hadith here that the reason actually is the mental agony this statement might have caused at the coming time if the relation was kept intact as it was not known for sure that the woman was right or wrong; the Prophet PBUH asked on the basis of EHSAN and not on the basis of ADL as ULAMA clarify that two men must be witnesses to such statement or four women other than the one claiming the suckling must be witnesses to it; 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 relationship though if they had lived long as man and wife then it would have been better to ask for ADL in such claims; one of the notable points here is that the relations that become MEHRAM are due to that suckling only which takes place before the child is of two years; note also that it must be in such quantity where it might be termed in clear terms as suckling; Al-Hamdu Lillah.*

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81-Narrated Um-'Atiya:

We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put ko'hl in our eyes or to use perfumes or to put on colored clothes except a dress made of 'Asb (a kind of Yemen cloth, very coarse and rough). We were allowed very light

perfumes at the time of taking a bath after menses and also we were forbidden to go with the funeral procession.

*KOHL means some soothing medicine to eyes here; here the Hadith tells that only the husband is such a person on whose death, a woman can mourn for four months and ten days (that is her IDDAH) and she must not grieve over any other person for more than three days; everyone has to die and this fact must not be ignored any-time any-where; with its acceptance she must go on living a normal life, even when her partnership with her husband ends that might be a long one, once her IDDAH is over; note that in before the advent of Islam at Arabia when the women completed the period of IDDAH, they threw dung of camels with force in front of them after wiping them on their bodies that was accepted if some woman willed for it as one of customs then and this was taken an indication that filth has gone away from her now; after that only, she took a bath after the long time of IDDAH while in Islam she must not abstain from bathing in IDDAH; note also that women are disallowed to go with the funeral procession or assist in the burial of the dead; Al-Hamdu Lillah.*

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### F-About Avoidance of Adversities

82-Narrated ' Aisha:

An Ansari woman gave her daughter in marriage and the hair of the latter started falling out. The Ansari women came to the Prophet and mentioned that to him and said, "Her (my daughter's) husband suggested that I should let her wear false hair." The Prophet said, "No, (don't do that) for Allah sends His curses upon such ladies who lengthen their hair artificially."

*The Islamic teachings do not allow women to beautify themselves by un-natural ways and this also includes plastic surgery except when it is done on necessity to straighten some facial features; also to put tattoos engraving the skin at the body anywhere is very bad; women are not allowed to add-up hair artificially taking some other woman's hair or even taking synthetic hair or to show their adornment to unrelated men or to come out of homes in such manner that asks attraction towards the beauty of their physique; that implies clearly that they must avoid all the make-up at the face and the body to the extent possible for them taking simplicity in living; Ahadith do point out clearly that the Prophet*

*(PBUH) liked simplicity highly in living and did not give any attention to refinement to the worldly life though he did care about cleanliness of the physique and had all attention towards Allah; Al-Hamdu Lillah.*

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83-Narrated 'Ikrima:

Rifa'a divorced his wife whereupon 'Abdur-Rahman bin Az-Zubair Al-Qurazi married her. 'Aisha said that the lady (came), wearing a green veil (and complained to Aisha of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Apostle came, 'Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" When 'Abdur-Rahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, "By Allah! I have done no wrong to him but he is impotent and is as useless to me as this," holding and showing the fringe of her garment, 'Abdur-Rahman said, "By Allah, O Allah's Apostle! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa'a." Allah's Apostle said, to her, "If that is your intention, then know that it is unlawful for you to remarry Rifa'a unless Abdur-Rahman has had sexual intercourse with you." Then the Prophet saw two boys with 'Abdur-Rahman and asked (him), Are these your sons?" On that 'Abdur-Rahman said, "Yes." The Prophet said, "You claim what you claim (i.e.. that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow."

*The Islamic Teachings do not allow the husband to marry his wife again whom he has given divorce pronouncing it three times or telling in writing that he has divorced her three times as that is irrevocable divorce (MUGHALLAZA); he can not keep her as his wife now at such time, but 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 probability present for it, the Holy Book Quran has remarked on the matter; see (2:229 & 230); here in this Hadith, the Prophet (PBUH) has clarified to the woman that until she lives as a wife to the man she has married, she could not return as wife to the previous husband even if he has asked for it; 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 relation; 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 has to get her divorce from him and marry the first husband; this version of the Hadith also clarifies that she was wrong in presenting her case as her real intention was to go back to RIFA'A for which she had made it up; as her true intention came to light, the Prophet PBUH disallowed her the return she intended and commanded her to remain the wife to Abdur-Rahman in the true sense of the term; Al-Hamdu Lillah.*

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84-Narrated Ibn Juraij:

Ibn Shihab informed me of Lian and the tradition related to it, referring to the narration of Sahl bin Sad, the brother of Bani Sa'idi He said, "An Ansari man came to Allah's Apostle and said, 'O Allah's Apostle! If a man saw another man with his wife, should he kill him, or what should he do?' So Allah revealed concerning his affair what is mentioned in the Holy Quran about the affair of those involved in a case of Lian. The Prophet said, 'Allah has given His verdict regarding you and your wife.' So they carried out Lian in the mosque while I was present there. When they had finished, the man said, "O Allah's Apostle! If I should now keep her with me as a wife then I have told a lie about her. Then he divorced her thrice before Allah's Apostle ordered him, when they had finished the Lian process. So he divorced her in front of the Prophet." Ibn Shihab added, "After their case, it became a tradition that a couple involved in a case of Lian should be separated by divorce. That lady was pregnant then, and later on her son was called by his mother's name. Ibn Shihab said that Sahl bin Sad As' Saidi said that the Prophet said (in the above narration), "If that lady delivers a small red child like a lizard, then the lady has spoken the truth and the man was a liar, but if she delivers a child with black eyes and huge lips, then her husband has spoken the truth." Then she delivered it in the shape one would dislike (as it proved her guilty).

*The Islamic Teachings do not allow to blame any woman of adultery without four angelic eye witnesses to it that are able to vouch the issue with detail; however, when the husband accuses his wife of it then, due to the delicacy of the issue, they ask for LI'AN (that means "to curse each other"); 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 is only a liar in his accusation and the fifth time she would say that if he has spoken the truth then the wrath of Allah falls on her (see Surah 24: verses 6 to 10); by these statements, the man keeps off the HADD (punishment) of wrongly abusing a woman from him-self while the woman too keeps off the HADD (punishment) of adultery from her-self and this matter is specifically related to the man & wife when no-one of them accepts the stance of the other; she would never come into his marriage again and she would get the custody of 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 and it is so very sad that in the world where doings of one affects the other, children often have to bear the adverse effects of quarrels inside the family; here the Prophet PBUH had clarified the manner by which her fib was detected though once LI'AN takes place, the verdict to abandon the issue is not revised to punish anyone so she was left on her own; Al-Hamdu Lillah.*

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85-Narrated ' Aisha:

Allah's Apostle said, "O followers of Muhammad! There is none, who has a greater sense of Ghaira (self-respect) than Allah, so He has forbidden that His slave commits illegal sexual intercourse or His slave-girl commits illegal sexual intercourse. O followers of Muhammad! If you but knew what I know, you would laugh less and weep more!"

*The Islamic teachings do not allow even proximity to shameful acts as the Holy Book Quran tells us that "and do not draw nigh to shameful acts, those of them which are apparent and those which are concealed" (Surah AN'AAM-151); this also tells how strictly Islam asks for HEJAB that the Muslim woman needs to observe in all the good manner possible; when the respect of Allah is challenged, it arouses His GHAIIRA (the rightful anger against the wrong of shameful nature committed against His Command) and that means that unless the wrongful persons ask for forgiveness that He provides them, He would take the revenge to it; note that Islam takes GHAIIRA against such wrong as positive trait to the Muslim Man even, when he keeps to commands of Allah; Al-Hamdu Lillah; it is difficult to comment upon the last part of the Hadith yet this is for*

*sure that what we do not know was not asked of the Prophet (PBUH) to tell us so it was not in his obligations as the Prophet of Allah; 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) and he wanted to express how amazingly wonderful the former is and how very dreadful the latter is; Al-Hamdu Lillah.*

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86-Narrated Abu Juhaifa:

The Prophet cursed the lady who practices tattooing and the one who gets herself tattooed, and one who eats (takes) Riba' (usury) and the one who gives it. And he prohibited taking the price of a dog, and the money earned by prostitution, and cursed the makers of pictures.

*The Islamic Teachings do not allow keeping dogs as pets and so the trading of dogs is not allowed for that reason; when the purchase or the sale of dogs is made for the protection of cattle or crop-field (or even for hunting or tracking down criminals), its trading is allowed; making the slave-woman commit the grave sin of adultery to earn money was extreme wrong (total filth) that some persons having extreme low morality used to commit at those times; note here that due to words of the Hadith, the prohibition of pictures is in general and it includes all pictures of living-beings made by any means; note also that the Islamic Teachings totally prohibit usury and ask for such Economics that is totally free of this wicked object; if good Muslims do try to see to the Islamic Manner in Economics, the subject would certainly come to the Islamic Manner in practice with time insha Allah; it needs not only the knowledge to apply the Islamic Teachings but the will & the wisdom to act for such application with the true attention towards Allah only, the True Lord; for some more detail to the study of this Hadith here, please also note with this the comments at Hadith-27 & at Hadith-82; Al-Hamdu Lillah.*

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87-Narrated Abu Huraira:

The Prophet said, "If a lady slave commits illegal sexual intercourse and she is proved guilty of illegal sexual intercourse, then she should be flogged (fifty stripes) but she should not be admonished; and if she commits illegal sexual intercourse again, then she should be flogged again but should not be

admonished; and if she commits illegal sexual intercourse for the third time, then she should be sold even for a hair rope."

*The Islamic Teachings do not allow even the nearing to the shameful deeds as we saw at the comment upon the Hadith-85; adultery committed by the slave-woman asked for 50 lashes and this punishment is half the number of the punishment to the free woman if she falls into this total filth; as for selling the slave-woman who has taken up the shameful act, it is because that might lead to a positive psychological effect for her changing her for the better with the change of time and place; however, due to the elimination of slavery in the present times (and all praise is to Allah for this), the ruling has become obsolete; Al-Hamdu Lillah.*

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88-Narrated Ibn Abu Mulaika:

Two women were stitching shoes in a house or a room. Then one of them came out with an awl driven into her hand, and she sued the other for it. The case was brought before Ibn ' Abbas; Ibn ' Abbas said, "Allah's Apostle said, 'If people were to be given what they claim (without proving their claim) the life and property of the nation would be lost.' Will you remind her (i.e. the defendant), of Allah and recite before her:--"Verily! Those who purchase a small gain at the cost of Allah's Covenant and their oaths..."(3.77) So they reminded her and she confessed. Ibn ' Abbas then said, "The Prophet said, 'The oath is to be taken by the defendant (in the absence of any proof against him)."

*The Islamic Teachings do not allow the admission of such claim that has no witnesses to it; 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 has to take an oath only to the effect that the claim is invalid; all claims ask to bring two male witnesses or one male witness and two female witnesses in favor of them (but issues related to HUDUD and QISAS & DIYAT ask only for male witnesses); it is better that the claimant receives an option to back-out of his claim without any dishonor to him on the basis of EHSAN so that if the claim is wrong, it might not prove burden to the defendant in any undue manner; the notable point here is that as an exception, the accusation of adultery that relates to HUDUD (that have prescribed punishments), asks for four angelic eye witnesses to it*



*without fail and without that, the claimant becomes liable to face QADHF (charge to abuse someone unjustly of adultery); Al-Hamdu Lillah.*

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89-Narrated ' Aisha:

The people of Quraish worried about the lady from Bani Makhzum who had committed theft. They asked, "Who will intercede for her with Allah's Apostle?" Some said, "No one dare to do so except Usama bin Zaid the beloved one to Allah's Apostle ." When Usama spoke about that to Allah's Apostle Allah's Apostle said, (to him), "Do you try to intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying, "What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's Legal punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand."

*The Islamic Teachings do not allow to leave the person unpunished that is proved liable to the crime of HADD, whatever his worldly status might be; the Islamic Judicial System asks to cut the right hand of the thief whose crime is proven by two eye witnesses that are compatible to testify for that and the thing stolen had good value and was kept with care; it is fallacy to think that these prescribed punishments were only meant for old times thinking that people were somewhat savage then and incapable of being controlled by any other means and considering that in the modern age, people are receptive for the Truth and so can be reformed without punishment; if this foolish argument had any substance we would not be witnessing such an awesome crime rate in the atmosphere of "culture" of the "developed" countries; note that for a theft to be proved, the better stance is that two just witnesses give testimony against the thief that has stolen something or the thief himself confesses twice of his theft at different occasions; other conditions that make an act become a theft is that it is committed intentionally by a person that is sane and adult; it is not committed by the force of circumstances; it is committed to take something from a place that generally could be termed as a place of high safety; it is committed for something that is clearly in custody of someone so its owner is not vague who clearly accuses him of theft claiming unawareness that the man was taking it into his custody and its is something that does have substantial value; note that any HADD once proven, needs the prescribed*

*respective punishment to it that no person is allowed to remove from the wrongdoer in any manner; Al-Hamdu Lillah.*

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90-Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth."

*The Islamic Teachings do not allow to trouble anything that has life unless it is threatening to the human life; here the lady neither provided the necessary sustenance to the cat that she bound nor released it to get her foods by itself; note that it is extremely wrong to cage birds or wild animals as their true habitat is the skies above and woods & jungles respectively; this is one of such sins that many of Muslims do not realize; we all must see that humanity does not ask only to care about other human beings but it also means to care for all such that have life, in all the manner possible; Al-Hamdu Lillah.*

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91-Narrated Ibn 'Abbas:

The Prophet cursed effeminate men who assume the manners of women (MUTASHABIEEN) and those women who assume the manners of men (MUTASHABIAAT); and he said, "Turn them out of your houses." The Prophet turned out such-and-such man, and 'Umar turned out such-and-such woman.

*The Islamic Teachings do not allow the men to take up manners like women intentionally and it also prohibits women to taking up manners like men; here the resemblance of men by women in clothes and manners is addressed as that leads to the physical features of the women come at fore and this disclosure is highly despicable in Islam that ask them strictly to observe HEJAB; but the narration also includes the prohibition to the wrong of assuming the role of men by the woman making efforts in earning of wealth without any true necessity as the responsibility for her material needs (and even the spiritual need to realize the Truth) is upon her father or if married, upon her husband; note four things about the dress for the Muslim woman here that it 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; note also that considering it positive, Islam has given the woman in the authority of the man at the worldly life though at AKHIRAT, they both are equals; certainly the western woman has rights yet they all are provided to her by the consideration that she is a man (and not a woman); this has led to high psychological problems as she would not live subject to her husband's will at the world (who himself has forgotten his true status of authority) taking it erroneously an insult to her as human being; note here that men also must take care 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 he or she is born; other attitudes than attitudes that are in accordance with Islam, are in truth psychological problems only that mostly take place due to some inferiority complex for certain at the back of the mind; note here that at this Hadith, we have the Arabic terms MUTASHABIHEEN & MUTASHABIHAAT that mean the men that resemble women and the women that resemble men respectively and this Hadith addresses both of these; however, at another version of this same Hadith, the Arabic term MUKHANNAS is also used that means Eunuch; with another authentic Hadith (see the Hadith-92 ahead) that compliments this latter version, FIQH disallows MUKHANNAS strictly to visit the unrelated women as they are taken like men by ruling clearly; Al-Hamdu Lillah.*

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92-Narrated Um Salama:

that while the Prophet was with her, there was a MUKHANNAS in the house. This effeminate man said to Um Salama's brother, 'Abdullah bin Abi Umaiyya, "If Allah should make you conquer Ta'if tomorrow, I recommend that you take the daughter of Ghailan (in marriage) for (she is so fat) that she shows four folds of flesh when facing you and eight when she turns her back." (note that some fatness in women was taken as an increment to their beauty at that time) Thereupon the Prophet said (to us), "This (effeminate man) should not enter upon you (anymore)."

*(Note the comment at Hadith-91)*

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93-Narrated 'Abdullah:

Allah has cursed those women who practice tattooing and those who get themselves tattooed, and those who remove their face hairs, and those who create a space between their teeth artificially to look beautiful, and such women as change the features created by Allah. Why then should I not curse those whom the Prophet has cursed? And that is in Allah's Book. i.e. His Saying: 'And what the Apostle gives you take it and what he forbids you abstain (from it).' (59.7)

*(Note the comment at Hadith-82)*

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94-Narrated Humaid bin 'Abdur-Rahman bin 'Auf that in the year he performed Hajj, he heard Mu'awiya bin Abi Sufyan, who was on the pulpit and was taking a tuft of hair from one of his guards, saying, "Where are your religious learned men? I heard Allah's Apostle forbidding this (false hair) and saying, 'The children of Israel were destroyed when their women started using this.'" Narrated Abu Huraira: The Prophet said, "Allah has cursed the lady who artificially lengthens (her or someone else's) hair and the one who gets her hair lengthened and the One who tattoos (herself or someone else) and the one who gets herself tattooed"

*(Note the comment at Hadith-82)*

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95-Narrated Ibn 'Umar :

The Prophet has cursed the lady who lengthens her hair artificially and the one who gets her hair lengthened, and also the lady who tattoos (herself or others) and the one who gets herself tattooed.

*(Note the comment at Hadith-82)*

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96-Narrated 'Ali bin Al-Husain:

The wives of the Prophet were with him in the mosque (while he was in Itikaf) and then they departed and the Prophet said to Safiya bint Huyai, "Don't hurry up, for I shall accompany you," (and her dwelling was in the house of Usama); the Prophet went out and in the meantime two Ansari men met him and they

looked at the Prophet and passed by; the Prophet said to them, "Come here (note that) she is (my wife) Safiya bint Huyai"; they replied, "Subhan Allah, (How dare we think of evil about you) O Allah's Apostle!"; the Prophet replied, "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might insert an evil thought in your minds."

*The Islamic Teachings do not allow the Muslim men to be alone with unrelated women; the Hadith here is interesting as the Prophet PBUH did not had any issue in addressing the SAHABA-RA passing-by to note the point that the woman accompanying him was his respectable wife SAFIYA-RA; there was no chance for any person to consider him to deviate from anything relating to the good morality yet he clarified the matter so that this is conformed that he practices the same that he teaches without taking himself as an exception to practice anything leaving the good morality; another thing that asked to clarify the matter is reported at the Hadith itself that Satan tries to lead every person (even the good Muslim) towards wrongful thoughts that might in turn, lead him to sins; he specially tries to lead them to sins by taking benefit from the inherent sense of care towards chaste women in the good men; the matter addressed at the Hadith was certainly very sensitive where it was necessary to remove the misunderstanding at the onset certainly; Al-Hamdu Lillah; note here that the circulation of blood is plainly mentioned here at the Hadith in the casual manner and this tells that the circulation of the blood has been known since ancient times; some good study of history would even establish that there are such things that are mentioned incorrectly as discoveries made in the few centuries gone-by yet they were mentioned plainly at ancient times without much emphasis to indicate them as discoveries; among these, even the roundness of the Earth (and strangely, even the movement of the Earth) and the suggestion to the water cycle are included but due to the impression of the West at current times, they are taken as recent discoveries; it is interesting to note that the West has the tendency to express erroneously that the dark ages to them were dark ages to all; it certainly shows an inferiority complex in its make-up but detail to this statement is not feasible here at these comments to the Ahadith that I, MSD, have selected for the guidance of the Muslim womenfolk; Al-Hamdu Lillah.*

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G-About the Good Attitude towards Women

97-Narrated 'Alqama:

While I was walking with 'Abdullah he said, "We were in the company of the Prophet and he said, 'He who can afford to marry should marry, because it will help him refrain from looking at other women, and save his private parts from committing illegal sexual relation; and he who cannot afford to marry is advised to fast, as fasting will diminish his sexual power."

*The decent attitudes as told by Islam for men towards women include that when they marry them, they must provide them shelter in the physical sense and provide them honor by keeping them steadfast upon the Truth in the spiritual sense; note that the Marriage at necessity is highly preferable in Islam as at that time, the men are highly troubled with specific feelings towards women and so it keeps the Muslim man safe from shameful sins; however, if good control over such feelings is totally possible with no inclination practically towards unrelated women even for some conversation then it is better for men to marry in thirties and for that matter, late-thirties is even better taking up Saum (fasting) as much as possible; I, MSD, heard from some knowledgeable person that the stomach and the private parts are near to each other so (even though their systems at physique are different) they affect each other; when the former is fully satisfied at adulthood, it asks the satisfaction to the latter so the intake of food must not be to its total satisfaction; Al-Hamdu Lillah; whenever the man marries, he must take care about all the liability that falls on him for the wife before asking for his rights to her; early marriages might result in the increase in the quantity of Muslims but we Muslims are much more in need of quality at these current times; the need today is that Muslims become practicing Muslims rather than having increase in quantity though in the normal circumstance even quantity would have been a merit to Muslims as at that situation it would not have been without quality; the Islamic Teachings value weight in character rather than count of heads and 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); Al-Hamdu Lillah.*

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98-Narrated Abu Masud Uqba:

The Prophet said, "One of the sayings of the prophets which the people have got, is. 'If you do not feel ashamed, then do whatever you like.'"

*The decent attitudes as told by Islam ask to honor women highly that live strictly upon Islam; this Hadith notes that the true Muslim does not commit sins that are highly immoral in nature (especially adultery) as keeping away from shameful acts is well incorporated at his inside due to his keen sense of morality; if he loses this beautiful sense, then he becomes susceptible to Satanic temptations towards the shameful acts; if he falls in them getting used to committing them, they might in turn, lead him to lose the true belief; in other words, this Hadith notes that the person who once gets used to filth (in the spiritual sense) at the life he leads then that might take away the true belief away from him; as even good deeds become useless without the true belief, it does not matter what he does as he turns liable to enter JAHANNAM (the hell) if he does not repent soon and make his life totally better at the world within good time by holding truly to Islam; Al-Hamdu Lillah.*

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99-Narrated Abdullah bin Zama:

That he heard the Prophet delivering a sermon, and he mentioned the she-camel and the one who hamstrung it. Allah's Apostle recited:-- 'When, the most wicked man among them went forth (to hamstrung the she-camel).' (91.12.)

Then he said, "A tough man whose equal was rare and who enjoyed the protection of his people, like Abi Zama went forth to (hamstrung) it." The Prophet then mentioned about the women (in his sermon). "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening." Then he advised them not to laugh when somebody breaks wind and said, "Why should anybody laugh at what he himself does?"

*The decent attitudes as told by Islam ask to avoid injustice in every manner; it asks the Muslim person to develop sobriety in attitudes and as such it despises making fun of someone on some natural phenomenon that men are bound to; note that there are two categories of sins and that are injustice (ZULM) and indecency (FAHISHA); the three biggest of sins are included in these two categories as SHIRK (to take someone equal in power to Allah considering him capable to fulfill human necessities with Allah or without Him), is the biggest sin that is the greatest of injustice and to kill some innocent person is extreme*

*injustice too; to commit adultery is the most indecent & shameful act and it also has the aspect of huge injustice too when such woman is involved in it that is the wife to some other person; these all are included in the greatest of sins; but whoever repents with total heart asking forgiveness from Allah reading NAFL-SALAH for this purpose doing good to those he had done wrong and refrains strictly from committing any big sin of these two categories (that means all big sins) ahead, Allah would surely forgive him and give him TAUFUQ (good time and space) to make things better for himself; it is mentioned in Surah AALE-IMRAN, "And those who when they commit indecency (FAHISHA) or do injustice (ZULM) to their souls remember Allah and ask forgiveness for their faults---and who forgives the faults but Allah---and (who) do not knowingly persist in what they have done; (As for) these, their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the laborers" (verses 135 & 136); Al-Hamdu Lillah; note here that the Hadith tells about the cruelty that the men of THAMUD (the people of SWALEH-AS) showed towards the she-camel they were given as the miracle from Allah; one of the most unfortunate killed her and brought wrath of Allah upon all that people; this Hadith also guides to stop from any kind of cruelty towards the wife who is under the command of the husband at the worldly life; she does have to see to all that might please her husband with obedience to his commands when they are not against the command of Allah but she is totally allowed to advise him on all matters of life; Ahadith about rights of women clarify that actions do speak loudly how the man is as the man who is decent would always remain most decent to his wife caring about her in all ways possible; in the matters of AKHIRAT i.e. the coming true life, they are equals and whoever has the better Belief and better deeds according to it, he or she would indeed be the better one there; they both must have high trust in each other and must never break that trust; indeed they both must keep to commands of Allah; Al-Hamdu Lillah.*

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100-Narrated Abu Huraira:

The Prophet said, "Avoid the seven great destructive sins." The people enquire, "O Allah's Apostle! What are they?" He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause (according to Islamic law), to eat up Riba (usury), to eat up an orphan's wealth, to show the back to the enemy and flee from the battlefield



at the time of fighting, and to accuse chaste women, who never even think of anything against chastity and are good believers.

*The decent attitudes as told by Islam ask to avoid injustice & shameful attitudes in every manner as we studied at the Hadith-99; this Hadith also asks to avoid all wrongs that include SHIRK, murdering someone unjustly, practicing sorcery (putting spells to make rifts among Muslims especially among the man & wife) and accusing chaste women that care for good morals; in addition, it asks not to get wealth wrongfully as by taking of RIBA or by eating up the orphan's wealth if the chance is available to it and it also asks not to save life in any manner when needed to surrender it in the good cause of raising the name of Allah; Al-Hamdu Lillah.*

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101-Narrated Masruq:

'Aisha said that Hassaan bin Thabit came and asked permission to visit her. I said, "How do you permit such a person?" She said, "Hasn't he received a severe penalty?" (Sufyan, the subnarrator, said: She meant the loss of his sight).

*The decent attitudes as told by Islam strictly ask to refrain from accusing any chaste woman of adultery as we studied at Hadith-100 too; HASSAAN (the poet who had said poetry in favor & defense of the Prophet PBUH at occasions) was among those who wrongfully involved himself in this heinous matter when he supported those who had wrongly charged SAYYIDAH Ayesha-RA of this most shameful thing; Allah descended verses in Surah NOOR for the acquittal of SAYYIDAH that read, "Surely they who concocted the lie are a party from among you; do not regard it an evil to you; nay, it is good for you; every man of them shall have what he has earned of sin; and as for him among them who had the greater share therein (i.e. Abdullah bin Ubayy), he shall have the grievous chastisement"; it seems by the narration here that HASSAAN was repentant on his grave blunder and it also tells us that he had turned blind; the words of Ayesha express clearly that she had forgiven him; Al-Hamdu Lillah.*

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102-Narrated Abu Huraira:

The Prophet said, "Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will

be), a just ruler, a young man who has been brought up in the worship of Allah, a man who remembers Allah in seclusion and his eyes are then flooded with tears, a man whose heart is attached to mosques (offers his compulsory congregational prayers in the mosque), two men who love each other for Allah's Sake, a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and he says, 'I am afraid of Allah,' and (finally), a man who gives in charity so secretly that his left hand does not know what his right hand has given."

*The decent attitudes as told by Islam ask the Muslim person to repent on all wrongs and become truly good practicing Muslim; the Hadith indicates 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 high control over adverse temptations as that control leads to the high status at AKHIRAT; the just Imam (ruler; head of matters) controls the temptation to show his authority just for the sake of display how powerful he is; the young man controls the temptation to attach him to worldly games that his age asks but always remembers Allah with total attention; the man who has committed wrongs, controls his haughtiness that asks him to admit those wrongs but rather cries on them remembering Allah truly in silence asking for His Mercy and His Kindness intending to make things better in future (perhaps the best one among those that are mentioned here for he fights all his adverse temptations collectively then & there); the man who is attached to the Mosque while other places tempt him towards them; each of the two men that meet each other with care to keep their financial transaction fair with disregard to the temptation to get profits unfairly; the man whom a beautiful rich woman call towards wrong and he declines her offer (and how difficult it is to fight out this temptation except in hope & fear of Allah with total love towards Him); a man who shuns the temptation to save his money (only to spend it to get recognition among people) and gives it 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 temptations and that control they must certainly have in them; adverse temptations can not distract them from the righteousness certainly; Al-Hamdu Lillah.*

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103-Narrated Abu Huraira:

While we were in the company of the Prophet, he said, "While I was asleep, I saw myself in Paradise and there I beheld a woman making ablution beside a palace, I asked, To whom does this palace belong? ' They said, To 'Umar bin Al-Khattab.' Then I remembered 'Umar's Ghaira (concerning women), and so I quickly went away from that palace." (When 'Umar heard this from the Prophet), he wept and said, "Do you think it is likely that I feel Ghaira because of you, O Allah's Apostle?"

*The decent attitudes as told by Islam ask even the Muslim men to care for HEJAB of the woman and to care for their chastity in general to the extent possible; GHAIIRA is the rightful anger against the wrong of shameful nature that is committed against the Command of Allah and it is one of the positive traits in the Muslim Man; the Prophet PBUH cared that no such attitude takes place by him even, that might affect the GHAIIRA of any Muslim man; we have noted at Hadith-96 that he took the trouble to tell the passer-by Muslims that the woman he is with, is his wife SAFIYA so that Satan does not get the chance to affect their thoughts adversely taking the undue benefit from this positive trait of GHAIIRA that is present in all Muslims to height; Al-Hamdu Lillah.*

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104-Narrated Abu Musa:

Allah's Apostle said, "He who has a slave-girl and educates and treats her nicely and then manumits and marries her, will get a double reward."

*The decent attitudes as told by Islam guide all of us Muslims to care highly about all those who are less-privileged among us in all the manner possible; when slavery was in vogue, the Prophet PBUH asked to care highly for all slaves that the Muslims had in their custody as many of Ahadith clarify well; slave-girls had lesser status than wives and had to see to the sexual needs of their masters too; it was certainly an attitude of EHSAAAN that was highly praiseworthy for the master to free his slave-girl and to marry her raising her status to the better standing at the society then when she had no liability upon him; also if he taught her Islamic Moral Values and good understanding of matters for her spiritual betterment too then he was most certainly liable to get double rewards from the True Lord Allah; in these current times, if the Muslim man of good social standing at the place cares to raise the status of some capable Muslim woman who is among the less-privileged asking her to come into his*

*marriage (even as his second or third wife) providing her all the physical necessities and all the beneficial education that protects her from all Satanic things, he certainly too is liable to double rewards from the True Lord Allah, that has been mentioned at the Hadith here; Al-Hamdu Lillah.*

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105-Narrated Tha'lab bin Abi Malik:

'Umar bin Al-Khattab distributed some garments amongst the women of Medina. One good garment remained, and one of those present with him said, "O chief of the believers! Give this garment to your wife, the (grand) daughter of Allah's Apostle." They meant Um Kulthum, the daughter of 'Ali. 'Umar said, "Um Salit has more right (to have it)." Um Salit was amongst those Ansari women who had given the pledge of allegiance to Allah's Apostle.' 'Umar said, "She (i.e. Um Salit) used to carry the water skins for us on the day of Uhud."

*The decent attitudes as told by Islam ask the AMEER to care about all the people that are subject to his authority; this asked Umar-RA to care to distribute the ladies' garments that he most probably received in his custody through spoils of war; that certainly asked for justice highly at that time; Umar was strict in matters of Islam and here as the Caliph, he felt that UM-SALIT was more rightful to get the last of the ladies' garments he had, even more rightful than his respectable wife, so he provided that to her; Al-Hamdu Lillah.*

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106-Narrated 'Abdullah:

During some of the Ghazawat of the Prophet a woman was found killed. Allah's Apostle disapproved the killing of women and children.

*The decent attitudes as told by Islam strictly forbade to kill women and children even if they are at war at the battlefield; the best thing is to capture them rather than to kill them where they are at war; note that at those times, the women taken into custody as slave-women had to be during wars only and secondly, they had to be only those that were present at the battlefield or at its vicinity to help their men at the war; due to caring about the weak, the Prophet PBUH used to instruct not to perform MUTHLAH (this means mutilation of corpses of the enemy) as then the enemy is not able to answer; it just shows a 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, Muslims have to care for those weaker ones rather than put a show of strength putting them into trouble without validity; Al-Hamdu Lillah.*

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107-Narrated Ibn Abbas:

regarding the Divine Verse: "O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness that you may take back part of the (Mahr) dower you have given them." (4:19) (Before this revelation) if a man died, his relatives used to have the right to inherit his wife, and one of them could marry her if he would, or they would give her in marriage if they wished, or, if they wished, they would not give her in marriage at all, and they would be more entitled to dispose her, than her own relatives. So the above Verse was revealed in this connection.

*The decent attitudes as told by Islam forbade to treat women with high-handedness and in-fact ask to treat them in extreme soft manner keeping the delicacy that they do have in manners due to their feminine nature (note also the comment at Hadith-8); this Hadith tells the state of women before Islam gave them true respect as Human Beings; the verse-19 of Surah NISAA reads, "O you who believe! it is not lawful for you that you should take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it"; Al-Hamdu Lillah.*

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108-Narrated Urwa:

Aisha the wife of the Prophet, said, "Allah's Apostle used to ask commitment of the believing women (to Islam) who migrated to him in accordance with this Verse: 'O Prophet! When believing women come to you to take the oath of allegiance to you... Verily! Allah is Oft-Forgiving Most Merciful.' (60.12) 'Aisha said, "And if any of the believing women accepted the condition (assigned in the above-mentioned Verse), Allah's Apostle would say to her. "I have accepted your pledge of allegiance." "He would only say that, for, by Allah, his hand never

touched, any lady during that pledge of allegiance. He did not receive their pledge except by saying, "I have accepted your pledge of allegiance for that."

*The decent attitudes as told by Islam ask to remain totally away from all shameful activities and the Muslim Woman has the responsibility to eliminate shameful things more than the Muslim Man; however, the Muslim Man too has to care for it to the height possible as the matter certainly relates to him too; whenever the woman migrated to Medina due to the intention to live upon Islam in the best way and with no other intention than the Prophet PBUH used to take oath from her according to the verse-12 of Surah MUMTAHINA; it reads, "O Prophet! when believing women come to you giving you a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication & adultery, and will not kill their children, and will not bring a calumny which they have forged of themselves, and will not disobey you in what is good, accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful"; note here that the Prophet PBUH cared not to touch any woman even for this BAYAH (pledge) and this tells clearly that men are certainly not allowed to touch NA-MEHRAM women (and in-fact, even unnecessary conversation to her is disallowed) as Islam takes this too as an indecent attitude; Al-Hamdu Lillah.*

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109-Narrated Anas bin Malik:

A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Apostle came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)."

*The decent attitudes as told by Islam do not appreciate to suppress feelings that relate to natural needs of men taking hardship upon the self; rather Islam*

*asks to provide the rightful outlet to desires with care for the moral teachings of Islam in the ordinary business of life; the beauty of Islamic Teachings is that it asks to fulfill the necessary practice of Islam that is easy upon the self and certainly it does not ask to burden the self taking up tasks that are neither necessary nor practicable in the long-run period due to the suppression of the needs inside; the strict words of the Prophet PBUH show clearly that Islamic Teachings care to provide the good outlets to feelings rather than do away with those outright; note that the sources to understand the Islamic Teachings are primarily the Holy Book Quran (that is complete Islam in theory) and the SUNNAH of the Prophet PBUH (that is complete Islam in practice); please see also the "Brief Note on TAQLID" at the last of this writing; Al-Hamdu Lillah.*

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110-Narrated ' Abdullah:

We used to participate in the holy battles led by Allah's Apostle and we had nothing (no wives) with us. So we said, " Shall we get ourselves castrated?" He forbade us that and then allowed us to marry women with a temporary contract (2) and recited to us: -- ' O you who believe ! Make not unlawful the good things which Allah has made lawful for you, but commit no transgression.' (5.87)

*The decent attitudes as told by Islam prohibit MUTA; it 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 outright; before that at necessity, it was allowed for the men when they went away from homes at JEHAD and had no way to satisfy their sexual needs (except by the slave-girl once they won some war); however once when it got out of lives at the command to abstain from it given at KHAYBAR, it had remained out thence; Al-Hamdu Lillah; note that even when it was practiced at that time, its practice was limited and exceptional; now, as slavery also is out of lives; Al-Hamdu Lillah; only the lawful marriage remains the righteous way to give outlet to the sexual desires for the men; Al-Hamdu Lillah.*

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111-Narrated Abu Jamra:

I heard Ibn Abbas (giving a verdict) when he was asked about the Mut'a with the women, and he permitted it. On that a freed slave of his said to him, " That

is only when it is very badly needed and women are scarce." On that, Ibn ' Abbas said, "Yes."

*(Note the comment at Hadith-110)*

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112-Narrated Ibn ' Umar:

The Prophet said, "If your women ask permission to go to the mosque at night, allow them."

*(Note the comment at Hadith-113)*

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113-Narrated ' Aisha:

Had Allah's Apostle known what the women were doing, he would have forbidden them from going to the mosque as the women of Bani Israel had been forbidden. Yahya bin Said (a sub-narrator) asked ' Amra (another sub-narrator), "Were the women of Bani Israel forbidden?" She replied "Yes."

*The decent attitudes as told by Islam do not allow women to adorn their-selves when they leave homes for some genuine necessity; though it was allowed for women to attend Salah at the times of the Prophet (PBUH) as he tolerated it and asked to tolerate it then, yet ULAMA generally and explicitly disallow women now for such attendance due to general occurrence of FITNAH; note that just after the passing away of the Prophet (PBUH) many SAHABA that allowed such attendance revised their attitude and disallowed it; this was due to the fact that the times of the Prophet (PBUH) were highly virtuous and now SAHABA were seeing clearly that the people still had to learn Islam much; the means of communication were not high and whatever means were available they were not much sophisticated and with people getting into Islam in great numbers without getting fully aware of the Islamic Teachings did pose threat to the misunderstanding of Islamic Teachings; 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 and if they do come at mosque they must not take-up any kind of make up or such clothes that might attract men and leave just after the end of SALAH; with time, this attendance of women at mosques ceased in general and understandably, this outcome has taken place for the better for sure; Al-Hamdu Lillah.*



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114-Narrated Ibn 'Umar:

The Prophet decreed that one should not try to cancel a bargain already agreed upon between some other persons (by offering a bigger price). And a man should not ask for the hand of a girl who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand.

*The decent attitudes as told by Islam are explicit on the point that Muslims must care for each other to the extent possible; for that reason, it is not allowed to intervene in a transaction that is already in good progress among two persons until that transaction is over; as marriage has also the aspect of an agreement between a man and a woman, it is not allowed to propose a girl knowing that the matter for her is in good progress with someone else; however, if the girl does not favor that proposal then after her rejection to it, another man is allowed to ask her WALI for her marriage to him (or if she is widow or divorced then he is even allowed to ask her directly through someone knowing both so that she does not mind the proposal); Al-Hamdu Lillah.*

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H-About the Good Attitude in General

115-Narrated Abu Huraira:

The Prophet said, "O Muslim women! None of you should look down upon the gift sent by her sister at neighborhood even if it were the trotters of the sheep (fleshless part of legs)."

*The Islamic moral values include the guidance that the person must show gratitude to that person who genuinely cares for him or her even if that person expresses it by giving something as gift that is taken as most ordinary; high value is given to neighbor in Islam and if he is a Muslim then his right increases even more; with that if he is a relative too, that increases his right even more; note that it is necessary to care for the non-Muslim neighbor too as he is ZIMMI (non-Muslim that lives with an agreement of peace in the Muslim Society and that word of peace might not be present in a written form necessarily but it is understood as such) and he must not be put to trouble in any way; Al-Hamdu Lillah.*

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116-Narrated Sahl bin Sa'd:

The Prophet said, "Whoever guarantees me (the chastity of) what is between his legs (i.e. his private parts), and what is between his jaws (i.e., his tongue), I guarantee him Paradise."

*The Islamic moral values include the guidance that the Muslim person must take care of the tongue speaking the truth only and that even where necessity asks for it; in any conversation or writing that takes at any time and at any place, it is most crucial that the person mentions Allah and remembers His commands as that shows the care Muslims have for those commands in their lives; the other thing is to take care of the respective private parts and this asks the Muslim person to keep away from all shameful acts of high sinful manner asking Allah for shelter against them all; Al-Hamdu Lillah.*

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117-Narrated Asma:

I prepared the journey food for the Prophet and Abu Bakr when they wanted (to migrate to) Medina. I said to my father (Abu Bakr), "I do not have anything to tie the container of the journey food with except my waist belt." He said, "Divide it lengthwise into two." I did so, and for this reason I was named ' Dhat-un-Nitaqain' (i.e. the owner of two belts).

*The Islamic moral values include the guidance to care for HIKMAT (application of knowledge to the environment) and here the advise of Abu-Bakr denotes the same; the divided belt of ASMA-RA was yet able to provide for her need and also for the bondage to the container so it did well then; HIJRAT (the migration to Medina) was the event that marked the manifestation of the rule of Righteousness and it brought not only the change to HIJAZ but also changed the time from the darkness towards the light of the Truth; Al-Hamdu Lillah.*

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118-Narrated Aiman:

I went to 'Aisha and she was wearing a coarse dress costing five Dirhams. 'Aisha said, "Look up and see my slave-girl who refuses to wear it in the house though during the lifetime of Allah's Apostle I had a similar dress which no woman desiring to appear elegant (before her husband) failed to borrow from me."

*The Islamic moral values include the guidance to adhere to the concept that no Muslim person must take his own person as something high among the men; the Muslim person must understand that the greatness lies at his inside and he needs to develop his good traits rather than care for the things outside; the point to note here is that clothes do not make the person but the righteousness in his or her character does so; it is not the physical but the spiritual eminence that counts; if he values external things for his respect then that would make him susceptible to fall in his own eyes once he loses such external items; such concept also does lead to the inferiority complex ultimately and needs total avoidance; Al-Hamdu Lillah.*

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119-Narrated 'Aisha:

that she prepared a lady for a man from the Ansar as his bride and the Prophet said, "O 'Aisha! Haven't you got any amusement (during the marriage ceremony) as the Ansar like amusement?"

*The Islamic moral values include the guidance that the women have to care for reservation in their attitudes at all times and places; certainly, it is necessary to observe these all moral values yet adhering to that well, they might take up such entertainment at the time of marriage of someone from among them that Islam does allow; they might even enjoy playing of DAFF and singing of decent poetic verses among their own (without any such women who takes up such entertainment professionally) where strictly no-one from the men is present; note also the comment at Hadith-136; Al-Hamdu Lillah.*

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120-Narrated Nafi':

Whenever Ibn 'Umar was asked about marrying a Christian lady or a Jewess, he would say: Allah has made it unlawful for the believers to marry ladies who ascribe partners in worship to Allah, and I do not know of a greater thing, as regards to ascribing partners in worship, etc. to Allah, than that a lady should say that Jesus is her Lord although he is just one of Allah's slaves."

*The Islamic moral values include the guidance that the Muslim decent man must see high decency that Islam asks for in the woman he marries; note here that*

*the Muslim person might marry some Christian lady (but he must avoid marrying some Jewess due to the negative attitude in general of Jewish people towards Islam); with this, note also that Ibn'-Umar-RA remarked very rightly that the Christians raise the Prophet Jesus-AS from the status of the man but certainly besides being the Prophet, he also is among the men; the point to note here is that as the Holy Book Quran allows such marriage in clear terms (see Surah MA'EDAH-5) so it is not prohibited; the prohibition that Ibn'-Umar has expressed here is his personal leaning towards the matter that the Islamic Teachings tolerate yet generally it is not the Islamic ruling; Al-Hamdu Lillah.*

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121-Narrated Anas:

Ar-Rabi, the daughter of An-Nadr broke the tooth of a girl, and the relatives of Ar-Rabi' requested the girl's relatives to accept the Arsh (compensation for wounds etc.) and forgive (the offender), but they refused. So, they went to the Prophet who ordered them to bring about retaliation. Anas bin An-Nadr asked, "O Allah's Apostle! Will the tooth of Ar-Rabi' be broken? No, by Him Who has sent you with the Truth, her tooth will not be broken." The Prophet said, "O Anas! Allah's law ordains retaliation." Later the relatives of the girl agreed and forgave her. The Prophet said, "There are some of Allah's slaves who, if they take an oath by Allah, are responded to by Allah (i.e. their oath is fulfilled). Anas added, "The people agreed and accepted the Arsh."

*The Islamic moral values include the guidance to control the anger towards all even if the person feels that his anger has worth; there is an authentic Hadith that tells that one of traits of the hypocrite is that when he quarrels, he begins to abuse the opponents; note that the monetary compensations that the inflictor of wounds provides to the affected person, is named as ARSH that is calculated mostly as the ratio to the DIYAT amount; the Hadith points out that Allah cares for the pious persons and where they take an oath on something as DUA to Allah, it happens that He grants it to them; Al-Hamdu Lillah.*

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122-Narrated Abu Said Al-Khudri:

The Prophet was shier than a veined virgin girl.

*The Islamic moral values include the guidance that all Muslim persons, men and women, must have their total leaning towards HIYA; this asks the attitude to avoid all shameful things due to the inherent sense of caring for the most decent values Allah has provided to the Man; there is an authentic Hadith that asks for HIYA in the most beautiful manner by indicating that loss of HIYA might affect the True Belief most adversely (see the Hadith-98 and note the comment on it); the Prophet PBUH had the realization of this inherent sense to the most beautiful height as the Hadith here denotes totally well; though this word is difficult to convey in English yet one of manners to express it might stand by these words that "it is the natural strong tendency that the woman (and that means all of them) has inside her at birth and develops ahead so as to avoid all of shameful things for all her life ahead"; note well that this spiritual quality of HIYA if it develops even in the man, is not something abnormal but it makes even that man highly virtuous; Al-Hamdu Lillah.*

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123-Narrated ' Aisha:

I never saw the Prophet laughing to an extent that one could see his palate, but he always used to smile only.

*The Islamic moral values include the guidance that no one presents himself leaving all sobriety even if he is in the gathering of close friends; they also ask not to make fun of anyone keeping the fact in view that to have fun by the Islamic limits, 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 along-with SAHABA but always in a limit and he never laughed but only smiled; he was not a man asking for strict discipline or demanding of unworthy protocol; note that this great teacher i.e. Muhammad PBUH, the last Messenger of Allah, has never had any schooling from anyone except directly from Allah; he was a lenient person in attitudes giving value to his SAHABA; he was soft in ways, modest in manners and simple by choice in living; Al-Hamdu Lillah.*

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124-Narrated Fatima bint Al-Mundhir:

Whenever a lady suffering from fever was brought to Asma' bint Abu Bakr, she used to invoke Allah for her and then sprinkle some water on her body, at the chest and say, "Allah's Apostle used to order us to abate fever with water."

*The Islamic moral values include the guidance to make things better both by physical and spiritual effort and this is best to tackle problems; do whatever you can and then have trust in Allah for results; this in actual is TAWAKKUL (to have total trust in Allah); The Hadith asks to cool the fever by putting clean water (and here in Pakistan, many persons do keep a cloth soaked with clean water but dried to necessity by twisting the cloth, onto the forehead in such cases) and ask Allah for betterment in the condition; note that it is allowed to present DUA (supplication) against problems in any language provided that it is only to Allah, the Truly Mighty One; note that it is better to take AABE-ZAM ZAM for cooling fever though if unavailable or difficult to get, ordinary clean water would suffice; Al-Hamdu Lillah.*

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125-Narrated Um Salama:

that the Prophet saw in her house a girl whose face had a black spot. He said. "She is under the effect of an evil eye; so treat her with a Ruqya."

*The Islamic moral values include the guidance that the Verses of the Holy Book Quran have the power to cure afflictions; these are specially related to the poisonous bite (of snake or scorpion), evil eye (a bad effect had from eyes of anyone intentionally or unintentionally) and small pustules (as another Hadith include them too); by the recitation of four things from the Holy Book Quran that are Surah FATIHA & AAYATUL-KURSI & the last AAYAH of Surah BAQARAH & the MAUDHATAYN (the last couple of Surah) in routine, he would insha Allah remain safe from every troublesome spiritual & physical affliction till the last moment of his life; note that there is an Hadith in TIRMIDHI that reports that "ANAS-(RA) confirmed that Allah's Messenger permitted RUQYA (to recite the verses of the Holy Book Quran and blow with the mouth onto the affected person) for snake-bite, evil eye and small pustules"; ULAMA say that if the mentioned four things of the Holy Book Quran are recited 100 times a day, that would prove cure to any spell even if put on the person intentionally; for making this recitation into a habit, its better reciting these four 10 times after Fajr (early morning; beginning of the day) and 10 times after MAGHRIB (beginning of the night) counting the reading of all of these as one time till*

*their total reading of 10 times is complete; insha Allah this would suffice against all spiritual afflictions and with that, this would insha Allah keep away all the physical afflictions too; Al-Hamdu Lillah.*

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126-Narrated Abu Hazim:

Sahl bin Sad said, "A lady came with a Burda. Sahl then asked (the people), "Do you know what Burda is?" Somebody said, "Yes. it is a Shamla with a woven border." Sahl added, "The lady said, 'O Allah's Apostle! I have knitted this (Burda) with my own hands for you to wear it.'" Allah's Apostle took it and he was in need of it. Allah's Apostle came out to us and he was wearing it as an Izar. A man from the people felt it and said, 'O Allah's Apostle! Give it to me to wear.' The Prophet said, 'Yes.' Then he sat there for some time (and when he went to his house), he folded it and sent it to him. The people said to that man, 'You have not done a right thing. You asked him for it, though you know that he does not put down anybody's request.' The man said, 'By Allah! I have only asked him so that it may be my shroud when I die.'" Sahl added, "Later it was his shroud."

*The Islamic moral values include the care to each other certainly; it is necessary even for the needy person to see not to affect someone by asking him for something for which he himself is in need of; here the matter is interesting as the Prophet PBUH cared to provide necessities to all persons that he could manage; now, when one of SAHABA asked him for the sheet that has come to him as gift from someone, he provided that to him; the intention of that one among SAHABA was good yet the most important point to note according to the Islamic Teachings is that things at manifestation do not actually help at the matters of AKHIRAT unless the person has good deeds with the Righteous Belief; the Hadith also indicates that it is not prohibited to gift someone such a thing that the person has got in possession by gift himself; Al-Hamdu Lillah.*

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127-Narrated 'Aisha:

The Prophet said, "Whoever vowed to be obedient to Allah, must be obedient to Him; and whoever vowed to be disobedient to Allah, should not be disobedient to Him."

*The Islamic moral values include the guidance that the Muslim person must always care to fulfill the commands of Allah and never do against them; the person in taking upon himself to do or give something if Allah does the needed for him must take an oath not only intending it but saying it verbally too and it must only be of something that is clearly taken as an act of worship to Allah; for example a person can say if this happens he would read this many RAKA'AH of SALAH in thanks to Allah or he can say that he would feed so many of needy persons; he certainly must not take any oath to commit any sinful act if his want is fulfilled like drinking wine or committing theft as such an oath does not take place at all and this type of an oath in itself is highly sinful; Muslims must care for Islam in all the positive way never ever going towards any wrongs at all; Al-Hamdu Lillah.*

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128-Narrated 'Aisha:

When the Prophet married me, my mother came to me and made me enter the house where I saw some women from the Ansar who said, "May you prosper and have blessings and have good omen."

*The Islamic moral values include the guidance to ask Allah for His blessing at some significant occasion of life that affects it highly; though the Prophet Muhammad PBUH had just come to Medina by HIJRAH and the Islamic Environment had just started taking shape then yet the good attitude to ask Allah only for all of the blessing, had taken hold; the first thing certainly to achieve His blessing is to turn attention towards Him only as that only leads to all the other good things; Al-Hamdu Lillah.*

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129-Narrated 'Aisha:

(the wife of the Prophet) that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that pot of Talbina be cooked. Then Tharid (a dish prepared from meat having much of gravy and bread-crumbs) would be prepared and the Talbina would be poured on it. 'Aisha would say (to the women), "Eat of it, for I heard Allah's Apostle saying, 'The Talbina soothes the heart of the patient and relieves him from some of his sadness.' "



*The Islamic moral values include the guidance that when there is some troublesome occasion for someone, other Muslims have to soothe him by their good words and their good attitudes; they should try also to provide foods that is soothing in nature to those where someone has died as their sorrow might have made them oblivious to care for the provision of that so the children there might be suffering; Talbina is barley-flour (grinded JAU) to which the milk is added as needed and stirred well; that turns it into the shape of porridge to which then some honey is added and stirred well; Tharid is bread crumbs etc. soaked with fine tasty gravy and Talbina might be taken with Tharid as reported; note that both milk & honey are the natural foods and they both have most beneficial soothing effect against depression especially when mixed in the barley-flour; the Holy Book Quran mentions both of these natural foods very positively in Surah NAHAL; Al-Hamdu Lillah.*

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130-Narrated Abu Salama:

'Aisha's brother and I went to 'Aisha and he asked her about the bath of the Prophet. She brought a pot containing about a Sa' of water and took (that as in) a bath and poured it over her head and at that time there was a screen between her and us.

*The Islamic moral values include the guidance that the person who knows something of significance, he or she must provide it totally in the best manner possible with total care to the Islamic morals when it is needed; the words of Hadith here might give the impression that 'Aisha-RA taught the needed by demonstration of her bath but that impression is highly erroneous; note that it was by pouring of water on her head practically with total of her dress on and it was not actually bathing at all; note well that it means that for this limited teaching even, she was fully dressed in her total clothes and still kept a screen between her & those two showing them from behind it by the shadow only how to pour water upon the head at the bath taken; however, even this much of permitted limited teaching, with such necessary caution (being only in front of the MEHRAM relatives only), is better to avoid at current times even if that comes from the highly learned woman as there is no need to get the SUNNAH in this respect now as was necessary then; Al-Hamdu Lillah.*

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131-Narrated Um Salama:

One night Allah's Apostle got up and said, "Subhan Allah! How many afflictions have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (soul) in this world may be naked in the Hereafter."

*The Islamic moral values include the guidance that the Muslim person must keep in his mind that he has to die some day for which he must keep the preparation; he must have total belief in the Holy Book Quran, read it on, understand it well, put it into his practice and ask all persons for all these things about it certainly; this night mentioned here is taken as the 15<sup>th</sup> night of Sha'ban; it is named as the night of BAR'AT (freedom) as at this night, Allah provides mercy to all those who ask for it with total heart, forgiving their sins; Al-Hamdu Lillah.*

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132-Narrated Jabir bin Abdullah:

While we were returning from a Ghazwa (Holy Battle) with the Prophet, I started driving my camel fast, as it was a lazy camel. A rider came behind me and pricked my camel with a spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet himself. He said, "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "A matron." He said, "Why didn't you marry a young girl so that you may play with her and she with you?" When we were about to enter (Medina), the Prophet said, "Wait so that you may enter (Medina) at night so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region."

*The Islamic moral values include the guidance to provide ease to the wife in the best way possible so that she might see to her obligation towards her husband well; returning from GHAZWA BANI-MUSTALAQ, the Prophet (PBUH) saw that the camel of JABIR (RA) was very slow and he only touched it with some branch or the spear as reported here; the Prophet (PBUH) was highly particular not to hit animals even and it is known well by Ahadith that when he had to attend wars at the command of Allah, he tried his best not to involve himself into the hand-to-hand fight there but commanded the occasion standing in the midst of his forces; he never beat a woman or a child (or any weak person for that matter) any time anywhere for any reason whatsoever; he always stood for*

*the weak persons all his life and we all must also see to this without fail in our own capacity; we all must note that no harsh action is taken against young students that is often taken at places or accused persons for some crime that are yet to be proved criminals as that proves to be a high psychic burden to them in their later lives; note that all dictators of recent times had received a harsh treatment in some way from the adults or from the people in authority in their childhood and we know how they dealt with the world once they got power; in current times, if we care for the Islamic Moral Values in all our attitudes especially that are taken at the teaching department, at the medical department and at the justice department then surely it would be only matter of time for Islamic Society to come into existence as Islamic Morals are mostly needed in these very fields; coming back to the narration, note that the animal 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 a gift from him but the Prophet declined that and told him that he would pay; the transaction was finalized but the Prophet PBUH allowed Jabir to ride it till they reach Medina as he had no other conveyance available; when they reached Medina, Jabir gave the camel and taking the money, he turned to go home; the Prophet (PBUH) then called him and told him words to the effect to take the animal with him as gift to him from the Prophet PBUH; another version of this Hadith tells us that Jabir had told the Prophet PBUH that he had many sisters (seven or nine) and his father has passed away so he needed some mature woman to take care of the household; ULAMA have remarked that in normal situation it is better for the man to marry a virgin girl yet in difficult situations where the marriage to some woman of mature understanding is needed, then that only is feasible in practice; note that only one of the wives of the Prophet (PBUH) was virgin among the 12 of wives he took and that was AYESHA (RA); his marriages prove one of the means to resolve differences with many of Arab tribes (as the custom prevailing then asked to care highly for the man who married a woman from the tribe and provided ample respect to her); he was certainly facing difficult times containing the enemy of Islam then but with the total blessing of Allah, those difficult times changed to better times for Islam in the last of his life; Al-Hamdu Lillah.*

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133-Narrated Sahl:

A man passed by Allah's Apostle and Allah's Apostle asked (his companions) "What do you say about this (man)?" They replied "If he asks for a lady's hand,

he ought to be given her in marriage; and if he intercedes (for someone) his intercessor should be accepted; and if he speaks, he should be listened to." Allah's Apostle kept silent, and then a man from among the poor Muslims passed by, an Allah's Apostle asked (them) "What do you say about this man?" They replied, "If he asks for a lady's hand in marriage he does not deserve to be married, and he intercedes (for someone), his intercession should not be accepted; And if he speaks, he should not be listened to.' Allah's Apostle said, "This poor man is better than so many of the first as filling the earth.'

*The Islamic moral values include the guidance to respect the virtuous person highly in all matters of life; note well that it is not the possession of worldly assets that makes the Muslim person respectful but in fact, it is the good deeds according to his good Belief that raises him to respect; the worldly assets do increase his chances to good deeds yet it might prove extreme burden too over him if he cares but little for the commands of Allah for those worldly assets; it is well to live at the world with ease in necessities with care to the good deeds that would weigh at AKHIRAT rather than troubling the self for the accumulation of wealth after the satisfaction of necessities; the useless economic activities do take much of the precious time available that the Muslims could have utilized for the spread of the Islamic Teachings by the Holy Book Quran & the SUNNAH of the Prophet PBUH; the Muslims would insha Allah rise again to guide the world towards the Truth; we spread the teachings of Islam before with the Holy Book Quran & the SUNNAH and certainly with that only, we would do it again; Al-Hamdu Lillah.*

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134-Narrated Kharija bin Zaid bin Thabit:

Um Al-'Ala an Ansari woman who had given a pledge of allegiance to Allah's Apostle told me: "The Muhajirin (emigrants) were distributed amongst us by drawing lots, and we got 'Uthman bin Maz'un in our share. We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes. Allah's Apostle came, I said, (addressing the dead body), 'O Aba As-Sa'ib! May Allah be Merciful to you! I testify that Allah has honored you.' Allah's Apostle said, 'How do you know that Allah has honored him?' I replied, 'Let my father be sacrificed for you, O Allah's Apostle! On whom else shall Allah bestow His honor?' Allah's Apostle said, 'As for him, by Allah, death has come to him. By

Allah, I wish him all good (from Allah). By Allah, in spite of the fact that I am Allah's Apostle, I do not know what Allah will do to me.", Um Al-'Ala added, "By Allah, I will never attest the righteousness of anybody after that."

*The Islamic moral values include that Muslims must not talk ill about the person dead (except where he has been at authority abusing it by extreme injustice); it is not feasible to mention him of such merit too that he certainly has got the place at JANNAH without any reasoning (that has to be based at his adherence to the KITAB and the SUNNAH); UTHMAN bin MAZ'UN was certainly virtuous person due to his care to the Islamic Teachings yet the Prophet PBUH intended to guide that all speech especially speech that appreciates someone highly relating to AKHIRAT or that depreciates someone highly relating to it, needs high caution; note well that the Prophet PBUH did not have the knowledge of GHAIB by his own but received WAHI (revelations from Allah) the education of which he had to provide to all as the last Prophet of Allah; we all have an examination here in the world and that means that we all must believe in GHAIB (whatever we are not able to see or hear but understand well that this GHAIB does have existence because of the WAHI i.e. communication of Allah to the Prophet PBUH); may Allah give us the wisdom to see the Truth as it is and the adherence to accept it well taking it well in our deeds; Al-Hamdu Lillah.*

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135- Narrated Abu Huraira:

Allah's Apostle forbade the selling of things by a town dweller on behalf of a desert dweller (villager); and similarly Najsh was forbidden. And one should not urge somebody to return the goods to the seller so as to sell him his own goods; nor should one demand the hand of a girl who has already been engaged to someone else; and a woman should not try to cause some other woman to be divorced in order to take her place.

*The Islamic moral values include the teaching that all Muslims are brothers and they must try their best to care for each other in all the manner possible; those worldly profits actually are bad that anyone earns by inflicting loss to someone consciously; though the market was very limited at that time in comparison with today and even commodities too yet the rulings we get by Ahadith still have the competence to guide in the field of Economics well; the villager in possession to some goods that has utility at the city has to provide*

*that by his own resources there at the market and he should ask distributors for its marketing only when it does not raise prices to height and where it does not lead to monopoly of that; when the transaction among two sides is in progress, someone intervenes and bids a better price than the buyer there that is not actually for buying the commodity but for the sake of providing material benefits to the seller tricking the buyer there into raising his bid, this approach is called NAJASH and it certainly is prohibited; also, it is not allowed to ask for the cancellation of the transaction without any reason or with the reason for the benefit of that person who pursues the buyer to that (note that the transaction might be cancelled by the buyer within 3 days if he intends); also, it is not allowed to propose a girl that is already engaged to someone; the Hadith also guides that one of the wives of the man must not try to impress him to divorce other of his wives to gain favor in his eyes; it also guides women in general to avoid applying such ways that might lead a man to detest his wife that leads him to divorce her as this is extremely bad whether the persuader to that, intends to become his wife in her place or does not; may Allah save all Muslims from asking for trouble to any other of Muslims and in fact, to anyone of the world; Al-Hamdu Lillah.*

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136-Narrated Aisha:

Allah's Apostle (PBUH) came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet (PBUH) lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet (PBUH)?" Allah's Apostle (PBUH) turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I signalled to those girls to go out and they left. It was the day of 'Id, and the Black people were playing with shields and spears; so either I requested the Prophet (PBUH) or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet (PBUH) made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet (PBUH) asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave.

*The Islamic moral values include that there ought to be no pursuance to any shameful thing at the Islamic Environment; this concept is named as SADDE-ZARA'E (stopping of means); the Holy Book Quran tells us at the nineteenth verse of Surah-Noor that "Lo! those who love that slander (FAHISHA) spreads concerning those who believe, theirs will be a painful punishment in the world and the Hereafter; Allah knows; Ye know not"; note here about the TV-programs & about Music that none of programs at any of TV-channels would directly present the wrong-doing of persons belittling them on their doings as that is taking law of the land into individual hands but the channels might point out the wrongs addressing the responsible authorities to curb such criminal activities without going particularly against anyone by name & destination; also there certainly must be no such programs that challenge the HEJAB in any manner especially by the presentation of cultures adverse to the Muslim traditions in the name of Reality-Shows or any other; there must be no such programs too in the name of entertainment or any other that lead to the temptation of worldly commodities making greed for them to take place in general; there must be no such programs too that ask callers on-line arbitrarily or that go onto markets for random survey except for interviews on-line of the prominent persons; all programs, live or recorded, would care to high "sobriety" according to the asking of the Islamic Morals in all manner possible while there would never be any making of fun or belittling of any person here; the tolerable songs at the computer (and even at the mobile cell-phone and other modern gadgets) must not present the view of performers but they must relate to voice only and though the limitation here would depend at the will of the listener yet he must see by himself that they are singly sung in decent words by the male singer or by the female singer but not together and that also must remain without any video to them; video that are directly related to the Fine-Arts, must better be avoided at the computer, mobile cell-phones and other modern gadgets in general for certain at the level of EHSAAN by own; Al-Hamdu Lillah; at the TV, such videos related to the Fine-Arts might be allowed keeping to few necessary conditions for the Music; at the Islamic Environment for the Music, the first point to note as one of conditions to it is that words of the songs must not challenge Islamic Morals in any way and this matter must be decided by ordinary Muslims at times yet with total devotion to Islam; the second point to note in this respect is that the singers and the players of instruments must not be professionals (in-fact, it is better if the amateur singer can play an instrument or two and sings with that leisurely and women would necessarily*

*have to avoid singing in front of men at the TV though they might take that up singly at the Radio) so notable here is that their occupations must be some other works while the music just remains a pastime to them taken up at leisure and to all those who enjoy the soft 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 total instruments used for the songs must not be more than two so that the song does not seem to be a professional kind of thing and remains to softness; 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 voices of two musical instruments that fulfill the minimum requirement of the music (yin and yang) in the song that must remain soft in nature; other conditions too might be valid here though they might manifest at different levels of importance; Al-Hamdu Lillah.*

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137-Narrated Aisha:

Abu Bakr came to my house while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Buath. And they were not singers. Abu Bakr said protestingly, "Musical instruments of Satan in the house of Allah's Apostle!" It happened on the 'Id day and Allah's Apostle said, "O Abu Bakr! There is an 'Id for every nation and this is our 'Id."

*(Note the comment at Hadith-136)*

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138-Narrated 'Urwa on the authority of 'Aisha:

On the days of Mina, (11th, 12th, and 13th of Dhul-Hijjah) Abu Bakr came to her while two young girls were beating the tambourine and the Prophet was lying covered with his clothes. Abu Bakr scolded them and the Prophet uncovered his face and said to Abu Bakr, "Leave them, for these days are the days of 'Id and the days of Mina." 'Aisha further said, "Once the Prophet was screening me and I was watching the display of black slaves in the Mosque and 'Umar scolded them. The Prophet said, 'Leave them. O Bani Arfida! (carry on), you are safe'."

*(Note the comment at Hadith-136)*



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139-Narrated Um Khalid bint Khalid:

The Prophet was given some clothes including a black Khamisa. The Prophet said, "To whom shall we give this to wear?" The people kept silent whereupon the Prophet said, "Fetch Um Khalid for me." I (Um Khalid) was brought carried (as I was small girl at that time). The Prophet took the Khamisa in his hands and made me wear it and said, "May you live so long that your dress will wear out and you will mend it many times." On the Khamisa there were some green or pale designs (The Prophet saw these designs) and said, "O Um Khalid! This is Sanah." (Sanah in a Ethiopian word meaning beautiful).

*The Islamic moral values include that Muslims must be lenient to children; they like colorful designs, attractive embroidery and playthings; due to this psyche of little children, the Prophet PBUH led the attention of the child to the design at the black garment KHAMISA (the outer garment) indicating its beauty to her; due to DUA of the Prophet PBUH, she lived up-to the ripe age and was one of the last of SAHABA to die then; she always remembered this beautiful incident where the Prophet PBUH gave her the wonderful gift and with that, the wonderful DUA too; Al-Hamdu Lillah; note that though white & green among the colorful garments are preferable to wear yet garments of all other colors are also well to wear but total red dress and total yellow dress is better to avoid though linings & shades of these colors at garments of other colors are no problem; note also that even the wearing of the black color too is no problem when the heart truly is towards Allah only; Al-Hamdu Lillah.*

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140-Narrated ' Ali:

The Prophet gave me a silk suit and I wore it, but when I noticed anger on his face, I cut it and distributed it among my women-folk.

*The Islamic moral values include that even the Muslim men have to be cautious in whatever they wear; they are not allowed to wear silk except where necessary mostly due to some affliction to the body and gold is forbidden too for them; however, there is a difference among ULAMA here as many of them say that even in necessity, pure silk must be avoided and mixed cloth that has silk must be taken (and they say that it is better that even that cloth with*

*impure silk has silk at the inside of the cloth and not obvious) while the other ULAMA say that at necessity silk might be used unconditionally; note that at ordinary circumstances both agree that men must totally avoid the wearing of silk according to the guidance of the Hadith; note that the Prophet PBUH had provided the silk garment to Ali-RA to distribute among the women relatives and it was not for his own usage; Al-Hamdu Lillah.*

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141-Narrated Anas bin Malik:

that he had seen Um Kulthum, the daughter of Allah's Apostle , wearing a red silk garment.

*The Islamic moral values include that the Muslim men do not wear total red garment or total yellow one; however, like silk & gold, even that is allowed for the Muslim women with care to HEJAB; note that ANAS was just a boy of small age then at the times of the Prophet PBUH; Al-Hamdu Lillah.*

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### *I-About Avoidance of Wrongs in General*

142-Narrated Aisha:

Utba bin Abu Waqqas took a firm promise from his brother Sa'd bin Abu Waqqas to take the son of the slave-girl of Zam'a into his custody as he was his (i.e. 'Utba's) son. In the year of the Conquest (of Mecca) Sa'd bin Abu Waqqas took him, and said that he was his brother's son, and his brother took a promise from him to that effect. 'Abu bin Zam'a got up and said, "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then they both went to the Prophet; Sa'd said, "O Allah's Apostle! He is the son of my brother and he has taken a promise from me that I will take him." 'Abu bin Zam'a said, "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allah's Apostle said, "The boy is for you. O 'Abu bin Zam'a." Then the Prophet said, "The son is for the bed (i.e. the man on whose bed he was born) and stones (disappointment and deprivation) for the one who has done illegal sexual intercourse." The Prophet told his wife Sauda bint Zam'a to screen herself from that boy as he noticed a similarity between the boy and 'Utba. So, the boy did not see her till he died.

*It is necessary to fulfill the demands of the Islamic Justice and everyone of Muslims must take care to it; if someone claims a person to be his son by admission to adultery, he would be punished for that heinous crime to which he has admitted by himself and with that too, he would not get the custody of the person he claims to be his son though his looks (or even the DNA test in the current times) might tell him to be his son; however, the verdict does not make him MEHRAM to the Female near relatives of the person who has got it in his favor; though the boy remains his son by the law, those female persons that become his near relatives by the law would still have to care for HEJAB from that boy as he grows and this proves that ADL is for the claimed issue and EHSAN in attitude is for the social values that prevail in the Islamic Environment; Al-Hamdu Lillah.*

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143- Narrated Jubair bin Mutim:

A lady came to Allah's Apostle and she talked to him about something, and he gave her some order. She said, "O Allah's Apostle! If I should not find you?" He said, "If you should not find me, then go to Abu Bakr." Ibrahim bin Sa'd said, "As if she meant the death (of the Prophet)."

*It is necessary to fulfill the demands of the Islamic Justice and everyone of Muslims must take care to it; seeking of the Islamic manner in issues at hand is necessary for all Muslims, male or female; if the person can not get the solution to the problem from the one intended due to his passing-away, he or she ought to ask another knowledgeable person trusted that answers by the same criteria of the KITAB & the SUNNAH of the Prophet PBUH that might provide the answer well to practice then & there; Al-Hamdu Lillah.*

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144-Narrated Anas:

A Jew crushed the head of a girl between two stones. The girl was asked who had crushed her head, and some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was captured and when he confessed, the Prophet ordered that his head be crushed between two stones.

*It is necessary to fulfill the demands of the Islamic Justice and everyone of Muslims must take care to it; here we find that the Islamic Justice accepts even the indication by gestures towards the identity of the criminal that clearly provide that if he or she is unable to convey that by words; the other notable thing is that the Islamic Justice might take-up the same manner of execution to the verdict that the criminal manifested at the crime as this fulfills its demands well; Al-Hamdu Lillah.*

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### J-The incident of "IFAK"

145-Narrated Aisha:

"Whenever Allah's Apostle intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a Ghazwa of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in it. When Allah's Apostle was through with his Ghazwa and returned home, and we approached the city of Medina, Allah's Apostle ordered us to proceed at night. When the order of setting off was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and did not use to eat much. So, those people did not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept. Safwan bin Mu'attal As-Sulami Adh-Dhakwani was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me, and he used to see me before veiling. So, I got up when I heard him saying, "Inna Lillah wa Inna Ilaihi Rajiun (We are for Allah, and we will return to Him)." He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it.

Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was 'Abdullah bin Ubai bin Salul. After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet which I used to receive from him when I got sick. But he would come, greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old 'Arabs in the open country (or away from houses). So, I and Um Mistah bint Ruhm went out walking. Um Mistah stumbled because of her long dress and on that she said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O Hanata (you there) didn't you hear what they said?' Then she told me the rumors of the false accusers. My sickness was aggravated, and when I returned home, Allah's Apostle came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to be sure of the news through them; Allah's Apostle allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified be Allah! Are the people really taking of this matter?' That night I kept on weeping and could not sleep till morning. In the morning Allah's Apostle called Ali bin Abu Talib and Usama bin Zaid when he saw the Divine Inspiration delayed, to consul them about divorcing his wife (i.e. 'Aisha). Usama bin Zaid said what he knew of the good reputation of his wives and added, 'O Allah's Apostle! Keep you wife, for, by Allah, we know nothing about her but good.' 'Ali bin Abu Talib said, 'O Allah's Apostle! Allah has not imposed any restrictions upon you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.' On that Allah's Apostle called Buraira and said, 'O Burair. Did you ever see anything which roused your suspicions about her?' Buraira said, 'No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty

except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.' On that day Allah's Apostle ascended the pulpit and requested that somebody support him in punishing 'Abdullah bin Ubai bin Salul. Allah's Apostle said, 'Who will support me to punish that person ('Abdullah bin Ubai bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.' Sad bin Mu'adh got up and said, 'O Allah's Apostle! by Allah, I will relieve you from him. If that man is from the tribe of the Aus, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' On that Sad bin 'Ubada, the chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, 'By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him.' On that Usaid bin Al-Hadir got up and said (to Sad bin 'Ubada), 'By Allah! you are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites.' On this the two tribes of Aus and Khazraj got excited and were about to fight each other, while Allah's Apostle was standing on the pulpit. He got down and quieted them till they became silent and he kept quiet. On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep. In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Apostle came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited Tashah-hud (i.e. None has the right to be worshipped but Allah and Muhammad is His Apostle) and then said, 'O 'Aisha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance.' When Allah's Apostle finished his speech my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allah's Apostle on my behalf. My father said, 'By Allah, I do not know what to say to Allah's Apostle.' I said to my mother, 'Talk to Allah's Apostle on my behalf.' She said, 'By Allah, I do not know what to say to Allah's Apostle. I was a young girl and did not have much

knowledge of the Quran. I said. 'I know, by Allah, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I don't compare my situation with you except to the situation of Joseph's father (i.e. Jacob) who said, 'So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.' Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Apostle might have a dream in which Allah would prove my innocence. By Allah, Allah's Apostle had not got up and nobody had left the house before the Divine Inspiration came to Allah's Apostle. So, there overtook him the same state which used to overtake him, (when he used to have, on being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allah's Apostle was over, he was smiling and the first word he said, 'Aisha! Thank Allah, for Allah has declared your innocence.' My mother told me to go to Allah's Apostle. I replied, 'By Allah I will not go to him and will not thank but Allah.' So Allah revealed: "Verily! They who spread the slander are a gang among you. . ." (24:11) When Allah gave the declaration of my Innocence, Abu Bakr, who used to provide for Mistah bin Uthatha for he was his relative, said, 'By Allah, I will never provide Mistah with anything because of what he said about Aisha.' But Allah later revealed: -- "And let not those who are good and wealthy among you swear not to help their kinsmen, those in need and those who left their homes in Allah's Cause. Let them forgive and overlook. Do you not wish that Allah should forgive you? Verily! Allah is Oft-forgiving, Most Merciful." (24.22) After that Abu Bakr said, 'Yes! By Allah! I like that Allah should forgive me,' and resumed helping Mistah whom he used to help before. Allah's Apostle also asked Zainab bint Jahsh (i.e. the Prophet's wife) about me saying, 'What do you know and what did you see?' She replied, 'O Allah's Apostle! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except good about Aisha." Aisha further added "Zainab was competing with me (in her beauty and the Prophet's love), yet Allah protected her (from being malicious), for she had piety."

*The incident reported here tells that there have been such unscrupulous persons even at the times of the Prophet PBUH that accused even the chaste pious women; the incident of IFAK tells us that some of persons then accused Sayyidah Ayesha RA when she was left behind of the procession at GHAZWA BANI-MUSTALIQ that proceeded on ahead at the night and SAFWAN bin MUATTAL coming behind the procession to see if nothing of the procession has been left behind by mistake, found her sleeping at the way; he recognized her and awoke her by praising Allah; she rode at the camel he had that he led walking silently to the procession; they reached it at the afternoon of the day; there was Abdulah ibn Ubayy present at the procession who spread the rumor that there is some wrong between these two so they had stayed behind; some good Muslims fell into this wrong accusation too including Mistah & Hassaan and the sister of ZAYNAB bint JAHSH also fell for it though ZAYNAB kept herself away from such abuse; it was after many days that Ayesha came to know about this heinous slander and it caused high stress to her; Allah gave her the most high esteem by providing the fact about the matter in clear terms at Surah-NOOR (read its verses from 11 to 20); note well that it is most heinous thing to publicize scandalous news & programs (even if true by information) that belittle any person (specially when it disrespects some good respectable persons at the environment) and the media must be very careful in this matter; it has to ask the Government officials to take the necessary lawful action against the wrongs and the wrong-doers without seeking to become one of sides to reports of the shameful issue; note that when this matter was settled with general acceptance of the acquittal of Sayyedah Ayesha RA and Safwan RA from the heinous charge, Allah commanded not to stop charity as social boycott to such persons even, who had been the part of the problem but who now had accepted their grave mistake when the Holy Book Quran had clearly announced the untruth of this heinous charge; we have seen that Sayyedah did show leniency to HASSAAN (see the comment at Hadith-101) and did not have anything against him; the incident of IFAK tells clearly that good Muslims must always care not to charge any chaste pious woman of adultery on assumptions because Allah cares for such good woman and He might punish such slanderers most severely even in the worldly life; Al-Hamdu Lillah.*

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146-Narrated Az-Zuhri:



Urwa bin Az-Zubair, Said bin Al-Musaiyab, ' Al-Qama bin Waqqas and ' Ubaidullah bin ' Abdullah related the narration of ' Aisha, the wife the Prophet, when the slanderers had said about her what they had said and Allah later declared her innocence. Each of them related a part of the narration (wherein) the Prophet said (to ' Aisha). "If you are innocent, then Allah will declare your innocence: but if you have committed a sin, then ask for Allah's Forgiveness and repent to him." ' Aisha said, "By Allah, I find no example for my case except that of Joseph's father (when he said), ' So (for me) patience is most fitting.' " Then Allah revealed the ten Verses:-- "Verily those who spread the slander are a gang amongst you.." (24:11).

*(Note the comment at Hadith-145)*

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147-Narrated Ibn Abu Mulaika:

Ibn ' Abbas asked permission to visit Aisha before her death, and at that time she was in a state of agony. She then said. "I am afraid that he will praise me too much." And then it was said to her, "He is the cousin of Allah's Apostle and one of the prominent Muslims." Then she said, "Allow him to enter." (When he entered) he said, "How are you?" She replied, "I am Alright if I fear (Allah)." Ibn Abbas said, "Allah willing, you are Alright as you are the wife of Allah's Apostle and he did not marry any virgin except you and proof of your innocence was revealed from the Heaven." Later on Ibn Az-Zubair entered after him and ' Aisha said to him, "Ibn ' Abbas came to me and praised me greatly, but I wish that I was a thing forgotten and out of sight."

*(Note the comment at Hadith-145)*

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### K-About the Custody of Women

148-Narrated Abu Said Al-Khudri:

That while he was sitting with the Prophet a man from the Ansar came and said, "O Allah's Apostle! We get slave girls from the war captives and we love property; what do you think about coitus interruptus?" Allah's Apostle said, "Do you do that? It is better for you not to do it, for there is no soul which Allah has ordained to come into existence but will be created."

*The war at old times allowed taking the women of the defeated side that were at the battlefield in custody as slave-girls and the commander distributed them among the warriors of the winning side as the booty; Coitus-Interruptus (AZL) though allowed at times is not appreciated in general by the Islamic Teachings; the man might take-up few very limited ways to stop pregnancy temporarily when that seems necessary, the best being the natural avoidance of nearness to his wives in this respect with their consent (or taking up such nearness at times where the chances are much lesser to pregnancy with their consent) and at the lesser degree taking-up AZL with their consent; they must not take-up such ways as to cause permanent blockade of pregnancy to their wives; however the Muslim woman has to avoid taking any measures that prevent the pregnancy except where her life is most probably threatened due to the pregnancy; slaves were taken as valuable property at those times and the value of slave girls when they gave birth to the child of the master fell at the market so the owners of some slave-girls asked about coitus-interruptus so that they do not become pregnant; 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; note also that the Muslim women must remain most cautious as of now in taking-up the modern medical methods for cure to afflictions as they are becoming most challenging to the Islamic teachings now due to the extreme omission of Islamic Moral Values in the medical field, especially with high male medical staff among doctors and paramedical personnel at hospitals now; it is most feasible that they avoid admittance to hospitals as of now for any reason whatsoever; may Allah give them all the patience to endure afflictions in such ways that they keep to the Islamic Moral Values at all places and at all times by the blessing of Allah; Al-Hamdu Lillah.*

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149-Narrated Al-Bara bin Azib:

The Prophet appointed 'Abdullah bin Jubair as the commander of the infantry men (archers) who were fifty on the day (of the battle) of Uhud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes revealing their leg-bangles and their legs. So, the companions of

'Abdullah bin Jubair said, "The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?" 'Abdullah bin Jubair said, "Have you forgotten what Allah's Apostle said to you?" They replied, "By Allah! We will go to the people (i.e. the enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time Allah's Apostle in their rear was calling them back. Only twelve men remained with the Prophet and the infidels martyred seventy men from us. On the day (of the battle) of Badr, the Prophet and his companions had caused the 'Pagans to lose 140 men, seventy of whom were captured and seventy were killed. Then Abu Sufyan asked thrice, "Is Muhammad present amongst these people?" The Prophet ordered his companions not to answer him. Then he asked thrice, "Is the son of Abu Quhafa present amongst these people?" He asked again thrice, "Is the son of Al-Khattab present amongst these people?" He then returned to his companions and said, "As for these (men), they have been killed." 'Umar could not control himself and said (to Abu Sufyan), "You told a lie, by Allah! O enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abu Sufyan said, "Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed" After that he started reciting cheerfully, "O Hubal, be high! On that the Prophet said (to his companions), "Why don't you answer him back?" They said, "O Allah's Apostle What shall we say?" He said, "Say, Allah is Higher and more Sublime." (Then) Abu Sufyan said, "We have the (idol) Al Uzza, and you have no Uzza." The Prophet said (to his companions), "Why don't you answer him back?" They asked, "O Allah's Apostle! What shall we say?" He said, "Say Allah is our Helper and you have no helper."

*The war at old times allowed taking the women of the defeated side that were at the battlefield in custody as slave-girls and this became one of the causes to the setback that Muslims faced at UHUD; the Prophet PBUH had set the battalion of fifty warriors there at the mount where there was the danger of surprise attack from the enemy; as many of those who were posted there erroneously thought that the Muslims have won the battle, they made for the main field to get their shares from the booty and that allowed the enemy to retaliate from that very soft corner; it was the deadly duel at UHUD where*

*Muslims incurred heavy losses to lives; though Allah saved Muslims then and the enemy turned back without inflicting more losses to Muslims yet the matter did tell clearly that Muslims must remain committed to the command of the Prophet PBUH in the best manner possible; they must not care for the worldly assets if their adherence to the Islamic Teachings is challenged by the trying times; Allah would surely give them all sustenance at the world with total ease if they do keep to Islam that would lead them to the total salvation at AKHIRAT; Al-Hamdu Lillah.*

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150-Narrated Ibn Umar:

Bani An-Nadir and Bani Quraiza fought (against the Prophet violating their peace treaty), so the Prophet exiled Bani An-Nadir and allowed Bani Quraiza to remain at their places (in Medina taking nothing from them till they fought against the Prophet again). He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet and he granted them safety, and they embraced Islam. He exiled all the Jews from Medina. They were the Jews of Bani Qainuqa', the tribe of 'Abdullah bin Salam and the Jews of Bani Haritha and all the other Jews of Medina.

*The war at old times allowed taking the women of the defeated side that were at the battlefield in custody as slave-girls and even the men too that were captured there alive were turned into slaves; the male slaves had to earn for their respective masters paying them some amount on daily basis while the female slaves had to see to the sexual needs of their respective masters; Islam did not initiate this practice nor did it appreciate it; on the contrary it gave commands for slaves i.e. for both male and female that led to their emancipation with time; here detail would not be possible yet please note in brief that Islam asked to treat slaves with respect, asked to release them from slavery in compensation of some commands of Allah that the masters could not fulfill, asked not to give female slaves to men for sexual reasons except by marriage (though their sale was allowed yet not appreciated), allotted the freedom to the female slave if she became the mother to his child (that was named UMM-WALAD); 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 to their respective masters and in addition to*

*these, Islam asked in many other ways too to free slaves; with that it also asked not to make the free people slaves to the extent possible at those times and this was the best that could have been done at the situation where the custom of slavery prevailed; women used to outnumber men highly as men fell at battle-grounds in those days in scores while the number of battles was high too; please note well that slavery in essence was and is totally alien to Islamic teachings but it was there to deal with at the time Prophet Muhammad (PBUH), the last of Messengers of Allah, started the teaching of Islam; no doubt that in that given situation at Arabia and in that given time, Islam that is based on the teachings of the Holy Book Quran and the SUNNAH of the Prophet (PBUH), dealt with it beautifully; Al-Hamdu Lillah; as for the Jews mentioned at the Hadith, note that the Prophet PBUH tolerated all the Jews at Medina that belonged to three of tribes, to the extent possible and made pacts with them; however, when they conspired against Muslims and assisted the enemy of Islam in different ways, he expelled all of these Jewish tribes one by one at different times from Medina and cleared Medina of their nuisance so that Muslims might remain totally steadfast upon the Truth as told by Islam; Al-Hamdu Lillah.*

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### L-About Salah

151-Narrated Abu Huraira:

One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Apostle replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked, "What is Islam?" Allah's Apostle replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (more of the good than asked of the Muslim person)?" Allah's Apostle replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Apostle replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.

2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings.

And the Hour is one of five things which nobody knows except Allah.

The Prophet then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." (31. 34) Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him. Then the Prophet said, "That was Gabriel who came to teach the people their religion." Abu ' Abdullah said: He (the Prophet) considered all that as a part of faith.

*SALAH is one of the most important commands of Islam and this Hadith guides to read it with total application of self; this Hadith is known as "Hadith Gabriel" among ULAMA and it denotes that the angel GABRIEL came to teach SAHABA openly at a meeting about the True Belief but in the disguise of a man; it is taken as one of the significant Ahadith that has been narrated from the Prophet (PBUH); this appearance of Gabriel most probably took place at the very last of the Prophet's worldly life; 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; here it is noteworthy that two important signs for the Hour are given as that maid-servant would give birth to her mistress; and shepherd that had low worldly status would rise to high worldly status constructing huge expensive buildings; ULAMA have taken the former to mean that young girls would treat their mothers as if they are slaves to them expecting every comfort from them yet not providing their rights from their side as they should be provided; for the latter, no explanation is necessary as indeed many persons among Arabs have risen to heights today getting high worldly status; this tells quite well that this is the time that is mentioned in Hadith and so certainly QAYAMAT is extremely near; it is notable that the Muslim woman must not initiate the shameful things and the Muslim man must avoid initiation to all of attitudes that are injustice; this Hadith by its expression also tells us clearly that construction of huge buildings is not praiseworthy by Islam as that is useless expense and as such, injustice to the needy towards whom the Muslim man must direct the wealth; it is most appropriate to mark here that those Arabs who are not inclined to show-off but use their finances in the*

*betterment of Muslims caring about AKHIRAT, they are certainly most praiseworthy; Al-Hamdu Lillah.*

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152-Narrated Ibn Shihab from 'Urwa:

'Aisha said, "Once Allah's Apostle delayed the 'Isha' prayer till 'Umar reminded him by saying, "The prayer!" The women and children have slept. Then the Prophet came out and said, 'None amongst the dwellers of the earth has been waiting for it (the prayer) except you.'" Urwa said, "Nowhere except in Medina the prayer used to be offered (in those days)." He further said, "The Prophet used to offer the Isha prayer in the period between the disappearance of the twilight and the end of the first third of the night."

*SALAH is one of the most important commands of Islam that Muslims read five times daily; here at this Hadith, we have ISHA in focus; the better time for ISHA is unanimously taken as somewhat later than its initial time and this Hadith also has words to that effect; JAME'-TIRMIDHI reports by NU'MAN bin BASHIR that "Allah's Messenger (PBUH) used to observe ISHA at the time of the setting of the moon on its third night"; this also tells that delay for it is better as the Moon on its third night takes some time to set then; it has also reported by Abu-Hurayra RA that the Prophet PBUH said; "Were it not that my UMMAH would be distressed by it, I would have commanded them to postpone the Salah of ISHA to third or half of the night"; Al-Hamdu Lillah.*

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153-Narrated 'Aisha:

The necklace of Asma' was lost, so the Prophet sent some men to look for it. The time for the prayer became due and they had not performed ablution and could not find water, so they offered the prayer without ablution. Then Allah revealed (the Verse of Tayammum).

*SALAH is one of the most important commands of Islam that needs WUDHU to read it; if the water is not available or extremely scarce, the MUSALLI is allowed to make TAYAMMUM; this means to get cleanliness by pure sand if water is not available and to ask for cleanliness becomes necessary by WUDHU or by GHUSL; it was allowed by the sixth verse of Surah-MA'EDAH (around the fourth or the fifth year of HIJRAH) and that was when the necklace of*

*Ayesha-RA was lost; it was later found beneath the camel she was riding; the procession had to stop for its search while water was scarce; in TAYAMMUM, only hands and face are wiped with two beats of both hands one by one at the sand that shows smoke by the beats, one for the face and the other for hands up-to joints (but up-to elbows is better); note here that TAYAMMUM is one of the specific attributes of the Muslim UMMAH; Al-Hamdu Lillah.*

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154-Narrated 'Aun bin Abi Juhaifa:

I heard my father saying, "The Prophet led us, and prayed a two-Rak'at Zuhr prayer and then a two-Rak'at 'Asr prayer at Al-Batha' with an 'Anza (planted) in front of him (as Sutra) while women and donkeys were passing in front of him (beyond that 'Anza i.e. the spear)."

*SALAH is one of the most important commands of Islam that asks MUSALLI for concentration upon it; this attention might be disturbed by someone passing in front of the MUSALLI and he might plant SUTRAH in front to avoid that disturbance; SUTRAH is such an obstruction planted in front of the IMAM that even if people pass from ahead of him, neither his SALAH nor the SALAH of MUQTADI is affected adversely; the better SUTRAH is the cane that is pierced in front of IMAM (or in front of the MUSALLI reading the SALAH alone) on a bit left and it must be a thin stick only; in these current times, there are many of 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; Al-Hamdu Lillah.*

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155-Narrated 'Aisha:

The things which annul the prayers were mentioned before me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people)." I said, "You have included us (i.e. women) with dogs. I saw the Prophet praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would slip away for I disliked to face him."

*SALAH is one of the most important commands of Islam; there is an authentic Hadith that has words to the effect that if a black dog or a donkey or a woman*



*passes in front of the MUSALLI (the man who is reading SALAH), his SALAH is affected adversely; actually the Prophet (PBUH) did not put these three at an equal plane (and note that AYESHA-RA was offended when she heard it not knowing that this was Hadith thinking that people are degrading women by such statement) rather 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; but as for women, note that the attitude to keep the sight in control is very hard if a beautiful woman passes by; TIRMIDHI reports that FADL the brother of ABDULLAH bin ABBAS was looking at the young girl that came to ask the Prophet PBUH about something while he was with the Prophet PBUH and that was the occasion of HAJJ; it reports that at that time, the Prophet had turned FADL's face away from the young girl; Al-Hamdu Lillah; this narration here by Ayesha (RA) tells that the Prophet (PBUH) used to read SALAH at night while she was lying in front of him (other version of this also informs that he just pressed her legs lightly so that she moves them when he had to make prostrations); this proves that women in front of SALAH do not make it null and void; so even if the man does not have SUTRAH in front and has control but little on his views, he has read it then though it might become lesser in excellence; with SUTRAH plus control over the self, SALAH insha-Allah is totally fine; Al-Hamdu Lillah.*

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156-Narrated ' Aisha:

It is not good that you people have made us (women) equal to dogs and donkeys. No doubt I saw Allah's Apostle praying while I used to lie between him and the Qibla and when he wanted to prostrate, he pushed my legs and I withdrew them.

*(Note the comment at Hadith-155)*

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157-Narrated ' Aisha:

I had seen my parents following Islam since I attained the age of puberty. Not a day passed but the Prophet visited us, both in the mornings and evenings. My father Abi Bakr thought of building a mosque in the courtyard of his house and he did so. He used to pray and recite the Qur'an in it. The pagan women and

their children used to stand by him and look at him with surprise. Abu Bakr was a Soft-hearted person and could not help weeping while reciting the Quran.

*SALAH is one of the most important commands of Islam for which all of the righteous Caliphs cared highly; ABU-BAKR RA was born two years after the Prophet (PBUH); his main profession was trade; he accepted Islam immediately without having the slightest doubt when the Prophet (PBUH) presented it to him; in this way he was the first adult free man to accept the Prophet's invitation to Islam; he became the first Caliph of Muslims after the passing-away of the Prophet (PBUH) and kept the Muslim UMMAH upon the Truth during all the period of his KHILAFAH; he was an humble man very soft at heart who was highly respected among all of the tribes and who cared about the Islamic Teachings to height; Al-Hamdu Lillah.*

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158-Narrated Sahl bin Sad:

We used to be very happy on Friday as an old lady used to cut some roots of the Silq, which we used to plant on the banks of our small water streams, and cook them in a pot of hers, adding to them, some grains of barley. (Ya'qub, the sub-narrator said, "I think the narrator mentioned that the food did not contain fat or melted fat.") When we offered the Friday prayer we would go to her and she would serve us with the dish. So, we used to be happy on Fridays because of that. We used not to take our meals or the midday nap except after the Jumua (i.e. Friday-Salah).

*SALAH is one of the most important commands of Islam and the Friday-SALAH has special significance; the narration also tells it is better to take the lunch after the Friday-SALAH and even some sleep if that is needed; note that there were many Muslims at those days that were extremely poor managing the life with whatever they got as gifts & Sadaqah; they used to feel pleased upon the good meal they got after Friday-Salah that the old lady at Medina cooked for them as SAHL-RA reports here; they even used to wait for Fridays to get that good simple meal as the gift then; Al-Hamdu Lillah.*

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159-Narrated Abu Huraira:

Abul Qasim (the Prophet ) said, "There is an hour (or a moment) of particular significance on Friday. If it happens that a Muslim is offering a prayer and invoking Allah for some good at that very moment, Allah will grant him his request." (The sub-narrator placed the top of his finger on the palm of the other hand between the middle finger and the little one.)

*SALAH is one of the most important commands of Islam and the Friday-SALAH has special significance; according to some of ULAMA, this time is between ASR and MAGHRIB on Friday which is said to be the time when Allah accepts all rightful DUA; there are other of ULAMA who have taken this time to occur at the main Friday-Salah taking it to commence from the time the IMAM sits for KHUTBAH till the end of JUMU'AH-SALAH; perhaps both of these times at Friday are such where the good Muslim person gets what he asks in DUA to Allah; the indication of the sub-narrator as reported here tells that this time stays for a very short period at Friday; however, note well that if the Muslim person is always attentive to Allah, He does accept his DUA at all of times and at all of places certainly; Al-Hamdu Lillah.*

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160-Narrated Imran bin Husain:

That they were with the Prophet on a journey. They travelled the whole night, and when dawn approached, they took a rest and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abu Bakr. Allah's Apostles used not to be awakened from his sleep, but he would wake up by himself. 'Umar woke up and then Abu Bakr sat by the side of the Prophet's head and started saying: Allahu-Akbar raising his voice till the Prophet woke up, (and after traveling for a while) he dismounted and led us in the morning prayer. A man amongst the people failed to join us in the prayer. When the Prophet had finished the prayer, he asked (the man), "O so-and-so! What prevented you from offering the prayer with us?" He replied, "I am Junub," Allah's Apostle ordered him to perform Tayammam with clean earth. The man then offered the prayer. Allah's Apostle ordered me and a few others to go ahead of him. We had become very thirsty. While we were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two water-skins. We asked her, "Where can we get water?" She replied, "Oh! There is no water." We asked, "how far is your house from the water?" She replied, "A distance of a day and a night travel." We said, "Come on to Allah's Apostle,

"She asked, "What is Allah's Apostle?" So we brought her to Allah's Apostle against her will, and she told him what she had told us before and added that she was the mother of orphans. So the Prophet ordered that her two water-skins be brought and he rubbed the mouths of the water-skins. As we were thirsty, we drank till we quenched our thirst and we were forty men. We also filled all our water-skins and other utensils with water, but we did not water the camels. The water-skin was so full that it was almost about to burst. The Prophet then said, "Bring what (foodstuff) you have." So some dates and pieces of bread were collected for the lady, and when she went to her people, she said, "I have met either the greatest magician or a prophet as the people claim." So Allah guided the people of that village through that lady. She embraced Islam and they all embraced Islam.

*SALAH is one of the most important commands of Islam and it needs WUDHU to read; The Prophet PBUH and his SAHABA were at such place in their journey where the water was scarce; there are Ahadith that tell us that water gushed out of the fingers of the Prophet PBUH when it was needed highly; this Hadith also narrates the amazing phenomenon that little of water that was in two water-skins sufficed for forty of SAHABA when the Prophet PBUH rubbed the mouth of those water-skins; the woman that owned the water-skins was extremely impressed by this spiritual experience and not only she but whole of her tribe embraced Islam; there are some amazing things in the world that we can observe yet our minds can not perceive them well due to the limitation of whatever human sources of understanding we have; note for the ears & eyes that we can hear well yet we can not hear persons at some distance due to the limitation in hearing of our ears even if we can guess that they are having a conversation by their gestures and similarly if we see an air-plane flying we can 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 can not see it due to 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 man with Messengers to tell all of them that they must believe in Allah Who has created them and to Whom they have to return; also, they must certainly obey Him because He only is the True Authority; note that 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); Al-Hamdu Lillah.*

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161-Narrated Ishaq:

Anas bin Malik said, " My grand-mother Mulaika invited Allah's Apostle for a meal which she herself had prepared. He ate from it and said, 'Get up! I will lead you in the prayer.' " Anas added, "I took my Hasir, washed it with water as it had become dark because of long use and Allah's Apostle stood on it. The orphan and I aligned behind him and the old lady (Mulaika) stood behind us. Allah's Apostle led us in the prayer and offered two Rak'at and then left."

*SALAH is one of the most important commands of Islam and the Hadith here tells us that in the case when there are men, children & women in the MUQTADI, they stand in this sequence i.e. men first in rows then children and then women; MULAYKAH was the mother of UMM-SULAYM who was the mother of ANAS bin MAALIK; the boy mentioned as YATIM that means orphan at the text of Hadith was the younger brother of ANAS and perhaps his nickname was YATIM (note that ABU-TALHA was the step-father of ANAS and this boy and 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 as it is read individually yet allowed sometimes with few of MUQTADI present without any regularity and without any call to it as happened here; note that '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; Al-Hamdu Lillah.*

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162-Narrated Abu Said:

I heard the Prophet saying, " Allah will bring forth the severest Hour, and then all the Believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of

Judgment) but their backs will be as stiff as if it is one bone (a single vertebra)."

*SALAH is one of the most important commands of Islam; Muslims have to read it with total attention towards Allah without RIYA (showing-off); those who do not care to read Salah or those who say it just to impress the people that they are MUSALLI (good readers of Salah), they would not be able to prostrate themselves before Allah there at HASHR when demanded of them; their backs would be stiff and make them unable to bend; may Allah save all good Muslims from the harshness of that day of Accounts; Al-Hamdu Lillah.*

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### M-About the New-Born

163-Narrated Abu Musa:

A son was born to me and I took him to the Prophet who named him Ibrahim, did TAHNIK for him with a date, invoked Allah to bless him and returned him to me. (The narrator added: That was Abu Musa's eldest son.)

*SAHABA used to bring their new-born children to the Prophet PBUH for TAHNIK; it means to chew some sweet edible (dates preferably but honey is also good for it) and put little of that totally chewed thing into the mouth of the new-born; this was to get the BARAKAH (the good spiritual impression) that might lead the new-born to get TAUFIQ to remain steadfast at the True Belief and to all of good deeds according to that True Belief that might benefit that new-born at AKHIRAT; Al-Hamdu Lillah.*

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164-Narrated Asma' bint Abu Bakr:

I conceived 'Abdullah bin Az-Zubair at Mecca and went out (of Mecca) while I was about to give birth. I came to Medina and encamped at Quba', and gave birth at Quba'. Then I brought the child to Allah's Apostle and placed it (on his lap). He asked for a date, chewed it, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allah's Apostle. Then he did its Tahnik with a date, and invoked Allah to bless him. It was the first child born in the Islamic era, therefore they (Muslims) were very happy with its

birth, for it had been said to them that the Jews had bewitched them, and so they would not produce any offspring.

*SAHABA used to bring their new-born children to the Prophet PBUH for TAHNIK; it was great pleasure to all Muslims when Abdullah bin Zubayr (RA) was born as there was rumor that Muslims had been bewitched by the Jews that were known for such sorcery; Abdullah bin Zubayr was the boy who rose to become the ruler of Makkah by Islamic manners for many years when there were political leaders that have given in to luxury and worldly pleasures; he achieved SHAHADAT fighting the forces of such despicable leaders of the time in the defense of Makkah courageously; Al-Hamdu Lillah.*

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165-Narrated Salman bin ' Amir Ad-Dabbi:

I heard Allah's Apostle saying, "' Aqiqa is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering." (Note: It has been quoted in Fateh-AL-Bari that the majority of the Religious Scholars agrees to the Hadith narrated in TIRMIDHI that the Prophet was asked about Aqiqa and he ordered 2 sheep for a boy and one sheep for a girl and that is his tradition "SUNNAH").

*SAHABA used to bring their new-born children to the Prophet PBUH for TAHNIK; they also used to provide AQIQA for the new-born, shaved its hair and named it within seven days of its birth (the male child needs circumcision too); AQIQA is to give 2 of sheep in SADAQAH in the way of Allah for the male child and one of that for the female child as that is the manner to keep away all evil away from that new-born; Al-Hamdu Lillah.*

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### N-The Wives of the Prophet (PBUH)

166-Narrated Aisha"

that she made a will to ' Abdullah bin Zubair, "Do not bury me with them (the Prophet and his two companions) but bury me with my companions (wives of the Prophet (PBUH)) in Al-Baqi as I would not like to be looked upon as better than I really am (by being buried near the Prophet)."

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*The wives of the Prophet PBUH are the women whom the Muslim woman has to see to for her practical guidance; Ayesha RA had plunged herself by the mistaken decision to challenge Ali RA at the battlefield so as to force him to punish the mutineers who had killed Uthman RA mercilessly without any just cause during the rebellion; Ali RA intended to consolidate his authority before taking any harsh step against the mutineers; she had repented highly afterwards as besides the defeat her forces incurred, it was certainly the gravest error for her to challenge the chosen Caliph at the battlefield; her repentance was of course for the challenge she gave to him actually as it caused division among Muslims yet what was done could not be undone and being one of the most knowledgeable woman then, she knew very well that she had erred highly by that decision; due to the consciousness of the grave error, even when she commanded great respect among Muslims, she asked to be buried at the graveyard of AL-BAQI with other of the wives of the Prophet PBUH rather than besides the Prophet PBUH; note that near to her death, IBNE-ABBAS RA had visited her and reassured her that she was the beloved wife of the Prophet PBUH while she had spent her life with virtues in general so she would achieve success at AKHIRAT; he had referred to Surah NOOR where Allah has defended her; it had happened when the enemy intended to degrade her badly with the extreme grave charge upon her (note the Hadith-145 and the comment upon it); so he had said most soothing words to her when she was very near to her death; Al-Hamdu Lillah.*

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167-Narrated 'Aisha:

One of the mothers of the faithful believers (i.e. the wives of the Prophet) did l' tikaf while she was bleeding in between her periods.

*The wives of the Prophet PBUH are the women whom the Muslim woman has to see to for her practical guidance; note that the word "ISTIHADHA" denotes a problem relating to the female that 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; mostly such problem occurs in such manner that the woman knows her normal day of the menses and she is termed as MO'TAADAH; there were few women that were afflicted with this problem in the days of the Prophet (PBUH) and they were worried about how to read their SALAH as they do not get clean from blood; it is recorded that two of the wives of the Prophet*



*(PBUH) had this affliction too while the names of FATIMAH bint ABU-HUBAISH, HAMNAH bint JAHSH and UMM-HABIBAH bint JAHSH are also mentioned in Ahadith; Ahadith present three ways to deal with this matter and all clarify that the woman afflicted with ISTIHADHA has to say her SALAH certainly even with blood flowing as that is not menses but the blood that flows in a disorderly manner from some vein, from inside the uterus or from outside; the normally accepted way in practice is that the woman with such affliction determine the normal days of the menses by an idea of previous periods and then take the obligatory bath and consider her-self clean; then make WUDHU for each SALAH and goes on reading SALAH in the normal routine as other women do until she gathers after 23 or 24 days that now the period of menses has commenced; the second way is to delay ZUHUR reading it in last of its time and advance ASAR reading it in the first of its time, saying them with one bath and to do the same with MAGHRIB and ISHA; she would make a separate bath for FAJR (this way was preferred by the Prophet PBUH); the third of options was to bath for each SALAH and the Prophet (PBUH) also showed his favor for this option; any of these ways is valid for MO'TAADAH and the notable point is that Islam is easy to practice and the Muslims must not make things difficult for them by committing their-selves to such practices that are alien to Islam; Al-Hamdu Lillah.*

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168-Narrated 'Aisha:

Some of the wives of the Prophet asked him, "Who amongst us will be the first to follow you (i.e. die after you)?" He said, "Whoever has the longest hand." So they started measuring their hands with a stick and Sauda's hand turned out to be the longest; (when Zainab bint Jahsh died first of all in the caliphate of 'Umar) then we came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet as she loved to practice charity.

*The wives of the Prophet PBUH are the women whom the Muslim woman has to see to for her practical guidance; "the longest hand" was the manner of speech to convey the most charitable nature and Zaynab bint Jahsh was the most charitable among them all; Allah had married her to the Prophet PBUH when ZAYD bin HARITHA divorced her (see Surah AHZAAB-37) and that also is one of her most high merits; Al-Hamdu Lillah.*

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169-Narrated 'Abdullah bin 'Umar:

The Prophet concluded a contract with the people of KHAYBAR to utilize the land on the condition that half the products of fruits or vegetation would be their share. The Prophet used to give his wives one hundred Wasaqs each, eighty Wasaqs of dates and twenty Wasaqs of barley. (When 'Umar became the Caliph) he gave the wives of the Prophet the option of either having the land and water as their shares, or carrying on the previous practice. Some of them chose the land and some chose the Wasaqs, and 'Aisha chose the land.

*The wives of the Prophet PBUH are the women whom the Muslim woman has to see to for her practical guidance; note that in FIDAK in the land of KHAYBER, the Prophet PBUH made the deal of MUZARI'AH with Jews that whatever produce is got from the cultivation of that land, it would be shared half & half, both sides sharing equally; from this earning, he provided for his household though before that, the wives of the Prophet PBUH had faced hard times too with ease without any complaints with the fulfillment of just the necessities and remained attached to the Islamic values; with times they achieved much ease and like the hard times, they still remained well-attached to the Islamic Values; Al-Hamdu Lillah.*

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170-Narrated 'Aisha:

The people used to send gifts to the Prophet on the day of my turn. Um Salama said: "My companions (the wives of the Prophet Other than Aisha) gathered and they complained about it. So I informed the Prophet about it on their behalf, but he remained silent.

*The wives of the Prophet PBUH are the women whom the Muslim woman has to see to for her practical guidance; AYESHA (RA) was the most beloved wife of the Prophet (PBUH) after KHADIJAH (RA) and has narrated many Ahadith; another version of this Hadith that TIRMIDHI has reported, tells us that the Prophet PBUH told UMM-SALAMA, "Don't bother me about Ayesha as I do not get WAHI (Revelation) in any (of you) woman's bed-sheet except in the bed-sheet of Ayesha"; she was the daughter of ABU-BAKR SIDDIQ and UMM-RUMAN and was married to him in Medina; there is some controversy on the*

*matter that at what age she was married to the Prophet (PBUH) but the best to say here is that in those times, the adolescence of the person used to matter and his/her capability to marry rather than the age for which nobody cared to keep any records; she 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) and to base some charge of this sort on sheer guess-work is extremely malicious and proves nothing; 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 Book 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 the worst of his enemies all his life; though Allah gave him an option to marry any number of women he wanted (see Surah-Ahzaab-50 to 52), he only married 12 women in total; the notable point is 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, though the reason for his marriage to any of these was not lust certainly but either it was to care about these women or to extend relationship to their respective tribes that became the defenders to Islam rather than its challengers; the tribes used to respect the man highly who married a woman from their tribe and gave ample respect to her; the age of the Prophet (PBUH) was around 53 years by the Lunar Calendar when he married Ayesha RA after HIJRAH in SHAWWAL; she died at Medina in 57 AH when she was about 70 years old and was buried at the graveyard of BAQI according to her will for it; Al-Hamdu Lillah.*

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171-Narrated ' Ali bin Al-Husain:

The wives of the Prophet were with him in the mosque (while he was in Itikaf) and then they departed and the Prophet said to Safiya bint Huyai, "Don't hurry up, for I shall accompany you," (and her dwelling was in the house of Usama); the Prophet went out and in the meantime two Ansari men met him and they looked at the Prophet and passed by; the Prophet said to them, "Come here (note that) she is (my wife) Safiya bint Huyai"; they replied, "Subhan Allah, (How dare we think of evil about you) O Allah's Apostle!"; the Prophet replied, "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might insert an evil thought in your minds."

(Note the comment at Hadith-96)

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### O-About nearing of QAYAMAT & About HASHR

172-Narrated Sahl bin Sad As-Sa'idi:

that Allah's Apostle, holding out his middle and index fingers, said, "My advent and the Hour's are like this (the period between his era and the Hour is like the distance between those two fingers, i.e., very short).

*No person knows when would the QAYAMAT come; that is the Hour referred to in the Hadith and it is the last day of the world; 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 a day by ratio; Al-Hamdu Lillah.*

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173-Narrated 'Aisha:

He added, 'But this year he reviewed it with me twice, and therefore I think that my time of death has approached. So, be afraid of Allah, and be patient, for I am the best predecessor for you (in the Hereafter).' " Fatima added, "So I wept as you ('Aisha) witnessed. And when the Prophet saw me in this sorrowful state, he confided the second secret to me saying, 'O Fatima! Will you not be pleased that you will be chief of all the believing women (or chief of the women of this nation i.e. my followers?)"

*No person knows when would the QAYAMAT come; however, the Prophet PBUH did tell its signs and the first of them was that he was the last of Messengers of Allah; he informed Fatima (RA) before his death that she would be the chief of all the women of the Muslim Ummah; another version of this Hadith tells us that she laughed and was very pleased by this; she was married to Ali (RA) at the second year of HIJRAH (623 AD) when she was about 14 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 of*

*these were highly virtuous children (RA); note that UMM-KULTHUM was married to UMAR (RA) later-on by ALI (RA); 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; FATIMAH (RA) was the dearest of daughters of the Prophet (PBUH) and she also had great love for her father; it is known that she resembled the Prophet (PBUH) highly in habits, character and the manner of speech; Al-Hamdu Lillah.*

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174-Narrated ' Aisha:

Allah's Apostle said, "The people will be gathered barefooted, naked, and uncircumcised." I said, "O Allah's Apostle! Will the men and the women look at each other?" He said, "The situation will be too hard for them to pay attention to that."

*No person knows when would the QAYAMAT come but it would come certainly; there are three basics of the True Belief that are to believe that Allah is the Only Creator of all the creation and He Only is the True Authority, the second is that the world would end at QAYAMAT and then AKHIRAT would come where Allah would present the Account of every person providing him/her life again that would go on endlessly, at its first day that is HASHR (and it is of 1000 years by our count) and the third is that Allah sent His Messengers in the world (Muhammad PBUH is the last one of them) to keep this clear that Allah is the Only Creator and He Only is the True Authority Who would account for each & every person at HASHR; this is the TRUTH; the verse-104 of Surah ANBIA i.e. the 21st Surah of the Holy Book Quran tells us that the people would be assembled at HASHR as they were born here in the world though with a physique that would seem around 30 to 33 years of age of the normal healthy person as clarified by the ULAMA; this age is taken as the age of maturity; 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 about 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 with this nakedness who did not believe the TRUTH and so did not make deeds worthy of any respect; similarly some would be provided with means for 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;*

*may Allah save all true Muslims from the severe harshness of that day; Al-Hamdu Lillah.*

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175-Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair."

*Both the 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 1258 AD much after his death, 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; these Mongols were recognized as TURKS in those days; they mercilessly persecuted the AMEER of Muslims at the time and killed a great many Muslims as history has recorded; however, Muslims got their areas and their status of glory back when the descendants of Chenghez Khan accepted Islam and one of our poets of Urdu has said on this in a verse "it is clear from the story of TATARI (Mongols) that KAABA does get its guards even from the idol-worshippers (as they convert to Islam leaving all evil)"; note that Muslims had faced many challenges from the enemy after the Prophet (PBUH) but three of them are highly noteworthy; one was just after his passing away; second was when Muslims were challenged by Chenghez Khan and his forces who destroyed their political power and put a heavy blow to them at the time and that was at height in 1258 AD; third is the present time when since a couple of centuries Muslims have been facing a challenge that is still in progress from the West (that manifested even by imperialism for a century or so) and though Muslims are bearing the challenge for such a period of time, 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 and has decided to go only for a win against the Muslims whatever it takes; Muslims were able to subdue CAESER of Rome and KHOSROE of Persia even conquering a vast area due to their physical power by unity and spiritual power that Islam had provided them, at the first challenge; they came out of the second very deadly challenge posed by the forces of Chenghez Khan because his descendants accepted Islam as these people though deadly warriors*

*did not have any morals to guide them for an inner satisfaction and totally lacked a system to run the matters of life while Islam provided the way to see both the spiritual and the physical advancement with quality; their conversion was a blessing of Allah upon Muslims as Muslims were spiritually very much alive even then being attentive to Islam though they had lost physical power due to lack of unity and useless discussions on petty religious matters asking for friction among themselves not caring a bit about tolerance; it is yet to be seen what happens of the third deadly challenge that Muslims face at the current times when there is much loss of care about collection of good deeds among Muslims; there are still uncountable Muslims who repent on sins and ask forgiveness from Allah by the blessing of Allah though physically they are dispersed in many countries; Ahadith have told about all these three challenges that Muslims have faced as I, MSD, have noted at "Notes on TIRMIDHI-Ahadith"; may Allah save all Muslims from the adversity that they face by the challenge of the enemy at the current times; Al-Hamdu Lillah.*

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176-Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established till a fire will come out of the land of Hijaz, and it will throw light on the necks of the camels at Busra."

*No person knows when would the QAYAMAT come but the Prophet PBUH has provided us some of its signs to understand that now it is very near; there is an authentic Hadith narrated by HUDHAYFAH bin USAYD (RA) that the Prophet (PBUH) said, "The last hour QAYAMAT will not arrive till you have seen ten signs; he then mentioned the Smoke, the Descent of Jesus Christ, DAJJAL, Rising of the Sun from the place of it's setting, YAJUJ MAJUJ, The Beast, Three Landslides; one in the East, one in the West and one in the Arabian Peninsula; and a Fire that would spread from Yemen and drive the people to their place of gathering"; some of these have already taken place as I, MSD, have clarified at "Notes on TIRMIDHI-Ahadith"; ULAMA have mentioned almost unanimously that the fire mentioned here, was the liquid of Fire (LAVA) boiling heavily for more than 50 days with fumes all the time and burning all that came in its way coming out from Eden in Yemen and making way ahead in 1258; the day it began is recorded by the Muslim historians as Friday 7th June of 1258 and this was the year when forces of Chenghez Khan (that means of his*

*descendants as he had died before this) destroyed Baghdad; it was the blessing of Allah that with time, the descendants of Chenghez Khan accepted Islam and remained loyal to it; Al-Hamdu Lillah.*

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177-Narrated ' Adi bin Hatim:

While I was in the city of the Prophet, a man came and complained to him (the Prophet) of destitution and poverty. Then another man came and complained of robbery (by highwaymen). The Prophet said, "Adi! Have you been to Al-Hira?" I said, "I haven't been to it, but I was informed about it." He said, "If you should live for a long time, you will certainly see that a lady in a Howdah traveling from Al-Hira will (safely reach Mecca and) perform the Tawaf of the Ka'ba, fearing none but Allah." I said to myself, "What will happen to the robbers of the tribe of Tai who have spread evil through out the country?" The Prophet further said. "If you should live long, the treasures of Khosrau will be opened (and taken as spoils)." I asked, "You mean Khosrau, son of Hurmuz?" He said, "Khosrau, son of Hurmuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And any of you, when meeting Allah, will meet Him without needing an interpreter between him and Allah to interpret for him, and Allah will say to him: 'Didn't I send a messenger to teach you?' He will say: 'Yes.' Allah will say: 'Didn't I give you wealth and do you favors?' He will say: 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell." ' Adi further said: I heard the Prophet saying, "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word." ' Adi added: (later on) I saw a lady in a Howdah traveling from Al-Hira till she performed the Tawaf of the Ka'ba, fearing none but Allah. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet Abu-l-Qasim had said: ' A person will come out with a handful. of gold...etc.

*No person knows when would the QAYAMAT come and even the Prophet PBUH did not know that; but he foretold a few matters that took place just after he passed away; it is so very amazing that he had told about the conquest of Persia and even of the areas of Roman Empire while both of these were the formidable military powers of the time; the most amazing aspect of this prophecy is that the Prophet Muhammad PBUH gave it first when he was digging*



*the ditch with SAHABA to prevent the forces of enemy that were coming to finish-off the impression of Islam once & for all; not only the Muslims saved Medina then but with time, they spread Islam far & wide; Al-Hamdu Lillah; those who challenged them in the process not accepting the supremacy of Islam and even rejected the pact of peace with them, they took their challenge at face and rose to conquer the vast areas of Persia and the Byzantine (the Roman Empire); the eminent commander of Muslims Khalid bin Walid rose to the height of respect and he has the triumph of numerous wars against both Persia & the Roman Empire, most of them very important to Muslims, to his credit; he weakened both of these great political powers of his time by the blessing of Allah, by amazing, bold and victorious attacks that led to their downfall eventually; note that Adi bin Hatim was the son of Hatim Tai, the famous charitable person in Arabia, and he participated in the wars against Persia at the side of Khalid bin Walid and even commanded a section of the Muslim troops there; due to the power of faith Muslims had with them and with the inherent inclination towards the warfare, they were able to stand successfully against the highly trained armies of these formidable powers of the time; the Persian Empire received a mortal blow at the battle of QADSIYAH fought in 636 AD under the high command of SA'AD bin ABI-WAQQAS with KHALID bin ARFATAH, JARIR bin ABDULLAH and others at his side; the Byzantine Empire received nearly the same mortal blow at the battle of YARMOUK in the same year under the command of Khalid bin Walid and that was his tactical marvel that he managed with the great support of his high commander Abu-Ubaidah; he changed the Arab's style of fighting wars that used to be with strength only to a matter of skill and tactic with the brilliance he had and it was not long when Muslims gained control of the vast lands that were under the Persian and the Byzantine Empire; the people at these lands converted to Islam with pleasure by their own will and so Islam spread far & wide; Al-Hamdu Lillah; the Prophet PBUH has designated Khalid as the sword of Allah and he died at the young age of about 50 years at 642 AD on his bed as being the sword of Allah he could not have been slain at the war-field; Al-Hamdu Lillah.*

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178-Narrated Anas:

I will narrate to you a Hadith and none other than I will tell you about after it. I heard Allah's Apostle saying: From among the portents of the Hour are (the following):

1. Religious knowledge will decrease (by the death of religious learned men).

2. Religious ignorance will prevail.
3. There will be prevalence of open illegal sexual intercourse.
4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man.

*No person knows when would the QAYAMAT come; however, the Prophet PBUH did provide many of the signs that would occur near to it; note here 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 and that would decrease the spread of the true knowledge; 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 (number of whom would themselves assume a derogatory status due to women being huge in number mostly deprived of basic needs of life); note that there are two categories of sins and that are injustice (ZULM) and shameful acts (FAHSHA); the three biggest of sins are included in these two categories as SHIRK (to take someone equal in power to ALLAH considering him capable to fulfill human necessities with Allah or without Him), is the biggest sin that is the greatest of injustice; to kill some innocent person is extreme injustice too; and to commit adultery is the most indecent & shameful act (and it also has the aspect of injustice if the woman is married); note that at Surah-YOUSUF-23, the Prophet YOUSUF-AS told ZULEKHA when she called him towards the wrongful act that the unjust persons do not find true success; in the verse ahead, Allah tells us that He saved YOUSUF from both injustice (SOU) and shameful issue (FAHSHA); certainly all of these three are included in the greatest of sins; note also the comment at Hadith-108; may Allah save all true Muslims from all the major sins; Al-Hamdu Lillah.*

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179-Narrated Abu Musa:

The Prophet (PBUH) said, "A time will come upon the people when a person will wander about with gold as Zakat and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women."

*No person knows when would the QAYAMAT come but we do know many of its signs as the Prophet PBUH has told us; these signs include that there would*

*come a time when the two things that attract men towards them that is wealth and women, they both would lose their attraction for the men who would care about Islam practically to such height that these both would not be able to mislead those Muslim men; these virtuous men would have wealth at that time in abundance and generally men would be scarce; note that the Hadith does not guide to take 40 women at marriage at that time as that is not allowed but tells about the scarcity of men by ratio to women and tells that even the needy persons both men & women would generally avoid asking for any ZAKAH or any SADAQA due to their own sense of keeping to utmost necessities; it has the latent message that at that time, it is better for the wealthy virtuous persons to provide needed commodities to all the needy persons designating them as gifts only just by their own good sense of Islamic morality without considering their-selves high among the persons around; Al-Hamdu Lillah.*

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180-Narrated 'Uqba bin 'Amr:

The Prophet once came out and offered the funeral prayer for the martyrs of Uhud, and proceeded to the pulpit and said, "I shall be your predecessor and a witness on you, and I am really looking at my sacred Fount now, and no doubt, I have been given the keys of the treasures of the world. By Allah, I am not afraid that you will worship others along with Allah, but I am afraid that you will envy and fight one another for worldly fortunes."

*No person knows when would the QAYAMAT come though as for its signs, this Hadith tells clearly that once Muslims get used to wars, they would need to fight; they would either fight the enemy or 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; 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 and he knew well that those who had not been much in his care might cause high trouble specially to achieve dominance among Muslims for their own sinister cause; the reference to "keys of the treasures of the world" is to indicate that many of Muslims would achieve high amounts of wealth yet their inclination to get more of wealth to compete for the worldly status with uncaring attitude towards AKHIRAT would incapacitate many of those to achieve the true*

*respect that counts at AKHIRAT; keeping to the Holy Book Quran understanding it by SUNNAH and remembering that everyone has to account for his Belief and doings at HASHR saves the man from all kinds of disrepute certainly; note that the teaching to refrain from wars with each other helped the Muslims generally to keep the teachings of the Prophet (PBUH) intact and made them rise to heights after he passed away; Al-Hamdu Lillah.*

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Ended on:  
16<sup>th</sup> of April 2017 (at the morning 11:10 am)

*(These were selected Ahadith extracted from Sahih Bukhari related to the guidance of the Muslim Women that I, Muhammad Saleem Dada, presented here with comments; Al-Hamdu Lillah)*

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Al-Hamdu Lillah

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### *Brief Note on TAQLID*

Al-Hamdu Lillah

TAQLID generally means for the SUNNI Muslims to follow the four IMAMS of FIQH (that are Malik, Shafa'i, Ahmed Ibn Hanbal & Abu-Hanifa; may Allah have mercy on them) to practice the commands of Allah in the best possible way. They do not challenge each other but there is difference of opinion in issues by the interpretation of Ahadith to practice them in the best possible way. However, the attitude of the teachers of Ahadith does often give the impression that this difference in opinion is the matter of utmost importance and they try to prove the stance of the IMAM they follow not only by the positive reasoning for it but also by negatively degrading the stance of the other IMAM; this attitude is highly erroneous. The most notable point here is

that TAQLID must not be TAQLID-SHAKSHI (that means to follow rulings of one IMAM only or of one of schools of FIQH only in all issues to practice Islam) and though, the followers of one IMAN adhere to his FIQH with dedication yet the fact of the matter is this that nobody considers it necessary. 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 to follow any one of schools of FIQH to fulfill the Islamic Commands as these schools took shape after about 225 years of the passing away of the Prophet PBUH; note also that TAQLID-SHAKSHI took about 100 years more to come at practice as then it was thought that issues of all kinds have been tackled by Islam (and for this many issues were assumed even and rulings for them were provided). Certainly no IMAM or any other could have gathered the shape the world has taken-up now and as such their assumptions have proved to be highly unplaced in these current times and there are certainly many issues as of now at different fields that do need address clear & fast. In today's scenario, we would have to revise the strict adherence to TAQLID-SHAKSHI without degrading any of the respectable IMAM and without challenging 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 most necessary practical commands of Islam and due to this close attachment to them, they are among the ZARURIATE-DEEN (necessities to take up in the practice of most necessary practical Islamic Commands); Al-Hamdu Lillah. Certainly, it would raise the question that SUNNI Muslims have practiced TAQLID-SHAKSHI for centuries and many prominent names that are counted among ULAMA practiced it. Please note here that the blind following of ancestors is not praiseworthy yet those that were truly ULAMA (as conformed by our good reflection on their good lives) do need our respect and even our acceptance of their advises on matters needing advises to practice Islam (these good people also include the four IMAMS) without being committed to any one of them in issues that are not included in ZARURIATE-DEEN. But there is another aspect to the matter of TAQLID-SHAKSHI that is totally omitted in the discussion of TAQLID. Please note that since a century or so, many issues needing address by Islam have come at fore mostly by inventions of different mechanical devices, heavy machines, appliances, gadgets, technical apparatuses; these have come into the common usage with time now and this has affected the set-up of the life that we had seen for thousands of years, particularly in the field of

communication and in the field of transport. This has led to high intermingling of Muslims with non-Muslims that understand Islam but little and note also that this intermingling has come at the time when high number of Muslims do slack in the practice of Islam highly. Noting this point, please care to see that 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 yet with the changing of that set-up, many of the FIQHI rulings that are other than ZARURATE-DEEN have become unrelated to the situation around so those need modification keeping to the basic guidance that we get by the SUNNAH of the Prophet PBUH. In other words, 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 for such issues in the essence for practice. For the detail to this statement, please note that today we Muslims have three types of issues where two types do need IJTEHAD in character and among them the issues at the third type need high concentration for sure. These we Muslims have to address so as to adhere to the practice of the Islamic Commands at least at the minimum level in the current times; Al-Hamdu Lillah. **The first type** in issues are those for which we Muslims need rulings for detail to practice at all times and all places so as to fulfill the Islamic Commands given in the KITAB and the SUNNAH; these specific rulings provide the guidance in clear terms that is totally necessary to take-up well to practice those necessary Islamic Commands so they are ZARURATE-DEEN (where even TAQLID-SHAKSHI is no problem) and in them are those important rulings too that relate to the five pillars of Islam; also many of those rulings are here that relate to Business transactions and Matrimonial matters (the Holy Book Quran has mentioned all such Islamic Commands and they have been detailed by rulings at the SUNNAH for practice from whence the FIQH of all IMAM and of other learned true Muslims too has taken them well); these are the totally settled issues that need total attachment only to them in practice and the practicing Muslims do follow them well even now; note well that the Principles do not change yet the minor practical issues dependent upon them, might change with time to such better practice that still provide the worthy attachment to the same Principles; Al-Hamdu Lillah. We must not challenge these rulings neither by IJTEHAD-MUTLAQ (that occurs when the highly learned person in Islam totally attentive to Allah that has the ability to put all its aspects to practice i.e. MUJTAHID takes the Islamic rulings to issues directly by the consideration of his own

observation of the guidance given by the KITAB & the SUNNAH) nor by IJTEHAD-MUQAYYAD (that occurs when the highly learned person in Islam totally attentive to Allah that has the ability to put all its aspects to practice i.e. MUJTAHID takes the Islamic rulings to issues indirectly by the consideration of his own observation from the schools of FIQH that base those at the KITAB & the SUNNAH); Al-Hamdu Lillah; **the second type** in issues are those for which we Muslims needed rulings for detail to practice the Islamic Commands before these current times, specifically based on the authentic Ahadith. We do still need them in essence yet there is no need to adhere strictly at face to them at these current times though their asking has yet to be fulfilled. The example for this are the rulings relating to the weaponry of old when and where applied for the necessary QITAL that their rulings would apply in these current times to the modern weapons by compatible way keeping the essence of those rulings intact according to the Islamic Guidance. The ruling for LUQTA (any thing of value lying somewhere at the ground with no evident claimant to it) would apply in these current times by the good announcement by the finder by the newspaper or by some specific program relating to people in general at electronic or social media for some period after finding of it so that certainly would do well at the present times as the main thing here is to announce the LUQTA as much as possible to all according to the Islamic Guidance. The rulings relating to the means of conveyance given at those ancient times as that were mostly related to horses & camels then, would apply onto the modern means of conveyance in these current times by the manner best suited for now avoiding all shameful attitude and also all unjust approach according to the Islamic Guidance. Similarly, the ruling for purity of water at wells that were commonly used in those days (and even up-to the previous century) but now their usage is limited where the old ruling must be followed, yet its ruling in general would apply in these current times by the modern methods of cleanliness of the water checking that no difference to it takes place that is related to its color, smell or/and taste according to the Islamic Guidance; other such rulings too that strictly pass the criteria of taking the actual specific asking of the previous rulings based on Ahadith only as mentioned here when and where necessary are also included in this type judging with utmost care all the issues of this type taking high care that nothing adverse to the asking of the KITAB and even to the asking of other authentic Ahadith takes place in such practice. This does need a collective stance of ULAMA of repute with care to this point that where there is confusion as to

taking an issue at the first type or at this second type, then it must be taken at the first with a strict adherence to it for sure. All the practicing Muslims must take-up the practice on these second type of issues observing that their practice neither violates the respective specific asking of the commands for them at Ahadith nor their practice causes any disrespect to those Ahadith in any way. The ULAMA of repute only, rising to the status of MUJTAHID by the highest study of the KITAB and the SUNNAH possible for them with their practice strictly upon Islam and with their total attention towards Allah only, can take-up this IJTEHAD-MUQAYYAD. They only have to fulfill the actual asking of the rulings on them as guided by the authentic Ahadith in such issues without degrading the previous rulings for detail in any way by their good efforts. Note that Ahadith their-selves authenticate this stance well as there is an authentic HADITH that clearly validates this attitude of taking-up the asking of the SUNNAH where there is some debate at an issue. The Prophet PBUH had commanded on the day of AHZAAB that "No one of you should pray ASR until you reach BANU-QURAYZAH; now while they were on their way, the time of ASR came so some of SAHABA-RA said we should not pray until we reach BANU-QURAYZAH and others said we should pray ASR now because the Prophet (PBUH) did not mean for us to leave the ASR prayer (on its time), but he wanted us to follow in haste; so some of the SAHABA-RA prayed ASR, while others of SAHABA-RA continued on until they reached BANU-QURAYZAH after sunset; when they went back to the Prophet PBUH, they mentioned to him this all and HE DID NOT BLAME either one of them" (reported by BUKHARI). This validates the stance for taking-up IJTEHAD-MUQAYYAD at Ahadith keeping to them in essence and keeping in mind that even IMAMS have chosen Ahadith for their respective rulings on practical issues where the option was available (sometimes leaving even the comparatively strong Hadith in the favor of the one lesser in strength). So when we take-up the asking of Ahadith keeping to Ahadith (not discarding them) at some issue to practice with total purity of intention without challenging any of Ahadith with total respect to all of them, it poses no problem certainly; Al-Hamdu Lillah; **the third type of issues** that need clarification for practice are those which we Muslims are facing today due to the general effect of the modern gadgets and the high impression of the West in the lives of all the people at anywhere today; these issues were neither encountered nor any interpretation was offered for their application according to the Islamic Teachings by the IMAMS or the other learned men in FIQH of old previously. However, if the MUJTAHID among us



ponder upon the Holy Book Quran and at the SUNNAH as detailed by the asking of the authentic Ahadith, we can get the rulings to them too insha Allah without much problem certainly. Note that the issues at the first type do not need any IJTEHAD at all as of now and the practice of issues at the second type relating particularly to Ahadith need the IJTEHAD that is MUQAYYAD only in nature; that only the ULAMA of repute with total purity of intention take-on keeping their total attention towards Allah only with the consideration to TALFIQ (that means taking rulings for issues from all ancient schools of FIQH for practice when & where needed, caring to fulfill the asking of the SUNNAH totally well as of now without any inclination towards TAQLID-SHAKSHI). The problem arises when the unworthy persons ask for IJTEHAD at the rulings even of the first type that must not be touched at all certainly while on the other hand, we have such persons that understand Islam well (and even included in ULAMA) that do have the eligibility for IJTEHAD-MUQAYYAD at the second type of rulings yet they do not bear touching them slightly even, so that causes the problem. The former intend even to touch the ZARURATE-DEEN and do away with the second type totally; the latter intend that the second type even needs to be followed strictly not only in the spirit but even in the letter without fail. Both sides do not have any worry at all about the threat of the material negativity that occurs by the practice of modern inventions & the spiritual negativity that occurs by the intermingling of Muslims with the non-Muslims today so they all care but little to see to the rulings for the third type of issues that certainly do need address most urgently. Note that for these third type of issues, we Muslims do need IJTEHAD that is MUTLAQ (that means that the good MUJTAHID having the height in the knowledge of Islam and being well-aware of putting it into practice takes the rulings for these third type of issues for practice directly by the KITAB or/and the authentic SUNNAH reasoning from them in the most positive manner only without fail as that only keeps it to the feasible IJTEHAD). Many of these issues relate to the Administrative Manner in the current times and also relate to the Economics as of now; also, the need for clarification of issues by Islam at the Judicial Department is extremely high. The Social Level also bring issues at fore like the application of the Islamic Rulings for the social and the electronic media and like the application of the Islamic Rulings at the modern education and the medical practice; these all need address within the good time. I, MSD, have tried whatever individually was possible for me in these last type of issues by writing "The Islamic Guidelines" where I tried by the

blessing of Allah to present the practical picture of the Islamic Environment without any drastic change in the set-up we have as of now; Al-Hamdu Lillah; what to do while those that consider their-selves only responsible to the task, do keep-on being silent upon it and to do it is so very urgent. It is most necessary that we make the way by Islam inside this given set-up that we have today as the change towards the Islamic Environment is certainly possible still without the change of the format that we have as of now; Al-Hamdu Lillah. However, this significant task does need works by many of such worthy ULAMA that do realize the need of the day and do the needed significantly as soon as possible. The notable point here is that this address to these issues at hand must positively take something from the two primary sources (the KITAB and the SUNNAH) to the Islamic Commands as the reasoning to it; just seeing in this IJTEHAD that nothing adverse takes place to these primary sources would not do here at all but in fact, certainly mislead the Muslims today. Note well that to take-up rulings for debatable issues at hand in this manner is highly erroneous, especially in these present times where the persons at the management of the Muslim's affairs care but little about Islam. We Muslims must follow this important ruling as the base here that "the true practicing Muslims must use all of modern gadgets strictly in physical limits for the sake to keeping it all in the specified limit of the morality as guided by Islam". Note well that Islam does not suppress emotions in the Human Beings but asks to provide the rightful outlet to desires with care for its moral teachings in the ordinary business of life (see the comment here at the Hadith-109); it is strange that ULAMA do not care to present this highly essential principal to the masses that are going towards the usage of modern technical gadgets without any check whatsoever; may Allah give all Muslims the insight to decide the limits to the usage of these modern technical gadgets; Al-Hamdu Lillah. We Muslims do face a huge challenge at the present times as the change in the living set-up, due to the modern gadgets that have come into the common usage and due to high inter-action that have occurred between the Muslims and the non-Muslims by the media and even by the physical contact, has affected people so much all over the world in this current era that we Muslims need to decide for the necessary Islamic Attitude here fast and clear even within this given format so that if this change does affect, it must not affect us adversely at the collective level. Never ever before in the history of the mankind has such change in the life-style of the Man occurred so fast and so big. But with all said, note well that Islam comprises of the Commands of Allah and as such, it is

true in the text and easy in the practice for all times and for all places; these Commands in essence, have been provided to us totally at the golden period of the Last Prophet Muhammad PBUH and from that time & that place, we do get them for all times and all places most certainly; Al-Hamdu Lillah. May Allah provide us the enlightenment to understand the problem and also the guidance to solve it in the due time for the betterment of all of the Muslim UMMAH today; Al-Hamdu Lillah.

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Al-Hamdu Lillah