الأدب المفرد

الجامع للآداب النبوية

MANNERS IN ISLAM

AL ADAB AL MUFRAD

Arabic Text, Translation and Commentary

by

Abu Abdullah Muhammad Bin Ismail Bukhari

DARUL - ISHAAT

URDU BAZAR KARACHI PAKISTAN

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Arabic Text, Translation and Commentary

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(Manners in Islam)

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PUBLISHER SUBMISSION

نحمده و نصلی علی رسوله الکریم

Al-Adab al-Mufrad is a collection of *Ahadith* compiled by the Imam of al-Hadith Muhammad Ismail Bukhari. Its English translation with commentary is in your hands. Allah has bestowed on us His favour by enabling us to bring this book out so easily.

The *Ahadith* collected in this book pertain to everyday etiquette taught by the Prophet ﷺ. We cannot find a comprehensive teaching of like manner anywhere else. A simple translation of the *Ahadith* does not always help the reader; hence an explanation is also presented. The translation and explanation was provided in Urdu by Mawlana Muhammad Khalid Khan garhi مدظلهم under the guidance of Mufti Wali Hasan رحمة الله and Mawlana Muhammad Ashiq Ilahi رحمة الله. It is thus very easy to understand the message of the *Ahadith* in the collection. Infact earlier, **Darul-Ishaat** had the honour to publish the Urdu edition too. May Allah cause us to conduct ourselves on the teachings.

Now, the English translation and commentary is presented by us. We have appended a glossary at the end of the work and an index of the subject headings in the book to make it easier to benefit from it. The English translation is done by Rafiq Abdur Rahman who has observed immense care in doing that and has not failed to obtain advice from the respect *ulama* throughout the translation. He has done it as best as he could but the human element is there and should any reader find something that needs to be corrected he may write to us kindly for necessary action.

From the translation to the final binding through composing, printing, etc. took us about two and half year. We have done our best to present a product worthy of the subject and pray to Allah that He may accept our effort in this world and the next. *Aameen.*

I request readers to include me, my parents, family and associates in their prayers.

Khalil Ashraf Usmani
Publisher

(ENGLISH) TRANSLATOR'S SUBMISSION

Al-Adab al Mufrad is a work by the greatest Muhaddith of the Islamic world, Imam Bukhari رحمة الله عليه.

He has collected Ahadith and Aather from various sources reflecting upon personal manners, family affairs, human rights, social and national obligations, supplications at various times and Islamic principles of day to day living. They number more than 1300.

These have been divided into suitable chapters, 644 in all.

Mawlana Muhammad Khalid has explained these Ahadith in detail and, often quoted extensively from the sayings of the Prophet ﷺ, thus adding to the number of Ahadith. He has also cited injunctions and rulings wherever it was necessary.

In translating the Ahadith and the explanation, the Urdu text has been followed discreetly and no outside comment is included. I have tried to do justice to the original within my abilities. I request readers to point out to me shortcomings in my effort—and they might be many—care of the publishers. May Allah reward them for that and may he accept my effort: *Aameen.*

(URDU) TRANSLATOR'S SUBMISSION

بسم اللّٰہ الرحمٰن الرحیم

الحمد للّٰہ رب العالمین والصلوٰۃ والسلام علی

خاتم الانبیاء والمرسلین وعلیٰ آلہ واصحابہ اجمعین

All praise belongs to Allah, Lord of the worlds, and blessing and peace be on the seal of the Prophets and Messengers, and on his family and his Companions, All of them.

The book in the hands of the readers is the Urdu translations of *Al-Adab al-Mufrad* the work of Imam Muhammad bin Ismail Bukhari is very well-known because of his al-Jami al-Saheeh which is batter known as Saheeh al- Bukhari and is the most authentic of all books after the book of Allah. He has been very particular in verifying the authenticity of the chain of transmission.

Imam Bukhari has related 1329 Ahadith in this book divided into 644 chapters. (The Ahadith include the Nawqoof Ahadith too). However, often chapter headings, are repeated and there is also frequent repetition of Ahadith. The subject headings include one or more than one Ahadith and they clearly conform to the heading, but sometimes the Hadith has an obscure relationship with the text and is only clear after much pondering. It also happens that this relationship is so vague and unclear that even a deep probing cannot establish a relationship between the two. While chapters are often repeated, the Ahadith that are repeated number quite a many. It is also found that a Hadith belonging to a chapter is found under a different heading. The reason for the discrepancy seems to be the carelessness of the scribes. Unlike the Saheeh Bukhari this book of Imam Bukhari was not known from the earliest times and its manuscripts lay unknown to others. Later day scribes wrote them down according to their whims and when it was opportune to print out these manuscripts, the format adopted by the scribes was followed. However, this does not reflect on the soundness of the Ahadith in any way. A Hadith remains the saying or doing or approval of the Prophet ﷺ no matter under which chapter it is narrated or even if it is reproduced with out a heading. It is in any case, a means of guidance and advice.

Al-Hafiz ibn Hajar al-Asqalani has enumerated about twenty works of Imam Bukhari in his foreword[1] to *Fath al-Bari, al-Adab al Mufrad,* being one of them. He has stated that Ahmad bin Muhammad bin Jaleel al Bazzar was the one to

[1] P-492.

narrate it from Imam Bukhari and he has also mentioned the narrators of other books. Al-Hafiz Shahabuddin Ahmed al-Qastatani, author of *Irshad al-Sari*, the exegesis of Saheeh Bukhari has also given the list of Imam Bukhari's works[1], and he has written only this much about *al-Adab al-Mufrad* that Ahmad bin Bazzar was its narrator.

However, the question persists: why was the book entitled *al-Adab al-Mufrad*? What does the word *al-Mufrad* mean? I could not find a clue to the answer although I did try much. It could not be ascertained, too, whether Imam Bukhari had named this book himself or someone else had suggested this name at a later stage. After I thought over it for some time, Allah put it into my heart that since this book does not deal with questions of prayer, fasting, Hajj, marriage, divorce, jihad, and so on, but concerns etiquettes of life, hence the name. The meaning is that it deals only with *adab*, proprieties, etiquette or manners. It is composed merely to teach manners of living. We may also say that these manners are taught only by the last of all Prophets عليهم السلام, Sayyidina Muhammad ﷺ and no one else has imparted such a comprehensive teaching and this book is based on these remarkable teachings. Hence, the collection of the Ahadith is a singular (collection of) etiquettes distinct from the everyday behaviour of the worldly people.

Allah has been much favourable to me by getting me to work on a Hadith book. I began to translate and write the exegesis of this book on the persuasion of my two teachers. Once, my teacher of the subject of Hadith, Mawlana mufti Wali Hasan visited Madinah after performing Umrah, and he instructed me to write a translation and exposition of *al-Adab al-Mufrad* on the pattern of *Ma'arif al-Hadith*. So I sought the advice of may mentor and dear teacher Mawlana Mufti Muhammad Aashiq Ilahee (may Allah prolong his life). He too advised me to undertake the work. Of course, I was not qualified enough to translate the great work in every-day easy to understand language, and I did not have enough insight in the science of Hadith to be able to put down in writing the explanation of every Hadith. Hence. I wrote down the translation in my words as best as. I could and then read out the transcript to my compassionate teacher who advised necessary revision and dictated the explanation of each Hadith. It is the result of his kindness and love that each Hadith is translated in simple, easy to understand language and thus a precious gift is presented to the common man as well as the elite. My position, therefore, is no more than that of a scribe while labour and attention were put in by my honourable teacher. May Allah shower his mercy on him abundantly and give him an increase in knowledge and sincerity and may he grow sincerity in me too through the instrumentality of my teacher. May he cause me to devote my life to the service of Qur'an and Hadith.

The Holy Prophet ﷺ came into this world as a teacher not only of belief, worship and religious rules but he also taught manners and conduct of living. He

[1] V-1, P-36.

taught everything. But, he did not stop at teaching. He also gave a practical demonstration of his teachings so that the words that his ummah hears may be supported by deeds. May blessings and peace be on him, he spent all his life teaching and training his people. He guided them how they should behave from birth to death and what manners they should adopt in their individual life and in their mutual dealings or social life. The manners and etiquette that he has taught us and put in a great effort for that are fully in conformity with human nature. Anyone who adheres to his teachings in matters of eating, drinking, sleeping, awakening and dressing up becomes a human being in the true sense of the word. He is then also dear to Allah for, in fact, the Qur'an says:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْلَكُمْ ذُنُوْبَكُمْ وَاللّٰهُ غَفُوْرٌ الرَّحِيْمٌo

Say (O Prophet): "If you love Allah then follow me, Allah will love you and forgive you your sins, and Allah is Forgiving, Merciful." (Aal Imran, 3:31)

The verse of the Qur'an declares explicitly that one becomes dear to Allah if he pursues the path of the Messenger of Allah ﷺ. The Qur'an also tells us:

لَقَدْ كَانَ لَكُمْ فِىْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌo

Certainly you have in the Messenger of Allah an excellent pattern (of conduct). (Al-Ahzab, 33:21)

And, it is an honour for us that we follow in the footsteps of our Master, Prophet Muhammad ﷺ, in every department of life and, simultaneously, give evidence of our servitude to him.

It is unfortunate, however, that Muslims of today have chosen to imitate the infidels of the west in manners of eating, drinking, dress and everyday living. They are only too willing to adopt the ways of those who have forgotten the Sole Deity and they observe those ways very diligently. It is surprising, indeed, that they profess belief in the chief of the two worlds but in practice they toe the line of the Atheists, the Jews and the Christians. Rather, many of the Muslims are so hyperbolic that they take it to be a blemish to follow the life-style of the Holy Prophet ﷺ. They fear that if they observe the sunnah of the Prophet ﷺ other people will blame them and ridicule them as conservatives or old-fashioned, not moving with times. *Allah Akbar*! How very insensible of them! What does it matter is someone laughs at you if you follow the path of the Messenger of Allah ﷺ. We are attached to him in whom we believe and he alone is our master and we must hold fast to his way of living. His appearance, get up, way of dress, etc. should be our uniform. We belong to him and he is ours. If we feel disgraced in sticking to ways of our dear master then we are suffering from an inferiority complex and that is foolish of us. Those people who are desirous of receiving honour and success in the hereafter endeavour to be identified with the community of the Prophet ﷺ and they strive to preserve themselves from disgrace and failure in the next world. The greatest shame and ignominy is that of the

hereafter. To protect oneself from that, it is necessary to grasp and seize eagerly the conduct of the Messenger of Allah ﷺ who is the Chief of the two worlds.

O Muslims! Give yourselves up to the ways of your beloved Prophet ﷺ. Do not choose to be honourable in the eyes of the ignorant of this world at the expense of honour and high station in the hereafter. Remember, the honour in the hereafter may only be attaching firmly to the ways to the Prophet ﷺ.

Muhammad Khalid Khan Garh.
Al-Madinah Al-Munawwarah
1st Jumadi Al-Thani 1413 A.H.

PREFACE

(By Allamah Mufti Muhammad Shafi, President,
Dar ul-Uloom, Karachi.)

A very great part of the teachings of the Messenger of Allah ﷺ concerns man's social life, his day-to-day living, his conduct and his dealings with other men. In some ways, this department is more important and excellent than other affairs because it is instrumental in making man human or, in other words shaping him into a true human being. Without achieving perfection in this department, the other fields are meaningless even if anyone gains excellence in them. It is the policy of narrators of Hadith to collect the Ahadith on this subject in the *Book of Adab* and in every authentic book of Hadith this chapter is included under the heading *Book of adab.*

Imam Bukhari رحمة الله عليه is correctly known as *Ameer al-Mu'mineen fi al-Hadith.* His position and rank is confirmed and well known among the high-ranking Ulama and scholars of Hadith, and the laymen among Muslims too are not unaware of his high standing. He recognised the importance of this section of the Hadith of the Prophet ﷺ and composed a separable book on social manners quite apart from the Saheeh Bukhari. Thereby he bestowed a great favour on the Muslim community and he gave to his book the title *al-Adab al-Mufrad.* This book was always well-known to the Ulama and it has been translated into other languages too. There was an Urdu translation published a long time ago but its language was very difficult for the people of the present day.

May Allah reward my son, Muhammad Razi, proprietor of Dar ul-Isha'at, who requested an authentic scholar to translate this work into simple Urdu and to add explanations to the Ahadith. He retained the original Arabic text after getting it corrected. A translation without the Arabic text may give rise to misunderstandings; if the original is retained, at least the Ulama can verify the veracity of the translation. He has taken pains to produce a well-composed and set-up book so that together with a useful text, the excellent get up the readers have a valuable and beautiful book in their hands. May Allah grant him much sincerity and blessing in publishing religious books!

Some of the peculiarities of this book as described by the exegete of Bukhari al-Hafiz ibn Hajar al-Asqalani are:

1. About half the number of Ahadith in *al-adab al-Mufrad* match the

standard of soundess set for *Saheeh Bukhari* and the remaining half match the standard of *Saheeh Muslim*. They are stronger then the remaining books of *Sihah Sittah*.

2. Those Ahadith that were narrated in Bukhari with out *sanad* have been narrated in this book with proper *sanad*.
3. Some words or phrases in many of the Ahadith cause great scholars to ponder over their correct interpretation. In this book, they have been very clearly defined.
4. There are many narratives in this book that are not found else where.

Some technical terms do appear in this book and they puzzle the common reader. Hence, they must be explained defined for their benefit.

It was my intention to define those words in the preface. However, the principles of Hadith and the technical terms used in this science have been explained in brief in simple Urdu in *Khayr al-Usool* by my brother-in-religion Mawlana Khayr Muhammad, the Chancellor of Khayr al-Madaris, Multan. I feel that it should be included in this book as it is and that would serve our purpose. May Allah approve it and make it advantageous to the readers. In short this book with the Urdu translation has been an invaluable asset of Islamic etiquettes of life. Let no Muslim family go without reading it. It should be enough in schools and Madarasah to use this book to impart the teachings of the Messenger of Allah ﷺ.

واللّٰہ الموفق والمعین٥

(And Allah is the One who reconciles and the One Who helps).

Muhammad Shafi
President: Dar ul-Uloom, Karachi.

COMMENDATION

(By Mawlana Wali Hasan, Mufti A'zam, Pakistan)

نَحْمَدُهُ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

We praise Allah,-and call for blessings on his noble Messenger.

The most well-known of the works of Imam Bukhari رحمة الله عليه is *al-Saheeh al-Jami*. His works number about twenty, *al-Adab al-Mufrad* being one of them. He has not touched upon the injunctions of worship in this book. Rather, he concentrated on collecting Ahadith on manners and etiquette and this book consists of a little more than one thousand three hundred Ahadith, most of which are *marfoo'*, but there are some *Mawqoof* too. The book is devoted entirely to good social living and it teaches it and encourages readers to adopt it. It answers the question: how should a Believer live and deal with the creatures of Allah and what deeds should he perform in the different fields of life. Some writers have translated the book (before) but there are mistakes in translation and explanation of the text is not given. Hence, the common man cannot derive full benefit from them. May Allah reward our student Mawlana Muhammad Khalid Khan Garhi who toiled for three years to produce a good translation in simple Urdu language. He explained the Ahadith and studied the commentaries on Ahadith and referred to Majma *al-Bihar* and *al-Qamoos al-Muheet* to solve language difficulties. He endeavoured to make the whole book easy to understand in simple language.

Praise be to Allah, the entire book is translated and explained for the benefit of the common man and the specialist. All Muslims are requested to derive benefit from it. Let them read it over in mosques, homes, schools and Madarasah. Let them abide by its teachings and get those associated with them to follow suit.

I pray to Allah that he accept the effort of the translator and enable him to pursue other tasks of piety. And may He reward the publisher too.

Wali Hasan
10 Jumadi Al-Thani 1413 A.H.

INTRODUCTION AND COMMENDATION

(Mawlana Mufti Muhammad Aashiq Ilahee Buland Shahri)

الحمد لله الذى اوضح سبل الهداية وبين الاحكام وميز بين الحلال والحرام وهدى اهل الايمان الى مكارم الاخلاق ومحاسن الافعال، والصلوٰة والسلام على من جعل اتباعه ذريعة للصعود الى ذروة الكمال ووسيلة لرضا الله المتصف بنعوت الجلال والجمال وعلىٰ آله واصحابه الذين جاهدوا باموالهم وانفسهم لرضا الكبير المتعال وشيدوا اركان الذين بمساعيهم المشكورة عند ربهم ذى الاكرام والفضائل وعلى من تبعهم فى سلوكهم ومنهاجهم فاختاوالصالحة من الاعمال، وتخلق بمكارم الاخلاق ومحاسن الافعال.

Allah the Glorious created Sayyidina Aadam عليه السلام and sent him to earth. He is the first man and also the first Messenger. His children spread over the world and the earth continued to be inhabited. So as the children continued to increase in numbers and the land to be populated, the Prophets عليهم السلام continued to come. Every Prophet and Messenger conveyed to his people the commands of Allah and taught them how to live and please their Creator and Master and earn the blessings of this world and the next. No one other them the Prophets and Messengers عليهم السّلام taught man the human values. Those people who kept themselves away from the teachings of the Prophets عليهم السّلام became tamed by base desires. They lost track of human ethics and found themselves driven along with the beasts. They are the ones described in surah al-Furqan.

اِنْ هُمْ اِلَّا كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ سَبِيْلًا ۝

They are but as the cattle-nay. They are even further astray from the way.

(Al-Furqan, 25:44)

The Prophets and Messengers continued to be sent to mankind until Allah sent the last of the Prophets and Messengers, Sayyidina Muhammad ﷺ. Allah ended the series of Prophets and Messenger with him and granted him a comprehensive and prefect Shari'ah and announced that he had completed thc religion with him. He has said in surah al-Maidah,

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِىْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ۝

This day have I perfected your religion for you and completed My blessings

on you and have approved al-Islam as a seen, (code of life) for you.

(Al-Maidah, 5:3)

The religion of Islam is a perfect religion. Its teachings encompass belief, worship, noble manners, praiseworthy deeds and best etiquette in social life. The Messenger of Allah ﷺ said.

بُعِثْتُ لِأُ تَمِّمَ مَكَارِمَ الْأَخْلَاقِ.

I am sent to perfect good character.

(Ahmad, Bayhaqi, Hakim).

He also said.

إِنَّ اللّٰهَ بَعَثَنِيْ لِتَمَامِ مَكَارِمِ الْأَخْلَاقِ وَمَحَاسِنِ الْأَفْعَالِ.

Surely, Allah has sent me to perfect good character and praise worthy deeds.

(Sharah Sunnah).

Sayyidina Muhammad Rasool-Allah ﷺ taught comprehensive good moral conduct and deeds and principles and etiquette individual and social life, and he demonstrated his teachings by putting them into practice. His teachings have no liking to any other society either practically nor in theory. The Shari'ah of Islam encompasses all aspects of Islamic life. It has given rules on all aspects of life from birth to death, and shown ethics of living, which are then classified as *fard, Wajib* and *sunnah Mu'akkadah*. Also there are some which may be omitted without fear of being questioned for the omission, but they are, nevertheless, virtuous deeds and excellent manners. Just as the *do's* are classifed so too the *don'ts* are graded according to the degree of prohibition. The absolutely disallowed is *Haram* it corresponds to *fard*. Just as it is *fard* to do the compulsory so too it is *fard* to avoid the harm and it is punishable to perpetrate it. The next degree is *makrooh tahreemi* corresponding to *wajib*. It is *wajib* to forsake *makrooh tahreemi* and it is also answerable. This is followed by *makrooh tanzeehi* and it corresponds to *sunnah ghair mu'akkadah* and *mustahabb*. It is better to abandon anything that is *makrooh tanzeehi* and it is rewarding. But if anyone perpetrates it then he is not being sinful though he will deprive himself of a reward. However, it has become a common practice to regard all rules and commands on living apart from *fard* and *wajib* as part of etiquette and manners.

Adab (courtesy, etiquette, manners) is a very comprehensive word. It describes behaviour of living of man. A man's living encounters rights of Allah and rights of follow men. The beliefs that a man is required to hold regarding Allah and the injunctions of Allah that he is bound to observe form *aadab* (plural of *adab*, manners). He has to abide by them to keep his relationship with Allah on a correct track. The observance of *fard wajib, sunnah, mustahabb* delivers the rights of Allah.

As far as dealings with fellow creatures are concerned, there are again certain injunctions that must be observed and they too are classifed as *fard, wajib* and *mustahabb*.

Many people imagine *adab* to be just what it means in common parlance. They restrict its application to ways of sittings, standing etc.(everyday living). However, it is a comprehensive word encompassing every aspect of human life. The honourable scholars and narrators of Hadith have taken care to include a chapter on this subject, Kitab al-Aadab[1] just as they have included chapters on other subjects; Kitab al-Iman, Kitab al-Salah, etc. (Book of Faith, Book of Prayer, etc.). Each of these books comprise Ahadith on a related topic, the guidance of the Holy Prophet ﷺ on the subject is collected in every book entitled according to the subject. Accordingly, Bukhari has a *Kitab al-Adab* and Imam Tirmzi has narrated many Ahadith under this heading. Imam Abu Dawood has this chapter in his Sunah as does the Mishkat al-Masabih. Some of the honourable *Muhaddith*, (narrators of Hadith) have composed separate books on this subject. Hafiz Ahmad bin Shuayab al-Nasai the composer of the Sunah (died 303 A.H), and after him his student, Hafiz Abu Bakr Ahmed Known as ibn al-Sina (died 364 A.H), both wrote books entitled *Amal al-Yawn wa al-Laylah*. Hafiz Abu Bakr Ahmad bin al-Husayn al Bayhaqi al-Shafi (d 458 A.H) had also written a book entitied al-Aadab. Hafiz ibn Abu al-Dunya (d 282) had also composed many thesis and journals on this subject but, until recently, they were unknown and unpublished, entitled *Kitab al- Shukr, Zamm al-Hasad, Zamm al-Ghadab, Zamm al-Ghibah, Zamma al-Malahi,* and so on. Also Hafiz Muhammad bin Jarir Tabari (d 310 AH) wrote a book entitled *al-Aadab al-Haneedah wa al-Akhlaq al-Nafeesah*. Many other renowned religious scholars have composed books on this subject.

While Imam Bukhari رحمة الله عليه had already included *Kitab al-Adab* in his *al-Jami al-Saheeh*, he devoted himself further on this subject and composed a separate book entitled *al-Adab al-Mufrad*. The book is very important but its publication was delayed too much. Hand-written manuscripts were available in ancient libraries but they were not much used, and when books came to be printed, publishers diverted their attention to this title too but, in comparison to other books of Hadith, this book did not get a large print order. Apart from the exposition of Mawlana Fadlallah al-Jilani رحمة الله عليه, entitled *FadlAllah al-Samad*, no other exposition in Arabic is heard of and it seems that either our predecessors did not pay attention to this book or their works did not catch the eye of the scribes and publishers. Only Allah knows the true facts.

Nevertheless, we know of some Urdu translation of this books, some of which were published with the Arabic text and some without it; only as translations. These translations did not account for factors necessary to explain the Ahadith and the thirst of the readers in this regard remained unquenched.

Besides some translators erred in interpreting many Ahadith. May Allah reward my honourable friend, Mawlana Mufti Wali Hasan (formerly Shaykh

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[1] Hence, Bukhari # 78 *Kitab al-Adab* (Book of Good Manners), Muslim # 38 *Kitab al-Aadab* (Book of General Behaviour), Abu Dawood # 40 *Kitab al-Adab* (Book of Good Manners), Tirmizi # 41 likewise), Ibn Majah # 33 *Kitab al-Adab* (Book of Etiquettes, Nasai # 49 *Kitab Aadab al-Qada.* (Translator).

al-Hadith at Jamiah al-Islamiyah, Allamah Banori Town, Karachi) for having instructed his dear student Mawlana Muhammad Khalid Khan Garhi (who is my student too) to translate *al-Adab al Mufrad*. He sought my advice and I encouraged him to go ahead with the venture and seconded the instructions of respected Mufti Wali Hasan.

Mawlana Muhammad took great pains to translate the whole book from cover to cover in simple, easy to understand Urdu. In fact, he did not stop at that but also wrote down the explanation of the Ahadith alongside the translation. Wherever he felt that Imam Bukhari رحمة الله عليه had chosen to be brief, or something had been left out from inclusion, or it was necessary to add material to the explanation for the sake of the readers. He verified text and explanation of Hadith from sources such as Hafiz Ibn Hajar Asqalani al-Shafi's (d 852 A.H) *Fath al-Bari*, Hafiz Badr ad-Deen '*Aynee Hanafi's*' (d 855 AH) *Umdah al-Qari*, Imam Muhee al-Deen Abu Zakariya al-Nawawi's explanation to *Saheeh Muslim*. He also consulted Mulla Ali Qari's (d 1014 A.H) *Mirqat Sharah Mishkat* sometimes. He also completed the incomplete accounts with necessary explanation and removed all possibilities of doubt. He consulted *al-Qamoos al-Muheet*, by *Majd al-Shirazi* (d 807) and *Majma al-Bihar* by Muhammad Tahir Patni (d 986) to solve language difficulties. The dear translator regularly showed me his work and took my advice often. Within my abilities, I offered my advice frequently and he accepted that willingly and on many occasions I dictated the translation to make it simple and easy. Praise by to Allah, the translation an exposition are, at once, easy to understand and comprehensive yet reliable. This effort is an excellent gift for the common man and the learned. May Allah bless it with his approval and let the Urdu knowing Muslims derive benefit and profit from it.

It is observed that many people ignore the ethics of Islam on the plea that they are no more than standards of behaviour and there is no harm in overlooking them. This is nonsense. Is it not wrong for a believer, and harmful to him that he deprives himself of adhering to the teachings and behaviour of the Teacher of mankind, the Seal of Prophets ﷺ. For, truly, it is required of us that we lay ourselves out to abide by every saying of the Messenger of Allah ﷺ. We must remember that Allah has set obedience to the Prophet as a sign of love for Allah and has assured us that whoever adheres to the teachings of his Messenger will be loved by Allah. Then, surely, it is against the demand of faith and niceties of love to neglect a sunnah on the plea that it is neither *fard* nor *wajib* to do so.

Also, the teachings of the beloved Prophet ﷺ in this regard include some aspects, going contrary to which is sinful to a great degree. Examples of these are: women adopting male habits and get-up, eating in gold or silver utensils, dragging garments on the ground behind oneself, not responding to a Muslim's greeting, etc. There are some other teachings neglecting which may not be sinful but would, nevertheless, be harmful to the individual. Examples include, drinking directly from the water-skin (the risk of insects being swallowed with water,

going to sleep after eating without washing hands (with the risk that an animal might bite), sleeping on a roof which has no boundary walls or barriers (to prevent anyone falling down). The Prophet ﷺ was very compassionate. He taught us such things too which and sensible man could fathom himself, yet he did not rely on us to ourselves take precautions and his love and compassion prompted him to teach us these things explicitly.

It is reported by Sayyidina Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ said:

إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ أُعَلِّمُكُمْ.

"I am to you like a father, I teach you." (Mishkat P-42)

An idolater made fun of Sayyidina Salman Farsi رضی اللہ عنہ telling him, "Your Prophet has taught you every things, even how to pass urine and stool!" Sayyidina Salman Farsi answered soberly. "Yes, he has tought us these things (otherwise who else would have tought us?)". He added, "Our Prophet ﷺ had told us that we should not face the Qiblah while we sit to pass urine or stool and we should not use the right hand to cleanse ourselves after that, and we must not use less than three stones to cleanse ourselves. He has also told us that we must not use dung or bone to cleanse ourselves."❶

The non-Islamic ways are not *Aadab* (manners, standards of behavior)! Many people teach their children etiquette but they attempt to imitate the ways of living of the enemies of Islam. Anything that is against Islam is not etiquette but what stifles humanity. We find today that our society is bereft of Islamic values, the attribute of modesty is extinct, no one cares to respect the elders and the distinction between the lawful and unlawful is ignored. The consequences are obvious. Relatives are after each other's blood. Girls are being kidnapped. Unmarried girls deliver babies. Parents are being reprimanded by their offspring, and in fact, there have been cases of a father being put out of the way to seize his property and wealth. Different kinds of vices are taking roots in our society and people take pride in adopting shameless ways of life. They boast that they have taken to modern ways of life and their children have donned the western attire and aped the Americans! Such people do not regard evil as evil, let alone forsaking it.

There are such people too who realize the truth, but they fail to teach their children true knowledge and the accepted standards of behaviors, *adab*. They do not teach their children Islam. Their children grow up to young age but do not know the *kalimah* and they do not know how to offer prayers what to speak of its *faraid* and *wajibat* (obligatory essentials). They do not know the basic Islamic beliefs and what Islam is. Parents of such children perfect them in western ways. They know the finer points of putting on a dress suit and the knots of the tie, the varieties of dance, the customs of marriage and they trek along the polytheist path. In doing this, parents join hands to kill their children but, the worst part of it

❶ Mishkat P-44, chapter *How to act when relieving oneself.* (Translator).

is that they feel happy and proud at that. "They say arrogantly, "Our son and daughter have become modern. They are English. They count among the progressive". But they never give a thought to the hereafter and how they will fare there. They are devoid of righteous deeds, wonting in good manners, lacking in Islamic values and miss knowledge of correct beliefs, they do not realize, though, that success and salvation in the life after death depends on correct belief and righteous deeds.

The correct belief, righteous deeds and perfect manners are only those that the guide of mankind, Sayyidina Muhammad, RasoolAllah ﷺ explained to us from the teachings of the Book of Allah, the Qur'an. Anyone who lacks them will face torment in the hereafter. The ephemeral spring of this world is of no value against the punishment of the next world. Many who profess Islam do not heed this fact.

May Allah, the Glorious, elevate the ranks of Imam Bukhari رحمة الله عليه and shower his mercy on the translator and publisher.

I request the Muslims, the common man among them, to read over this book in the meetings with other people and to organise circles of learning in their homes. They may learn from this book in their gatherings and circles. They are requested to pray for everyone who has put in even a little in promoting this book, preparing it and publishing it.

والله الموفق والمعين.

(And Allah is the Reconciler and the Helper)

The Slave of Allah:
Muhammad Aashiq Ilahee
Buland Shahri,
Al-Madinah Al-Munawwarah,
5 Jumadi al-Thani 1413 A.H.

(May Allah forgive me and cause my hereafter better through my children.)

Note: This is a translation of the Urdu edition.

A BRIEF ACCOUNT OF THE LIFE OF THE GREAT NARRATOR OF *HADITH* IMAM BUKHARI رحمة الله عليه (194 A.H.—256 A. H.)

Name, Descent, Date and Place of Birth, and Education and Training[1]

His name was Abu Abdullah Muhammad bin Ismail bin Ibrahim bin al-Mughirah al-Jufi al-Bukhari. He was born on 13th Shawwal 194 A.H. at Bukhara the famous centre of Islamic sciences (about 10 miles to the west of Samarqand).

Even before he was born, his father had died, so the responsibility of training fell on his mother who sent him to the neighbourhood Madarasah to get education. He was gifted with an exceptional memory and while just nine years old, he had memorised the entire Qur'an. In the tenth year of his life, he devoted himself to the science of Hadith. By his sixteenth year, he had attained excellent ability in the science of Hadith.

In those days, a man could gain world and religion through the science of Hadith. Only the scholars of Hadith attained high governmental appointments and worldly positions and ranks. However, Imam Bukhari رحمة الله عليه was always a devoted worshipper, an ascetic and a pious man. Hence, he had no selfish ends in mind while he devoted himself to Hadith. He never approached high officers or sought worldly position or honour.

Hajj, Education and Death

In 210 AH, he travelled with his brother and mother to Makkah to perform Hajj. His brother and Mother returned home after performing the pilgrimage but Imam Bukhari loved the place so much that he stayed behind at Makkah. He learnt the science of Hadith at the Hijaz, Yaman, Syria, Iraq and other Islamic centres. He attained such perfection that he was regarded as the greatest Muhaddith of his times and today he is known to every Muslim as a great, glorious man. He had more than a hundred thousand students including Imam Tirmizi who came to be considered as great scholars of Hadith of their times.

[1] Adapted from *Bustan al-Muhadditheen*, Shah Abdul Azeez Dahlavi.

Meanwhile he kept visiting his native land. One day, the governor of the province summoned him and asked him to teach his sons the science of Hadith but he should not let other students come to him when he taught his sons, or he should visit his home and give private tuitions to his sons. Imam Bukhari declined to do so emphatically saying that the science was the legacy of the Prophets ﷺ and he would not disgrace it. The ummah, as a whole, was a partner in that and anyone who had an interest should visit his gathering.

This attitude displeased the governor who expelled Imam Bukhari from Bukhara. He died at Khaotank, a village between Samarqand and Bukhara on the night of Eid al-Fitr in the year 256 A.H. (1st Shawwal 256 AH). May Allah fill his grave with light and elevate his rank. Aameen!

His Well-Known Works

The most well-Known of his works is *al-Jami al-Saheeh* which he completed in sixteen years after an arduous labour and deep study and research. He collected 3761 Ahadith with authentic lines of transmission. This book is known to us today as *Saheeh al-Bukhari*. This book has the honour of being regarded as the most excellent after the Kalam Allah, the Qur'an. This book has been translated and commented upon in many languages and more than a hundred translations are known to have been made.

There is another of his well-known works, *Tareekh al-Kabeer* which is devoted to the scholars of Hadith.

This book of his, *al-adab al-Mufrad* is a unrivalled book on manners and social living.

Besides these, there are other works ascribed to him. May Allah reward him well. *Aameen*!

THE JOURNAL KHAYR AL-USOOL FI HADITH AL-RASOOL

By

Mawlana Khayr Muhammad,
The Chancellor, Khayr Al-Madaris, Multan.

الحمد لله وكفىٰ وسلام على عباده الذين اصطفىٰ

Praise belongs to Allah who is Sufficient and peace be on his chosen slaves.

I present here in brief, some terminology peculiar to the science of Hadith. May Allah enable me to define them correctly and the young scholars or beginners to benefit from them. Aameen!

Definition of *Usool Al-Hadith*

The science of *Usool al-Hadith* is the science through which the principles, foundations and circumstances of Hadith are known.

Objective of *Usool Al-Hadith*

The objective of the science of *Usool al-Hadith* is to act on the approved after learning the principles, foundations and circumstances, and to abandon the disapproved.

Subject of the Science of *Usool Al-Hadith*

The subject of the science of *Usool al-Hadith* is Hadith.

Definition of Hadith

A saying of deed or practice of or silent approval (of another's action) by the Prophet ﷺ, his companions (Sahabis) or their successors (Tabieen) is called Hadith, and sometimes it is also called *Khabar* or *Athar*.

Kind of Hadith

There are two kinds of Hadith, *Khabar Mutawatir* and *Khabar Wahid*.

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❶ The glossary at the end of the book present to some more technical forms and is peculiar to the English translation. (Translator).

Khabar Mutawatir

Is a Hadith whose narrators are many in every period and intellectually it is not possible that all of them tell a lie.

Khabar Wahid

Is a Hadith whose narrators are not as many and it is distinguished in many ways depending on different aspects.

First Dinctinction of *Khabar Wahid*

In terms of source to which it is traced *Khabar Wahid* is of three kinds: *Marfoo', Mawqoof* and *Maqtoo. Marfoo'* Hadith is one in which a saying, deed or tacit approval of the Prophet ﷺ is mentioned.

Mawqoof Hadith is one in which a companion's saying, deed or approval is mentioned, and *Maqtoo'* Hadith mentions a saying, deed or approval of a successor of the companions (known as a tabiee).

Second Distinction of *Khabar Wahid*

In terms of its reliability too *Khabar Wahid* is of three kinds: *Mashhoor, Azeez, Ghareeb.*

Mashhoor is a Hadith whose lines of narrators are never less than three.

Azeez is a Hadith whose lines of narrators have never been lees than two.

Ghareeb is a Hadith which is narrated by only one line of narrators.

Third Distinction of *Khabar Wahid*

In terms of reliability of character of its narrators, *Khabar Wahid* is of fifteen classification: *saheeh Lizatih, hasan Lizatih, da'eef, saheeh lighayrih, hasan lighayrih, mawdoo, matrook, shaz, munkar, ma'roof, mu'allal, mudtarib, maqloob, musahhaf* and *mudraj.*

1. *Saheeh Lizatih* is Hadith all whose narrators are distinguished for their integrity and are perfectly precise. The *sanad* of the Hadith is carried back without interruption and it is not contradicted or defective.
2. *Hasan Lizatih* is Hadith matching up to *saheeh lizatih* except for that the narrators do not approach the preciseness of those of Saheeh (that is they are imperfectly precise).
3. *Daeef* is a Hadith whose narrators lack the characteristics of those of *saheeh* and *hasan.*
4. *Saheeh Lighayrih* is that *Hadith Hasan Lizatih* that has innumerable chains of narrators.
5. *Hasan Lighayrih* is that *Hadith daeef* which has innumerable chains of narrators.
6. *Mawdoo* is the Hadith whose narrator is already accused of telling lies in relating a Hadith.

7. *Matrook* is the Hadith whose narrator is accused of falsehood, or the narrative is contrary to the general rules of religion.
8. *Shazz* is that Hadith whose narrator is trustworthy but contradicts other narrators more trustworthy than him self.
   Mahfooz is a Hadith the obverse of *Shazz*.
9. *Munkar* is one whose narrator although he is weak yet contradicts the narration of trustworthy narrators.
10. *Ma'roof* is a Hadith the obverse of *Munkar*.
11. *Mu'allal* is a Hadith with a concealed defect that is a scar on its soundness and only an adept can know it not every one.
12. *Mudtarib* is a discarded Hadith meaning that there is a disagreement in its chains of narrator or text so that it cannot be compromised or made to agree.
13. *Maqloob* is a Hadith in which the text or chain is inverted unintentionally meaning what precedes is made to follow and what follow is given precedence, or a narrator is named instead of another by mistake.
14. *Musahhaf* is a Hadith in which the correct words are retained in their form but the diacritical marks[1] are wrongly placed and so there is an error in pronouncing them.
15. *Mudraj* is a Hadith in which the narrator puts in his own words somewhere.

Fourth Distinction of *Khabar Wahid*

In terms of omission or lack of it, *Khabar* is divided into seven classifications: *Muttasil, Musnad, Muallaq, Mudal, Mursal, Mudallas* and *Munqati*.

1. *Muttasil* is the Hadith whose chain of narrators includes all the narrators.
2. *Musnad* is a Hadith whose line of transmission is traced right up to the Prophet ﷺ uninterrupted.
3. *Muallaq* is a Hadith in whose sanad one or more narrators are omitted.
4. *Mudal* is a Hadith in which narrator is omitted from the middle stage of its line of narrators or more than one narrator are omitted one after another.
5. *Mursal* is a Hadith from the end of whose line of transmission a narrator is omitted.
6. *Mudallas* is a Hadith whose narrator conceals the name of his Shaykh, or of the Shaykh of his Shaykh.
7. *Munqati* is a Hadith that is not uninterrupted or *Muttasil* but one in which a narrator is omitted at any stage.

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[1] Diacritical marks mean the fatha ـَ Kasra ـِ damma ـُ sukun ـْ or dots. ـ

Fifth Distinction of *Khabar Wahid*

In terms of manner of narration, *Khabar Wahid* is of two kinds, *Mu'annan* and *Musalsal.*

1. *Mu'annan* is a Hadith, which has the word عن in its *sanad,* and it is also called "*'an*".
2. *Musalsal* is a Hadith in which the manner of narration, or the characteristics of narrators, or the circumstances are similar.

In narrating a Hadith, the narrators use the followings words frequently:

حدثنی. اخبرنی. انبانی. حدثنا. اخبرنا. انبانا. قرأت. قال لی فلان. ذکرلی فلان. روئ لی فلان. کتب الیّ فلان عن فلان. فلان ذکر فلان. روی فلان. کتب فلان.

Difference Between اخبرنی وحدثنی

In the sight of the predecessors, the two words were synonymous but succeeding authorities made a distinction between the two words. According to them, if a teacher teaches and the students listen to him and if there is only one student, the word حدثنی (he narrated to me) is used, and if there are many students, the word حدثنا (he narrated to us) is used. If the students read and the teacher listens and there is one student, the word اخبرنی (he informed me) is used, but if there are many students, the word اخبرنا (he informed us) is used. (*Umdah al-Usool*).

About Kitab Al-Hadith

The Book of Hadith (Kitab al-Hadith) is classifed in two ways.

First Division

In terms of how they are compiled and their subjects arranged, the Books of Hadith are of nine kinds: *Jami, Sunan, Musnad, Mujam, Juzz, Mufrad, Ghareeb, Mustakhraj* and *Mustadrak.*

The *Jami* is a book that includes exegesis, beliefs, ethics, injunctions, virtues (commendable acts), seerah (biography), trial or mischief, signs of the Last Hour, and so on. In other words, it contains Hadith of all kinds of subjects. These are described thus.

سیر آداب وتفسیر و عقائد فتن احکام و اشراط و مناقب.

Bukhari and Muslim are examples of Jami.

The *Sunan* is a book that includes the Ahadith on injunctions in the sequence of chapters of fiqh, examples are *Sunan, Abu Dawood, Sunan Nasai* and *Sunan Ibn Majah.*

The *Musnad* is a book in which Ahadith are complied in accordance with the names of the companions arranged either in order of identification or in the alphabetical order of their service to or acceptance of Islam. Examples of Musnad are *Musnad Ahmad* and *Musnad Baram.*

The *Mujam* is the Book that records Ahadith according to the teachers, like *Mujam Tabarani.*

The *Juzz* is the book that narrates Ahadith on only one topic and examples are: *Juzz al-Qirah, Juzz Rafa' Yadayn* by Bukhari and *Juzz al-Qirah* by Bayhaqi.

The *Mufrad* is the book that records only one-person's narrative.

The *Ghareeb* records the selections of a single narrator from Shaykh.

(Ajalah Nafih P-14).

The *Mustakhraj* extracts the additional chains of narrators of Ahadith in other Books, e.g. Mustakhraj: Abu 'Awanah.

The *Mustadrak* observes the conditions of another book and includes the Ahadith omitted by that book (although they measure up to those conditions). Example is *Mustadrak Hakim.*

Second Division

These are books of Hadith divided into five kinds on the basis of their acceptance or otherwise. They are.

The first kind are the books in which all Ahadith are Saheeh. Examples are: *Muwatta Imam Malik, Saheeh Bukhari, Saheeh Muslim, Saheeh Ibn Hibban, Saheeh Hakim, Mukhtarah Diya Maqdisi, Saheeh Ibn Khuzaymah, Saheeh Ibn Awanah, Saheeh Ibn Sakan and Muntaqa Ibn Jarood.*

The second kind are the books that include Ahadith that are *Saheeh, Hasan, Daeef* and all other types, but they are all maintainable because even the *daeef* Ahadith included by them approach the Hasan Examples are: *Sunan Abu Dawood, Jami Tirmizi, Sunan Nasai* and *Musnad Ahmad.*

The third kind are books that include all types of Ahadith, *Hasan Salih, Munkar*, etc. Examples are: Sunan Ibn Majah, Musand Tiyalasi, Ziyadat: Abdullah Ibn Ahmad bin Hanbal, Musnad Abdur Razzaq, Musnad Saeed bin Mansoor, Mu- sanna Abu Bakr bin Abu Shaybah, Musna Abu Yala Musali, Musna Bazzar, Musna Ibn Jarir, Tahzeeb Ibn Jarir, Tareekh Ibn Mardawyah, Tafgeer Ibn Mardawiyah, Tabarani's Mujam Kabir, Sagheer and Awsat, Sunan Daraqutni, Gharaib Daraqutni, Hilyahl Abu Nuaym, Sunan Bayhaqi and Shub al-Imam Bayhaqi.

The fourth kind contains all daeef Ahadith with rare exceptions. Examples of this kind are: Nawadir al-Usool: Hakim Tirmizi, Tareekh al-Khulafa, Tareekh: Ibn Najjar, Musnad: al-Firdaus, Daylami, Kitab al-Du'afa: Uqayli, Kamil: Ibn Adi, Tareekh: Baghdadi, and Tareekh: Ibn Asakir.

The fifth kind are the books that disclose the *Mawdoo'*, Ahadith. These include Mawdoo'at: Ibn Jawzi, Mawdoo'at: Muhammad Tahir Nahrwani, and so on. *Nazir* by Shah Wali Allah Muhaddith Dahlavi.

About the Sahah Sittah

These are six books, Saheeh Bukhari, Saheeh Muslim, Jami, Tirmizi, Sunan

Nasai, Sunan Abu Dawood, Sunan Ibn Majah. Some Scholars of Hadith include Muwatta Imam Malik instead of Ibn Majah while some replace it with Musnad Darami. These six books are termed Sahah only by way of a description for only Bukhari and Muslim are Saheeh. (Muqaddimah Mishkat).

Ranks of Sahah Sittah

Bukhari ranks first followed by Muslim. Abu Dawood is the third, Nasai is the fourth and they are followed by Tirmizi (fifth) and Ibn Majah (Sixth).

School of Thought of the Compilers of Sahah Sittah

Imam Bukhari رحمة الله عليه was a Mujtahid (Nafi: Kashaf al-Hijab) or a Shafaee (Tabaqat Shafaiqah). Imam Muslim رحمة الله عليه was a Shafaee al-Yalih al-Jani). Abu Dawood was a Halabi (al-Hittah p125) or a Shafaee (Tabaqat Shafaiyah v 6, p48). Imam Nasai was a Sahfaee (al-Hihah p127). Imam Tirmizi and Ibn Majah were also of the Shafaee school. (A'raf al-Shouti).

About Investigation and Judgement

When the scholars of Hadith confirm or verify and pass judgment on a narrator of Hadith, they use certain words to describe them. Some rank high in confirmation, and others average or low. On this basis the words of confirmation or criticism very accordingly.

Words of *Tadeel* (Repair)

ثبت حجة، ثبت حافظ، ثقة متقن، ثقة ثبت، ثقة ثبت، صدوق، لا بأس به، ليس به بأس محله الصدق جيد الحديث، صالح الحديث، شيخ وسط، شيخ حسن الحديث، صدوق انشاء الله، صويلح وغيرها.

Words of *Jarah* (Criticism)

دجال، كذاب، وضاع يضع الحديث مهتم بالكذب، متفق على تركه ، متروك ليس ، بثقة سكتوا عنه، ذاهب الحديث، فيه نظر، هالك، ساقط، واه سمرة، ليس بشي، ضعيف جدا، ضعفوه، ضعيف رواه، يضعف، فيه ضعف، ليس بالقوى، ليس بحجة ، ليس بذا لك، يعرف وينكر، فيه مقال، تكلم فيه، لين سهى الحفظ، لا يحتج به، اختلف فيه، صدوق لكنه مبتدع وغيرها.

Division of Jarah and Tadeel

Each of them is of two types: *Mubham, Mufassar.*

It is *Mubham* (ambiguous) when there is no reason for examining and censuring the narrator but it is *Mufassar* when is a known reason to examine and censure him.

Acceptance or Otherwise of Jarah and Tadeel

Both *Jarah* and *Mufassar* and *Tadeel Mufassar* are unanimously regarded as

acceptable. As for *Jarah Mubham* and *Tadeel Mubham* some scholars are not agreed on their status, but it is more correct to say that *Jarah Mubham* is absolutely not acceptable while *Tadeel Mubham* is acceptable. This is the opinion of Imam Bukhari, Imam Muslim, Tirmizi, Abu Dawood, Nasai, Ibn Majah, and of most of the scholars of Hadith and jurists of the hanafi school of thought.

Conditions Against Which Jarah and Tadeel are Accepted

The common conditions for the *Jarah Mufassar* and *Tadeel* to be accepted or recognised are that the one who makes the *Jarah* (criticism, censure, investigation) and the one who makes the *Tadeel* (repair, correction) must possess the following virtues:

Knowledge, *Taqwa* (God-fearing, attitude) abstinence, truthfulness, an unprejudiced attitude awareness of means of *Jarah* and *Tadeel.*

Further, for *Jarah* to be acceptable there is this additional condition that apart from being unprejudiced the one who makes the *Jarah* should not be obstinate and violent and stern.

Names of Some *Muhaddith* Who are Prejudiced in Making *Jarah*

Dara Qutni and Khateeb Baghdadi.

Names of Some *Muhaddith* Who are Obstinate in Making *Jarah*

Ibn al-Jawzi, Umar bin Badr Moosili, Rada Saghani Lughawi, Juzqani: author of Kitab al-Abateel, Shaykh Ibn Taymiyah Hurrni, Majd al-Deen Lughawi: compiler of the Qamoos.

Names of Some *Muhaddith* Who are Violent and Stern in Making *Jarah*

Apparently there can be four aspects of inconsistency in *Jarah* and *Tadeel* in one narrator. They are:

1. *Jarah Mubham* and *Tadeel Mubham.*
2. *Jarah Mubham* and *Tadeel Mufassar.*
3. *Jarah Mufassar* and *Tadeel Mubham.*
4. *Jarah Mufassar* and *Tadeel Mufassar.*

In the first and second cases *Jarah* is unreliable while *Tadeel* is reliable. In the third and fourth cases *Jarah* is reliable while *Tadeel Mufassar* is not done by someone who is prejudiced violent or obstinate.

OBSERVATION: Some books of those who deprecate him censure Imam Abu Hanifah but their *Jarah* is not acceptable at all. This is because every kind of *Tadeel* about him is very much approved and apparent but the *Jarah* of some

Muhaddith is *Mubham* and some of them who pass the *Jarah* are themselves prejudiced obstinate and violent. We have seen in the preceding lines that such people are not entitled to pass *Jarah*.

The weak Slave of Allah:
Khayr Muhammad Jalandhri

TERMINOLOGY OF HADITH

Marfoo'

It is the Hadith whose line of transmission is traced right up to the Prophet ﷺ. In other words, it is a saying or practice of the Prophet ﷺ.

Mawqoof

It is a saying or deed of a Companion رضی اللہ عنہ.

Maqtoo

It is a saying or deed of one of the *Tabi'een*.

Muttasil

It is a Hadith from whose chain of narrators, none is missing (from the first saying or performance to the time of recording).

Munqati

It is a Hadith from whose chain of narrators someone is missing somewhere in between.

Mu'allaq

It is a Hadith from whose chain a narrator (or narrators) are omitted from the beginning of the chain.

Mursal

It is a Hadith that does not go beyond the Tabieen and the companion's name does not appear (in the chain of narrators).

Mu'dal

It is a Hadith in which two successive narrators are missing from its chain.

Munqati

It is a Hadith in which two narrators at different stages are omitted.

Shazz

It is a Hadith that contradicts another whose narrators are trustworthy while its own narrator is also reliable.

Munkar

It is a Hadith that contradicts another whose narrators are reliable but its own narrator is not reliable or trustworthy.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah the Compassionate, the Merciful.

نحمده ونصلي على رسوله الكريم.

We praise Him and call for blessings on His noble Messenger.

كتاب الأدب المفرد

KITAB AL-ADAB AL-MUFRAD

(TRANSLATION AND EXPLANATION)

1. Chapter

باب قول الله تعالىٰ: وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا.

The Saying of Allah: [And We Have Enjoined on Man Kindness to His Parents][1]

١. حَدَّثَنَا اَبُوالْوَلِيْدِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: الْوَلِيْدُ بْنُ الْعَيْزَارِ أَخْبَرَنِيْ قَالَ: سَمِعْتُ أَبَا عَمْرٍو وَالشَّيْبَانِيَّ يَقُوْلُ حَدَّثَنَا صَاحِبُ هٰذِهِ الدَّارِ وَ أَوْمَأَ بِيَدِهِ إِلٰى دَارِ عَبْدِ اللّٰهِ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللّٰهِ عَزَّ وَجَلَّ؟ قَالَ: اَلصَّلَاةُ عَلٰى وَقْتِهَا، قُلْتُ: ثُمَّ اَيٌّ؟ قَالَ "ثُمَّ بِرُّالْوَالِدَيْنِ" قُلْتُ ثُمَّ اَيٌّ، قَالَ: ثُمَّ الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ) قَالَ حَدَّثَنِيْ بِهِنَّ وَ لَوِاسْتَزَدْتُّهُ لَزَادَنِيْ.

1. Sayyidina Abdullah bin Masood ﷺ has said that he asked the Prophet ﷺ, "Which deed is more dear to Allah, the Mighty, the Glorious?". He said, "To offer the prayer at its time?" Then he asked again, "Which deed after that (is more dear to Allah)?" He said, "To behave with parents kindly". He asked again, "Which deed (is more dear to Allah) after that?" He said, "To wage *jihad* in the cause of Allah." The narrator (Abdullah bin Masood ﷺ) said that (on his asking) the Prophet ﷺ mentioned these (three deeds in particular) but

[1] Al-Ankaboot, 29:8.

if he had continued to ask, he would have kept answering.❶

EXPLANATION: Deeds are of two kinds. The first kinds are those deeds that are dear to Allah and the second kinds are deeds that Allah does not like. Piety and sin are also defined in this way. The deeds that are dear to Allah are pious deeds, and those that Allah does not like are sins. Besides, whatever a Muslim does in following the Holy Prophet ﷺ is dear to Allah Ta'ala. The more a Muslim devotes himself in doing anything that the Prophet ﷺ did, the more he will be dear to Allah. It is just as Allah has said in the Qur'an:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْo

"Say (O Prophet), "If you love Allah then follow me." (Aal Imran, 3:310)

It is thus clear from this verse that following the Prophet ﷺ is itself the most dear deed in the sight of Allah.

The Companions رضوان الله عليهم اجمعين were eager to do good deeds and wished to excel in piety so that they could become more dear to Allah than anyone else. It was with this thought that Sayyidina Abdullah bin Masood asked the Messenger of Allah ﷺ what deed most pleased Allah and the Prophet ﷺ told him that it was to offer prayers at their right time. Prayer is a strict obligation on every Muslim. It was the practice of the Prophet ﷺ that when anyone become a Muslim, he first taught him the prayers. The Prophet ﷺ is quoted as saying in another Hadith that the first act of worship that Allah made obligatory was prayer; and of the deeds to be presented, prayer will be the first; and on the Day of Resurrection, reckoning will begin with (questions about) prayers. If that is found to be satisfactory and complete, the remaining deeds will also measure up to the standard, but if prayers turn out to be deficient then the other deeds will also fall short of the standard. There is a saying of the Prophet ﷺ, "To abandon prayer is to touch infidelity." He has also said, "What lies between a man and infidelity is the abandonment of prayer." The Prophet ﷺ is also quoted as having said, "The difference between faith and disbelief lies in forgoing prayers." How very serious it is that the Prophet ﷺ declares that to forgo prayers is to become a disbeliever. The saying of the Prophet ﷺ is conveyed to us through yet another Hadith that if anyone misses a prayer (even once), it is as though the folk of his house and his wealth and property are seized from him. Thus, to overlook a prayer is like having one's wife and children and possessions appropriated and the amount of bereavement and loss one suffers in this way is identical to what one suffers if he forgoes a single prayer. In yet another Hadith, Sayyidina Ali رضي الله عنه reports the Prophet ﷺ as saying, "There are three things which you must not postpone: prayer when its time comes, a funeral when it is ready, and (the marriage of) an unmarried woman when a suitable match is found for her."

One day, the Prophet ﷺ mentioned prayer and said, "If anyone keeps to

❶ (The author has reproduced it from his Saheeh 1/140, 4/17, 8/2. Also found in Muslim (Kitab al-Iman) Chapter 36 #139, Nasai Sunan (Kitab al-Mawaqeet) chapter49). Ahmad Samai 1/410 and 439).

prayer (meaning that he observes it at its proper time) then, on the Day of Resurrection, prayer will be light, evidence and means of salvation for him when the accounts are presented. But if anyone neglects to keep it then, on the Day of Resurrection, there will be for him, no light, no evidence and no means of salvation, and he will be associated with Qaroon, Fir'awn, Haman, and Ubayy bin Khalaf.

Sayyidina Abdullah bin Masood ﷺ then again asked the Messenger of Allah ﷺ what other deed was dear to Allah next and he said that kindness to parents was the deed next dear to Allah. The Qur'an speaks frequently of Allah's command to show kindness to parents. For instance, the Qur'an says:

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا. اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَا اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَا اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًاo

And your Lord has decreed that you worship none but Him, and that you be kind to parents, if either one or both of them attain old age with you, say not to them, "Fie" nor chide them, And speak to them a respectful word. And lower to them the wing of humility out of mercy and say, "My Lord have mercy on them both as they brought me up when I was a little (infant)."

(Al-Isra, 17:23-24)

Then, again, we read in the Qur'an:

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصٰلُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَ. اِلَيَّ الْمَصِيْرُo

And we have enjoined upon man concerning his parents - His mother bears him, in weakness upon weakness, and his weaning is in two years—Saying, "Give thanks to Me and to your parents. To Me is the eventual return."

(Luqman, 31:14)

In these verses, Allah has first reminded Muslims of His own right that they should worship Him alone and join no one as a partner with Him. Immediately thereafter, He has mentioned the rights of the parents. The mother carries her baby in her womb, delivers it and then suckles it for two years. She undergoes much hardship at these three stages, and the parents together sustain their child until it grows and attains young age. If they do not look after him and nourish him, he will not grow but they endure all pain and protect their child from suffering any pain. Hence, Allah has said that when both parents, or one of them, become old and they need help then their children must serve them in every way possible. They must speak to them kindly and pray to Allah to show mercy on them in the same way as they had shown mercy and looked after their children when they were young. And the children must pray to Allah to enable them to serve their parents.

It is true that if continue to help and serve our parents all our lives, we will yet not be able to repay their rights. Besides, the Ahadith on the rights of parents that will follow actually explain the verses of the Qur'an cited in the preceding lines.

The narrator of the Hadith. Sayyidina Abdullah bin Masood ﷺ then asked the Prophet ﷺ a third time about the deed dearest to Allah after that, and he informed him that it was to engage in *jihad* for the sake of Allah. In the terminology of Shari'ah, *jihad* is the collective labour and effort aimed at establishing and raising in the world the laws of Allah and if anyone has to lay down his life and give up his wealth and property as part of the labour and effort then he should not desist from doing that. However, as commonly understood *jihad* is to struggle to the utmost of one's capacity to raise aloft the word of Allah and Islam physically, mentally, (by speech or in writing), and financially, (spending one's wealth) against the disbelievers. The objective should be that Islam over whelms all false religions and reigns supreme. *Jihad* is a very significant duty among the obligations imposed by Islam and it is a means and guarantees Islam's supremacy and glory. It is a fact that as long as Muslims engaged in *jihad* against the disbelivers, they held sway and were dominant over non-Muslims but when they discarded this duty and began to fear death, the infidel forces crushed them. Today, Muslims are disgraced all over the world and live as victims of tyranny. That is why the Messenger of Allah ﷺ is quoted to have said, "Those people who keep away from *jihad*, will be smitten by Allah with a calamity that will engulf all of them." Today, we can see that Muslims all over the world are surrounded by calamity and trial. The reason is simply that they have neglected *jihad* and they are scared of death. This Hadith tells us that *jihad* is dear to Allah and the Muslim who risks his life for the sake of Allah is also dear to him. The more effort one puts in towards a deed, the more reward he gets from Allah for that deed. One Hadith tells us that if anyone engages in *jihad* in the cause of Allah then he is assured of paradise. In another Hadith, the Messenger of Allah ﷺ is quoted as having said,

> "If anyone is wounded in the path of Allah he will be raised on the Day of Resurrection in such glory that his wound will have the odour of musk and the colour of saffron and a stamp of the martyrs on it."

Yet another Hadith quotes him as saying,

> "To guard the frontier for a day for the sake of Allah is better than the world and what it contains. And to go out only once and come back once in the path of Allah is better than the world and all its blessings."

The Messenger of Allah ﷺ has also said,

> "There are two eyes that will never be touched by the fire (of Hell): an eye that weeps from fear of Allah and an eye that spends the night on guard in the path of Allah."

In another Hadith, the Messenger of Allah ﷺ is reported having said,

"Shall I not tell you of a night that is more excellent than Laylah al-Qadr (Night of Power)?" He then himself explained, "It is the night during which a person stood guard at such a place from where it seemed that he would never return to his family."

These Ahadith speak of the reward awaiting the *ghazi* and the *mujahid* of the Islamic forces. Allah will bestow on them the reward. Every state in the world ranks its soldiers higher then those who are engaged in other work. In Islam too the *ghazi* enjoys a station not enjoyed by anyone else.

٢. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا يَعْلَى بْنُ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ: رِضَا الرَّبِّ فِيْ رِضَا الْوَالِدِ ، وَ سَخَطُ الرَّبِّ فِيْ سَخَطِ الْوَالِدِ.

2. Sayyidina Abdullah bin Umar ﷺ has said, "Allah's Pleasure lies in the pleasure of the father and Allah's displeasure lies in the displeasure of the father."[1] (Bazzar, Suyuti in al-Dur al. Manthur, Hakim, Tirmizi, Tabaranî .)

EXPLANATION: The Hadith is very explicit. If you wish to gain Allah's pleasure then you must keep you father pleased. In other words, he who pleases his father, pleased Allah and he who displeases his father, displeases Allah.

This Hadith mentions the father alone, but *Al Dur al-Manthur* transmits from Hakim and Bayhaqi a narrative which has the word *parents* instead of father. Accordindly that would imply that if anyone pleases both *parents* then he has pleased Allah and if anyone displeases both of them then he has displeased Allah. The Hadith, there fore, says the pleasure of Allah lies in the pleasure of the parents and the displeasure of Allah lies in the displeasure of the parents.

However, this presupposes that parents do not give a command contrary to Shari'ah. If their command is against the command of Allah and his Messenger then they should not be obeyed and it does not matter, in that case, if parents are displeased. When parents are displeased at such conduct it does not displease Allah, rather it earns his pleasure. This must be understood well.

2. Chapter
بـاب الـــبـرّالام
Kindness to Mother

٣. حَدَّثَنَا اَبُوْ عَاصِمٍ، عَنْ بَهْزِ بْنِ حَكِيْمٍ، عَنْ جَدِّهٖ. قُلْتُ: يَا رَسُوْلَ اللّٰهِ، مَنْ أَبَرُّ؟ قَالَ (أُمَّكَ) قُلْتُ: مَنْ أَبَرُّ؟ قَالَ (أُمَّكَ) قُلْتُ مَنْ أَبَرُّ؟ قَالَ (أُمَّكَ) قُلْتُ: مَنْ اَبَرُّ؟ قَالَ (أَبَاكَ ثُمَّ الْأَقْرَبَ فَالْأَقْرَبَ).

3. Sayyidina Bahz bin Hakim, on his father's authority, reported his grandfather as saying, "Messenger of Allah ﷺ, to whom should I show

[1] (٢) اخرجه البزار وفيه عصمة بن محمد متروك، واخرجه السيوطي في الدر المنثور، واخرجه الحاكم والترمذي عن عبدالله بن عمر ومرفوعا، وفي الطبراني، عن عبد الله بن عمر وموقوفا بلفظ (رضا الرب في رضا الوالدين...) وفي المشكاة رواية عبد الله بن عمر ومرفوعا.

Kindness?" He said, "Your mother!" He asked again, "Who may I show kindness? " He said, "Your mother!" He asked the third time, "To whom shall I be kind?" And, He said, "Your mother!" Then, he asked once again, "To whom should I show kindness?" He said, "Your father. And then your close relatives and then the next close relatives."[1] (From his Saheeh 8/2, Muslim. Kitir al Birr wa al-Salah , Nasai, Abu Dawood, Tirmizi , Ahmad , Hakim).

EXPLANATION: This Hadith tells us that the person most deserving to be shown kindness is a mother. She endures the period of pregnancy and travails of birth and she nourishes and rears the infant. The hardship she undergoes because of that is greater than any one else does. She is also deserving because she is weak and she cannot earn her livelihood by her own effort. A father can go out of the house and do something or the other; hence, a mother enjoys a greater right to be shown kindness than a father. The next person who ranks after a mother is a father and after him the relatives and they are to be treated according to nearness of relationship. The nearer the relationship, the greater the right.

It is stated in *Fadail Sadaqat* (Excellences of Charity) that some of the Ulama have concluded from this Hadith that a mother enjoys three portions of right while a father has one portion of right to be treated kindly. This is why the Prophet ﷺ spoke of the right of the mother three times before he spoke of a father's right. The Ulama say that a mother endures three kinds of hardship for her children: during pregnancy, at the time of delivery of a child and while she suckles the child. The Scholars, therefore, hold that a mother enjoys in being treated kindly. If an unfortunate person cannot be kind to both at the same time then he should choose to be kind to his mother. Nevertheless, a father has more right than mother to be respected and honoured.

٤. حَدَّثَنَا سَعِيْدُ بْنُ أَبِيْ مَرْيَمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ أَبِيْ كَثِيْرٍ قَالَ: أَخْبَرَنِيْ زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَآءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ أَتَاهُ رَجُلٌ فَقَالَ: إِنِّيْ خَطَبْتُ امْرَأَةً فَأَبَتْ أَنْ تَنْكِحَنِيْ وَ خَطَبَهَا غَيْرِيْ فَأَحَبَّتْ أَنْ تَنْكِحَهُ، فَغِرْتُ عَلَيْهَا فَقَتَلْتُهَا، فَهَلْ لِّيْ مِنْ تَوْبَةٍ؟ قَالَ أُمُّكَ حَيَّةٌ؟ قَالَ: لَا. قَالَ: تُبْ إِلَى اللّٰهِ عَزَّ وَ جَلَّ، وَ تَقَرَّبْ إِلَيْهِ مَا اسْتَطَعْتَ. فَذَهَبْتُ فَسَأَلْتُ ابْنَ عَبَّاسٍ لِمَ سَأَلْتَهُ عَنْ حَيَاةِ أُمِّهِ؟ فَقَالَ: لَا أَعْلَمُ عَمَلًا أَقْرَبُ إِلَى اللّٰهِ عَزَّ وَ جَلَّ مِنْ بِرِّ الْوَالِدَةِ.

4. Sayyidina Ata bin Yasar ﷺ has said that someone approached Sayyidina Ibn Abbas ﷺ and said to him, "I sent a proposal of marriage to a woman but she rejected my proposal. Then, someone other than me proposed to her and she accepted his proposal of marriage. I felt hurt and I killed her. Now, do I have a way to repent (for the sin)." Sayyidina Ibn Abbas ﷺ asked him if his mother was alive and he said that she was not alive. So, Sayyidina Ibn Abbas ﷺ said to him, "Turn to Allah in repentance and (do righteous deeds

[1] (٣) اخرجه المصنف فى الصحيح ٨/٢، ومسلم فى الصحيح (كتاب البر والصلة) ١و٢، والنسائى فى السنن (كتاب الطهارة) ب ١٣٣ والحيض ب ٣، وابو داؤد فى (الطهارة) ب ١٠٣. والترمذى فى السنن ١٨٩٧، واحمد فى المسند ٤/١٧٩. ٨/٢ و ٣ والحاكم فى المستدرك ٤/ ١٥٠.

abundantly to) gain nearness to Him."(The narrator of the Hadith, Sayyidina Ata bin Yasar ﷺ said" (When I learnt of it,) I went to Ibn Abbas and enquired from him why he had asked the man whether his mother was alive, and he said that he did not know of any deed other than kindness to a mother which is more instrumental in bringing nearness to Allah (so that a man's major sins are forgiven because of that)." ❶ (Tabani Asdur Razzaq Kharaiti).

EXPALNATION: *Tawbah* or repentance is to feel sorry within oneself for having committed a sin and to seek Allah's forgiveness. It is through repentance that a man saves himself from punishment to which he had become otherwise entitled. If Allah forgives him and becomes pleased with him then it means that his repentance is accepted. Besides, righteous deeds too obliterate sins, and they attract the mercy of Allah. In fact. Allah has said:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّـاٰتِ.

Surely good deeds will drive away the evil deeds. (Hud, 11:114).

Some righteous deeds are such that, because of them, Allah forgives major sinners and feels pleased with them. This Hadith tells us exactly the same thing and being kind and helpful to one's mother is one of those deeds which are a means of having major sins forgiven.

3. Chapter

باب البـــــر الأب

Kindness to Father

٥. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: قَالَ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ، عَنِ ابْنِ شُبْرُمَةَ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ عَنْ اَبِيْ هُرَيْرَةَ قَالَ: قِيْلَ يَا رَسُوْلَ اللّٰهِ! مَنْ أَبَرُّ؟ قَالَ (أُمَّكَ). قَالَ: ثُمَّ مَنْ؟ قَالَ: (أُمَّكَ) قَالَ: ثُمَّ مَنْ؟ قَالَ (أُمَّكَ) قَالَ: ثُمَّ مَنْ؟ قَالَ (أَبَاكَ).

5. Sayyidina Abu Hurayrah ﷺ said that someone asked, "Messenger of Allah, Who is most deserving of kindly treatment?" He said, "Your mother." He was asked (a second time), "Who is next entitled to kindly treatment?" He said, "Your mother." (The third time again) he was asked, "Then, to whom shall I show kindness?" And, he said again, "Your mother!" Then, he asked (the fourth time). 'To whom shall I show kindness?" And the Prophet ﷺ said, "Your father!"❷

٦. حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا يَحْيىٰ بْنُ أَيُّوْبَ قَالَ: حَدَّثَنَا أَبُوْ زُرْعَةَ، عَنْ

❶ (٤) اخرجه الطبرى فى التفسير، وعبد الرزاق والخرائطى فى (مساوى الاخلاق).
❷ (٥) سبق تخريجه فى الحديث رقم ٣.

أَبِيْ هُرَيْرَةَ: أَتٰى رَجُلٌ نَبِيَّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَا تَأْمُرُنِيْ؟ قَالَ (بِرَّ أُمَّكَ) ثُمَّ عَادَ فَقَالَ (بِرَّ أُمَّكَ) ثُمَّ عَادَ فَقَالَ (بِرَّأُمَّكَ) ثُمَّ عَادَ الرَّابِعَةَ فَقَالَ (بِرَّ أُمَّكَ) ثُمَّ عَادَ الْخَامِسَةَ فَقَالَ (بِرَّ أَبَاكَ).

6. Sayyidina Abu Hurayrah ﷺ has reported that someone came to the Prophet of Allah ﷺ and said, "What do you command me?" (He meant what pious deed he should practice?) He said to him, "Treat you mother kindly. "That man repeated (his question, what should he do?) He said (again), "Be kind to you mother." He repeated the question (the third time) and he said, "Be good to your mother. "Then, he asked (the fourth time), and he again said, "Be good to your mother." When he repeated (the question the fifth time), he said, "Be kind to your father."[1] (Ahmad)

EXPLANATION: We have seen the Hadith narrated by Bahz in Chapter 2. The meaning and explanation of the two Ahadith of this chapter, number 5 and 6 are identical to the Hadith of Bahz (above and we have penned down a detailed explanation under that Hadith. Recourse may be had to that explanation.

4. Chapter
باب بر والديه وان ظلما
Being Kind to Parents Even if They are Oppressive

٧. حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَّادٌ. هُوَ ابْنُ سَلَمَةَ. عَنْ سُلَيْمَانَ الْتَّيْمِيِّ، عَنْ سَعِيْدِ الْقَيْسِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: مَا مِنْ مُسْلِمٍ لَّهُ وَالِدَانِ مُسْلِمَانِ يُصْبِحُ إِلَيْهِمَا مُحْتَسِبًا، إِلَّا فَتَحَ اللّٰهُ بَابَيْنِ. يَعْنِيْ مِنَ الْجَنَّةِ.وَ إِنْ كَانَ وَاحِدًا. فَوَاحِدٌ وَّ إِنْ أَغْضَبَ اَحَدَهُمَا لَمْ يَرْضَ اللّٰهُ عَنْهُ حَتّٰى يَرْضٰى عَنْهُ قِيْلَ: وَ إِنْ ظَلَمَاهُ، قَالَ: وَ إِنْ ظَلَمَاهُ.

7. It is stated by Sayyidina Ibn Abbas ﷺ, "If both the parents of a Muslim are alive and he begins the morning treating both of them kindly then Allah opens for him two doors of paradise. But, if one of them is alive (and he behaves kindly with the surviving parent) then Allah opens for him one door of paradise. And, if he displeases them then Allah will not be pleased with him until he makes them happy." Someone asked, "If they are oppressive (then what)?" Ibn Abbas said, "Even if they are oppressive."[2] (Bayhaqi Shabal-Iman)

EXPLANATION: This Hadith emphatically relates the merits of service, obedience and kind treatment to parents. If both parents of a Muslim are alive and

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[1] (٦) اخرجه احمد فى المسند ٢/٤٠٢.

[2] (٧) اخرجه البيهقى فى شعب الايمان.

he gives them respect, serves them and obeys them then Allah opens two gates of Paradise for him. However, if only one of the parents is alive and he is respectful, loving and caring to the surviving parent then, because of his pious deed, one gate will be opened for him. In the some way, the Hadith is very explicit in describing the plight of one who in undutiful to his parents. It cautions very clearly that if anyone displeases his parents then he earns the displeasure of Allah and does not regain it until he makes amends and pleases his parents.

The concluding portion states that the parents are oppressive and hard on their child even then disobedience and hurting them will open the doors of hell for him. But, this does not imply that parents are permitted to be cruel to their offspring. If parents abuse their children then they will face punishment for that and they will be made to pay for their misconduct.

The offspring must realise their own responsibilities and if parents do not fulfil their obligations it is their lookout, not the offspring's. In fact, this is a great advice and useful instruction to live a collective life. Everyone must pay attention to his own responsibility and not worry how other people treat him. If everyone, young and old is mindful of this advice then Inasha Allah life will be peacefull. وباللّٰه التوفيق (And Allah alone enables).

5. Chapter
باب لين الكلام لوالديه
Speak to Parents Softly

٨. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيْلُ بْنُ إِبْرَاهِيْمَ قَالَ: حَدَّثَنَا زِيَادُ بْنُ مِخْرَاقٍ قَالَ: حَدَّثَنِيْ طَيْسَلَةُ بْنُ مَيَّاسٍ قَالَ: كُنْتُ مَعَ النَّجْدَاتِ فَأَصَبْتُ ذُنُوْبًا لَّا أَرَاهَا إِلَّا مِنَ الْكَبَائِرِ، فَذَكَرْتُ ذٰلِكَ لِابْنِ عُمَرَ قَالَ: مَا هِيَ؟ قُلْتُ: كَذَا وَ كَذَا قَالَ: لَيْسَتْ هٰذِهِ مِنَ الْكَبَائِرِ. هُنَّ تِسْعٌ: اَلْإِشْرَاكُ بِاللّٰهِ، وَ قَتْلُ نَسَمَةٍ، وَ الْفِرَارُ مِنَ الزَّحْفِ وَ قَذْفُ الْمُحْصَنَةِ، وَ أَكْلُ الرِّبَا، وَ أَكْلُ مَالِ الْيَتِيْمِ، وَالْحَادٌ فِي الْمَسْجِدِ، وَ الَّذِيْ يَسْتَسْخِرُ،وَ بُكَاءُ الْوَالِدَيْنِ مِنَ الْعُقُوْقِ قَالَ لِيَ ابْنُ عُمَرَ: أَتَفْرَقُ النَّارَ، وَ تُحِبُّ اَنْ تَدْخُلَ الْجَنَّةَ؟ قُلْتُ: اِيْ وَاللّٰهِ! قَالَ: أَحَيٌّ وَالِدَاكَ؟ قُلْتُ: عِنْدِيْ أُمِّيْ: قَالَ: فَوَاللّٰهِ لَوْ أَلَنْتَ لَهَا الْكَلَامَ، وَ أَطْعَمْتَهَا الطَّعَامَ لَتَدْخُلَنَّ الْجَنَّةَ، مَا اجْتَنَبْتَ الْكَبَائِرَ.

8. Tayslah bin Mayyas said, "I was with Najdah (the chief of Khawarij) and I happened to perpetrate some sins which I thought nothing less than major sins. I spoke of that to Sayyidina Ibn Umar ﷺ and he asked me what they were. I disclosed to him the nature of the sins and he assured me that they were not among the major sins. The major sins (*Kabair*) were nine. (He said).

1. To associate a partner with Allah.
2. To take a life (unnecessarily).

3. To flee from the battlefield (of *jihad*).
4. To slander an innocent woman.
5. To receive interest earnings.
6. To appropriate the wealth of an orphan.
7. To do in the mosque something against religion.
8. To get somebody to practice magic.
9. To worry parents by disobeying them.

Then Ibn Umar asked me if I fear hell and love to go to Paradise, and I replied to him in the affirmative, saying, by Allah I did wish that. He asked me if my parents were alive and I told him that only my mother was alive. He asserted placing Allah as witness that if I spoke to my mother mildly and fed her food then I would go to paradise surely as long as I refrain from major sins."[1]

(Tabari in his Tafseer, Abdur Razzaq, Kharaiti).

EXPLANATION: It is stated in *Saheeh Bukhari* that Sayyidina Abdullah bin Amar ﷺ has reported that the Messenger of Allah ﷺ said that the major sins are;

1. To ascribe partner to Allah,
2. To hurt parents,
3. To kill someone (unnecessarily),
4. To swear a false oath. (Mishkat al-Masabeeh P-17).

It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Save yourselves from seven destructive things." The Companions رضوان الله عليهم اجمعين said. "Messenger of Allah, what are they?" He said that they were: to ascribe partners to Allah, to practice sorcery, to kill someone (without reason) which Allah has forbidden except that there is a plausible reason to kill him, to devour interest earning, to misappropriate the property of an orphan, to flee from the field of *jihad* turning one's back to it, and to slander believing, innocent women who are unaware (of evil deeds). (Mishkat al-Masabeeh, p-17 from Bukhari and Muslim).

These Ahadith mention the grave sins but they are not limited to these enumerations. Other Ahadith mention some other sins. Thus, the enumeration of Sayyidina Ibn Umar ﷺ has also the words والذى يستسخر (he gets magic practiced) and the word يستسخر is recorded in three ways as stated in FadlAllah al-Samad. Generally, the word is يستسخر with خ (Kha), in some it is يستسحر with ح (ha), and Khateeb Baghdadi has said that word is السحر (al-Sihr, Magic) and quoted Ibn Umar ﷺ as saying that the major sins are seven. In view of that, it seems that the word in *al-Adab al-Mufrad* is يستسحر with *ha*, because سحر (magic) is counted among the seven destructive things according to a *marfoo'*, Hadith (as recorded from Mishkat al-Masabeeh). In the *marfoo'* Hadith narrated by Sayyidina Ibn Umar ﷺ the word السحر is used. Therefore, we have followed the version of يستسحر and translated accordingly.

The Hadith concludes with Sayyidina Ibn Umar ﷺ telling Ibn Mayyas that if

[1] (٨) اخرجه الطبرى فى التفسير، وعبد الرزاق والخرائطى فى (مساوى الاخلاق).

he wished to enter paradise then he must serve his mother saying, "By Allah! If you speak to your mother softly and feed her then you will surely go to paradise " In other words serving one's mother is a pious deed because of which Allah will send that Muslim to paradise to live there forever.

Another Hadith tells us that paradise lies under the feet of the mother.

May Allah enable all of us to be dutiful to our parents so that he is pleased with us and sends us to paradise. *Aameen.*

٩ . حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيْهِ (وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ) (الإسراء ٢٤) قَالَ: لَا تَمْتَنِعْ مِنْ شَيْءٍ أَحَبَّاهُ:

9. Sayyidina Hisham bin Urwah has quoted his father Urwah as explaining the verse of the Qur'an.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ.

And lower to them the wing of humility out of mercy..... (Al-Isra, 17:24)

Thus: Do not go against what is dear to them.[1] (Ibn Jarir al-Tabari)

EXPLANATION: واخفض لهما جناح الذل من الرحمة This is a small verse of surah *Bani Israil* (*al-Isra*) and it means that one must lower oneself to the parents with humility and submissiveness all the while. This Hadith cites Sayyidina Urwah ﷺ (the nephew of Sayyidah Ayeshah رضى الله عنها and the son of Sayyidina Zubayr ﷺ) as explaining this verse that whatever is dear to one's parents one must not do anything against that. One should behave with them in such a way that they should feel convinced that their offspring would not interfere with the materialisation of their desires.

Sayyidina Ata bin Abu Rabah ﷺ has explained this verse thus: Do not raise and lower your hands while speaking to your parents (as one does while speaking to a equal).

Sayyidina Zubayr bin Muhammad ﷺ has said in explanation of this verse that if parents abuse their children and curse them, all that they should say in response is "May Allah show mercy to you!"

In another version Sayyidina Urwah ﷺ was reportedly asked what the Qur'an meant by commanding children to bow before them (lower themselves before them). He replied that if they said something that was unpleasant to the children, they should not cast a protesting glance on them for a man's displeasure is detected initially from his glance. Sayyidah Ayeshah رضى الله عنها has quoted the Prophet ﷺ as saying that if anyone looks at his parents with a stern glance then he is not obedient. (From: Huqooq al-Waldayn and Fadi Sadagat.)

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[1] (٩) اخرجه ابن جرير الطبرى بالفاظ.

6. Chapter
بـاب جـزاء الوالدين
To Repay the Kindness of Parents

١٠. حَدَّثَنَا قَبِيصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَجْزِي وَلَدٌ وَالِدَهُ، إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا، فَيَشْتَرِيَهُ فَيُعْتِقَهُ.

10. Sayyidina Abu Hurayrah ﷺ has said that the Prophet ﷺ said, "No son can repay (fully the favours of) his father (or, give him his rights) except that if he finds him (his father , as someone's) slave then he should buy him (from his master) and release him."[1] (Abu Dawood, Tirmizi, Ibn Majah, Ahmad.)

EXPLANATION: When Muslim fought the Shari'ah ordained *jihad* they used to take infidels as captives. The Ameer al-Mumineen (the commander of the Faithful) was authorised to either exchange them for Muslim prisoners or enslave them. The slaves saw their Muslim masters offer prayers and perform other rites and embraced Islam on being impressed with that. In fact, many of the emancipated slaves had become great scholars. It also happened sometimes that a son was freed but his father continued to be a slave and if the son purchased his father he too would become free. This is what the Hadith describes as the only way in which one could repay the favours off one's father who nourished and sustained him toiling his life towards that. There can be no other way to repay a father's favours in full. There are other ways too in which a son spends wealth and property to serve his father and there is great reward in that as we learn from other Ahadith. But, full recompense is possible only in this one way when one finds in this one way when one finds one's father enslaved and he buys him. It must be remembered that when a Mahram buys his Mahram he becomes free promptly on his buying him.

١١. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ أَنَّهُ شَهِدَ ابْنَ عُمَرَ وَرَجُلٌ يَمَانِيٌّ يَطُوفُ بِالْبَيْتِ، حَمَلَ أُمَّهُ وَرَاءَ ظَهْرِهِ يَقُولُ: إِنِّي لَهَا بَعِيرُهَا الْمُذَلَّلُ إِنْ أُذعرتُ رِكابها لم أُذعَر ثُمَّ قَالَ: يَا ابْنَ عُمَرَ؟ أَتُرَانِي جَزَيْتُهَا؟ قَالَ: لَا، وَلَا بِزَفْرَةٍ وَاحِدَةٍ. ثُمَّ طَافَ ابْنُ عُمَرَ فَأَتَى الْمَقَامَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ قَالَ يَا ابْنَ أَبِي مُوسَى، إِنَّ كُلَّ رَكْعَتَيْنِ تُكَفِّرَانِ مَا أَمَامَهُمَا.

11. It is reported by Syyidina Abu Burdah that he heard his father say that Ibn Umar ﷺ saw a Yamani man perform tawaf (circamumbulate the Ka'bah) carrying his mother on his back reciting the while:

انـي لـهـا بعيرهـا المـذلل ان اذ عرت ركابهـا لـم اذعر

"I am mother's camel reined in if its riders are threatened then I am not frightened."

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[1] (١٠) اخرجه ابو داؤد (كتاب الادب) ب ١٣، والترمذى فى السنن ١٩٠٩، و ابن ماجة فى السنن ٣٦٥٩، و احمد فى المسند ٢ (٢٣٠، ٢٦٣، ٣٧٦، ٤٤٥).

(Meaning I am resolute in obedience to my mother and taking her round the Ka'bah on my back with no fear and not being sorry or regretful).

Then the Yamani man asked Ibn Umar if he thought that he had repaid his mother for her favours and he replied, "No! Not even worth one breath." Then Ibn Umar circumambulator the Ka'bah and offered two rakaat prayers at the *Maqam Ibrahim*. Then he said (to Abu Burdah), "O son of Abu Musa every two Rakaat atone for what has happened before that (meaning, the sins committed before the two raka'at)."❶

(Al-Mubarak: Bir wa al-Silah, Bayhaqi: Shab al-Iman).

EXPLANATION: This Hadith tells two things. First, no matter two much effort children may put in to serve their parents yet they cannot repay their right. This is because the parents devote their lives in looking after their offspring and do not waver to expend money for their sustenance and upbringing.

The mother particularly undergoes extreme hardship in rearing her young ones. This is why Sayyidina Ibn Umar ﷺ said was that the blessings of two rakaah prayers obliterate sins committed by a Muslim before offering the prayers. The Ulama in commenting on similar Ahadith which assure that sins are effaced say that they refer to minor sins. The minor sins are perpetrated frequently and Allah bestows His mercy and uses a Muslim's pious deeds to forgive his minor sins. As for major sins, it is the unanimous opinion of the scholars that a sincere repentance by the sinner gets them forgiven. When a slave is truly sorry for his sins and turns to Allah in repentance and weeps before him while seeking forgiveness, He forgives him his sins and becomes pleased with him.

١٢ . حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ:حَدَّثَنِيْ خَالِدُ بْنُ يَزِيْدٍ، عَنْ سَعِيْدِ بْنِ أَبِيْ هِلَالٍ، عَنْ أَبِيْ حَازِمٍ، عَنْ أَبِيْ مُرَّةَ مَوْلٰى عَقِيْلٍ، أَنَّ أَبَا هُرَيْرَةَ كَانَ يَسْتَخْلِفُهُ مَرْوَانُ، وَ كَانَ يَكُوْنُ بِذِي الْحُلَيْفَةِ: فَكَانَتْ أُمُّهُ فِيْ بَيْتٍ وَّ هُوَ فِيْ آخَرَ. قَالَ: فَإِذَا أَرَادَ أَنْ يَّخْرُجَ وَقَفَ عَلٰى بَابِهَا فَقَالَ: اَلسَّلَامُ عَلَيْكِ. يَا أُمَّتَاهُ. وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ فَتَقُوْلُ: وَعَلَيْكَ يَا بُنَيَّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ. فَيَقُوْلُ: رَحِمَكِ اللّٰهُ كَمَا رَبَّيْتِنِيْ صَغِيْرًا. فَتَقُوْلُ: رَحِمَكَ اللّٰهُ كَمَا بَرَرْتَنِيْ كَبِيْرًا. ثُمَّ إِذَا أَرَادَ أَنْ يَّدْخُلَ صَنَعَ مِثْلَهُ.

12. Sayyidina Abu Murrah ﷺ, the freed slave of Sayyidina Aqeel ﷺ said that Marwan used to depute Sayyidina Abu Hurayrah ﷺ as Governor in his place and he (Abu Hurayrah ﷺ) uses to reside at Zu al-Hulayfah in a house while his mother resided in another house. Abu Murrah added that when Abu Hurayrah intended to set on a journey he would stand at the door of her house and say, "*As-Salamu Alayki* (peace be on you), O my mother, *Wa Rahmatul Allahi Wa Barakatuh* (and the mercy of Allah and his blessings)." She would say in response, "*Wa Alayka Ya Bunayya, Wa Rahmatallahi Wa Barakatuh* (and, you, O my son, and the mercy of Allah and his blessings)." And he

❶ (١١) رواه ابن المبارك فى البر والصلة، واخرجه البيهقى فى شعب الايمان.

would say, "may Allah have mercy on you as you brought me up when I was a little (infant)." She would respond, "May Allah have mercy on you too as you show kindness to me at this old age." Then when he (returned from the journey and) intended to enter (the house) he would do the same thing (meaning, stand at the door of his mother's house and say as before).❶

(Musnad Ahmad)

EXPLANATION: One of the ways in which people can repay somewhat the favours of their parents is to supplicate Allah to bestow mercy on them always. Indeed, Allah has commanded mankind to keep praying for their parents. He has said in the Qur'an:

قُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِيْ صَغِيْرًا ۝

And say, "My Lord have mercy on them both as they brought me up when I was a little (infant)." (Al-Isra, 17:24)

When one enters one's house and says *As-Salamu Alaykum* to one's parents, he, in fact, calls for the mercy of Allah on them and His peace. These words actually mean, "You may be preserved from every kind of hardship, sorrow and difficulty." Thus when we say *As-Salamu Alaykum* to our parents we pray to Allah that he preserve them from every hardship, sorrow and difficulty and if we add wa Rahmat Allahi wa Barakatuh we beseech him to bestow His mercy and favours on them. This is a very comprehensive supplication and nothing can be more complete then it.

١٣. حَدَّثَنَا أَبُوْ نَعِيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيْهِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو وقَالَ: جَآءَ رَجُلٌ إِلَى النَّبِيِّ يُبَايِعُهُ عَلَى الْهِجْرَةِ، وَ تَرَكَ أَبَوَيْهِ يَبْكِيَانِ، فَقَالَ ارْجِعْ إِلَيْهِمَاوَأَضْحِكْهُمَا كَمَا أَبْكَيْتَهُمَا.

13. It is reported by Sayyidina Abdullah bin Amr ﷺ that a man came to the Prophet ﷺ to swear allegiance to him on emigration and he had left behind his parents who wept for him (over his separation). The Prophet ﷺ said to him, "Go back to them and make them laugh as you had made them weep."❷

(Abu Dowood, Nasai, Ibn Majah, Hakim).

EXPLANATION: This man had journeyed to the Prophet ﷺ with the intention of taking an oath of allegiance to him on migration. Undoubtedly, both, his intention to embark on migration and swear allegiance to the Prophet ﷺ, were auspicious and virtuous deeds. However, his parents were not agreeable to his separation. They became very restless on the prospect of his journey and wept in sadness. When the Prophet ﷺ learnt of it, he instructed the man to return to his parents and make them laugh just as he had made them weep. This underlines the significance and merit of kindness to and love for, parents. This case relates to the

❶ (١٢) بعضه فى المسند احمد الجزء ٤ ص ٤٠٩، ص ٤٣٠: ٥٢٧.

❷ (١٣) اخرجه ابو داؤد فى السنن كتاب الجهاد ب ٣٣، والنسائى فى السنن (كتاب البيعة). ب ١، وابن ماجه فى سننه ٢٧٨٢، والحاكم فى المستدرك ٤/١٥٢.

times when *hijrah* was not an obligatory duty; *hijrah* is to migrate). Islam had spread over the Arahian land and Muslims lived in peace and security and passed their lives according to the dictates of Islam. We also learn from this Hadith that it is a sin to do something which causes sadness to parents and makes them weep. It is virtuous and rewarding to do what makes them happy and laugh. Sayyidina Ibn Umar ﷺ has said:

بُكَاءُ الْوَالِدَيْنِ مِنَ الْعُقُوقِ الْكَبَائِرُ.

"It is an act of disobedience and a major sin if parents weep when their children do something that hurts them and causes them to weep."

Sayyidina Uways al-Qarni رحمة الله عليه was a resident of Yaman. The Holy Prophet ﷺ called him the best of the Tabieen (successors) and he also said, "Get him to pray for your forgiveness." He had embraced Islam during the life-time of the Prophet ﷺ but he could not present himself before the Prophet ﷺ because he looked after his mother and thus remained deprived of the honour of Companionship. The Prophet ﷺ did not take him to task for that but approved his conduct and advised other people to ask him to pray for them. It is thus clear from the conduct of Sayyidina Uways al-Qarni رحمة الله عليه that to be mindful to parents is a very high ranking deed. It is stated in *Saheeh Muslim* that the Prophet ﷺ said, "Uways has his mother. He has treated her kindly. If Uways claims (anything) on Allah then Allah will surely let him have what he claims." (Huqood al-Waldayn).

١٤ . حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنِ شَيْبَةَ قَالَ: أَخْبَرَنِي ابْنُ أَبِي الْفُدَيْكِ قَالَ: حَدَّثَنِي مُوسٰى، عَنْ أَبِي حَازِمٍ، أَنَّ أَبَا مُرَّةَ. مَوْلٰى أُمِّ هَانِئٍ ابْنَةِ أَبِي طَالِبٍ. أَخْبَرَهُ أَنَّهُ رَكِبَ مَعَ أَبِي هُرَيْرَةَ إِلٰى أَرْضِهِ بِالْعَقِيقِ فَإِذَا دَخَلَ أَرْضَهُ صَاحَ بِأَعْلٰى صَوْتِهِ: عَلَيْكِ السَّلَامُ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ يَا أُمَّتَاهُ. تَقُوْلُ: وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ يَقُوْلُ رَحِمَكِ اللّٰهُ كَمَا رَبَّيْتَنِي صَغِيْرًا. فَتَقُوْلُ: يَا بُنَيَّ وَ أَنْتَ فَجَزَاكَ اللّٰهُ خَيْرًا وَ رَضِيَ اللّٰهُ عَنْكَ كَمَا بَرَرْتَنِي كَبِيْرًا. قَالَ. مُوْسٰى: كَانَ اسْمُ أَبِي هُرَيْرَةَ عَبْدَ اللّٰهِ بْنَ عَمْرٍو.

14. It is narrated by Sayyidina Abu Hazim رحمة الله عليه from Abu Murrah[1] the freed slave of Umm Hani daughter of Abu Talib that he rode with Sayyidina Abu Hurayrah ﷺ to his fields near Aqeeq. When Abu Hurayrah ﷺ entered his lands (that is, his home) he called out in a loud voice saying (to his mother), "Peace be on you and the mercies of Allah and His blessings, O my mother!" His mother said (in response), "And on you too be peace and the mercies of Allah and His blessings!" Abu Hurayrah then said, "May Allah have mercy on you just as you looked after me in infancy." Then, his mother said (in response), "And, O my son, on you too (may Allah have mercy) and may Allah bestow on you a better recompense (than this) and may He be pleased with you as you have treated me well having grown up." Musa said

[1] According to this Hadith, he was the freed slave of Umm Hani and he is also known as the freed slave of Aqeel as we saw in Hadith # 12 ..., his name was Yazeed. (Tahzeeb al-Tahzeeb, vii p-374).

that the name of Abu Hurayrah was Abdullah Ibn Amr.[1] (Abdul Rahman, etc.)

EXPLANATION: The author of *Ma'arif al-Qur'an*, Mufti Muhammad Shafi رحمة الله عليه has said that it is with every civilised society that when two people they exchange greetings or salutation in some words expressing mutual affinity and love, but if we make a comparison we shall find that the words of Salaam taught by Islam are more comprehensive than any other form of greeting. It is not only an expression of the right of love in the prayer that Allah may keep the addressee safe from Allah difficulties and hardships. It is also a confirmation that the speaker and the one spoken too are all dependant on Allah and none can benefit the other with out his permission. Thus the utterance of these words is a form of worship as well as a reminder to the addressee Muslim brother of the existence of Allah. Besides, if anyone prays to Allah that his companion may be safe from calamity and harm then he also assures the companion that he is safe at his hands and with his tongue and he is the guardian of his companion's life, wealth and honour.

Sayyidina Abdullah Ibn Umar ﷺ said that someone asked the Messenger of Allah ﷺ, "Who is the best among Muslims?", He said, "He from whose tongue and hands other Muslims are safe and secure."

Imam Tirmizi has transmitted a Hadith of the Prophet ﷺ as narrated by Sayyidina Anas ﷺ. Sayyidina Anas ﷺ said that the Prophet ﷺ said to him, "Son, when you go to the folk of your house, offer them the Salaam. Your salaam is a source of goodness and blessings for you and your family members." This Hadith tells us that salaam is to be offered not merely to strangers and to those whom we meet after a time lag, but also to our parents, wives and children and we must first offer salaam to our family on entering our house. This is because the Holy Prophet ﷺ has declared that salaam is productive of goodness and blessings. It is the consequence of the omission of the *sunnah*, (the salaam on admittance) that there is discord and an uncongenial atmosphere in our homes day by day, and we are trapped in economic pressures. There is a lack of blessings in every thing and an inauspiciousness in what ever we do. Would that we change our attitude and begin to observe it. The first thing that we should do on entering our homes is to offer salaam. Inasha Allah we will receive its blessings and a marked change in our lives.

7. Chapter
باب عقـــوق الـــوالـدين
To be Disobedient to Parents

١٥ . حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ،

[1] (١٤) عبد الرحمن بن عبد الملك بن شيبة، الحزامي، صدوق يخطئ، من كبار الحادية عشرة راجع تخريج الاثر رقم (٧).

عَنْ أَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ)؟ ثَلَاثًا. قَالُوْا: بَلٰى يَا رَسُوْلَ اللّٰهِ! قَالَ (اَلْإِشْرَاكُ بِاللّٰهِ، وَ عُقُوْقُ الْوَالِدَيْنِ) وَ جَلَسَ وَ كَانَ مُتَّكِئًا (أَلَا وَقَوْلُ الزُّوْرِ) مَا زَالَ يُكَرِّرُهَا حَتّٰى قُلْتُ: لَيْتَهُ سَكَتَ.

15. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said. "Shall I not tell you about the major sins? They are three." He said, "Do tell me about them, O Messenger of Allah!" (So) the Prophet ﷺ said, "To associate anyone with Allah to disobey parents." (and to explain it well) he sat down straight while before that he was in a reclining posture (and added). "Beware (and) to tell lies." He kept repeating it. Abu Hurayrah (the narrator) said that he wished (to himself) that he would stop repeating it.[1]

(Bukhari, Muslim, Ahmad.)

EXPLANATION: The list of the major sins is quite lengthy but this Hadith mentions only the very grave ones. The very next one after polytheism is to show disobedience to parents. The Arabic word used here is *Uqooq* عقوق and it is a very exhaustive word. It means to annoy parents in any way, to hurt them by word or deed, to cause them anguish of mind, to be disobedient to them and not to spend on their needs.

It is very clear from this Hadith how great a sin it is to disobey parents and to harass them. At the same time as telling us that it is a higher-ranking piety and a means to paradise and pleasure of Allah to obey parents and make them comfortable, the Messenger of Allah ﷺ has told us that to disobey and make them uncomfortable is a worst kind of sin, *Akbar al-Kabair*. The sequence in which the Holy Prophet ﷺ has narrated it shows that is second only to associating partners with Allah and is graver than killing a soul.

١٦. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا جَرِيْرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ وَرَّادٍ كَاتِبِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيْرَةِ: اُكْتُبْ إِلَيَّ بِمَا سَمِعْتَ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. قَالَ وَرَّادٌ: فَأَمْلٰى عَلَيَّ وَ كَتَبْتُ بِيَدِيْ: إِنِّيْ سَمِعْتُهُ يَنْهٰى عَنْ كَثْرَةِ السُّؤَالِ، وَ إِضَاعَةِ الْمَالِ، وَ عَنْ قِيْلَ وَ قَالَ.

(١٦ ب). وَ عَنِ الْمُغِيْرَةِ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ حَرَّمَ عَلَيْكُمْ عُقُوْقَ الْأُمَّهَاتِ وَ وَأْدَ الْبَنَاتِ وَ مَنَعَ وَ هَاتِ وَ كَرِهَ لَكُمْ قِيْلَ وَ قَالَ وَ كَثْرَةَ السُّؤَالِ وَ إِضَاعَةَ الْمَالِ.

16. Sayyidina Mughirah ﷺ has said that the Messenger of Allah ﷺ said, "Surely, Allah has made it unlawful for you to be disobedient to your mothers, to bury your daughters alive, to withhold what should be given and to demand things from others. And Allah has disapproved that you engage in vain

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[1] (١٥) أخرجه المصنف في الصحيح ٢٥٣، ٨/٤، ومسلم في الصحيح (كتاب الايمان) ١٤٣ و ١٤٤، وأحمد في المسند ٣/١٣١، ٥/٣٦ و ٣٨.

conversation (qeel wa qal قيل وقال), putting many questions, and that you squander property."[1] (Bukhari, Muslim)

EXPLANATION: In the Arabic text of this Hadith (# 16) as reproduced in al-Adab al-Mufrad, the scribe had missed the words عقوق الامهات (being undutiful to mothers) and the translation would not have done justice to the chapter heading without those key words. Hence, we also reproduce the Hadith from the original text of Bukhari and Muslim (# 16 ب).

This Hadith forbids many things. The first statement is: "Allah has disallowed you to be disobedient or undutiful to mothers." Like disobedience to mother, disobedience to father too is unlawful and that is mentioned in other Ahadith. This Hadith speaks of disobedience to mothers in particular because being women they are weak, while fathers use their authority or the rod and get their work done mothers are unable to have done. Mothers are unable to have their say; hence, it is more necessary to accommodate them.

The second statement of the Hadith is that daughters should not be buried alive; it is unlawful to do that. In the pre-Islamic days, the age of Ignorance, the Arabs regarded birth of daughters a shameful event. If a daughter was born to anyone, he would conceal himself from other people and would drown in sorrow and grief. Many of them would inter alive female newborns. Islam put an end to their ignorant practices. It encouraged upbringing of daughters, assuring parents of tremendous reward on that. Islam gave women a rank of honour and respect. The women who keep themselves aloof from the duties imposed on them by Islam do not realise that they had a very poor life before Islam. They were promoted to a place of honour by Islam and treated with compassion and respect. They should show their gratitude by obeying the commands of Islam willingly and with heart and soul. However, it is unfortunate that women seem to be in the forefront in opposing the injunctions of Islam.

The third statement of the Hadith is that Allah has forbidden us to withhold and to demand. It is unlawful to keep back what Allah has declared as *wajib* to spend or give. Similarly, it is unlawful to seek or demand what Allah has disallowed us to take.

Then, the Prophet ﷺ said that Allah has disallowed us to engage in gossip and to ask many questions. The Arabic words for gossip are قيل *qeela* and قال *qaala*. The former is the passive voice of past tense and the latter is active voice of the past tense and the expression qeela wa qaala means to pass on conversation from one to another and to listen to someone and repeat that to another: this behaviour is not permitted. Some people are given to relay whatever they hear from others, and sometimes the person to whom the words are ascribed is unknown but the report is accepted at pace value and passed on. At other times, the person who is the source of the reports is known to be a sinner and wrongdoer

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[1] (١٦) عبد الملك بن عمير بن سويد اللخمي، حليف بني عدى الكوفي، ويقال له الفرسي نسبة الى فرس له سابقة، كان يقال له القبطي، وربما قيل ذلك ايضاً لعبد الملك ثقة فقيه، تغير حفظه، ربما دلس، من الثالثة مات سنة ست وثلاثين وله مائة وثلاث سنين.

who is not careful to speak the truth or verify what he passes on. In this way, reports are circulated carelessly to other people in cites, suburbs and villages, and they may even create misunderstandings and result in quarrels.

Man must pay attention to what he does and must not heed unconfirmed tales. If he happens to hear some gossip, he must not communicate it to other people. It has become a common practice that people while away their time in gatherings in worthless and obscene talk. They backbite and slander ruthlessly. How sad! They waste their time fruitlessly although they could have spent it in remembering Allah so that the time could have been an asset for the Hereafter. What an unnecessary waste! This is as long as they refrain from sinful talk and indulge in meaningless conversation but if they advance further and occupy themselves in sinful talk then they are not merely guilty of wasting time but those precious moments become a means of punishment for them. It is like paying a big chunk of one's wealth to buy poison, which he swallows little by little. May Allah protect us!

The Prophet ﷺ has disallowed us to ask many questions but this interdiction does not include necessary religious question. Man has to say what is necessary but it is not preferred or praise worthy to put vague and unnecessary questions. Some people enquire the philosophy, prudence and wisdom of the injunctions of Shari'ah and if a scholar explains that to them, they protest that they cannot understand, and they do not need to know in this world or the next. What they ask is not pertinent to faith and neither does their salvation in the hereafter depend on that, often those who put such questions are ignorant of the basics of religion. These people do not know even the *fard* and *wajib* (obligatory and commendable) parts of prayers, and they do not offer prayers correctly. The devil convinces them into believing that they seek more knowledge and actually keeps them away from learning what is *fard* and *Wajib* in prayers. وفقنا الله واياهم لما يحب ويرضى (May Allah cause us and these people to observe what He loves and what pleases Him).

The Prophet ﷺ also disallowed us to waste property. Lawful possession is a blessing from Allah. It is forbidden to scatter it to the winds and to squander it carelessly. Let no person imagine that because he has earned his wealth, so it belongs to him and he may do with it what he likes. This is a foolish thought. The true owner is Allah. He Alone owns the property and he Alone owns those who have the wealth and He has the right to forbid abuse of His creation and misspending of His property. Allah has said about those who are spendthrifts:

يٰبَنِيٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَo

O Children of Aadam! Take (goodly apparel for) your adornment at every place of worship, and eat and drink, but be you not prodigal: surely He loves not the prodigal. (Al-Araf, 7:31)

He has also said:

اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ۭ وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًاo

Surely the squanderers are ever brethren of satans and satan is ever ungrateful. to his Lord. (Al-Isra, 17:26) (*Zuban ki Hifazat*)

8. Chapter

باب لعن الله من لعن والديه

The Curse of Allah is on Him Who Curses His Parents

١٧. حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنِ الْقَاسِمِ بْنِ أَبِي بَزَّةَ، عَنْ أَبِي الطُّفَيْلِ قَالَ: سُئِلَ عَلِيٌّ: هَلْ خَصَّكُمُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ لَمْ يَخُصَّ بِهِ النَّاسَ كَافَّةً؟ قَالَ: مَا خَصَّنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ لَمْ يَخُصَّ بِهِ النَّاسَ. إِلَّا مَا فِي قِرَابِ سَيْفِي. ثُمَّ أَخْرَجَ صَحِيْفَةً فَإِذَا فِيْهَا مَكْتُوْبٌ (لَعَنَ اللّٰهُ مَنْ ذَبَحَ لِغَيْرِ اللّٰهِ. لَعَنَ اللّٰهُ مَنْ سَرَقَ مَنَارَ الْأَرْضِ. لَعَنَ اللّٰهُ مَنْ لَعَنَ وَالِدَيْهِ. لَعَنَ اللّٰهُ مَنْ آوٰى مُحْدِثًا)

17. Sayyidina Abu al-Tufayl ﷺ said that Sayyidina Ali ﷺ was asked if the Prophet ﷺ had told them something exclusive which he had not disclosed to the peopled as a whole. He said that the Messenger of Allah ﷺ had not told them anything at the exclusion of other people except what lay (written on a piece of paper) in the sheath of his sword. He then drew out a writing, which conveyed (this) Message, "Allah curse him who slaughters an animal mentioning other then Allah. May Allah curse him who steals a landmark (so that he may encroach on another's land) and Allah curse him who curses his parents. And, Allah curse him who shelters one who innovates in religion (a *bid'ati*)."[1] (Muslim, Nasi, Ahmad, Hakim)

Note: The saying of Sayyidina Ali that the Prophet ﷺ had not disclosed to them anything at the exclusion of other people except certain things is according to his own knowledge. Actually, even those things were not set apart for him (and his family), but he only said that the Prophet ﷺ had preferred them with those disclosures because the Prophet ﷺ had mentioned them emphatically and he had been very careful to preserve the written piece of paper.

A misled sect holds that Sayyidina Ali ﷺ was the legatee of the Prophet ﷺ and was informed of some exclusive affairs. This Hadith clearly rejects their contention. If these things were singled out for him then he would not have disclosed them to other people, besides, it is clear from these things that they do not say anything about legacy or vice gerency. This Hadith is also found in *Saheeh Muslim* (v-2, p-160) with these words:

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[1] (١٧) اخرجه مسلم فى الصحيح (كتاب الاضاحى) ب ٨ رقم ٤٣، ٤٥، والنسائى فى السنن (كتاب الضحايا) ب ٣، واحمد فى المسند ١٠٨ والحاكم فى المسند ١٠٨، والحاكم فى المستدرك ٤/١٥٣ و ٣٥٦.

قال نا ابو الطفيل قال كنت عند على بن ابى طالب فاتاه رجل فقال ما كان النبى صلى الله عليه وسلم يسر اليک قال فغضب وقال ما كان النبى صلى الله عليه وسلم يسر الى شياء يكتمه الناس.

Abu Tufayl said that he was with Sayyidina Ali ﷺ when someone came to him and asked Sayyidina Ali ﷺ if the Prophet ﷺ had confided a secret to him (which he concealed from others). Sayyidina Ali ﷺ was much angered at this and asserted that the Prophet ﷺ had not disclosed to him anything at the exclusion of other people.

Imam Nawawi رحمة الله عليه explains in his commentary in *Muslim* that this exposes the falsehood of the beliefs of the Rawafidah Shia and the Imamiyah (the spurious sects) when they claim that the Prophet ﷺ had left a legacy with Sayyidina Ali ﷺ (at the exclusion of other people from whom it was hid). This claim is invented by these spurious sects. If this thing was correct then why should Sayyidina Ali ﷺ lose his temper when the visitor put that question to him.

EXPLANATION: Some people have been cursed in this Hadith.

First: The person who slaughters an animal for someone other than Allah. In other words, just as an animal is slaughtered for the sake of Allah or as part of the rites of Hajj, so too, he slaughters for the sake of an idol, a grave (shrine) or a mentor, a *faqeer* or a Shaykh, to gain their pleasure. This deed is accursed and it is an obvious polytheism. There is an example of this practice in Punjab where people carry the new-born to the shrine of a saint and shave the hair on his head and slaughter a goat mentioning the name of the saint lying in the grave so that he might be pleased). They declare that they had vowed to the saint in the grave that if a child was born to them, they would bring a goat to his shrine and slaughter it. At the same, they are convinced that the saint had blessed them with the child. Some ignorant people also name the child *peeran ditta* (saint-given) imaging that the saint had blessed them with the child, not Allah: May Allah preserve us from such belief. So, this is polytheistic belief and to vow in that manner is also a polytheistic practice, and it is polytheism to visit a grave and slaughter an animal mentioning the name of the grave dweller pleasing him. The Holy Prophet ﷺ has cursed anyone doing such a thing.

Secondly: Also cursed is one who steals landmarks. The word غَيِّر (Ghayyar) also appears in *Saheeh Muslim*, that is, "The curse be on him who changes the landmarks." It is mostly village farmers who do it. They cut the distinguishing marks between fields and try to enclose neighbouring fields into their own and destroy the landmarks after stealing them or replace them at other points to confuse and alter boundaries between fields. In this way they add land belonging to other people to their own holdings. In cities, apart from cultivated fields, properties are appropriated and annexed by fiddling with demarcation marks and site plans which are them approved wrongly by authorities. These things fall under the purview of the accursed deeds. There is a Hadith in *Bukhari* quoting the Messenger of Allah ﷺ as saying, "If any one misappropriates another person's

land then, on the Day of Resurrection, he would be pushed beneath seven (layers of) land."

Thirdly: The person who curses his parents is accursed. The words are very explicit. When a man is not allowed to utter *ûff* to parents, how can he be permitted to abuse and curse them. Many uneducated as also educated and civilised people, are involved in this grave sin.

This Hadith is also carried by *Al-Dur al-Manthoor* (v-4, p-175) on the authority of Mustadrak Hakim. Its word are:

لعـــن اللّٰه العـــــــاق لـوالـــــديه.

The curse of Allah be on him who harassed his parents.

Fourthly: Such a person is cursed by Allah who gives shelter to one who introduces new things in religion on his own. If something is introduced in religion on one's own then that conduct is *bid'ah*. *Bid'ah* is of two kinds: that pertaining to belief and that which is practiced. Both kinds are rejected by the Islamic Shari'ah. Thus, one who shelters anyone who innovates in religion (that is, practices *bid'ah* is cursed because he is helping the *bid'ati* and strengthens bidah. (Hugoog al-Walidayn).

9. Chapter
باب يبر والديه ما لم يكن معصية
Give Parents a Kindly Treatment as Long as no Sin is Committed

١٨ . حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنِ الْخَطَّابِ بْنِ عُبَيْدِ اللّٰهِ بْنِ أَبِي بَكْرَةَ الْبَصْرِيّ، لَقِيتُهُ بِالرَّمْلَةِ، قَالَ: حَدَّثَنِي رَاشِدٌ أَبُوْ مُحَمَّدٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ. قَالَ: أَوْصَانِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِتِسْعٍ: لَا تُشْرِكْ بِاللّٰهِ شَيْئًا وَ إِنْ قُطِّعْتَ أَوْ حُرِّقْتَ: وَلَا تَتْرُكَنَّ الصَّلَاةَ الْمَكْتُوْبَةَ مُتَعَمِّدًا، وَ مَنْ تَرَكَهَا مُتَعَمِّدًا بَرِئَتْ مِنْهُ الذِّمَّةُ. وَ لَا تَشْرَبَنَّ الْخَمْرَ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ. وَأَطِعْ وَالِدَيْكَ. وَ إِنْ أَمَرَاكَ أَنْ تَخْرُجَ مِنْ دُنْيَاكَ، فَاخْرُجْ لَهُمَا. وَ لَا تُنَازِعَنَّ وُلَاةَ الْأَمْرِ، وَ إِنْ رَأَيْتَ أَنَّكَ أَنْتَ: وَ لَا تَفِرَّ مِنَ الزَّحْفِ، وَ إِنْ هَلَكْتَ وَ فَرَّ أَصْحَابُكَ. وَ أَنْفِقْ مِنْ طَوْلِكَ عَلٰى أَهْلِكَ. وَ لَا تَرْفَعْ عَصَاكَ عَلٰى أَهْلِكَ، وَ أَخِفْهُمْ فِي اللّٰهِ عَزَّ وَجَلَّ)

18. It is narrated by Sayyidina Abu Darda ﷺ that the Messenger of Allah gave him nine instructions:

1. Associate none with Allah even if you are cut to pieces or burnt down.
2. Never neglect the *fard* prayer intentionally; if anyone neglects a *fard* prayer intentionally then Allah is not responsible for him.

3. Do not consume wine under any circumstances because it is the key to all sins.
4. Obey your parents and if they command you to go away from your world then go away.
5. Never quarell with those who hold power even if you consider yourself a worthy person.
6. Do not flee the field of *jihad* even if you are destroyed and you companions have run away.
7. Spend on your family from the best portion of you wealth.
8. Do not spare the rod on your family members.
9. And, instil the fear of Allah in them.[1]

(Muhammad bin Abdul Aziz al-Amri, al-Ramli bin al-wast.....)

EXPLANATION: The Hadith mentions nine important instructions on each of which a separate essay should be composed. However, we shall write here briefly on each of them.

The First Advice: "Do not associate anyone with Allah even if you are killed." This advice condemns polytheism and the polytheist (who joins a partner with Allah). We are told that we must shun polytheism to such an extent that even if we are being killed or hurled into a fire because of rejecting it, we must not submit to it by uttering a word that implies our submission or by doing anything that is polytheistic. We are urged to adopt the higher and excellent attitude. If we have to give the supreme sacrifice, we must be prepared for that but we should not bow to pressure and force to utter even a word in support of disbelief and polytheism. It is the highest form of belief that one does not surrender oneself to the greatest degree of force in this regard. However, there is scope to simply speak the words of disbelief and polytheism when one's life is threatened but even then one must remain a believer at heart and the confirmation of the heart should not be tampered with as, indeed, Allah has said:

كَمَا قَالَ اللّٰهُ تَعَالٰى شَانَهٗ اِلَّا مَنْ اُكْرِهَ وَقَلْبُهٗ مُطْمَئِنٌّ بِالْاِيْمَانِ.

Excepting him who has been compelled and his heart is content with faith.

(Al-Nahl, 16:106).

The Second Advice: "Do not, at any cost, miss a *fard* prayer intentionally." If anyone knowingly neglects a singl *fard* prayer then Allah absolves Himself of responsibility over that person. As long as he was regular in offering his prayers he was esteemed in the sight of Allah and was entitled to reward and was safe and secure. Once he neglects the *fard* prayers the responsibility of Allah ceases to keep him safe and in esteem and to protect him from worldly problems and punishment of the hereafter. We must realise how important it is not to miss the *fard* prayers whether we are at home or on a journey, in sorrow and in illness, in poverty or in affluence.

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[1] (١٨) محمد بن عبد العزيز العمرى الرملى ابن واسطى، صدوق يهم وكانت له معرفة من العاشرة انظر: الزبيدى فى اتحاف السادة المتقين ٦/٣٩٢، والمنذرى فى الترغيب والترهيب ١/٣٨١.

The Prophet ﷺ is reported to have said in a Hadith that Allah has said, "I have placed five times prayers as obligatory duty on your Ummah. And I have promised to myself that it will be my responsibility to admit to paradise any one who is regular in observing the five prayers at their proper times. And, if anyone does not observe them no responsibility will rest with Me concerning him.

The Third Advice: "Never consume wine because it is the root of all evil" just as prayer is umm al-Ibadat (the essence of all worship). The person who observes prayers regularly keeps himself away from many sins and is encouraged thereby to undertake other forms of worship. Thus, he is given to tasbeeh (glorify Allah), invocate blessings on the Prophet ﷺ (known as durood or salah), recite the Qur'an, offer voluntary prayers and make supplications. These things follow as blessings of prayer and the worshipper is also prompted to engage in other pious deeds because of prayer. On the other hand wine is the opposite of that. It is the Umm al-Khabaith (mother of all evils). He who drinks wine gets involved in all kinds of immodesty, shameless behaviour, mischief and beastly conduct. Intellect prevents man from evil-doing but wine daubes intellect and the drunkard does what he is not allowed to do by religion or society. A Hadith tells us:

وَلَا تَشْرَبِ الْخَمْرَ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ.

"Do not drink wine for it is the key to all evil."

The Prophet ﷺ has, indeed, spoken the truth. We have before us the example of those people who drink wine; they are not shy of doing the worst of deeds and the most filthy acts. The Muslims who only have this name to distinguish them and have resorted to consuming wine are similar in their shameless habits to the western wine-drinking people.

The Fourth Advice: "Do not disobey your parents even if they command you to quit your world." If they ask their children, they must leave their home, property and possessions. This stresses the importance of obedience to parents and severely disallows one to disobey his parents. The saying is that parents order anyone to go away from his home and leave behind his property and possessions then he must do what they say. This command is given by way of describing the duty because intelligent and compassionate parents will not say such a thing and if they say that without realising the enormity of the commend or in anger then it is not obligatory to obey them and, in fact, it is not proper, sometimes, to obey them. Parents are not permitted to give such a wrong command. However, children are commanded to obey parents and be prepared to quit everything if they ask them to do so.

The Fifth Advice: "Do not dispute with men of position who lead but obey them." There is a Hadith in *Saheeh Muslim* which quotes the Messenger of Allah ﷺ as saying. "If a man with severed ears and nose if made your *Ameer* who leads you forward by the Book of Allah then listen to him and obey him."

Another Hadith tells us that we should obey and listen even if such a man is

placed over us who is an Abyssinian slave with a small head.

These Ahadith emphasise that Muslims should obey the *Ameer al-Mumineen* no matter who he is as long as he abides by the Book of Allah. Even if a black negro is made people's leader he must be obeyed and by giving his example, the Prophet ﷺ has eliminated the distinction between colour of skin and line of ancestory. And by giving the example of an Ameer with a severed nose and ears, he has done away with the question of features and appearance of the *Ameer* who should be obeyed. By saying that the *Ameer* may even be a negro slave, he has confirmed that although leaders must be from the Quraysh yet if a slave is placed in leadership then he must be obeyed.

Sometimes, there is disagreement with the opinion of the leader and he seems to be erring or deciding against dictates of Shari'ah. The Prophet ﷺ said about such a situation that one must not dispute with him unless it is absolutely clear from evidence and the Qur'an that he has decided in a disbelieving manner. In the latter case, one may contend with him. There are other Ahadith on the subject of *Ameer* and leaders and followers but these few Ahadith relate such directions which if observed should be enough to keep the Ummah together and they can remain on one platform. The Muslims should all hold fast to the rope of Allah. The leaders, the subjects and the different groups and parties must not play at the hands of the enemies. They should not allow others to buy them but they should endeavour to keep the Muslim community united. Unity and unanimity is the only way although Muslims may speak different languages and live in different geographical regions. They must grasp the rope of Allah firmly and not let differences of language and secondary issues lead them to war and opposing camps. Only a righteous man must be entrusted with authority and power to rule and the western mode of democratic government must not be adopted for it allows sinners and disbelievers to find a way into government and leadership.

The secondary issues on which Muslim leaders differ do not hamper unity and agreement. For centuries, the Hanfi, the Shafee, the Maliki and the Hanbali have lived together but those who obey their base desires cannot step together with the followers of Truth or even with one another of their type. The noble Companions رضوان الله عليهم اجمعين too had differences of opinion sometimes but in spite of that they always were compassionate and loving among themselves and remained united and if ever there was a serious dispute that was only for the sake of Allah and either someone erred in arriving at an independent decision on legal matters or there was some such other thing but none of them ever disputed the Qur'an. (Tafseer Bayon al-Qur'an: Mawlana Muhammad Aashiq Ilahi Buland Shahri)

The Sixth Advice: "Do not run away from the battle field of *jihad* even if you are destroyed and your companions flee from there."

It is a major sin to run away from the place of *jihad*. May Allah preserve every Muslim from doing such a thing. Today, Muslims have forsaken the Shari'ah ordained *jihad* and they are thus deprived of its blessings. Whenever

there is a confrontation with the disbelivers, the Muslims should fight them, with steadfast consistency, which is their hall-mark. In certain cases, it is proper to leave the battle-field but in most cases it is imperative that one must not desert one's companions on the field of *jihad* to the extent that even if only one fighter survives, he must not turn back but give up his life fighting the enemy. The following of the Qur'an also throws light on this subject:

وَمَنْ يُّوَلِّهِمْ يَوْمَئِذٍ دُبُرَهٗٓ اِلَّا مُتَحَرِّفًا لِّقِتَالٍ اَوْ مُتَحَيِّزًا اِلٰى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللّٰهِ وَمَاْوٰهُ جَهَنَّمُ وَبِئْسَ الْمَصِيْرُo

Whosoever turns his back that day to them, unless manoeuvring for battle or turning to join a host (of his own), he indeed incurs wrath from Allah, and his abode is hell. And it is an evil destination. (Al-Anfal, 8:16)

However this issue may be understood fully by reading books of figh.

The Seventh Advice: "Spend on your wife and children from the best portion of your wealth." This applies particularly to those who are stingy on spending on their family's needs. It is unlawful, of course, to make unlawful earnings, and spending that on one's family is simply out of the question but he whom Allah has blessed with lawful wealth must spend it on his wife and children generously. However, he must not spend it wastefully and not no sinful things. Many people buy their children dolls and photographs and some take their families to the movies but these are sinful things. One must have before him only the pleasure of Allah. With His pleasure in mind one must allocate his spending (on different accounts), and care not if anyone else is pleased with him or not for it is not his responsibility to please anyone who is displeased with his allocation. His responsibility is to please his Creator and Master and he must spend on his family in accordance with His dictates.

The Eighth Advice: "In teaching etiquettes, do not spare the rod on your family members." Let them not be relaxed and neglect the commands of Allah. A man must constantly engage himself in guiding his family members to the path of Allah and obedience of His commands. He must be careful to supervise how they observe religious teachings. And, whether they like it or not, he must make them regular observers of prayers and fasting in Ramadan. He must see that they keep away from forbidden deeds and shun sinful acts and he must teach them manners and how to behave. If he has to use the rod for this purpose then he must not spare it. They must know that if they fail to observe a religious act then the rod will be used against them. The objective is not to beat anyone but is to abide by religion and get dependants to do so too. If he will be slightly derelict in this regard then his family members will become bold and once they become disobedient they will not heed any amount of scolding. Many people are strict with their wives and children in worldly affairs and take them to task if they incur even a slight loss and do not refrain from beating them but in religious matters

they are unmindful of what happens at home.

Many people who go to the mosque to offer their prayers regularly do not verify if anyone at home offers prayers or keeps sleeping. This attitude is very foolish and it is extremely negligent on their part. Many things which the worldly people regard as good manners and high culture although they may be sinful, they are very particular to inculcate in their children and groom them in those manners and culture. Nevertheless they are unmindful of the most important aspect of etiquette which is not to neglect the Creator and Master and which man must possess. The reason for this is that religion is the weakest aspect of social way of life today, and therefore, it has to endure society's negligence. Children are taught English, groomed into the western way of life, shown how to don their dress but even at twenty years of age they do not know how to recite: سبحانک اللّٰھم (Subhanak Allahumma....."You are without blemish, O Allah!"). This is cruelty to oneself and to one's family. وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضٰى (May Allah enable us to do what He likes and with which He is pleased)!

The Ninth Advice: "Instil in them the fear of Allah." This is truly a supplement to the eighth advice, implying that a man should not get things done merely with the force of the rod for then his family members will only fear him. The main aim of a person should be to instil the fear of Allah in his family members. They should constantly fear Allah in their hearts. If he achieves that and his wife and children truly fear Allah then it would be easy of them to attend to their religious obligations and to shun sin and to practice supererogatory acts including remembrance of Allah. How can one dare perpetrate sin if he is used to listening to what happens in the grave, how he will fare on the day of gathering and the severe torment of hell. He will then surely aspire for the pleasure of Allah and the place of perpetual bliss, paradise.

Of these instructions, the last two deserve special attention of women. Men are often out of the home and some of them travel to foreign lands staying away for months, nay years together. During the period of their absence, it is the mothers who shoulder responsibility of looking after and rearing children and teaching them their religious duties. Even otherwise if a father is at home, he stays away for hours together at the place of his employment or occupation and children are entrusted to mothers during this duration. A child is attached to its mother for the first seven or eight years of his life. The first school of a child is the lap of its mother and if she is religious and puts her children on the religious path at the earliest stage; teaching them prayers and fasting, telling them to keep away from disbelief, polytheism, *bid'ah* and disobedience of Allah and pointing out to them their consequences in this life and next, the entire generation will rise on the right path. It is unfortunate that mothers today themselves make a mess of the lives of their children. Let alone putting them on the religious path, they encourage them on the irreligious ways and thus commit cruelty on themselves and their children.

Women wish for highly remunerative engagements for their children and do not distinguish between the lawful and unlawful in this regard. They love to see their children in the shameless western attire and their and their worldly success is the aim of their lives. This is not the approach of a Muslim woman. If their children earn a lot of money and occupy themselves in lucrative pursuits so that they own palatals houses but do not offer prayers or pay Zakah, they will go to Hell whose fire is a sixty-nine time more fierce than the worldly fire. What then is the good of the palatial houses?

Our words may seem unpleasant and old-fashioned but they are correct. If anyone feels bad about our speech and minds it, he will feel bad truly for himself (in the end). (*Tuhfah Khawateen*, Gift for women.)

١٩ . حَدَّثَنَا: مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: جِئْتُ أُبَايِعُكَ عَلَى الْهِجْرَةِ، وَ تَرَكْتُ أَبَوَيَّ يَبْكِيَانِ: قَالَ ارْجِعْ إِلَيْهِمَا، فَأَضْحِكْهُمَا كَمَا أَبْكَيْتَهُمَا).

19. It is reported by Sayyidina Abdullah bin Amr ﷺ that someone came to the Prophet ﷺ and submitted to him, "I have come to you to swear allegiance to you on emigration. And, I have left behind my parents both of whom weep (because of separation from me)." The Prophet ﷺ said to him, "Go back to them and make them laugh as you did make them weep."[1] (Ahmad)

The Hadith # 13 may be seen for explanation.

٢٠ . حَدَّثَنَا: عَلِيُّ بْنُ الْجَعْدِ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: سَمِعْتُ أَبَا الْعَبَّاسِ الْأَعْمٰى، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ الْجِهَادَ: فَقَالَ (أَحَيٌّ وَالِدَاكَ)؟ قَالَ: نَعَمْ. فَقَالَ (فَفِيهِمَا فَجَاهِدْ).

20. Sayyidina Abdullah bin Amr ﷺ has reported that someone came to the Prophet ﷺ with the intention of (participating in) *jihad*. He asked him if his parents were alive and he confirmed that they were indeed, alive. So the Prophet ﷺ said to him, "Perform *jihad* with them" (meaning, "exert yourself in serving them manually and monetarily and that is a form of *jihad*").[2]

(Bukhari, Muslim, Nasai, Ahmad)

EXPLANATION: The instructions of the Messenger of Allah ﷺ to those who migrated to Madinah or came to participate in *jihad* that they should return and serve their parents may perhaps have been given in cases where parents depended much on their children to look after them. The same thing may be said about other Ahadith of a similar nature. In all such cases, it is presupposed that there was no one else to look after them and they did not give their permission for that very reason, and thus, to look after them in such cases is superior to taking

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[1] (١٩) اخرجه احمد فى المسند ٢/ ١٦٠ و ١٩٤ و ١٩٨.

[2] (٢٠) اخرجه المصنف فى الصحيح ٤/ ٧١، ومسلم فى الصحيح كتاب البر والصلة ٥، والنسائى فى السنن ٦/ ١٠ واحمد فى المسند ٢/ ١٦٥: ٢٢١.

part in *hijrah* or *jihad* in the Hadith too, the Prophet ﷺ had understood through disclosure or realisation in some way that the man had come without his parent's permission although they needed his support, so he asked him to return to his parents and serve them because under the circumstances it was more excellent for him to serve his parents. It is wrong to deduce from this Hadith that if anyone's parents are alive then he should never participate in *jihad* or go away from his home to work for religion, and only those people might participate in *jihad* and serve religion whose parents are not alive. The noble Companions رضوان الله عليهم اجمعين who participated in *jihad* with the Messenger of Allah ﷺ were not all without parents. Rather, the parents of many of them were alive yet they took part in *jihad*.

10. Chapter

باب من ادرک والديه فلم يدخل الجنة

He Whose Parents are Alive but cannot Enter Paradise (by looking after them)

٢١. حَدَّثَنَا: خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (رَغِمَ أَنْفُهُ، رَغِمَ أَنْفُهُ، رَغِمَ أَنْفُهُ) قَالُوْا: يَا رَسُوْلَ اللّٰهِ! مَنْ؟ قَالَ مَنْ أَدْرَكَ وَالِدَيْهِ عِنْدَهُ الْكِبَرُ أَوْ أَحَدَهُمَا، فَدَخَلَ النَّارَ.

21. It is narrated by Sayyidina Abu Hurayrah رضي الله عنه that the Prophet ﷺ said (once), "May he be humiliated. May he be humiliated. May he be humiliated!" The Companions asked him, "Messenger of Allah! Who?" He said, "He who has his parents, or one of them, in their old age yet he goes to Hell (because of disservice to them)."[1] (Ahmed)

EXPLANATION: We have seen already that one of the best means of admittance to paradise is to serve parents and be kind to them. The converse happens and one goes to Hell if he disobeys and harasses his parents. It is also true that when parents reach old age they become more dependant on their children to serve and comfort them. It is more dear to Allah to serve and look after them at their old age and it is a direct path to paradise. Thus, if anyone gets an opportunity to serve both parents at their old age, or only one of them, but he cannot seize the opportunity and go to Paradise then it is indeed, very unfortunate of him. It is about such people that the Messenger of Allah ﷺ said that they may be deprived and disgraced. The Prophet ﷺ prayed three times about such people that if anyone finds both or either of his parents in their old age but cannot serve them then may Allah disgrace them in this life and the next.

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[1] (٢١) اخرجه احمد فى المسند ٥/٢٦.

11. Chapter
باب من بر والديه زاد الله فى عمره
If Anyone Treats His Parents Well, Allah Will Increase His Life-Span

٢٢. حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ قَالَ: أَخْبَرَنِى ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ زَبَّانَ بْنِ فَائِدٍ، عَنْ سَهْلِ بْنِ مُعَاذٍ، عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ بَرَّ وَالِدَيْهِ طُوبَى لَهُ) زَادَ اللّٰهُ عَزَّ وَ جَلَّ فِي عُمُرِهِ).

22. Sayyidina Mu'az ﷺ has reported that the Prophet ﷺ said, "Let him who treats his parents kindly have the good tidings that Allah will increase his life span."[1] (Ziban)

EXPLANATION: It is clear from this Hadith that if anyone is kind to his parents and serves and supports them well then he is given a long life. It is also found in another Hadith that his provision is also expanded. In fact being kind to other relatives in addition to parents is also conducive to enlarged provision and prolonged term of life. Many playful young men of the new generation are liberal in spending over their families and friends but their hearts pain when it comes to spending a paltry sum of money on their parents. These people deprive themselves not only of reward in the hereafter but also suffer in this world. They also lose the opportunity of a prolonged term of life and an enlarged provision by not being obedient and mindful to the parents and by not keeping ties with relatives intact. *(Huqooq al-Waldayn)*

12. Chapter
باب لا يستغفر لابيه المشرک
One Should not Seek Forgiveness for One's Polythesist Father

٢٣. حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ حُسَيْنٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ (إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ) [الاسراء:٢٣] إِلَى قَوْلِهِ (كَمَا رَبَّيَانِي صَغِيرًا) [الاسراء:٢٤].

23. Sayyidina Ibn Abbas ﷺ has said about the saying of Allah (in verses 23-24 of *surah al-Isra*).

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[1] (٢٢) زبان بن فائد المصرى الحمراوى ضعيف الحديث مع صلاحه وعبادته من السادسة مات سنة خمس وخمسين يحيٰ بن ايوب الغافقى، ابو العباس المصرى صدوق ربما اخطاء، من السابعة، مات سنة ثمان وستين. سهل بن معاذ بن انس الجهنى، نزيل مصرلا باس به الا فى روايات زبان عنه من الرابعة. اخرجه الحاكم فى المستدرك ١٥٤.

إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَّهُمَآ أُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا ٥ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِيْ صَغِيْرًا ٥

If either one of them or both of them attain old age with you, say not to them "Fie" nor chide them, and speak to them a respectful word. And lower to them the wing of humility out of mercy and say, "My Lord have mercy on them both as they brought me up when I was a little (infant)."

That they stand abrogated by the verse (113) in *Surah al-Bar'ah*:

مَا كَانَ لِلنَّبِيِّ وَالَّذِيْنَ اٰمَنُوْٓا أَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ وَلَوْ كَانُوْٓا أُولِيْ قُرْبٰى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحٰبُ الْجَحِيْمِ. (٩:١١٣)

It is not for the Prophet and those who believe to ask forgiveness for the associates, even though they may be near relatives, after that it has become clear to them that they will be the companions of the Hell-fire.❶

(Tabari, Suyuti, al-Dur ah-Manthur)

EXPLANATION: The general impression created by the earlier verses of *surah al-Isra* that everyone should pray for mercy on his parents was cleared by the verse of *surah al-Tawbah*. A supplication for mercy on disbelieving which implies forgiveness for them was abrogated. However, if disbelieving parents are alive then it is current to pray for their guidance to Islam and consequent mercy on them.

13. Chapter
باب بر الوالد المشرک
Kindness to Polytheist Father

٢٤. حَدَّثَنَا مُحَمَّدُ بْنُ يُوْسُفَ قَالَ: حَدَّثَنَا إِسْرَائِيْلُ: قَالَ: حَدَّثَنَا سِمَاكٌ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيْهِ سَعْدِ بْنِ أَبِيْ وَقَّاصٍ قَالَ: نَزَلَتْ فِيَّ أَرْبَعُ آيَاتٍ مِّنْ كِتَابِ اللّٰهِ تَعَالٰى. كَانَتْ أُمِّيْ حَلَفَتْ أَنْ لَّا تَأْكُلَ وَلَا تَشْرَبَ حَتّٰى أُفَارِقَ مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَأَنْزَلَ اللّٰهُ عَزَّ وَ جَلَّ (وَ إِنْ جَاهَدَاكَ عَلٰى أَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوْفًا) (٣١:١٥) (وَالثَّانِيَةَ) إِنِّيْ كُنْتُ أَخَذْتُ سَيْفًا أَعْجَبَنِيْ. فَقُلْتُ: يَا رَسُوْلَ اللّٰهِ هَبْ لِيْ هٰذَا. فَنَزَلَتْ (يَسْئَلُوْنَكَ عَنِ الْأَنْفَالِ). (وَالثَّالِثَةُ): إِنِّيْ مَرِضْتُ فَأَتَانِيْ رَسُوْلُ اللّٰهِ، فَقُلْتُ يَا رَسُوْلَ اللّٰهِ إِنِّيْ أُرِيْدُ أَنْ أَقْسِمَ مَالِيْ، أَفَأُوْصِيْ بِالنِّصْفِ؟ فَقَالَ (لَا) فَقُلْتُ: الثُّلُثُ؟ فَسَكَتَ فَكَانَ الثُّلُثُ بَعْدَهُ جَائِزًا. (وَالرَّابِعَةُ) إِنِّيْ شَرِبْتُ الْخَمْرَ مَعَ قَوْمٍ مِنَ الْأَنْصَارِ، فَضَرَبَ رَجُلٌ مِّنْهُمْ أَنْفِيْ بِلَحْيِ جَمَلٍ: فَأَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَنْزَلَ اللّٰهُ عَزَّ وَجَلَّ تَحْرِيْمَ الْخَمْرِ.

❶ (٢٣) علي بن الحسين بن واقد المروزي، صدوق يهم من العاشرة مات سنة احدى عشرة. الحسين بن واقد المروزي. ابو عبد الله القاضي. ثقة له اوهام، من السابعة مات سنة تسع، ويقال سبع وخمسين. اخرجه الطبري والسيوطي فل الدر المنثور.

24. It is narrated by Sa'ad Ibn Abu Waqqas ﷺ that four verses of the Book of Allah were revealed concerning him. (He said),

(i) "My Mother (who was not a Muslim) had vowed that she would neither eat nor drink as long as I do not dissociate myself from Muhammad ﷺ. Then this verse was revealed:

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِيْ مَالَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوْفًا ○

But if they strive with you to make you associate with Me that whereof you have no knowledge then obey them not yet keep honourable company with them in this world. (Luqman, 31:15).

(ii) I had picked up a sword that appealed to me and had said, Messenger to Allah, give it to me. So this verse was revealed:

يسئلونک عن الانفال ○

They ask you concerning the shoals. (Al-Anfal, 8:1)

(iii) I had fallen ill and the Messenger of Allah ﷺ come to see me and I said to him: Messenger of Allah, I have decided to distribute my possession. So may I leave a legacy for half of my possession. But he said, no! So, I asked if I could bequeath one-third of it and he did not answer. Hence, thereafter it became proper to bequeath one-third of one's wealth and possession.

(iv) I had consumed wine with some of the Ansar and one of them hit me on the nose with a camel's jow-bone. I went to the Messenger of Allah ﷺ and Allah revealed the prohibition of wine.[1] (Ahmad)

EXPLANATION: Sayyidina Sa'ad bin Abu Waqqas ﷺ has said that the background of revelation of the first verse mentioned by him relates to his acceptance of Islam and his mother's taking a vow that unless he renounced Islam and abandoned Muhammad RasulAllah is ﷺ she would refrain from eating and drinking and would prepare to die in that way. The verse of *Surah Luqman* was revealed regarding it. "If parents compel you to associate someone with Me then do not obey them." However, they must be treated well in this life even if they were disbeliveers, idolaters or polytheists. Nevertheless, they must not be obeyed if they invited their children to disbelief and polytheism. The Hadith mentions the case of a mother alone but the verse of the Qur'an includes the father too. Perhaps this is why imam Bukhari had entitled the chapter *Kindness to polytheist father* to emphasise that though the case pertains to a mother the father is included in the command.

Hafiz Ibn Kathir has cited Tabarani in his exegesis of this verse of *Surah Luqman*. He has said that Sa'ad Ibn Waqqas ﷺ said, "My mother vowed that she would stop eating and drinking until I renounce Islam and she asserted that she would die but not eat or drink and if she died people would blame me for killing my mother. I requested her, calling her dear mother, that she should not do that

[1] (٢٤) اخرجه احمد فی المسند ١/ ١٦٨، ١٧٣، ١٧٤، ١٧٦، ١٧٩، ١٨١، ١٨٤، ١٨٦، ٢٧١، ٢٧٢.

for I would never forsake my religion. She went without food and drink for a day and a night and became very weak. Again, she did not eat or drink for a day and a night and her weakness grew further. Again on the third day and night she refrained from eating and drinking she grew more weak. So, I explained it to her that although she was my dear mother, yet I swore on Allah that if she had a hundred lives and each of them passed away, one by one, I would not forsake my religion and if she wished, she may eat and if chose, she may not eat. On hearing that, she resumed eating."

The next verse to which Sa'ad bin Abu Waqqas has referred is:

يَسْئَلُوْنَکَ عَنِ الْاَنْفَالِ قُلِ الْاَنْفَالُ لِلّٰهِ وَالرَّسُوْلِ○

They (some of your Companions) ask you (O Prophet) concerning the spoils of war. Say, "The spoils of war belong to Allah and the Messenger....."

(Al-Anfal 8:1)

He explained that he found a sword after the Battle of Badr. He took it to the Prophet ﷺ and submitted to him, " This may be given to me as a supplementary gift." (The supplementary gift is over and above the share of spoils.) "The Prophet ﷺ said that I should replace it where I had found it. He said that twice. I went to him again and made the same request and he told me again to put it back where I had picked it up. This verse یسئلونک عن الانفال was then revealed."

Sayyidina Sa'ad ؓ has not mentioned the third verse. However, this story is reproduced in *Bukhari* and *Muslim* and others that he wished to bequeathed half of his wealth but the Messenger of Allah ﷺ disallowed him from doing so. He the then requested to be allowed to bequeath one third of his personal property. Although the Prophet ﷺ gave him permission to do that yet he told him that even one third was excessive. This is evidence that one-third is allowed to be bequeathed as one chooses and also that it is allowed to a person to make a bequeatheal. The question remains as to which verse is evidence of permission to bequeath. On the face of it, verse of legacy seems to be:

يُوْصِيْكُمُ اللّٰهُ فِيْٓ اَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ○

Allah enjoins you concerning your children, for the male is the share equivalent of that of two females..... (Al-Nisa, 4:11)

The distribution of inheritance is mentioned in this verse four times that it will be done after effecting the bequeatheal and payment of debts. The prohibition of wine has been mentioned unambiguously in the Qur'an in Surah al-Maidah:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ○

O you who believe! Wine and gambling (game of chance), and sacrificing) to idols, and divining arrows are an abomination of Satan's handiwork, so abstain from it, that you may prosper. (Al-Maidah, 5:90)

Before this verse was revealed, it was allowed to drink wine under certain

circumstances and disallowed under some other circumstances. This verse finally announced the prohibition and gave seven reasons for the prohibition, too. Sayyidina Sa'ad ﷺ asserted that this verse was also revealed for him because someone had injured his nose. The version of *Saheeh Muslim* reports Sayyidina Sa'ad ﷺ as saying that before consumption of wine was banned he went to some people who were included the Ansar and the Muhajir. They had before them roasted brain of a camel and a vessel filled to the brim with wine. He ate the meat and drank wine and he uttered that the Muhajir (emigrants) were better then the Ansar which provoked one of the Ansar to hurl a piece of the camel's head bone at Sa'ad ﷺ which injured him in the nose. When he went to the Messenger of Allah ﷺ and related what had happened, the following verses of the Qur'an was revealed:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ○ اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِى الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ○

O you who believe! (i) Wine and gambling (game of chance), and (ii) (sacrificing) to idols, and divining arrows are an abomination of Satan's handiwork, (iii) so abstain from it, (iv) that you may prosper, (v) Satan only desires to precipitate enmity and hatred between you by means of wine and gambling, and (vi) would bar you from the remembrance of Allah, and from the Salah (vii) will you then desist? (Al-Maidah 5:90-91)

If in spite of that an alcoholic insists that he will go on drinking wine because there is no prohibition for it in the Qur'an then he is an enemy of his own self. Whether a denier believes or not, I will announce the Message of the Messenger of Allah ﷺ. Sayyidina Jabir ﷺ has said that the Messenger of Allah ﷺ said,

اِنَّ عَلَى اللّٰهِ عَهْدًا لِّمَنْ يَّشْرَبُ الْمُسْكِرَ اَنْ يَّسْقِيَهُ مِنْ طِيْنَةِ الْخَبَالِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَمَا طِيْنَةُ الْخَبَالِ قَالَ عَرَقُ اَهْلِ النَّارِ اَوْ عِصَارَةُ اَهْلِ النَّارِ.

"Surely Allah has made a covenant regarding those who drink intoxicants to give them some Tinah al-Khabal to drink. He was asked what that was and he said that it was the sweat of the inhabitants of Hell or (he said that) the discharge of the inhabitants of Hell. (Muslim, as Transmitted in Mishkat)

Certain people foolishly insist that the Qur'an does not forbid all that is lawful. We ask them that the Qur'an does not forbid one to drink urine or to eat stool or the flesh of an ass and a dog then will they drink and eat these things? The principle that forbids these things also forbids wine and whatever the Messenger of Allah ﷺ has forbidden on principle or on defining it.

(Fitnah inkar Hadith aur Iska Pasmanzar)

٢٥. حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي قَالَ:

أَخْبَرَتْنِيْ أَسْمَاءُ بِنْتُ أَبِيْ بَكْرٍ قَالَتْ: أَتَتْنِيْ أُمِّيْ رَاغِبَةً، فِيْ عَهْدِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَفَأَصِلُهَا؟ قَالَ (نَعَمْ) قَالَ ابْنُ عُيَيْنَةَ فَأَنْزَلَ اللّٰهُ عَزَّ وَ جَلَّ فِيْهَا: لَا يَنْهَاكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ." (٨:٦٠)

25. Sayyidah Asma daughter of Sayyidina Abu Bakr ﷺ has narrated that during the currency of the treaty of Hudaybiyaah which the Messenger of Allah ﷺ had covenanted with the Quraysh of Makkah, her mother who had not given up her polytheistic religion (journeyed to Madinah and) came to her with some earnest desire. So, she asked the Prophet ﷺ if she should entertain and serve her. He said, "Do look after her (treat her as a daughter treats her mother)." Ibn Uyainah has said that Allah revealed concerning that:

لَا يَنْهَاكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ.

Allah forbids you not regarding those who have fought you not on account of religion...(Al-Mumtahinah, 60:8)[1] (Al-Shafee, Hamaydi, Bayhaqi)

EXPLANATION: Sayyidah Asma رضى الله عنها was the daughter of Sayyidina Abu Bakr ﷺ and elder sister of Sayyidah Ayeshah رضى الله عنها by a different mother. Her mother is named in traditions as *Qatilah* daughter of Abdul Uzza (and Sayyidina Abu Bakr ﷺ had divorced her in the pre-Islamic days). She was no longer Abu Bakr's wife in the times of Islam but she persisted on her old idolatrous ways. In the days governed by the peace Treaty of Hudaybiyah, the idolaters of Makkah visited Madinah and the Muslims from Madinah could also visit Makkah. The mother of Sayyidah Asma رضى الله عنها also took the opportunity to visit her daughter in Madinah. Accordingly, Sayyidah Asma رضى الله عنها enquired from the Prophet ﷺ how she should treat her—shall she sever ties with her because of her idolatrous ways or serve her because of the Maternal relationship?

The Prophet ﷺ commanded her to treat her kindly and respect the maternal relationship. The Arabic word رغبه (Raghibah) occurs in the Hadith and it is translated here as earnest desire. It would thus mean: Sayyidah Asma رضى الله عنها submitted to the Messenger of Allah ﷺ, "My mother who is an idolater, has come with some earnest desire that I Should help her financially." Some exegetes have translated the word as *rebellious* and *disgusted* and that too can be accommodated in the wide meaning of the word. In that case, she would have said, "My mother has come to meet me but she is rebellious to our religion and disgusted with it. How then should I treat her? Shall I deal with her kindly because she is my mother or keep away from her?" Be that as it may, the Messenger of Allah ﷺ instructed her to respect the rights of mother and serve her and treat her well.

٢٦. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيْزِ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُوْلُ: رَأٰى عُمَرُ رَضِيَ اللّٰهُ عَنْهُ حُلَّةَ سِيَرَاءَ تُبَاعُ. فَقَالَ: يَا رَسُوْلَ اللّٰهِ ابْتَعْ هٰذِهِ فَالْبَسْهَا يَوْمَ الْجُمُعَةِ، وَ إِذَا جَآءَكَ الْوَفُوْدُ. قَالَ (إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لَّا خَلَاقَ لَهُ) فَأُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْهَا

[1] (٢٥) اخرجه الشافعي في المسند ١٧٩١، والحميدي في المسند ٣١٨، والبيهقي في الادب ١٢.

بِحُلَلٍ. فَأَرْسَلَ إِلَى عُمَرَ بِحُلَّةٍ. فَقَالَ: كَيْفَ أَلْبَسُهَا وَ قَدْ قُلْتَ فِيهَا مَا قُلْتَ؟ قَالَ (إِنِّي لَمْ أُعْطِكَهَا لِتَلْبَسَهَا. وَ لَكِنْ تَبِيعُهَا أَوْ تَكْسُوهَا) فَأَرْسَلَ بِهَا عُمَرُ إِلَى أَخٍ لَّهُ مِنْ أَهْلِ مَكَّةَ، قَبْلَ أَنْ يُسْلِمَ.

26. It is narrated by Sayyidina Abdullah bin Dinar the he heard Sayyidina Ibn Umar ﷺ say that Sayyidina Umar ﷺ noticed a silk dress called siyara being sold. So he requested the Messenger of Allah ﷺ to buy it and wear it on Fridays and when delegations arrival to meet him. He said, "Surely, if anyone wears this (silk cloth in this world) then he will have no share in the hereafter." Then someone presented to him a similar silk dress (as a gift) and he sent it to Sayyidina Umar ﷺ. He said, "How shall I wear it when you have said about it what you did say?" The Prophet ﷺ said, "Surely, I have not given you this dress that you should wear it but (I have given it) that you may sell it or give it to someone else to wear." Sayyidina Umar ﷺ sent the dress to Makkah to his brother by his Mother who was not a Muslim till then.❶

Know from this Hadith is that a Muslim man is not allowed to wear silk but he is allowed to give it away to a disbeliever who is clearly not bound by this command.

14. Chapter
باب لا يسب والديه
Do not Revile Your Parents

٢٧. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ قَالَ: حَدَّثَنِي سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مِنَ الْكَبَائِرِ أَنْ يَّشْتِمَ الرَّجُلُ وَالِدَيْهِ) فَقَالُوْا: كَيْفَ يَشْتِمُ؟ قَالَ (يَشْتِمُ الرَّجُلَ، فَيَشْتِمُ أَبَاهُ وَ أُمَّهُ).

27. Sayyidina Abdullah bin Amr ﷺ has reported that the Prophet ﷺ said, "One of the major sins is that a man revile his parents." Those who were present asked him how anybody could revile his parents. He said, "(It is like) when one reviles (another's parents) and he (retaliates) and reviles his parents.)"❷ (Tirmizi)

EXPALNATION: The Hadith explains that while the first man does not revile his parents directly yet he is instrumental in getting them reviled by other people. Hence, he is counted among those who revile their own parents. The Prophet ﷺ has termed it a major sin. We may deduce from it that a man who directly reviles his parents commits a sin more grave than the major sins. The Companions could not understand how anyone may revile his parents because in

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❶ (٢٦) اخرجه المصنف فى الصحيح ٢/٣٠٥/٢١٣ و ٢١٤، ٤/٨٥، ٧/١٩٥، ٨/٥، ومسلم فى الصحيح (كتاب اللباس) ٩، ٨٦، والنسائى فى السنن ٣/٩٦ و ١٨١ و ١٩٧ و ١٩٨، وابو داؤد فى السنن ١٧٦ و ٤٠٤٠، وابن ماجة فى السنن ٣٥٩١، واحمد فى المسند ٢/٢٠، ١٠٣.

❷ (٢٧) اخرجه الترمذى فى السنن ١٩٠٢.

the conditions that they lived such a thing was unimaginable. The Prophet ﷺ explained to them the way anyone may be instrumental in reviling his own tongues. They refer to them in derogatory language and insulting nicknames.

إِنَّـــا لِلّٰهِ وَإِنَّآ إِلَيْـــهِ رَاجِـــعُوْنَo

To Allah we belong and to him we are to return. (Huqooq Walidayn)

٢٨. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا مُخْلَدٌ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ الْحَارِثِ بْنِ سُفْيَانَ يَزْعُمُ، أَنَّ عُرْوَةَ بْنِ عِيَاضٍ أَخْبَرَهُ، أَنَّهُ سَمِعَ عَبْدَ اللّٰهِ بْنِ عَمْرِو وبْنِ الْعَاصِ يَقُوْلُ: مِنَ الْكَبَائِرِ عِنْدَ اللّٰهِ تَعَالٰى أَنْ يَّسْتَسِبَّ الرَّجُلُ لِوَالِدِهِ.

28. It is narrated by Sayyidina Abdullah bin Amr bin al-Aas ﷺ that in the estimation of Allah one of the major sins is that a man reviles his parents.

EXPALNATION: We learn from this Hadith that it is as bad to revile and abuse another person thereby provoking him to retaliate, as it is to revile one's own parents. This is a major sin. We can guage from this the respect parents deserve in the teachings of the Prophet ﷺ and how so careful one should be in this regard.

15. Chapter
باب عقوبة عقوق الوالدين
Chastisement for Disobeying Parents

٢٩. حَدَّثَنَا عَبْدُ اللّٰهِ بْنِ يَزِيْدِ قَالَ: حَدَّثَنَا عُيَيْنَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيْهِ عَنْ أَبِيْ بَكْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ لِصَاحِبِهِ الْعُقُوْبَةُ. مَعَ مَا يَدَّخِرُ لَهُ. مِنَ الْبَغْيِ وَ قَطِيْعَةِ الرَّحِمِ).

29. It is narrated by Sayyidina Abu Bakrah ﷺ that the Prophet ﷺ has said, "There is no sin greater that oppression and severing ties of relationship, and that is more worthy of punishment in this world and the next."[1] (Abu Dowood)

EXPLANATION: To sever relations is to snap ties with one's relatives and near ones. Love and affinity are replaced by bad relations. Parents are the nearest relations of any person and all other relationships emerge from them. Hence, to sever ties with parents is the worst kind of severance of ties. This Hadith shows the consequence of oppression and shaping of ties. To one who perpetrates these two sins, punishment is given is this world (but that does not absolve him of punishment in the hereafter, rather) the torment of the next world is stored up for him. When he will go to the next world, he will receive that punishment.

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[1] (٢٩) اخرجه ابو داؤد فى السنن ب ٥، والترمذى فى السنن ٢٥٢١.

Hence, if anyone harasses his parents and snaps ties with relatives then he is liable to be punished both in this world and in the hereafter. These days, people employ innumerable ploys to remove calamities and difficulties but they do not give up the deeds which are instrumental in bringing difficulties upon them.

٣٠. حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِ الْمَلِكِ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَا تَقُوْلُوْنَ فِي الزِّنَا وَشُرْبِ الْخَمْرِ وَالسَّرِقَةِ)؟ قُلْنَا: اللّٰهُ وَرَسُوْلُهُ أَعْلَمُ قَالَ (هُنَّ الْفَوَاحِشُ. وَفِيْهِنَّ الْعُقُوْبَةُ أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟ اَلشِّرْكُ بِاللّٰهِ عَزَّ وَجَلَّ، وَ عُقُوْقُ الْوَالِدَيْنِ) وَكَانَ مُتَّكِأً فَاحْتَفَزَ قَالَ (وَالزُّوْرُ).

30. Sayyidina Imran bin Husayn ﷺ said that the Messenger of Allah ﷺ asked us (by way of a Question), "What do you people say about adultery, wine and stealing?" The Companions رضوان الله عليهم اجمعين said, "Allah and His Messenger alone know better." So, he said, "They are very bad deeds. And they call for punishment, too." (He then added,) "Shall I not tell you of the very grave sins. (They are) to associate partners to Allah, disobey parents," (before that) he was sitting reclined on something (then) he sat up straight and said "to speak lies also. (Is from to major sins)."[1] (Bukhari, Muslim, Ahmad)

EXPLANATION: This Hadith reports the Prophet ﷺ as first pointing out the wicked deeds, which corrupt society with shameless behaviour and insecurity. Allah has prescribed punishments to curb these wicked deeds and these punishments are called *Hudood* (plural of *Hadd* meaning limit) in the terminology of Shari'ah. However, these worldly punishments dc not replace or soften the chastisement in the next world. When the culprit goes to the next world, he will face punishment there too. The punishments prescribed against various crimes in this world include:

1. For adultery, an unmarried man and an unmarried woman are applied a hundred lashes each, but a married person is stoned to death.
2. For drinking wine, eight stripes are applied.
3. For theft, a hand is amputated whether the perpetrator is a man or a woman.

On the face of it, these punishments seem to be very severe but the truth is that they are necessary to prevent crime. By the Grace of Allah, these punishments are applicable in Saudi Arabia and we know that there the rate of crime is the lowest in the world. This country is the most peaceful and secure of all countries in the world. This situation is the auspicious result of observing the prescribed limits of Allah in matters of applying punishment. In the world wherever the ignorant laws of the English are applied peace and security are lacking, murder,

[1] (٣٠) الحسن بن بشر بن سلم الهمدانى او البجلى ابو على الكوفى صدوق، ويخطئ من العاشرة مات سنة احدى وعشرين. الحكم بن عبد الملك القرشى البصرى، نزيل الكوفة، ضعيف من السابعة. اخرجه المصنف فى الصحيح ٣/٢٢٥. ٨/٤، ومسلم فى الصحيح (كتاب الايمان) ١٤٣. ١٤٤ واحمد فى المسند ٣/١٣١. ٥/٣٦ و ٣٨.

plunder, loot, adultery and immodesty are common. Life and property are not safe. In spite of that condition, the laws of the British enemy are observed. In fact, some stooges of the western people term the *Hudood* cruel laws. They forget that Allah has created man and endowed him varying temperament, habits and nature and He knows best that only severs punishment can check man from crime once his habits become wicked. Nevertheless, Allah is very merciful to his slaves for He has insured that if there is a slightest doubt (in favour of the man) the prescribed punishments will not apply. Also, if a slave relents from his confession then too the prescribed punishment is waived. Again, if anyone sincerely repents from his sin before death then Allah forgives him and the retribution of hereafter is removed from him. The Prophet ﷺ then mentioned the sins that are very grave, the major sins. They are ascribing partners to Allah, disobeying parents and telling lies and these have been explained in Hadith # 15.

16. Chapter
باب بكاء الوالدين
Weeping of Parents

٣١. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلْمَةَ عَنْ زِيَادِ بْنِ مِخْرَاقٍ، عَنْ طَيْسَلَةٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُوْلُ: بُكَاءُ الْوَالِدَيْنِ مِنَ الْعُقُوْقِ وَ الْكَبَائِرِ.

31. Sayyidina Ibn Umar ﷺ has said that weeping of the parents is from disobedience and *Kabair* (major sins). (It is so if children do something that hurts them and they weep).[1] (Al-Asher # 14)

EXPLANATION: This Hadith makes it clear that to do something that causes grief and sorrow to parents and they weep is among the major sins. Disobedient behaviour includes hurting parents by word or deed, harassing them, giving them pain, disobeying them and not spending on them although there is a need to do so. And if because of that, they weep, it is a sin of a high magnitude as this Hadith shows. The Prophet ﷺ has, as we have seen, stressed that it is a great act of piety to be obedient to parents and give them comfort and this behaviour gets the man entry into paradise and earns him the pleasure of Allah. He has also stressed in the same way that disobedience to them and hurting them are Akbar Al-Kabair (the major of major sins), the worst of sins.

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[1] (٣١) راجع تخريج الاثر رقم ١٤.

17. Chapter
باب دعوة الوالدين
Supplication of parents

٣٢. حَدَّثَنَا مُعَاذُ بْنُ فُضَالَةَ قَالَ: حَدَّثَنَا هَشَّامٌ، عَنْ يَحْيَى. هُوَ ابْنُ أَبِي كَثِيرٍ. عَنْ أَبِي جَعْفَرٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٍ لَهُنَّ، لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدَيْنِ عَلَى وَلَدِهِ).

32. Sayyidina Abu Hurayrah ﷺ has narrated that the Prophet ﷺ has said, "Three supplications are answered, there being no doubt about them: that of one who is wronged, that of a traveller and the curse of parents for their children.[1] (Tirmizi, Abu Dawood, Ibn Majah, Ahmad)

EXPLANATION: This Hadith reports the saying of the Prophet ﷺ about those whose prayers are granted in relation to their peculiar circumstances. The first one whose prayers are answered is the one who is wronged. He is oppressed in some way by a tyrant or an oppressor. The oppressed is among those whose supplication is granted. His curse on the oppressor will be approved, a Hadith confirms it, and Allah does not withhold the right of the owner of the right.

(Jama al-Fawaid)

One Hadith tells us, "Save yourself from the supplication of the oppressed because there is no obstruction (or screen) between it and Allah." Another Hadith reports the same thing thus: "Allah raises the supplication of the person wronged above the clouds and the gates of heaven are opened for it and the Lord of the Universe says: I swear by My might that I will surely help you though it might be after some delay."

(These Ahadith are found in the *Mishkat al-Masabeeh*) Also, it is not necessary that the oppressed who supplication is granted is a pious slave or a Muslim it goes for all because the reason for the approval of his supplication is simply that he is an oppressed. Thus, even if the wronged-one is a sinner, an immoral person or a disbeliever, his supplication against the oppressor is granted.

The Prophet ﷺ then mentioned the traveller's supplication. The traveller is also among those whose supplication is granted. The reason is that the traveller is away from his home and he is helpless and uncomfortable because of lack of rest. His supplication when he is helpless and desperate is sincere and comes from the core of his heart. It is thus approved.

The Prophet ﷺ next mentioned the supplication of the parents. Their prayers for their children gain speedy response. Children must serve parents and cause them to pray for them. Children must not do anything that hurts parents lest they pray against them orally or at heart. Just as their supplication for their children is

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[1] (٣٢) أخرجه الترمذي في السنن ١٩٠٥، وابو داؤد في السنن ١٥٣٦، وابن ماجه في السنن ٣٨٦٢، واحمد في المسند ٣/٢٥٨، ٣٤٨، ٤٧٨، ٥١٧، ٥٢٣.

granted so too their supplication against them is granted which comes from a pained heart though normally parents are very compassionate to pray against their children. Their supplication is powerful enough to correct their children's life in this world and the next.

Certain people have included among those whose supplication is definitely granted those who treat their parents kindly. If anyone devotes his life and property to serve his parents, and himself undergoes hardship to keep them comfortable then such children's supplication becomes worthy of acceptance.

(*Huqroq al-Walidayn*)

٣٣. حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيْدِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلٰى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ يَّزِيْدَ بْنِ عَبْدِ اللّٰهِ بْنِ قُسَيْطٍ، عَنْ مُحَمَّدِ بْنِ شُرَحْبِيْلَ. أَخِيْ بَنِيْ عَبْدِ الدَّارِ. عَنْ أَبِيْ هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (مَا تَكَلَّمَ مَوْلُوْدٌ مِّنَ النَّاسِ فِيْ مَهْدٍ إِلَّا عِيْسَى بْنُ مَرْيَمَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ صَاحِبُ جُرَيْجٍ) قِيْلَ: يَا نَبِيَّ اللّٰهِ. وَ مَا صَاحِبُ جُرَيْجٍ؟ قَالَ فَإِنَّ جُرَيْجًا كَانَ، رَجُلًا رَّاهِبًا فِيْ صَوْمَعَةٍ لَّهُ، وَ كَانَ، رَاعِيْ بَقَرٍ يَّأْوِيْ إِلٰى أَسْفَلَ صَوْمَعَتِهِ. وَكَانَتِ امْرَأَةٌ مِنْ أَهْلِ الْقَرْيَةِ تَخْتَلِفُ إِلَى الرَّاعِيْ. فَأَتَتْ أُمُّهُ يَوْمًا فَقَالَتْ: يَا جُرَيْجُ: وَ هُوَ يُصَلِّيْ: فَقَالَ فِيْ نَفْسِهِ، وَ هُوَ يُصَلِّيْ: أُمِّيْ وَصَلَاتِيْ. فَرَاٰى أَنْ يُّؤْثِرَ صَلَاتَهُ. ثُمَّ صَرَخَتْ بِهِ الثَّانِيَةَ. فَقَالَ فِيْ نَفْسِهِ: أُمِّيْ وَصَلَاتِيْ. فَرَاٰى أَنْ يُّؤْثِرَ صَلَاتَهُ. ثُمَّ صَرَخَتْ بِهِ الثَّالِثَةَ. فَقَالَ: أُمِّيْ وَصَلَاتِيْ. فَرَاٰى أَنْ يُّؤْثِرَ صَلَاتَهُ. فَلَمَّا لَمْ يُجِبْهَا قَالَتْ: لَا أَمَاتَكَ اللّٰهُ يَا جُرَيْجُ حَتّٰى تَنْظُرَ فِيْ وَجْهِ الْمُوْمِسَاتِ. ثُمَّ انْصَرَفَتْ. فَأُتِيَ الْمَلِكُ بِتِلْكَ الْمَرْأَةِ وَلَدَتْ. فَقَالَ: مِمَّنْ؟ قَالَتْ: مِنْ جُرَيْجٍ. قَالَ: أَصَاحِبُ الصَّوْمَعَةِ؟ قَالَتْ: نَعَمْ: قَالَ: اهْدُ مُوْا صَوْمَعَتَهُ وَاْتُوْنِيْ بِهِ. فَضَرَبُوْا صَوْمَعَتَهُ بِالْفُئُوْسِ حَتّٰى وَقَعَتْ فَجَعَلُوْا يَدَهُ إِلٰى عُنُقِهِ بِحَبْلٍ، ثُمَّ انْطُلِقَ بِهِ. فَمُرَّ بِهِ عَلَى الْمُوْمِسَاتِ، فَرَآهُنَّ فَتَبَسَّمَ، وَ هُنَّ يَنْظُرْنَ إِلَيْهِ فِي النَّاسِ. فَقَالَ الْمَلِكُ: مَا تَزْعَمُ هٰذِهِ؟ قَالَ: مَا تَزْعُمُ؟ قَالَ: تَزْعَمُ أَنَّ وَلَدَهَا مِنْكَ. قَالَ: أَنْتِ تَزْعُمِيْنَ؟ قَالَتْ: نَعَمْ. قَالَ: أَيْنَ هٰذَا الصَّغِيْرُ؟ قَالُوْا هٰذَا فِيْ حِجْرِهَا. فَأَقْبَلَ عَلَيْهِ فَقَالَ: مَنْ أَبُوْكَ؟ قَالَ: رَاعِي الْبَقَرِ. قَالَ الْمَلِكُ: أَنَجْعَلُ صَوْمَعَتَكَ مِنْ ذَهَبٍ؟ قَالَ: لَا. قَالَ: مِنْ فِضَّةٍ؟ قَالَ: لَا. قَالَ: فَمَا نَجْعَلُهَا؟ قَالَ: رُدُّوْهَا كَمَا كَانَتْ قَالَ: فَمَا الَّذِيْ تَبَسَّمْتَ؟ قَالَ: أَمْرًا عَرَفْتُهُ أَدْرَكَتْنِيْ دَعْوَةُ أُمِّيْ. ثُمَّ أَخْبَرَهُمْ).

33. Sayyidina Abu Hurayrah ﷺ said that he heard the Messenger of Allah ﷺ say, "None spoke in the cradle but Isa Ibn Maryam عليه السلام and the companion of Jurayj "(it refers to an infant as we will see shortly). It was asked, "O Prophet ﷺ of Allah, what do you mean by the companion of Jurayj;" The Prophet ﷺ said to them that Jurayj was a monk who worshipped regularly in his church. (He had given up the world and lived away from people). A shepherd who grazed cows frequently rested below his church and a woman

from a (nearby) village used to visit the shepherd. One day, his (Jurayj's) mother came to him and called him out "O Jurayj!" but he was engaged in prayers. He thought to himself, "Here is my mother and here I am engaged in prayers." In his estimation, he preferred (to continue with) prayers (and respond to his mother after that). Then his mother called out to him a second time loudly and he (again) thought to himself, "Mother or prayer," and again preferred prayers in his estimation (saying to himself that he would talk to her later). Then his mother shouted out to him a third time and he (again) asked himself, "Here is my mother and here am I in prayers." He could again decide to prefer prayers (and talk to his mother later on). When he did not respond to his mother, she said (in a supplication against him) "May Allah not let you die, O Jurayj, until you see the faces of immoral women." Then, she went away.

As for the woman who used to pay visits to the shepherd, she conceived his child. When the term of pregnancy was over, she was taken to the king who asked her, "Whose child is this?" She said, "It is Jurayj's The king asked, "(Jurayj) of the church?" she said, "Yes!" the king issued orders for the church to be pulled down and Jurayj to be presented to him. (At the king's command) the people demolished the church with axes and hatchets and they tied his hands to his neck with rope and took him along. When he passed by the immoral women, he smiled on seeing them and the immoral women also watched him while many men were present there. The king asked (Jurayj), "What is it that this woman says?" Jurayj enquired what was it that she said. The king said that she claims that the child belongs to you. Jurayj asked (the woman). "Do you make that accusation?" She answered in the affirmative. Jurayj asked where the child was and was told that it lay in her lap. Jurayj turned towards the child and said, "Who is your father?" The child said, "The cowherd."

When the child spoke and declared the innocence of Jurayj and held the cowherd responsible for his (mother's) pregnancy, the king and other people felt sorry for having demolished his church and binding him with a rope and insulting him. They began to make excuses for their conduct. The king said. "We will rebuild your church with gold." Jurayj said, "No!" So, the king offered to make it of silver but Jurayj answered "No!" The king asked him how should they rebuild it and Jurayj wanted it restored to its old state. The King then asked him why he had smiled when he was being brought. Jurayj answered, "It is something that I recognised. It was the curse of my mother that had fallen on me." He then related to them the story of his mother when she had visited him. (It was about his mother's curse that before he died, he would see the faces of immoral women and that did happen and he had to see their faces.) (Muslim)

EXPLANAION: This Hadith is evidence that a mother must be obeyed when she summons even if one is engaged in prayer. The mother's supplication against Jurayj was answered. Because this case pertains to one of the earlier

Ummah, we will deduce from it that when a mother summons one he should definitely suspend the prayers he offers. The jurists of the Hanafi school of thought have ruled on the issue. The author of *al-Dur al-Mukhtar* has written:

ولو دعاه احد ابويه فى الفرض لايجيبه الا ان يشتفيت به وفى النفل ان علم انه فى الصلاة فدعاه لا يجيب والا اجابه.

If a worshipper offers the fard prayers and one of his parents summon him, he must not suspend his fard prayers to answer them and go the them. Of course, if they are in some difficulty and need his help then he must go to them by suspending his prayers. When he is offering supererogatory or optional prayers his response will depend of these possibilities: If one of the parents calls him knowing that he is occupied in prayer then he may not suspend prayers to go to one of them. But, if they do not know that he is engaged in prayers then he must suspend prayers and go to the parent who calls him, and later he must redeem his prayer.

This also tells us that while the children have some responsibilities the parents too must display understanding. When they know that their child is offering prayers and there is no urgency calling for prayers to be suspended then they should not summon him but wait for him to finish his prayers.

18. Chapter
باب عرض الاسلام على الام النصرانية
To Invite a Christian Mother to Islam

٣٤. حَدَّثَنَا أَبُو الْوَلِيْدِ هِشَّامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنِيْ أَبُوْ كَثِيْرِالسُّحَيْمِيّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُوْلُ: مَا سَمِعَ بِيْ أَحَدٌ، يَهُوْدِيٌّ وَلَا نَصْرَانِيٌّ، إِلَّا أَحَبَّنِيْ. إِنَّ أُمِّيْ كُنْتُ أُرِيْدُهَا عَلَى الْإِسْلَامِ فَتَأْبَى، فَقُلْتُ لَهَا فَأَبَتْ. فَأَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: ادْعُ اللّٰهَ لَهَا. فَدَعَا. فَأَتَيْتُهَا وَقَدْ أَجَافَتْ عَلَيْهَا الْبَابَ. فَقَالَتْ: يَا أَبَا هُرَيْرَةَ إِنِّيْ أَسْلَمْتُ. فَأَخْبَرْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: ادْعُ اللّٰهَ لِيْ وَلِأُمِّيْ، فَقَالَ اَللّٰهُمَّ. عَبْدُكَ أَبُوْ هُرَيْرَةَ وَأُمُّهُ، أَحِبِّهُمَا إِلَى النَّاسِ).

34. Abu Kathir al-Suhaymiyy رحمة الله عليه said that he heard Sayyidina Abu Hurayrah ﷺ say, "Whichever Jew or Christian learns about me will surely love me. (My mother was a Christian,) I longed that she accept Islam but she kept denying. One day, I invited her to (accept) Islam but she refused (to do so, as usual). I came to the Prophet ﷺ and submitted to him that he may pray for my mother. He made the supplication and when I came to her she had kept the door shut and she disclosed to me from within' " O' Abu Hurayrah! I have become a Muslim." I informed the Prophet ﷺ of this and requested him to

pray for me and my mother. He made this supplication: O Allah let your slave Abu Hurayrah and his mother, both of them, be dear to other people."[1]

(Ahmad)

EXPLANATION: We learn from this Hadith that we should not stop inviting our non-Muslim parents or other relatives to Islam. We have seen that Sayyidina Abu Hurayrah ﷺ invited his polytheist mother to Islam repeatedly though she kept rejecting his pleas until finally the Prophet ﷺ prayed for her and she became a Muslim.

It is stated in *al-Asabah* that on learning of his mother's acceptance of Islam, Abu Hurayrah ﷺ requested the Prophet ﷺ, "O Messenger of Allah, Pray to Allah that he put love for me and my mother in the hearts of the Believers." The Prophet ﷺ agreed with him and made a supplication to Allah and Sayyidina Abu Hurayrah thereafter asserted with confidence, "Because of this supplication, any believer who hears my name or reads it will love me." The Tazkirah al-Huffaz states that the words of the Prophet's ﷺ supplication were:

اَللّٰهُمَّ حَبِّبْ عَبْدَكَ هٰذَا وَاُمَّهٗ اِلٰى عِبَادِكَ الْمُؤْمِنِيْنَ وَحَبِّبْهُمْ اِلَيْهَا.

"O Allah! Cause this slave of yours and his mother to be loved by the believers and cause the believers to be loved by both of them."

Indeed, it is the result of this great supplication that there has been always tremendous love and respect in the hearts of Believers for Sayyidina Abu Hurayrah ﷺ. Once he accepted Islam, Sayyidina Abu Hurayrah ﷺ kept himself with the Prophet ﷺ constantly, ever deriving advantage from his company. The author of *Istiyab* has written:

شهد خير وشهدها مع رسول الله صلى الله عليه وسلم ثم لزمه وواظب عليه رغبة فى العلم وكان يدور معه حيث دار.

"Sayyidina Abu Hurayrah ﷺ became a Muslim during the Battle of Khyber and participated in this Battle with the Prophet ﷺ. Thereafter, his thirst for knowledge kept him attached to the Prophet ﷺ permanently and he went with him wherever he went."

The Companions رضوان الله عليهم اجمعين were aware of his knowledge of Hadith and constant companionship with the Prophet ﷺ. Once, Sayyidina Umar ﷺ said to him:

كنت الزمنا الرسول الله صلى الله عليه وسلم واحفظ لحديثه (الاصابه).

"Of all of us, you were the most constant attendant of the Prophet's ﷺ company and the memoriser of his Hadith."

Sayyidina Talhah bin Ubaydallah ﷺ has said, "There is no doubt that Abu Hurayrah heard those Ahadith from the Prophet ﷺ which we could not hear."

(Al-Asabah)

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[1] (٣٤) اخرجه احمد فى المسند ٤/ ٢٠٠.

Sayyidina Abu Hurayrah ﷺ gained much knowledge and diffused much knowledge and he did not disclose what he thought it proper to conceal. He has said:

حفظت من رسول الله صلى الله عليه وسلم خمسة اجراب فاخرجت منها جرابين ولو اخرجت الثالث لرجمتمونى بالحجارة.

"I have acquired five-bags-full of knowledge from the Messenger of Allah ﷺ and disclosed two-bags-worth of knowledge to you. If I uncover the third bag, you will hit me with stones."

This means that he had known thousands of Ahadith, which he did not disclose apart from the many that he narrated. The Ahadith that he has narrated amount to five thousand three hundred and seventy four. What was it that Sayyidina Abu Hurayrah ﷺ did not disclose? Some of the scholars contend that the knowledge he did not disclose was secret which concerns the Arif (Mystic, having intimate knowledge of Allah). Some other Ulama contend that the undisclosed knowledge pertains to mischief, trials and fighting's which he did not disclose for fear of his life but only indicated now and then, figuratively. It was not wajib or necessary to reveal those Ahadith because they do not contain any injunctions or rulings.

19. Chapter

باب بر الوالدين بعد موتهما

Kind Treatment of Parents After their Death

٣٥. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنِ الْغَسِيْلِ قَالَ: أَخْبَرَنِيْ أُسَيْدُ بْنُ عُبَيْدٍ عَنْ أَبِيْهِ، أَنَّهُ سَمِعَ اَبَا أُسَيْدٍ يُحَدِّثُ الْقَوْمَ قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَجُلٌ: يَا رَسُوْلَ اللّٰهِ! هَلْ بَقِيَ مِنْ بِرِّ أَبَوَيَّ شَيْءٌ بَعْدَ مَوْتِهِمَا أَبَرُّهُمَا؟ قَالَ (نَعَمْ خِصَالٌ أَرْبَعٌ: الدُّعَاءُ لَهُمَا، وَالْاِسْتِغْفَارُ لَهُمَا. وَ إِنْفَاذُ عَهْدِهِمَا وَإِكْرَامُ صِدِيْقِهِمَا. وَصِلَةُ الرَّحِمِ الَّتِيْ لَا رَحِمَ لَكَ إِلَّا مِنْ قِبَلِهِمَا).

35. Sayyidina Abu Usayd ﷺ said while speaking to his people, "We were present in the company of the Prophet ﷺ when man asked him, 'Messenger of Allah! Does anything remain by which I may show kind treatment to my parents now that they are dead?' He affirmed that there were four things (that remained).

1. Make supplications for them.
2. Seek forgiveness for them.
3. Fulfil the pledge after them, which they had contemplated to honour.

4. Respect those who loved them and were attached to them and keep those ties intact which originate from them."[1] (Albani)

EXPLANATION: This Hadith discloses to us that we must continue to met out kind treatment to parents after their death by doing something which is beneficial to them. The Prophet ﷺ disclosed to the questioner four ways in which one might be kind in treatment of his parent's even after they have died.

The first is to pray for (mercy on) them. The second is to seek forgiveness for them. For instance, we might say: رَبِّ اغْفِرْلِیْ وَلِوَالِدَیَّ (O Lord, forgive me and my parents), and so on.

The third is to fulfil their promises that they had made. This embraces a wide meaning and includes particularly their instruction within the ambit of Shari'ah, which they left behind. These may be about their Hajj Badal (Pilgrimage on their behalf) or charity, or gift to a non-inheritor; these instructions are validly followed from the legacy left behind by the dead, the *tarikah*. Such instructions must be observed promptly without procrastination. After meeting the expenses of a dead man's preparation of the body shrouding it and burial and payment of his debts, one-third of what remains of his wealth and property may be used according to his instructions. If anybody has left behind instructions, the heirs are bound to follow them unless he has left instructions to use that money on a sinful task. To use his wealth for a sinful end is itself sinful. Many people do not follow their parent's instructions. They either retain all wealth to themselves or spend only a little to make a symbolic demonstration that they have followed the instructions. Such behaviour is not only cruelty and a transgression, but also unlawful to appropriate the property of a legacy and unlawful again to use it for personal ends. Shari'ah has given the heirs two-thirds of a dead man's legacy and one-third is set aside for his own instructions. The heirs must not then have an eye on the one-third and be miserly in this regard for that is being unjust to the legator and to oneself. What the legatees should have done was to have used their own share to consign reward to their parents if they had not left any instruction on the use of the one-third wealth and if parents leave instructions then it is very unkind not to follow their instructions or to manipulate them. The Hadith has used to words انفاذ عهدهما fulfilment of the pledges (or promises). Apart from monetary instructions this also includes other kinds of legacies. For instance, they might have instructed that one of their children should memorise the Qur'an, or become a religious scholar, or their daughter should be married to a certain pious man. These instructions must be acted upon. In fact, if they have not left any instructions but there are indications that they had pious intentions in this regard then the heirs must let those intentions materialise. However, nothing must be done that is contrary to Shari'ah.

The fourth way to show kindness to dead parents is to honour their dear ones, friends and acquaintances, اكرام صديقهما. They may be helped financially as for as

[1] (٣٥) رواه الالبانی فی السلسلة الضعیفة، ٥٩٧.

possible, and regular contact may be kept with them. They need any other kind of help that does not violate Shari'ah then they must be helped. While doing these things the heir might form an intention that he does that because they were associated with his parents and he wished to maintain the connection and to do something that would please his parents. A Hadith tells us:

ان من ابرا لبر صلة الرجل اهل ودابيه بعد ان تولى.

"The best form of kind treatment is to be kind to the father's friends (when the father has died or gone on a journey). (Muslim)

The Prophet ﷺ was so careful in this regard that he sent whole limbs of the animal he would sacrifice on occasions to the friends of this first wife Sayyidah Khadijah although many years had passed since she had died. (Bukhari and Muslim)

Sayyidah Khadijah رضى الله عنها had been very considerate and compassionate to the Prophet ﷺ. Hence, he too remembered her and, in her absence, he treated her friends kindly. This is a great example to love and faithfulness even after her death.

In one of his journeys, Sayyidina Abdullah bin Umar ﷺ encountered a villager whose father was a friend of Sayyidina Umar ﷺ, his own father. On recognising him. Ibn Umar ﷺ let the man ride his animal and took off his turban and handed it over to the man, his father's friend. Some of his companions suggested to Ibn Umar ﷺ that it would have been enough to give him two dirhams. Sayyidina Ibn Umar reminded them that he did not have to consider the condition of the villager but what he had in mind was his father's friendship. The Prophet ﷺ has said, "Be mindful of your father's friendship. Do not sever it otherwise Allah will extinguish your light." (Huqooq al-Walidayn)

٣٦. حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا أَبُوْ بَكْرٍ، عَنْ عَاصِمٍ، عَنْ أَبِيْ صَالِحٍ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: تُرْفَعُ لِلْمَيِّتِ بَعْدَ مَوْتِهِ دَرَجَتُهُ، فَيَقُوْلُ: أَيْ رَبِّ! أَنَّى شَيْءٍ هٰذِهِ؟ فَيُقَالُ: وَلَدُكَ، اسْتَغْفَرَ لَكَ.

36. Sayyidina Abu Hurayrah ﷺ said that a dead man's ranks are elevated after his death. So he will say, "By my Lord! What is it?" (That my rank is raised?) So, he is told, "Your child! Seeks forgiveness for you!"[1]

EXPLANATION: Pious and righteous children are the ones who know the rights of their parents and seek forgiveness for them. They pray to Allah to have mercy on their parents "O Allah! Forgive my parents. Shower mercy on their graves. Let their graves be portions of paradise."

When children pray for their parents, Allah forgives them and elevates their ranks. However, we must remember that children will be pious and righteous only when parents put them on the right path while they live. But, in these times parents send their children to English (mission) schools and colleges for education and thus keep them away from religious and pious surroundings. They thus ruin their prospects in the hereafter. This is what they call progress! These

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[1] ٣٦) اخرجه ابن ماجه، ومالك فى الوطاء.

people think that it is derogatory to teach their children the Qur'an and Hadith and they detest religious minded people, depicting them to be demeaning and degraded. The result is that children turn out to be ignorant of religion and they know not what faith is and what responsibilities belief imposes on them. They do not even know how to offer prayers and as a consequence when parents die they are unaware how the funeral prayer will be observed. How may we expect these children to seek forgiveness for their parents when they die? In fact in the hereafter they will curse their parents and cause them to go to hell.

٣٧. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا سَلَامُ بْنُ أَبِي مُطِيعٍ عَنْ غَالِبٍ قَالَ: قَالَ مُحَمَّدُ بْنُ سِيرِينَ: كُنَّا عِنْدَ أَبِي هُرَيْرَةَ لَيْلَةً، فَقَالَ اَللّٰهُمَّ اغْفِرْ لِأَبِي هُرَيْرَةَ وَلِأُمِّي وَ لِمَنِ اسْتَغْفَرَ لَهُمَا. قَالَ مُحَمَّدٌ: فَنَحْنُ نَسْتَغْفِرُ لَهُمَا حَتّٰى نَدْخُلَ فِي دَعْوَةِ أَبِي هُرَيْرَةَ.

37. Muhammad bin Sirin رحمة الله عليه said that one night they were with Sayyidina Abu Hurayrah and he said (in supplication):

اَللّٰهُمَّ اغْفِرْ لِأَبِي هُرَيْرَةَ وَلِأُمِّي وَ لِمَنِ اسْتَغْفَرَ لَهُمَا

"O Allah, forgive Abu Hurayrah and his mother and him who seeks forgiveness for both of them."

Muhammad bin Sirin added that they prayed for forgiveness of both of them (Abu Hurayrah and his Mother) until they were included in the supplication of Abu Hurayrah.

EXPLANATION: Sayyidina Abu Hurayrah made a supplication beginning with himself and his mother, and including the person who prays for forgiveness of both of them. He has taught us how to make a supplication. The supplicant first prays for himself then for his parents and then for other people.

٣٨. حَدَّثَنَا أَبُو الرَّبِيعِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنَا الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا مَاتَ الْعَبْدُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُوْلَهُ).

38. Sayyidina Abu Hurayrah رضي الله عنه has narrated that the Messenger of Allah ﷺ said, "When a slave dies all his deeds stop except three things (that continue to benefit him). (i) Sadaqah Jariyah (perpetual charity), (ii) Such a knowledge from which other people continue to drive profit and (iii) pious offspring who pray for him.[1] (Muslim, Abu Dawood, Nasai, Ahmad)

EXPLANATION: As long as a person lives, he earns reward against pious deeds and accumulates them for the hereafter, but when he dies, his deeds stop with him and the earning of rewards ceases. However, there are there kinds of his deeds whose reward he continues to reap even after his death.

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[1] (٣٨) اخرجه مسلم فى الصحيح (كتاب الوصية) ١٤، ابو داؤد فى السنن ٢٨٨٠، والنسائى فى السنن ٦/٢٥١، واحمد فى المسند ٢/٣٧٣، جميعها ورد بلفظ (اذا مات الانسان انقطع عنه عمله).

The first kind is a perpetual or continuing charity whose reward received recurrently. Sadaqah Jariyah is a charity whose benefit is not limited to a short time but people continue to enjoy it and the donor goes on receiving reward. Examples are: building a mosque, taking cost in the construction of a Madrasah, donating books on exegesis, Hadith, Fiqh and fatawa (rulings) to a Dar al-Uloom's library, digging a well, building a rest house or doing anything that is of benefit to the common man. If anyone does any of these things or the like of it and spends money on that and dies being buried deep in his grave but people continue to enjoy his charity then his record of deeds continues to be credited and his rank goes on being elevated.

The second kind of deed, which is rewarding even after death is knowledge which goes on profiting other people. Reward against this keeps accruing to the person after he dies. Examples are: to teach the Qur'an whether by getting anyone to memorise it or to recite it from the Book, to teach someone to offer prayers, to get someone to qualify as a religious scholar, to write a religious book or get it published on one's account. These are examples of Sadaqah Jariyah in the scholarly field. The benefit continues to be derived beginning with the reciter of the Qur'an as long as he recites and teaches other people and it goes from teacher to student to student. The same thing may be said of the scholarly world by a religious scholar: student after student will go on deriving benefit after benefit. If anyone is taught how to offer prayers, the reward accrues as long as this man offers his prayers and teaches other people and they observe prayers; this may go on for centuries together. The first person who taught anyone will receive the reward long after his deed and until someone or the other benefits from his teachings and teaches others, but in the process no one's reward diminishes.

The third kind of benefit after death is from one's pious children who pray for their parents. The supplication of children for their parents is granted while they have nothing to expend on their effort. If anyone keeps making a supplication for his parents, now and then, he will not lose anything but the parents will reap advantage from it. Parents are the means of the birth and growth to their children who are then abled to pray for their parents. Hence, their pious deeds and supplications are regarded as parent's efforts. They are a kind of Sadaqah Jariyah. If parents guide their children to pious work then whatever pious work they do is credited to parents too and they receive reward without anything being deducted from the children's reward. If anyone other then one's children supplicates for him, he will surely gain reward for it but children have been particularly mentioned in this Hadith because parents have toiled to make children worthy of that. Hence, the supplication of children is credited as a deed of the parents. (Huqooq al-Walidayn).

٣٩. حَدَّثَنَا يَسَرَةُ بْنُ صَفْوَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرٍو عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَجُلًا قَالَ: يَا رَسُوْلَ اللّٰهِ! إِنَّ أُمِّيْ تُوُفِّيَتْ وَ لَمْ تُوْصِ، أَفَيَنْفَعُهَا أَنْ أَتَصَدَّقَ عَنْهَا؟ قَالَ (نَعَمْ).

39. It is narrated by Sayyidina Ibn Abbas ﷺ that someone said to the Prophet ﷺ, "Messenger of Allah, indeed my mother has died but had left behind no instructions (concerning charity). If I give charity on her behalf then will it profit her?" He said. "Yes!"[1] (Tirmizi)

EXPLANATION: The *Mishkat al-Masabih* has transmitted a Hadith narrated by Sayyidina Sa'ad bin Ubadah ﷺ. He said, " Messenger of Allah! Umm Sa'ad (my mother) has died. (I wish to give charity on her behalf. So, do tell me) what is the most superior form of charity?" The Prophet ﷺ said that water (was the best form of *Sadaqah*). So, he dug a well and dedicated it to convey the reward saying it was for Umm Sa'ad.

Sayyidah Ayeshah رضى الله عنها said that someone said to the Prophet ﷺ, "My mother died suddenly and I think that if (she had an opportunity and) she had spoken she might have given away something in charity. So, will she receive a reward if I give *Sadaqah* on her behalf?" The Prophet ﷺ said, "Yes (she will get the reward)." (Mishkat al-Masabeeh from Bukhari)

We learn from these Ahadith that we must give charity on behalf of our panents and consign reward to them. The case of Sayyidina Sa'ad bin Ubadah ﷺ discloses that it is better to make a regular supply of water available to the people because it is useful to all creatures. It serves many worldly needs and religious causes. That is why Sa'ad ﷺ dug a well and made a perpetual *Sadaqah* who reward was consigned to his mother. Wells were very important in earlier days and they are important today too in villages and small localities. In cities public taps serve the purpose. Thus, if anyone gets a water tank built in a mosque, Madrasah or traveller's inn, or gets a tap installed, or arranges or the payment of taxes and dues on water then it will be regarded at the same level as a *Sadaqah* for water. And, it will fetch him tremendous reward. (Huqooq al-Walidayn)

20. Chapter

باب بر من كان يصله ابوه

Being Kind to One's Fathers Friends

٤٠. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيْدَ، عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ، عَنِ ابْنِ عُمَرَ، مَرَّ أَعْرَابِيٌّ فِيْ سَفَرٍ، فَكَانَ أَبُو الْأَعْرَابِيِّ صَدِيْقًا لِعُمَرَ رَضِيَ اللّٰهُ عَنْهُ. فَقَالَ لِلْأَعْرَابِيِّ: أَلَسْتَ ابْنَ فُلَانٍ: قَالَ: بَلٰى. فَأَمَرَ لَهُ ابْنُ عُمَرَ بِحِمَارٍ كَانَ يَسْتَعْقِبُ. وَ نَزَعَ عِمَامَتَهُ عَنْ رَّأْسِهِ فَأَعْطَاهُ. فَقَالَ بَعْضُ مَنْ مَّعَهُ: أَمَا يَكْفِيْهِ دِرْهَمَانِ؟ فَقَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِحْفِظْ وُدَّ أَبِيْكَ لَا تَقْطَعْهُ فَيُطْفِئَ اللّٰهُ نُوْرَكَ.

40. Sayyidina Ibn Umar ﷺ said, "While I was travelling once, a villager met

[1] (٣٩) اخرجه الترمذى فى السنن ٦٦٩.

me. His father was the friend of (my father,) Sayyidina Umar ﷺ. That man asked me if I was the son of such-and-such and I said, "Yes I am his son." (I recognised him as the son of my father's friend and) I gave him a donkey to ride and the turban that I had on my head. Some of my companions asked me whether it was not enough to give him two dirhams and I told them that (it was not his condition that was before me but) the Prophet ﷺ has said, "Consider your father's friendship. Do not sever it lest Allah extinguish your light."[1] (Ahmed)

٤١. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يَزِيْدَ قَالَ: حَدَّثَنَا حَيْوَةُ قَالَ: حَدَّثَنِيْ أَبُوْ عُثْمَانَ الْوَلِيْدُ بْنُ أَبِي الْوَلِيْدِ، عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ، عَنِ ابْنِ عُمَرَ، عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّ أَبَرَّ الْبِرِّ أَنْ يَّصِلَ الرَّجُلُ أَهْلَ وُدِّ أَبِيْهِ).

41. Sayyidina Ibn Umar ﷺ has reported from the Messenger of Allah ﷺ that he said, "One of the greatest ways to give kind treatment is to deal kindly with the friends of one's father."[2] (Ahmad)

EXPLANATION: Before these two Hadith, we have read the saying of the Prophet ﷺ in Hadith # 35 اكرام صديقهما. It is to respect all those who had close ties with parents apart from their relatives. They should be respected and given kind treatment. This direction includes helping them out financially as for as possible, meeting them regularly and helping them out in other ways within the limits of Shari'ah. The intention at all times should be to keep alive the relations that existed between them and one's parents who would have been pleased at these ties. That is why Syyidina Ibn Umar ﷺ gave his riding donkey and turban to the son of his father's friend. This is an excellent example of treatment of one's father's friends. He complied with the directions of the Prophet ﷺ that one should be mindful of one's father's friendships. These were the very people who were true lovers of the Prophet ﷺ. They were the ones who conducted themselves exactly according to the sayings of the Holy Prophet ﷺ. May Allah enable us to be his true lovers too and true observes of his sayings. (Aameden)

21. Chapter

باب لا تقطع من كان يصل اباک فيطفا نورک

Not Sever Ties with Him Who had Ties with Your Father Lest Your Light be Extinguished

٤٢. أَخْبَرَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ بْنُ لَاحِقٍ قَالَ: أَخْبَرَنِيْ سَعْدُ بْنُ عُبَادَةَ الزُّرَقِيُّ، أَنَّ أَبَاهُ قَالَ: كُنْتُ جَالِسًا فِيْ مَسْجِدِ الْمَدِيْنَةِ مَعَ عَمْرِو بْنِ عُثْمَانَ فَمَرَّ بِنَا عَبْدُ اللّٰهِ بْنُ

[1] (٤٠) اخرجه احمد فی المسند.

[2] (٤١) اخرجه احمد فی المسند ٢/٩٧.

سَلَامٍ مُتَّكِئاً عَلَى ابْنِ أَخِيهِ، فَنَفَذَ عَنِ الْمَجْلِسِ ثُمَّ عَطَفَ عَلَيْهِ فَرَجَعَ عَلَيْهِمْ فَقَالَ: مَا شِئْتَ عَمْرُو بْنُ عُثْمَانَ (مَرَّتَيْنِ أَوْ ثَلَاثًا) فَوَالَّذِي بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِّ، إِنَّهُ لَفِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ (مَرَّتَيْنِ): لَا تَقْطَعْ مَنْ كَانَ يَصِلُ أَبَاكَ، فَيُطْفَأُ بِذٰلِكَ نُورُكَ.

42. Ubada at-Zuraqi رحمة الله عليه said, "I was sitting in a masjid (mosque) of Madinah. Amr bin Uthman was also with me. Abdullah bin Salam passed by us leaning for support on the son of his brother. He went by over passing the group and then came back. He said, twice or thrice, 'O Amr bin Uthman do what you like, by him who sent Muhammad RasoolAllah ﷺ with the truth, it is found in the book of Allah that one should not brake ties with his father otherwise his light will be put out. Sayyidina Abdullah bin Salam said this twice.

EXPLANATION: Sayyidina Abdullah bin Salam was one of the Jewish scholars. When the Messenger of Allah ﷺ emigrated to Madinah he recognised him at first sight and embraced Islam. He was a scholar of Torah and whatever he said to Amr bin Uthman was in reference to torah perhaps he might have observed an indifferent attitude on the part of Amr bin Uthman and, therefore, reminded him that he was one of his father's friends and he must be considerate to him on that account. The meaning of light will be extinguished could be that the goodwill enjoyed among the common people would be lost. But, Allah alone knows what is correct.

22. Chapter
بَاب الْوُدُّ يُتَوَارَثُ
Love Too is Inherited

٤٣. حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ مُحَمَّدِ بْنِ فُلَانِ بْنِ طَلْحَةَ، عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ. عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَفَيْتُكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّ الْوُدَّ يُتَوَارَثُ).

43. Sayyidina Abu Bakr bin Hazm has narrated from a Companion that he said (to someone) that the Messenger of Allah ﷺ said, "Love too is transferred as a legacy".❶

EXPLANATION: The meaning of the hadith is that the families that have a tradition to love passes on that temperament down generations. Their next generations also passes the tradition to love. The *Jami al-Sagheer* also has these words والعداوة تورث. "Enmity is also inherited." Thus, it means that families that have a

❶ (٤٣) محمد بن فلان بن طلحه مجهول وان كان محمد بن عبد الرحمن بن طلحة العبدى فهو ضعيف يسرق الحديث (ابن عدى) قال الدارقطنى متروك، ذكره المصنف فى التاريخ ولم يذكر فيه جرحا. اخرجه الحاكم فى المستدرك ٤/٧٦ بلفظ (ان الود والعداوة يتوارثان).

tendency to antagonise pass on their temperament to next the generation. Their succeeding pastenity passes the gene of hatred and antagonism.

23. Chapter

باب لا يسمى الرجل اباه، ولا يجلس قبله ولا يمشى امامه

No One Should Call His Father by Name or Sit Down Before He Sits or Walk Forward Ahead of Him

٤٤. حَدَّثَنَا أَبُو الرَّبِيعِ، عَنْ إِسْمَاعِيلَ بْنِ زَكَرِيَّا قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ أَوْ غَيْرِهِ. أَنَّ أَبَا هُرَيْرَةَ أَبْصَرَ رَجُلَيْنِ فَقَالَ لِأَحَدِهِمَا: مَا هٰذَا مِنْكَ؟ فَقَالَ: أَبِي. فَقَالَ: لَا تُسَمِّهِ بِاسْمِهِ، وَلَا تَمْشِ أَمَامَهُ، وَلَا تَجْلِسْ قَبْلَهُ.

44. Sayyidina Urwa bin Zubayr said that Sayyidina Abu Hurayrah ﷺ observed two men and he asked one of then how was the other related to him. He said that he was his father. So, Abu Hurayrah said to him." Do not call him by name. Do not walk ahead of him and (when you go to a gathering) do no sit down before he sits."[1] (Ismail Zakariya)

EXPPLANATION: A person must respect his parents with his heart, his tongue, his deeds, and in his treatment too. This Hadith mentions some ways of showing respect to parents. The first thing we are told is that no one must call his father by name. For anyone to call his parents by name is very ill-mannered. Therefore, whenever one has to draw the attention of his parents he must call out, "Dear father." or "Dear mother."

The second thing this hadith tells us is that if anyone walks with his father he must be careful not to step ahead of him. It is highly ill-mannered to walk ahead of him. Rather, post of etiquette is that a son must walk a little behind his father. However, if one has to precede his father to help him; to guide him or to serve any other purpose then there is no harm in steping ahead of him.

The third thing the Hadith teaches us is that if anyone goes somewhere with his father and they have to sit down there then he must not sit down until his father has taken a seat. This is the demand of etiquette.

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[1] (٤٤) اسماعيل بن زكريا بن مرة الخلفاني، ابو زياد الكوفي، لقبه شقوصًا، صدوق، يخطي، قليلا، من الثامنة، مات سنة اربع وتسعين وقيل قبلها.

24. Chapter
باب هل يكنى اباهُ؟
Can One Call His Father by His Kunyah?

٤٥. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ شَيْبَةَ قَالَ: أَخْبَرَنِيْ يُوْنُسُ بْنُ يَحْيَى بْنِ نُبَاتَةَ عَنْ عُبَيْدِ اللّٰهِ بْنِ مَوْهِبٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: خَرَجْنَا مَعَ ابْنِ عُمَرَ فَقَالَ لَهُ سَالِمٌ: الصَّلَاةُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ.

45. Shar bin Hawshab رحمة الله عليه has said. "We were going (some where) with Sayyidina Ibn Umar ﷺ when on the way it was time for prayers. Saalim (Son of the Ibn Umar) said to him (to remind him of the time of prayers). Prayers! O Abdur Rahman!"

٤٦. قَالَ أَبُوْ عَبْدِ اللّٰهِ. يَعْنِيْ الْبُخَارِيَّ. حَدَّثَنَا أَصْحَابُنَا عَنْ وَّكِيْعٍ، عَنْ سُفْيَانَ عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: لٰكِنْ أَبُوْ حَفْصٍ عُمَرُ قَضٰى.

46. Abdullah bin Dinar ﷺ said that once Sayyidina Abdullah bin Umar ﷺ said. "Abu Hafs decided (in this way)." (Abu Hafs is the Kunyah of Sayyidina Umar ﷺ). (Abdur Razzaq Bayhaqi)

EXPLANATION: It was a custom among the Arabs that they called a man or women by their chldren.e.g.; father of so-and-so or mother of such-and-such, or son of such-and-such. This is known as Kunyah. Sometimes, the Kunyah of a person became so widely circulated that the real name was overshadowed. This has its examples in Abu Bakr and Abu Hurayrah ﷺ about whose real names the biographers disagree. The author wishes to emphasise that if anyone calls his father by his Kunyah, then that is allowed and there is nothing wrong in that. In one Hadith the behaviour of Saalim the son of Sayyidina Abdullah bin Umer ﷺ who remembered his father Sayyidina Umar ﷺ, by his Kunyah while referring to one of his judgments.

25. Chapter
باب وجوب صلة الرحم
It is Wajib to Join Ties

٤٧. حَدَّثَنَا مُوْسَى بْنُ إِسْمَاعِيْلَ قَالَ: حَدَّثَنَا ضَمْضَمُ بْنُ عَمْرٍو الْحَنَفِيُّ قَالَ: حَدَّثَنَا كُلَيْبُ بْنُ مَنْفَعَةَ قَالَ: قَالَ جَدِّيْ يَا رَسُوْلَ اللّٰهِ! مَنْ أَبَرُّ؟ قَالَ (أُمَّكَ وَ أَبَاكَ وَ أُخْتَكَ وَ أَخَاكَ، وَ مَوْلَاكَ الَّذِيْ يَلِيْ ذَاكَ، حَقٌّ وَاجِبٌ، وَ رَحِمٌ مَوْصُوْلَةٌ).

47. Kulayb bin Manfa'ah narrated that his grand father said (to the Prophet ﷺ) "Messenger of Allah, whom should I give kind treatment?" He said, "Your mother, your father, your sister, your brother, the slave whom you set free and

your close relatives (show their kindness). That is a duty *wajib* (obligatory). And be mindful of (blood) ties of relationship so that they remain joined.❶

(Abu Dawood)

EXPLANATION: This Hadith teaches us that we must first give kind treatment to our mother. Then our father, followed by our sister and brother. Then we must give kind treatment to other relatives according to nearness of ties. To keep ties joined with all of them is *wajib* meaning it is the duty of a person to deal kindly with his parents, sisters, brothers and other relatives. We are told in a hadith that three things are such that if they are found in any one Allah will make (the pangs of) death easy on him and admit him to paradise: mercy on the weak and infirm, compassion on parents and favour to subordinates.

٤٨. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ (وَ أَنْذِرْ عَشِيْرَتَكَ الْأَقْرَبِيْنَ) (٢٦:٢١٤) قَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَنَادٰى يَا بَنِيْ كَعْبِ بْنِ لُؤَيٍّ. أَنْقِذُوْا أَنْفُسَكُمْ مِنَ النَّارِ: يَا بَنِيْ عَبْدِ مَنَافٍ. أَنْقِذُوْا أَنْفُسَكُمْ مِنَ النَّارِ: يَا بَنِيْ هَاشِمٍ أَنْقِذُوْا أَنْفُسَكُمْ مِنَ النَّارِ: يَا بَنِيْ عَبْدِ الْمُطَّلِبِ! أَنْقِذُوْا أَنْفُسَكُمْ مِنَ النَّارِ: يَا فَاطِمَةَ بِنْتِ مُحَمَّدٍ! أَنْقِذِيْ نَفْسَكِ مِنَ النَّارِ، فَإِنِّيْ لَا أَمْلِكُ لَكِ مِنَ اللّٰهِ شَيْئًا. غَيْرَ أَنَّ لَكُمْ رُحْمًا سَأَبُلُّهَا بِبِلَالِهَا.

48. It is reported by Sayyidina Abu Hurayrah ﷺ that when the verse of the Qur'an:

(وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ)

And warn your clan, the nearest kin. (Al-Shu'ara, 26:214)

was revealed, the Prophet ﷺ stood up (and began to summon the tribes Banu of Lu'ayy). He called out, "O Banu Kab, deliver yourselves from the fire. O Banu Hashim, save yourselves from the fire. O Banu Abdul Muttalib save yourselves from the fire. O Fatimah, daughter of Muhammad deliver yourself from the fire, for I own nothing that can avail you with Allah except ties of relationship, which I will Keep fresh with kindness.❷ (Ahmad Tirmizi)

EXPLANATION: When the Messenger of Allah ﷺ called people to believe in the unity of Allah, the polytheists of Makkah who included his relatives refused to believe. They antagonised him. In spite of that, he persisted in inviting them to believe and endured patiently their obstruction and persecution. Of course, his call was directed to everybody but he was commanded to preach to them and tell them of the chastisement that awaited them if they did not give up adulatory and polytheism. When he was given the command to warm his clan, he invited his near relatives and tribes (and ascended mount Safa, as stated in another Hadith) and called each tribe by name and finally addressed his daughter, Sayyidah

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❶ (٤٧) اخرجه ابو داؤد فى السنن (كتاب الادب) ب ١٣٠، واحمد فى المسند ٢/٢٢٦، والحاكم فى المستدرك ٣/٦١١.

❷ (٤٨) اخرجه احمد فى المسند ٢/٣٣٣ و ٣٦٠ والترمذى فى السنن ٥/٣١.

Fatimah رضى الله عنها saying, "You too save yourself (by distinguishing yourself with faith and righteous deeds)."He added "My ties with you are through blood relationship and I am keeping the ties of relationship fresh and will continue to do what I can to keep the ties joined." He described that as "keeping the ties fresh". He meant to assure that he would do whatever he could to keep the ties intact but that concerned the life of this world. As for the affairs of the Hereafter, the idolaters and disbelievers will not receive deliverance there and intercession will be accepted only for the Believers. The disbelieves and polytheists will never receive the recommendation of any Prophet. This does not rule out intercession for the Believers and this also discloses that those people will not be salvaged who holds disbelieving ideas and perform polytheistic deeds. They get their disciples to practice polytheistic deeds. They will not be salvaged, how then can their disciples hope for salvation through their recommendation?

26. Chapter
باب صلة الرحم
Joining Ties

٤٩. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ عَبْدِ اللّٰهِ بْنِ مَوْهِبٍ قَالَ: سَمِعْتُ مُوْسَى بْنَ طَلْحَةَ يَذْكُرُ عَنْ اَبِىْ أَيُّوْبَ الْاَنْصَارِىِّ، أَنَّ أَعْرَابِيًّا عَرَضَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِىْ مَسِيْرِهِ، فَقَالَ: أَخْبِرْنِىْ مَا يُقَرِّبُنِىْ مِنَ الْجَنَّةِ وَ يُبَاعِدُنِىْ مِنَ النَّارِ؟ قَالَ (تَعْبُدُ اللّٰهَ وَلَا تُشْرِكُ بِهٖ شَيْئًا، وَ تُقِيْمُ الصَّلَاةَ وَ تُؤْتِى الزَّكَاةَ، وَ تَصِلُ الرَّحِمَ).

49. It is narrated by Sayyidina Abu Ayyub Ansari ﷺ that during one of his journeys, a villager approached the Prophet ﷺ and said, "Show me a deed that will take me nearer to paradise and away from Hell." The Prophet ﷺ said, "Worship Allah and do not associate anyone with Him, establish prayers, pay Zakah and join ties of relationship.❶

(Bukhari, Muslim, Tirmizi, Nasai, Ibn Majah, Ahmed, Hakim.)

EXPLANATION: A villager asked the Prophet ﷺ to teach him a deed that would bring him nearer to paradise and put him further from Hell. So the first thing that he taught him was that he should worship Allah and associate no one with Him. The second thing he taught was that he should offer prayers regularly and observe them five times at the appointed hours punctually with the congregation in a mosque. The third deed that the Prophet ﷺ taught him was that (at the year end) he should pay Zakah (in full). The fourth deed was that he should keep ties of relationship intact with parent, sisters, brother and other relatives. The Prophet ﷺ told him of the deeds and concluded with the advice to him to

❶ (٤٩) اخرجه المصنف فى الصحيح ٢/ ١٣٠، ٦/ ٨٠ و مسلم فى الصحيح (كتاب الايمان) ١٥، والترمذى فى السنن ٢٦١٦، والنسائى فى السنن (كتاب الطلاق) ب ١، وابن ماجة فى السنن ٣٩٧٣، واحمد فى المسند ٢/ ٣٤٢، ٣/ ٤٧٢، ٦/ ٤، ٦، والحاكم فى المستدرك ١/ ٥١.

join ties. This shows that joining ties is also a deed which causes a Believer to go near to paradise and distance, him away from Hell.

٥٠. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي مُزَرِّدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (خَلَقَ اللّٰهُ عَزَّ وَ جَلَّ الْخَلْقَ فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ، فَقَالَ: مَهْ: قَالَتْ: هٰذَا مَقَامُ الْعَائِذِبِكَ مِنَ الْقَطِيْعَةِ. قَالَ: أَلَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ وَأَقْطَعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلٰى يَا رَبِّ. قَالَ: فَذٰلِكَ لَكِ) ثُمَّ قَالَ أَبُوْهُرَيْرَةَ: اقْرَأُوْا إِنْ شِئْتُمْ (فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوْا فِي الْأَرْضِ وَ تُقَطِّعُوْآ أَرْحَامَكُمْ). (٤٧:٢٢)

50. Sayyidina Abu Hurayrah ﷺ has narrated that the Messenger of Allah ﷺ said that Allah created the creation and when it was created, al-Rahim الرحم (ties of relationship) arose. Allah asked, "What is the place for him who seeks refuge in you from breaking ties. (I complain to you against him who snaps ties)" Allah said "Are you not satisfied that I should keep connection with him who keeps you united and sever connection with him who sever you?" al-Rahim said, "Yes my Lord (I am pleased with that)." Allah said, "That is for you then settled." Sayyidina Abu Hurayrah ﷺ then said that the following verse of the Qur'an may be read (to confirm this fact):❶

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوْا فِي الْأَرْضِ وَتُقَطِّعُوْآ أَرْحَامَكُمْ) (٤٧:٢٢)

If you are given power[1] then is it to be expected of you anything but that you would do corruption in the land and sever your ties of kinship?❷

[(Muhammad, 47:22) (Bukhari)]

EXPLANATION: Ties of relationship submitted its complain to Allah against those who sever ties. Allah assured it that He would maintain connection with those who join ties and make those people of His own but those who sever ties, He would cut ties with them and they would not be His dear ones. He then assured it that He would do it exactly like that and asked it (ties of relationship) if it was pleased. It confirmed that it was satisfied. We know from this that to sever ties is a severely punishable offence. These days people sever ties with their own but make friendship with strangers. The truth is one's relatives, near one's and distant, are more deserving of kindness and love.

Sayyidina Abu Hurayrah ﷺ recited the verse of Surah Muhammad and explained that this verse also proves that breaking ties is bad and blameworthy. The verse also asks if you were given authority and reins of government would you then spread mischief and corruption in the world and break ties. The interpretation of the verse is that if you violate the commands of Shari'ah the result will be that you will fall into the ancient ways of Jahiliyah and make mischief on earth and snap ties of relationship.

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❶ (٥٠) اسماعيل بن عبد الله بن اويس بن مالك بن ابى عامر الاصبحى ابو عبد الله بن ابى اويس المدنى، صدوق، اخطافى احاديث من حفظه من العاشرة مات سنة ست وعشرين، اخرجه المصنف فى الصحيح ٦/١٢٧، ٩/١٧٧.

❷ Lal Muhammad Chawla has translated it, "If you turn away", but this translation matches the Urdu version.

٥١. حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ اَبِيْ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ أَبِيْ مُوْسٰى، عَنِ ابْنِ عَبَّاسٍ قَالَ: (وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ) آية: (٢٦:١٧) قَالَ: بَدَ أَفَامَرَهٗ بِأَوْجَبِ الْحُقُوْقِ، وَ دَلَّهٗ عَلٰى اَفْضَلِ الْاَعْمَالِ إِذَا كَانَ عِنْدَهٗ شَيْءٌ فَقَالَ (وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَ الْمِسْكِيْنَ وَابْنَ السَّبِيْلِ) وَعَلَّمَهٗ إِذَا لَمْ يَكُنْ عِنْدَهٗ شَيْءٌ كَيْفَ يَقُوْلُ فَقَالَ (وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَآءَ رَحْمَةٍ مِّنْ رَّبِّكَ تَرْجُوْهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُوْرًا) (٢٨:١٧) عِدَّةً حَسَنَةً، كَأَنَّهٗ قَدْ كَانَ وَلَعَلَّهٗ أَنْ يَّكُوْنَ إِنْشَآءَ اللّٰهُ (وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً إِلٰى عُنُقِكَ) لَا تُعْطِيْ شَيْأً(وَّلَا تَبْسُطْهَا كُلَّ الْبَسْطِ) تُعْطِيْ مَا عِنْدَكَ، (فَتَقْعُدَ مَلُوْمًا) يَلُوْمُكَ مَنْ يَّأْتِيْكَ بَعْدُ وَلَا يَجِدُ عِنْدَكَ شَيْأً (مَّحْسُوْرًا) (٢٩:١٧) قَالَ: قَدْ حَسَّرَكَ مَنْ قَدْ أَعْطَيْتَهٗ.

51. Sayyidina Ibn Abbas ﷺ explained the verse of the Qur'an:

وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَ الْمِسْكِيْنَ وَ ابْنَ السَّبِيْلِ (آية: ٢٦:١٧)

And give the kinsman his due, and the needy, and the wayfarer. (Al-Isra, 17:26)

(He said:) first of all (before this verse) Allah commanded about the most obligatory rights (meaning unity of Allah, giving right of parents). (Then, in this verse) He described the most excellent deed if one has wealth (and that is) to give right of relatives of the needy and of the traveller. Then, he described the situation when one has no wealth.

وَ إِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَآءَ رَحْمَةٍ مِّنْ رَّبِّكَ تَرْجُوْهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُوْرًا (٢٨:١٧)

If (some of them beg of you and) you have to turn away from them, waiting for the Mercy (provision) from your Lord, which you hope to receive then (until you get it do not be harsh on them but) speak to them a gentle word. (17:28)

Say to them that there is a possibility of finding a way out. And Inasha Allah if you will find a way out, you will help them.

Then, Allah said:

وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً إِلٰى عُنُقِكَ

And let not your hand be chained to your neck (in spending). (17:29)

Do not stop spending and do not become a miser who does not spend anything.

Allah then said:

وَّلَا تَبْسُطْهَا كُلَّ الْبَسْطِ

And do not outspread it with a complete outspreading (spending all you have). (17:29)

And, He said:

فَتَقْعُدَ مَلُوْمًا مَّحْسُوْراً

Lest you sit reproached, denuded. (17:29)

Those following you will then blame you and you will have nothing with you, these whom you have given already will pester you and make you desperate.❶

(Tareekh Al-Kabir)

EXPLANATION: Sayyidina Ibn Abbas ﷺ has explained the verses of surah al-Isra وات ذا القربى حقه and واما تعرضن and ولا تجعل يدك مغلولة.

He said first in the case of the verse وات ذا القربى حقه that if one owns property and wealth, Allah has shown the opportunities of spending money. But if there is no possession in hand and the near of kin, the needy and the travellers make a request then they must not be turned away harshly or spoken to rudely and if one is hopeful of receiving something from Allah, he must give to them when he gets what he hope for. So, speak to them mildly and assure them that, Inasha Allah, there will be an opportunity to help them out. He also spoke of a situation when a man has some money but restrains himself from spending it, He is compared in the Qur'an to one whose hand is chained to his neck and spends nothing at all, one must always give a little. The Qur'an adds then that one must also not give away everything that he has and denuded, people will blame him. Some of them will reproach him that he kept aside nothing for himself or his children. Some other will accuse him of giving away everything to a particular group and leaving them unpaid. He will also face a problem that people will continue to come to him in a procession to ask for monetary help including those who had been helped earlier. They will make him desperate and although he has nothing they will present huge demands. Hence, a man must spend moderately, neither must he give away all he has nor refuse to give anything at all.

27. Chapter
باب فضل صلة الرحم
Excellence of Joining Ties

٥٢. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللّٰهِ قَالَ: حَدَّثَنَا ابْنُ أَبِيْ حَازِمٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيْهِ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: أَتٰى رَجُلٌ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُوْلَ اللّٰهِ! إِنَّ لِيْ قَرَابَةً أَصِلُهُمْ وَ يَقْطَعُوْنَ، وَ أُحْسِنُ إِلَيْهِمْ وَ يُسِيْئُوْنَ إِلَيَّ، وَ يَجْهَلُوْنَ عَلَيَّ، وَ أَحْلَمُ عَنْهُمْ قَالَ لَئِنْ كَانَ كَمَا تَقُوْلُ كَأَنَّمَا تُسِفُّهُمُ الْمَلَّ. وَلَا يَزَالُ مَعَكَ مِنَ اللّٰهِ ظَهِيْرٌ مَّا دُمْتَ عَلٰى ذٰلِكَ).

52. Sayyidina Abu Hurayrah ﷺ said that a man come to the Prophet ﷺ and said to him. " Messenger of Allah, I have relatives with whom I try to join ties of relationship but who sever relation with me, whom I treat kindly but who treat me badly, with whom I am gentle but who are rough to me." the Prophet ﷺ said, "If it is as you say then it is as though you pour dust in their mouths

❶ (٥١) اخرجه المصنف فى تاريخ الكبير.

(meaning that they will suffer humility themselves) and you will not be without the help of Allah as long as you continue to do so.[1] (Muslim, Ahmad.)

EXPLANATION: This Hadith quotes the Prophet ﷺ as saying that as long as a believer keeps ties of relationship intact, Allah helps him. And, if Allah's help is forthcoming, no one's evil designs can harm him and no one's sniping of ties can prevent him from receiving benefit,

"I cannot forsake you, my Lord to leave You is harmful, I am satisfied in this way even if all others forsake me."

It is a fact that if Allah becomes the Helper of anyone then he is never in need of anyone else's help. All the world is compelled to be at his side and if all of them join together to harm him they cannot harm him even a little bit.

(*Fadai'l Sadaqat*)

٥٣. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِيْ أُوَيْسٍ قَالَ حَدَّثَنِيْ أَخِيْ، عَنْ سُلَيْمَانَ بْنُ بِلَالٍ، عَنْ مُحَمَّدِ بْنِ أَبِيْ عَتِيْقٍ، عَنْ أَبِيْ شِهَابِ بْنِ أَبِيْ سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ. أَنَّ أَبَا الرَّدَّادِ اللَّيْثِيَّ أَخْبَرَهُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (قَالَ اللّٰهُ عَزَّ وَ جَلَّ: أَنَا الرَّحْمٰنُ. وَ أَنَا خَلَقْتُ الرَّحِمَ وَ اشْتَقَقْتُ لَهَا مِنِ اسْمِيْ. فَمَنْ وَصَلَهَا وَصَلْتُهُ، وَ مَنْ قَطَعَهَا بَتَتُّهُ).

53. It is narrated by Sayyidina Abdur Rahman bin Awf ﷺ that he heard the Messenger of Allah ﷺ say that Allah the Majestic, the Exalted has said, "I am Al-Rahman (the Compassionate). I have created *Rahm*[2] رحم (ties of relationship) and derived its name Rahim from My name Rahman. Thus who unites it, I shall keep connection with him but who severs it I will cut off."[3]

(Bayhaqi, Ibn Asakir)

EXPLANATION: It is the wisdom and will of Allah and He has organised such a system of birth that every new born is tied in relationship. The relationship have same mutual natural demand and rights on one another which Allah has termed *Rahim* which is derived from His attribute *Al-Rahman* (meaning that the root word of both is the same). For anyone who gives these rights and meets these demands both of which are inherent to man and appointed by Allah (that is he joins ties of relationship) then Allah has assured him that He will join it. (He will make him His own and bestow on him His favours.) As against this if anyone snaps ties and violates the right of relatives which Allah has appointed and put in the nature of man then Allah will cut him off (meaning that He will deprive him of His mercy and nearness to Him.)

The situation that the Muslims are passing through today and the deprivation of the mercy of Allah that they feel are the consequences of their severing of ties,

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[1] (٥٢) سعيد بن مرزبان العبسى مولاهم، ابوسعد البقال الكوفى، الاعور، ضعيف مدلس، مات بعد الاربعين، من الخامسة، اخرجه مسلم فى الصحيح (كتاب البر والصلة ب ٦ رقم ٢٢، واحمد فى المسند ٢/ ٣٠٠).

[2] The word is Rahim رَحِمْ (*Ra ha meem*) not Raheem (Raheem) رحيم.

[3] (٥٣) اخرجه البيهقى فى السنن الكبرى ٧/ ٢٦، وابن عساكر فى التاريخ ٢/ ٦٧، وانظر فتح البارى ١٠/ ٤١٨.

this is the punishment for severing ties in this life, and the punishment for that is given not only in this world but will be given also in the Hereafter. There are many families who do not have cordial relations with each other for year together and they even go to the extent of killing each other. Court cases are a daily affair and brother faces brother, uncle and nephew stand against one another, cousins accuse one another and brother and sister disagree. Someone has taken over urban land while some other have encroached upon agricultural fields. They fight and quarrel until they die but never compromise, greet each other with a salaam or exchange a kind word. If two of them happen to come across one another they turn their faces in opposite directions. How does such behaviour fit-in in Islam? If these people observe the principle of joining ties then the mutual distrust and animosity will end immediately. But they do not listen and unite ties. They cut off ties and let future generations suffer the consequences as they themselves suffer for their wrongs.

٥٤. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ حَدَّثَنَا أَبُوْ عَوَانَةَ، عَنْ عُثْمَانَ بْنِ الْمُغِيْرَةِ عَنْ أَبِي الْعَنْبَسِ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللّٰهِ بْنِ عَمْرٍو فِي الْوَهْطِ يَعْنِيْ أَرْضًا لَهُ. بِالطَّائِفِ. فَقَالَ: عَطَفَ لَنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِصْبَعَهُ فَقَالَ (الرَّحِمُ شُجْنَةٌ مِنَ الرَّحْمٰنِ، مَنْ يَّصِلُهَا يَصِلُهُ وَمَنْ يَّقْطَعُهَا يَقْطَعُهُ. لَهَا لِسَانٌ طَلْقٌ ذَلْقٌ يَّوْمَ الْقِيَامَةِ).

54. Abu Anbas said that he went to Sayyidina Abdullah Ibn Amr ﷺ at Waht where he had his land and it is situated in the Taif. He told me that the Prophet ﷺ gestured with his finger and told us that Rahim is derived from Rahman. He who joins ties, Al-Rahman will join him but he who severs ties, Al-Rahman will cut him off. On the Day of Resurrection, Rahim will have a tongue that will speak much (and point out those who cut off ties).❶

(Tirmizi, Hakim)

٥٥. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِيْ سُلَيْمَانُ، عَنْ مُعَاوِيَةَ بْنِ أَبِيْ مَزْرَدٍ، عَنْ يَّزِيْدِ بْنِ رُوْمَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (الرَّحِمُ شُجْنَةٌ مَنْ وَصَلَهَا وَصَلَهُ اللّٰهُ. وَمَنْ قَطَعَهَا قَطَعَهُ اللّٰهُ.

55. Sayyidah Ayeshah رضى الله عنها said that the Prophet ﷺ has said, "The word Rahim is derived from the word Allah. As for him who unites it, Allah will unite him (and make him His own). As for him who severs it (that is, break ties of relationship), Allah will break him (distancing him from Him and His Mercy).❷ (Tirmizi, Hakim)

EXPLANATION: The Ahadith # 53, 54 and 55 are all on one subject. They promise that blessing of Allah and His honour are forthcoming to those who join ties but punishment awaits those who sever them. Thus if a Muslim is desirous of

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❶ (٥٤) اخرجه الترمذى فى السنن ١٩٢٤، والحاكم فى المستدرك ٢/٣٠٢، ٤/١٥٨.

❷ (٥٥) يراجع تخريج الحديث السابق.

gaining nearness to Allah, receiving his Mercy and succeeding in this life and the next then he must join ties with his parents, brother and sister and all relatives whether close or distant. He must give them their right and their demands in full.

28. Chapter
باب صلة الرحم تزيد فى العمر
Joining Ties of Relationship Prolongs Life

٥٦. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِيَ اللَّيْثُ قَالَ، حَدَّثَنِيْ عُقَيْلٌ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِيْ أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ أَحَبَّ أَنْ يُّبْسَطَ لَهُ فِيْ رِزْقِهِ. وَأَنْ يُنْسَأَلَهُ فِيْ أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ).

56. Sayyidina Anas bin Maalik ﷺ has said that the Messenger of Allah ﷺ has said. "He who wishes to have his provision enlarged and the traces of his footsteps last long (meaning his life prolonged) should join ties of relationship."[1] (Bukhari and Muslim)

٥٧. حَدَّثَنَا إِبْرَاهِيْمُ بْنُ الْمُنْذِرُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ قَالَ: حَدَّثَنِيْ أَبِيْ، عَنْ سَعِيْدِ بْنِ أَبِيْ سَعِيْدٍ الْمَقْبَرِيِّ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ يَقُوْلُ مَنْ سَرَّهُ أَنْ يُّبْسَطَ لَهُ فِيْ رِزْقِهِ، وَ أَنْ يُّنْسَأَلَهُ فِيْ أَثَرِهِ فَلْيَصِلْ رَحِمَهُ).

57. Sayyidina Abu Hurayrah ﷺ said that he heard the Messenger of Allah ﷺ say, "He who desires that his provision should be enlarged and traces of his footsteps should last long (that is, his term of life should be prolonged) should join ties with relations.[2]

(Al-Tragheeb wa Al-Tarheeb, Fath Al-Bari, Makarim Al-Akhaq, Tafseer Qurtabi)

EXPLANATION: In the Ahadith 56 and 57 the words traces of footsteps should last long means a prolonged term of life. The more a person lives there is a greater time over which he leaves behind him traces of his footsteps. When he dies, the traces of his footsteps are no more placed over earth. There is a doubt raised here by some people. They argue that the age of every person is often in the Qur'an explicitly: the time of every man is appointed and it cannot be advanced or delayed for a moment. Therefore, some scholars suggest that like enlargement of provision prolonging of life is reflected in the blessings showered upon the man. His time is blessed meaning that he is able to do more than other people can do in the same amount of time, other people do something in days while he does that in hours what other do in months, he does in a few days. Some other Ulama suggest

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[1] (٥٦) اخرجه المصنف فى الصحيح ٨/٦، ومسلم فى الصحيح (كتاب البر والصلة) ٢١٧.

[2] (٥٧) انظر الحديث فى الترغيب والترهيب للمنذرى ٣/٣٣٥ وفتح البارى ١٠/٤١٥، ومكارم الاخلاق ٤٤، تفسير القرطبى ٩/٣٣٠.

that longer life means that he is remembered over s long period of time and thus traces of his deeds and achievements live for long. Some other Ulama suggest that he has a greater number of offspring and they continue to live long after his death. The words can be explained only in these ways, and they are the words of the Prophet ﷺ whose sayings are true and correct. Since he has informed us of this, it will take place no matter in which manner, and Allah is absolutely powerful and able to do everything. He is the *Musabbib al-Asbab* (the one who causes things to happen) and it is not difficult for Him to create a cause. He creates a cause for anything that He wishes to bring into existence so that the very intelligent people are non-pulsed and wonder struck at its happening. Therefore, we have no doubt in that and we do not find anything preventing it. The issue of predetermination is a decided issue not disturbed by this discussion. However, Allah has subjected life in this world to causes and it is the *Dar Al-Asbab* (House of causes) and he has created a known (seen) or an unknown (unseen) cause for everything. For instance, doctors treat cholera and prescribe medicine to cure it to keep the patient alive although life has an appointed period. Thus, there is no reason why we should not strive to keep ourselves alive by joining ties of relationship because it is surely a cause or a means to keep one alive we can prolong our lives in this manner and this is a prescription of a Doctor who never makes a mistake while there is always a possibility of mistake in the diagnosis and prescription of other doctors and medical practitioners. (*Fadail Sadaqat*)

29. Chapter

باب من وصل رحمه احبه اهله

He Who Joins Ties is Dear in the Sight of Allah

٥٨. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيْرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِيْ إِسْحَاق، عَنْ مَغْرَاءَ، عَنِ ابْنِ عُمَرَ قَالَ: مَنِ اتَّقٰى رَبَّهُ، وَ وَصَلَ رَحِمَهُ، نُسِّءَ فِيْ أَجَلِهِ وَثَرٰى مَالُهُ، وَأَحَبَّهُ أَهْلُهُ.

58. Sayyidina Abdullah bin Umar ﷺ has narrated that he who fears his Lord and joins ties of relationship will have his life prolonged and his wealth multiplied, and his family members will love him.

٥٩. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا يُوْنُسُ بْنُ أَبِيْ إِسْحٰقَ قَالَ: حَدَّثَنِيْ مَغْرَاءَ أَبُوْ مَخَارِقٍ. هُوَ الْعَبْدِيُّ، قَالَ ابْنُ عُمَرَ: مَنِ اتَّقٰى رَبَّهُ، وَ وَصَلَ رَحِمَهُ، أُنْسِئَ لَهُ فِيْ عُمُرِهِ، وَثَرٰى مَالُهُ، وَ أَحَبَّهُ أَهْلُهُ.

59. Sayyidina Abdullah bin Umar ﷺ has said that he who stands in fear of his Lord and unites ties of relationship will find that his age is prolonged, his wealth is increased and the members of his family love him.

EXPLANATION: Ahadith 58 and 59. Imam Bukhari has transmitted both Ahadith of Sayyidina Ibn Umar ﷺ but the chains of transmission in both cases

are different and in the first the Arabic words are نسی فی اجله and in the second اُنسیَ له فی عمره. The meaning of both Ahadith is the same and there is no difference in the interpretation. These Ahadith give us an assurance that Allah will bestow three kinds of favours in this world on him who has the fear of his Lord in his mind always and keeps ties of relationship united. The first of the favours he will receive will be an extended lease of life. The second which he will receive is an appreciation of his wealth and property. The third favour bestowed on him is that his family members will love him. There are many Ahadith that speak of increase in life span and wealth and these are two things, which every one craves dearly and endeavors much towards that end. The Prophet ﷺ has shown a very easy way to achieve that end, both things can be had in following his advice. He has suggested that we keep uniting ties and both our desires will be achieved. If we believe that the sayings of the Prophet ﷺ are true then those who desire a long life and much wealth should act on his advise as much as possible. They must spend on relatives as much as they can so that they will receive an increase in provision against that and an increase in the span of life will be a bonus.

30. Chapter
باب بر الاقرب فالاقرب
Kindness to Relatives According to Nearness of Relationship

٦٠. حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ: حَدَّثَنَا بَقِيَّةُ، عَنْ بَحِيرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيْ كَرِبَ، أَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (إِنَّ اللّٰهَ يُوْصِيْكُمْ بِأُمَّهَاتِكُمْ ثُمَّ يُوْصِيْكُمْ بِأُمَّهَاتِكُمْ، ثُمَّ يُوْصِيْكُمْ بِآبَائِكُمْ، ثُمَّ يُوْصِيْكُمْ بِالْأَقْرَبِ فَالْأَقْرَبِ).

60. Sayyidina Miqdam bin Madikarib ﷺ has said that the Messenger of Allah ﷺ said, "Surely, Allah enjoins upon you a kind treatment to your mothers. He enjoins again that you give kind treatment to your Mothers. He then enjoins a kind treatment to your fathers. And then enjoins a kind treatment to your relatives according to degrees of nearness (meaning, pay attention to the kin who is nearer and then to him who is after him).[1] (Ibn Majah)

EXPLANATION: The Prophet ﷺ is quoted in this Hadith to have enjoined kind treatment of mothers twice and the third time of fathers. Then, he enjoined giving kind treatment to other relatives in accordance to their degrees of nearness, the nearer the relationship the more entitled to kind treatment. We have seen Ahadith in chapters 2 and 3, which quoted the Prophet ﷺ as saying that a mother enjoins three shares in the love and kind treatment by her children and a father,

[1] (٦٠) اخرجه ابن ماجه فی السنن ٣٦٦١ واحمد فی المسند ٤/١٣٢.

one share. In fact, in chapter 3, Hadith # 6 quotes the Prophet ﷺ as telling a Companion to give kind treatment to his mother when he asked the Prophet ﷺ what command he gave him about pious deeds. This Companion رضى الله عنه asked him again and again and the Prophet ﷺ enjoined kind treatment to mother four times and the fifth time he said that he should give kind treatment to his father. This is why the jurists have concluded that the mother's right in receiving kind treatment is predominant over the father, and the same conclusion is drawn from the Qur'an. Frequently the Qur'an while emphasising kind treatment to parents reminds the readers of the travails of birth and other difficulties a mother goes through during pregnancy and delivery and in suckling and rearing up children. After the mother and father kind treatment to other relatives is enjoined and degree of nearness is set as a standard. The nearer the relative the more his right to receive kind treatment.

٦١. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا الْخَزْرَجُ بْنُ عُثْمَانَ، أَبُو الْخِطَابِ السَّعْدِيّ قَالَ. أَخْبَرَنِي أَبُوْ أَيُّوْبَ سُلَيْمَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، قَالَ. جَآءَ نَا أَبُوْ هُرَيْرَةَ، عَشِيَّةَ الْخَمِيْسِ لَيْلَةَ الْجُمُعَةِ فَقَالَ: أُخَرِّجُ عَلَى كُلِّ قَاطِعِ رَحِمٍ لَمَّا قَامَ مِنْ عِنْدِنَا. فَلَمْ يَقُمْ أَحَدٌ. حَتّٰى قَالَ ثَلَاثًا فَأَتَى فَتًى عَمَّةً لَهُ قَدْ صَرَمَهَا مُنْذُ سَنَتَيْنِ. فَدَخَلَ عَلَيْهَا. فَقَالَتْ لَهُ: يَا ابْنَ أَخِيْ. مَا جَآءَ بِكَ؟ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُوْلُ كَذَا وَ كَذَا، قَالَتِ: ارْجِعْ إِلَيْهِ فَسَلْهُ لِمَ قَالَ ذَاكَ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ يَقُوْلُ: (إِنَّ أَعْمَالَ بَنِيْ آدَمَ تُعْرَضُ عَلَى اللّٰهِ تَبَارَكَ وَتَعَالٰى عَشِيَّةَ كُلِّ خَمِيْسٍ لَيْلَةَ الْجُمُعَةِ فَلَا يَقْبَلُ عَمَلَ قَاطِعِ رَحِمٍ).

61. Abu Ayyub whose name was Sulayman and who was the freed slave of Sayyidina Uthman bin Affan ﷺ said that Sayyidina Abu Hurayrah ﷺ came to them one day. He said to them, any one of those sitting here who has severed ties of relationship should leave us." He said that thrice but no one arose from there. Then a young man (who had heard him) went to his paternal aunt with whom he had snapped ties since two years. She said to him." Son of my brother. What has brought you here?" He repeated to her what he had heard from Abu Hurayrah. She said to him to return and ask him why he had said that. (He went back to Abu Hurayrah ﷺ and asked him and) he said," I have heard the Prophet ﷺ say that the deeds of the children of Aadam عليه السلام are presented before Allah on Friday night but the deeds of those who break ties of relationship are not approved.[1] (Kanz al-Ummal)

EXPLANATION: This Hadith tells us that no deed is approved from one who severs ties of relationship. Also, the Prophet ﷺ has said, according to a Hadith, that mercy is not shown to a people among whom is one who has severed ties of relationship. Just as the mercies and blessings of Allah are showered on joining ties of relationship, so too Allah stops showing mercy if the ties are

[1] (٦١) انظر كنز العمال ٦٩٧٣.

disunited; rather, mercy is kept away from all the people to which the wrong doer belongs. The reason for that is the if one of them snaps ties the other people do not urge him to join ties but themselves retaliate and sever ties. Hence, the entire nation is deprived of the mercy of Allah. (*Huqooq al-Walidayn*)

٦٢. حَدَّثَنَا مُحَمَّدُ بْنُ عِمْرَانَ بْنِ أَبِي لَيْلَى قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ جَابِرٍ الْحَنَفِيُّ، عَنْ آدَمَ بْنِ عَلِيٍّ عَنِ ابْنِ عُمَرَ: مَا أَنْفَقَ الرَّجُلُ عَلَى نَفْسِهِ وَ أَهْلِهِ يَحْتَسِبُهَا إِلَّا آجَرَهُ اللّٰهُ تَعَالَى فِيهَا. وَابْدَأْ بِمَنْ تَعُوْلُ. فَإِنْ كَانَ فَضْلًا فَالْأَقْرَبَ الْأَقْرَبَ وَإِنْ كَانَ فَضْلًا فَنَاوِلْ.

62. It is stated by Sayyidina Abdullah bin Umar ﷺ that whatever a man spends on himself and his family hoping for reward thereon then Allah does reward him for that.(Then he said that if anyone has some wealth) then he must begin to spend on those people who are part of his family. If he has more wealth then he must spend on relatives according to degrees of relationship and if he has more than that then he must give to other people too.

EXPLANATION: According to a Hadith, if a man is himself needy then he must spend on himself first. If he has more money with him then he must spend next on his family and if he still has more money then he must spend on other relatives and after that if he has more money then on other people.

In another Hadith the Prophet ﷺ is cited as saying, "One Ashrafi[1] that you spend in the cause of Allah, one Ashrafi that you spend on emancipating a slave, one Ashrafi that you give to a poor man, one Ashrafi that you spend on your family—of these the most excellent is what you spend on your family."

Yet another Hadith quotes the Prophet ﷺ as saying that to give Sadaqah to a poor man is only a Sadaqah (in terms of reward) but to pay Sadaqah to a relative is both Sadaqah as well as uniting ties.

These Ahadith tell us that it is most excellent to prefer oneself and one's family over other people in spending money only for the pleasure of Allah. Next to spend on relatives and pay then Sadaqah is more excellent than paying Sadaqah to the general body of poor people. This subject has been discussed under different heads.

31. Chapter

باب لا تنزل الرحمة على قوم فيهم قاطع رحم

Mercy does not Descend on a People Among Whom is He Who Severs Ties

٦٣. حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى قَالَ: أَخْبَرَنَا سُلَيْمَانُ أَبُوْ إِدَامٍ قَالَ سَمِعْتُ عَبْدَ اللّٰهِ بْنَ أَبِي أَوْفٰى يَقُوْلُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ، قَالَ (إِنَّ الرَّحْمَةَ لَا تَنْزِلُ عَلٰى قَوْمٍ فِيْهِمْ قَاطِعُ رَحِمٍ).

[1] A unit of money.

63. Sayyidina Abdullah bin Abu Awfa ﷺ said that he heard the Prophet ﷺ say that the mercy of Allah does not come down on a people among whom there is one who severs ties of relationship.[1] (Bayhaqi)

EXPLANATION: We have seen that Allah rewards pious deeds with fovours and blessings in this worlds, and joining ties also brings the mercies and blessings of Allah. It includes the giving of rights to relatives and being kind to them. It is the auspicious deed that Allah rewards with increase in provision and life span. Allah's forours continue to be bestowed on the concerned worshipper. In contrast, even if one of a people breaks ties, the inauspiciousness of the deed is felt by all of them not merely the one person and they are all deprived of the mercy of Allah. It is a sever loss for anyone to have to do without the mercy and blessings of Allah in the life this world itself. Today, we see all round that people are deprived of the mercy of Allah and His fovours. Indeed it is the result of our bad deeds in the different walks of life. We can say with confidence that in the light of these Ahadith much of our misfortune is the result of having neglected the teachings and guidance on keeping ties intact. A vast majority of our people are guilty of this sin. Everyone seems to be bent on breaking ties of relationship and the crime is so widespread that everyone has lost the feeling of it.

O the failure, the provision of the caravan is lost.
The feeling of loss was lost to the minds of the caravan!

32. Chapter
باب إثم قاطع الرحم
The Sin of Him Who Breaks Ties

٦٤. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِيْ عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِيْ مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ، أَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ، يَقُوْلُ (لَا يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ)

64. Sayyidina Jubayr bin Mut'im ﷺ said that he heard the Messenger of Allah ﷺ say, "One who cuts off ties of relationship will not enter paradise."[2]
(Bukhari, Muslim, Abu Dawood, Tirmizi, Ahmed)

EXPLANATION: This Hadith tells us how grave a sin breaking ties of relationship is. A Muslim, one who recites the *kalimah*, will not be admitted to paradise until he has undergone the punishment or is forgiven his crime.

٦٥. حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِيْ مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ قَالَ: سَمِعْتُ

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[1] (٦٣) اخرجه البيهقى فى شعب الايمان.

[2] (٦٤) اخرجه المصنف فى الصحيح ٨/٦ ومسلم فى الصحيح (كتاب البر والصلة) ب ٦ رقم ١٨، ١٩، وابو داؤد فى السنن ١٦٩٦، والترمذى فى السنن ١٩٠٩، واحمد فى المسند ٤/ ٨٠، ٨٣ و ٨٤.

مُحَمَّدَ بْنِ كَعْبٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ (إِنَّ الرَّحِمَ شَجْنَةٌ مِنَ الرَّحْمٰنِ. تَقُوْلُ: يَا رَبِّ. إِنِّيْ ظُلِمْتُ يَا رَبِّ. إِنِّيْ قُطِعْتُ. يَا رَبِّ! إِنِّيْ! إِنِّيْ. فَيُجِيْبُهَا: أَلَا تَرْضَيْنَ أَنْ أَقْطَعَ مَنْ قَطَعَكِ، وَ أَصِلَ مَنْ وَ صَلَكِ؟

65. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Surely (the word) *Rahim* رحم is derived from (the word) *Rahman* (On the Day of Resurrection), Rahim will submit to Allah, "O Lord, I have been wronged. O Lord, I was cut off. O Lord, I....I...." Allah will tell him" Are you not satisfied that I will cut him who severs you and I will connect him who unites you."[1] (Ahmad)

EXPLANATION: We learn from this Hadith that on the Day of Resurrection Allah will enable Rahim رحم to speak. It will present its application to Allah saying." I was tormented, I was severed and I was subjected to hardships....." then Allah will assure him that He would cut off from His mercy who had cut him in the world and He will connect with him, that is, join him to Him who had united Rahim رحم in the world.

There are many other Ahadith which tell us that Allah will let Rahim رحم speak on the Day of Resurrection. It will hold the throne and present its petition "O Allah, join him who joined me and cut him off who severed me."

The jurist Abu Al-Laith has said that severing ties is such a grave sin that anyone sitting next to one who cuts ties is also deprived of mercy. Hence, it is imperative that everyone must repent from the sin and unite ties of relationship. The Prophet ﷺ has said that there is no pious deed apart from joining ties of relationship whose reward is received rapidly and there is no sin other than severing these ties and oppressing whose punishment is stored for the hereafter besides being awarded quickly in this world.

٦٦. حَدَّثَنَا آدَمُ بْنُ أَبِيْ إِيَاسٍ قَالَ: حَدَّثَنَا ابْنُ أَبِيْ ذِئْبٍ قَالَ حَدَّثَنَا سَعِيْدُ بْنُ سَمْعَانَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَتَعَوَّذُ مِنْ إِمَارَةِ الصِّبْيَانِ وَالسُّفَهَآءِ. فَقَالَ سَعِيْدُ بْنُ سَمْعَانَ فَأَخْبَرَنِي ابْنُ حَسَنَةَ الْجُهَنِيِّ، أَنَّهُ قَالَ لِأَبِيْ هُرَيْرَةَ: مَا آيَةُ ذٰلِكَ؟ قَالَ: أَنْ تُقْطَعَ الْأَرْحَامُ، وَ يُطَاعَ الْمُغْوِيُ، وَ يُعْصَى الْمُرْشِدُ.

66. Saeed bin Saman said that he heard Sayyidina Abu Hurayrah ﷺ say," I seek refuge in Allah from becoming an Ameer (leader) of young boys and fools." Then Saeed bin Saman said that Ibn Hasanah Juhani told him that he asked Sayyidina Abu Hurayrah ﷺ what was the sign of (having been make) the Ameer of young children and fools? He said that its sign is that people would sever ties of relationship and would obey those who mislead, and would disobey those who guide.

EXPLANATION: According to some versions, Sayyidina Abu Hurayrah ﷺ used to make this supplication:

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[1] (٦٥) اخرجه احمد فى المسند ٢/٤٠٦ و ٤٥٥.

اعوذ بالله من راس الستين وامارة الصبيان

He had the Khilafah of Yazid bin Muawiyah in mind when he made this supplication. Allah granted him his prayer and gave him death before the Khilafah of Yazid bin Muawiyah, which was in 60 A.H. (Fath Al-Bari)

33. Chapter

باب عقوبة قاطع الرحم فى الدنيا

Punishment in this World to One Who Cuts Off Ties of Relationship

٦٧. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عُيَيْنَةُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: سَمِعْتُ أَبِيْ يُحَدِّثُ عَنْ أَبِيْ بَكْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَا مِنْ ذَنْبٍ أَحْرٰى أَنْ يُعَجِّلَ اللّٰهُ لِصَاحِبِهِ الْعُقُوْبَةَ فِي الدُّنْيَا. مَعَ مَا يَدَّخِرُ فِي الْآخِرَةِ مِنْ قَطِيْعَةِ الرَّحِمِ وَالْبَغْيِ.

67. Sayyidina Abu Bakrah ﷺ has said that the Messenger of Allah ﷺ said, "There is no sin other than two kinds for which punishment is not only stored for the hereafter but also hastened in this world. (They are) oppression and severing ties.[1] (Abu Dawood, Tirmizi)

EXPLANATION: The sins of oppression and of severing ties of relationship are two sins which will call upon the perpetrator punishment in the Hereafter as usual but he will also face punishment in this world quickly. A Hadith tells us that Allah may forgive any sin whenever He likes but He will punish the wrongdoer who cuts off ties with his parents, before he dies.

Another Hadith tells us that Allah postpones punishment against every sin to the Hereafter but disobedience to parents is punished right in this world quickly.

The Ahadith convey to us the saying of Allah that the word *Rahim* رحم is taken from the name of Allah, *Rahman* رحمٰن and whoso joins it, *Rahman* will unite him; whoever breaks it, *Rahman* will break him.

According to a Hadith, mercy is not shown to a people among whom anyone has severed ties. Another Hadith tells us that deeds are presented to Allah on Thursday and He does not approve any deed of one who severs ties of relationship.

Sayyidina Abdullah bin Masood ﷺ was among a group of people one day after the Fajr prayers. He adjured the other people under oath," If anyone among you has cut off ties of relationship, let him go away from here. We are about to make a supplication to Allah but the gates of heaven are shut to one who severs ties, that is, his prayer does not reach the heaven whose gates are closed before it

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[1] (٦٧) اخرجه ابو داؤد فى السنن (الادب) ب ٥٠ والترمذى فى السنن ٢٥١١.

can reach there." There are many other Ahadith that speak of the same thing and many instances in our everyday life bear witness to the fact that the breaker of ties of relationship is involved in worldly difficulties and hardships but is so foolish and ignorant that he does not realise that he should repent and seek forgiveness for his sin and make amends. He does not realise that unless he gives up his sin and makes amends he will not be relieved even though he may adopt many remedial measures. May Allah preserve us from this sin, *Aameen!*

34. Chapter
باب ليس الواصل بالمكافى
He does not Unite Ties Who Reciprocates

٦٨. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ وَ الْحَسَنِ بْنِ عَمْرٍو قَالَ سُفْيَانُ: لَمْ يَرْفَعْهُ الْأَعْمَشُ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ، وَ رَفَعَهُ الْحَسَنُ وَفِطْرٌ. عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، قَالَ (لَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ، وَ لٰكِنَّ الْوَاصِلَ الَّذِيْ إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا).

68. Sayyidina Abdullah bin Amr ﷺ narrated that the Prophet ﷺ said, "*Al-wasil* (who unites ties) is not the one who reciprocates the good done to him by his relatives, but *Al-wasil* is he who keeps good relationship with those who severe bond of kinship (with him).[1] (Bukhari, Abu Dawood, Tirmizi, Ahmad.)

EXPLANATION: It is very clear that if anyone extends a favours to someone else, the second person is under an obligation to return the favour. Joining ties is truly to initiate goodwill in the face of the other person's aloofness or disregard for bonds of kinship. A person is said to have united ties if he is constantly engaged in making a rapprochement in spite of the other's disinterent and disregard. He does not go by the other's attitude who insist on severing ties but he tries to bring about a reconciliation and keeps the ties intact from his side. He fulfills his own responsibilities and do what is required of him. He goes on giving the right of other people and is very careful not to violate anyone else's rights lest he may have to answer for that on the Day of Resurrection. He does not worry whether his rights are given to him by the other people or not but, if they are violated, he is confident that he would get a better recompense in the next world for what he is denied in this world.

The Prophet ﷺ is quoted in a Hadith as saying, "If anyone is desirous of receiving high positions and elevated ranks in the next world then he must forgive him who deprives him and unite ties with him who snaps them."

Another Hadith quotes the saying of the Prophet ﷺ in an address to certain people, "Shall I guide you to the best manners of this world and the hereafter?" The Companion's submitted to him "Do guide us, surely!" So, the Prophet ﷺ

[1] (٦٨) اخرجه المصنف فى الصحيح ٨/٧، وابو داؤد فى السنن، ١٦٩٧، والترمذى فى السنن ١٩٠٨، واحمد فى المسند ٢/١٦٣، ١٩٠.

said, "Forgive him who oppresses you. Favours him who deprives you of favour. Unite ties of kinship with him who snaps those ties with you."

Sayyidina Ali ﷺ has said that the Prophet ﷺ asked if he should tell him of the best etiquette of the first and the last, and he requested that he might surely tell him what they were. The Prophet ﷺ then said to him, "He who keeps his favours away from you, grant him your favours. He who is cruel to you, forgive him. And, he who severs bonds of relationship with you, join those ties with him."

Sayyidina Abu Hurayrah ﷺ has quoted the Prophet ﷺ as saying that a man cannot attain pure faith unless he is careful to unite ties of relationship with him who breaks those ties, to forgive him who oppresses him, to pardon him who reviles and abuses him, and to show goodwill to him who is wicked to him.

(Fadail Sadaqat)

35. Chapter
باب فضل من يصل ذا الرحم الظالم
Excellence of Joining Ties with Cruel Relatives

٦٩. حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عِيسَى بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ طَلْحَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْسَجَةَ، عَنِ الْبَرَآءِ قَالَ: جَآءَ أَعْرَابِيٌّ فَقَالَ: يَا نَبِيَّ اللّٰهِ! عَلِّمْنِيْ عَمَلًا يُدْخِلُنِيْ الْجَنَّةَ، قَالَ (لَئِنْ كُنْتَ أَقْصَرْتَ الْخُطْبَةَ لَقَدْ أَعْرَضْتَ الْمَسْأَلَةَ. أَعْتِقِ النَّسَمَةَ. وَفُكَّ الرَّقَبَةَ) قَالَ: أَوَلَيْسَتَا وَاحِدًا؟ قَالَ (لَا، عِتْقُ النَّسَمَةِ أَنْ تُعْتِقَ النَّسَمَةَ. وَفَكُّ الرَّقَبَةِ أَنْ تُعِيْنَ عَلَى الرَّقَبَةِ، وَالْمَنِيْحَةُ الرَّغُوْبُ، وَالْفَيْءُ عَلٰى ذِي الرَّحِمِ: فَإِنْ لَّمْ تُطِقْ ذٰلِكَ فَأْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ. فَإِنْ لَّمْ تُطِقْ ذٰلِكَ فَكُفَّ لِسَانَكَ، إِلَّا مِنْ خَيْرٍ).

69. Sayyidina Bara bin Aazib ﷺ said that a villager presented himself before the Prophet ﷺ and asked him, "Messenger of Allah, show me a deed that will take me to paradise." He said, "If you had spoken briefly then too your lengthy question would have been conveyed to me." He then said, "Emancipate a soul and get the necks of slaves freed." He said, "Are not the two things one and the same?" The Prophet ﷺ said, "No to emancipate is that you free a slave. But, to get necks freed is that you help get slaves released. (For instance, if someone sets a sum of money for the release of his slave then you must help the slave by providing him that much money and his neck is released from captivity.)" He went on to say (pointing out other good deeds) "Give someone a milk yielding animal towards whom one is attracted" (the one who is given will drink its milk and feed his children and the animal need not be given away permanently but may be loaned and taken back once it stops giving milk). He also said, "Be merciful to the oppressive relative. And if you are not able to do that then command the recommended (course) and forbid the

disapproved. (This will not involve any expenditure) but, if you are unable to do that too then restrict your tongue. Speak only what is good."❶

(Ahmad, Ibn Hibban, Bayhaqi)

EXPLANATION: This Hadith is narrated by the well-known Companion, Sayyidina Bara bin Aazib ﷺ. A slightly different version is transmitted by Imam Bayhaqi in *Shab Al-Iman*. It lists a few pious deeds including the gentle treatment of an oppressive, cruel relative. The Hadith in *Al-Adab Al-Mufrad* does not have the word relative but the version of *Bayhaqi* does have the words cruel (or oppressive) relative ذی الرحم الظالم as found in *Mishkat* (p-294) and with the additional word the Hadith meets the description of the heading.

36. Chapter

باب من وصل رحمه فی الجاهلية ثم اسلم

He Who Joined Ties with Relatives During Days of Ignorance then Embraced Islam

٧٠. حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ حَكِيمَ بْنَ حِزَامٍ أَخْبَرَهُ، أَنَّهُ قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ: أَرَأَيْتَ أُمُوْرًا كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ مِنْ صِلَةٍ وَّ عِتَاقَةٍ، وَ صَدَقَةٍ، فَهَلْ لِي فِيْهَا أَجْرٌ؟ قَالَ حَكِيْمٌ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ أَسْلَمْتَ عَلٰى مَا سَلَفَ مِنْ خَيْرٍ).

70. Sayyidina Hakim bin Hizam ﷺ said, "Messenger of Allah, tell me! I used to do pious deeds in the Jahiliyah (before accepting Islam), for instance joining ties, emancipating slaves, giving Sadaqah, will I get any reward for these deeds?" The Prophet ﷺ said "O Hakim you have embraced Islam with all those good deeds that you did."❷ (Bukhari)

EXPLANATION: The meaning is, "The good deeds that you performed in the Days of Ignorance will not be lost in fetching you reward with your acceptance of Islam. They will be retained for you. The scholars of Hadith have debated on the interpretation of this Hadith and some of them have discussed it in much detail. The Ulama may refer to *Fath al-Mulhim* v-1, p-275.

37. Chapter

باب صلة ذی الرحم المشرک والهدية

Joining Ties with a Polytheist Kin and Offering Him a Gift

٧١. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللّٰهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: رَأٰى عُمَرُ حُلَّةَ سِيَرَاءَ فَقَالَ: يَا رَسُوْلَ اللّٰهِ؟ لَوِ اشْتَرَيْتَ هٰذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَ لِلْوُفُوْدِ إِذَا أَتَوْكَ. فَقَالَ (يَا عُمَرُ! إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لَّا خَلَاقَ لَهُ) ثُمَّ أُهْدِيَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ مِنْهَا حُلَلٌ، فَأَهْدٰى إِلٰى عُمَرَ

❶ (٦٩) اخرجه احمد، وابن حبان فی صحيحه، والبيهقی فی شعب الايمان.

❷ (٧٠) اخرجه المصنف فی الصحيح ٣/٤٠٢، بلفظ: (أسلمت على ما اسلفت من خير).

مِنْهَا حُلَّةً، فَجَآءَ عُمَرُ إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ فَقَالَ: يَا رَسُوْلَ اللّٰهِ. بَعَثْتَ إِلَيَّ هٰذِهِ، وَقَدْ سَمِعْتُكَ قُلْتَ فِيْهَا مَا قُلْتَ. قَالَ (إِنِّيْ لَمْ أَهْدِهَا لَكَ لِتَلْبَسَهَا: إِنَّمَا أَهْدَيْتُهَا إِلَيْكَ لَتَبِيْعَهَا أَوْ لِتَكْسُوَهَا) فَأَهْدَاهَا عُمَرُ لِأَخٍ لَّهُ مِنْ أُمِّهِ، مُشْرِكٍ.

71. Sayyidina Ibn Umar ﷺ narrated that his father saw a silken cloth being sold—it was called *siyara*. He said, "Messenger of Allah, buy this and wear it on Fridays and when foreign delegation pay you a visit." He said, "O Umar, surely, he who wears it will not have a share in the Hereafter." Latter, a few similar silken cloaks were presented to the Prophet ﷺ and he sent one of them to Umar. He came to the Prophet ﷺ and said, "How can I wear it which I have heard from you what you have said about it." The Prophet ﷺ said, "I did not give it to you to wear but to sell it or give it to someone else to wear." So, Sayyidina Umar ﷺ sent it to his polytheist brother from his mother's side.❶

(Bukhari, Muslim Nasai, Abu Dawood, Ibn Majah, Ahmad.)

38. Chapter

باب تعلموا من انسابكم ما تصلون به ارحامكم

Know you genealogies so that bonds of Kinship may be united

٧٢. حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عَنَّابُ بْنُ بَشِيْرَ عَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِيْ جُبَيْرَ بْنِ مُطْعِمٍ، أَنَّ جُبَيْرَ بْنِ مُطْعِمٍ أَخْبَرَهُ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ يَقُوْلُ عَلَى الْمِنْبَرِ: تَعَلَّمُوْا أَنْسَابَكُمْ ثُمَّ صِلُوْا أَرْحَامَكُمْ. وَاللّٰهِ: إِنَّهُ لَيَكُوْنُ بَيْنَ الرَّجُلِ وَ بَيْنَ أَخِيْهِ الشَّيْئُ، وَلَوْ يَعْلَمُ الَّذِيْ بَيْنَهُ مِنْ دَاخِلَةِ الرَّحِمِ لَأَوْزَعَهُ ذٰلِكَ عَنِ انْتِهَاكِهِ.

72. Sayyidina Umar said from the pulpit, "You people should learn your genealogies and then join ties of relationship. By Allah, sometimes there are hard feelings between two men but if they know that they are bound by ties of a relationship then their knowledge will prevent the ties from being unpleasant."❷ (Tirmizi)

EXPLANATION: The initial portion of the Hadith is *Marfoo* تعلموا انسابكم ما تصلون به ارحامكم. It is found in *Saheeh Bukhari* Babar-akaf. The Hadith tells us that we should know our relationships very well. If we recognizes our relatives, whether distant or close, we will be able to unite ties with them.

Sayyidina Umar ﷺ also pointed out that sometimes two men are on unpleasant terms with each other and may even turn enemies but they are unaware of their mutual relationship. If they learn of that then they will feel ashamed and will join ties and enjoy a cordial relationship and (if they knew it early) they will not disagree with one another. Sayyidina Umar ﷺ was very correct as far as his times were concerned; but today people are eager to unite ties with strangers while they snap ties with real brothers intentionally. They are able to live on

❶ (٧١) الحديث سبق تخريجه فى الحديث رقم (٢٦): الباب (١٣). ❷ (٧٢) الحديث اخرجه الترمذى من حديث ابى هريرة.

cordial terms with other people but not with their own may Allah guide us all to the right path.

٧٣. حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ قَالَ: أَخْبَرَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرٍو، أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: احْفَظُوا أَنْسَابَكُمْ تَصِلُوا أَرْحَامَكُمْ. فَإِنَّهُ لَا بُعْدَ بِالرَّحِمِ إِذَا قَرُبَتْ وَإِنْ كَانَتْ بَعِيدَةً، وَلَا قُرْبَ بِهَا إِذَا بَعُدَتْ وَإِنْ كَانَتْ قَرِيبَةً، وَكُلُّ رَحِمٍ آتِيَةٌ يَوْمَ الْقِيَامَةِ أَمَامَ صَاحِبِهَا تَشْهَدُ لَهُ بِصِلَةٍ، إِنْ كَانَ وَصَلَهَا. وَ عَلَيْهِ بِقَطِيعَةٍ، إِنْ كَانَ قَطَعَهَا.

73. Sayyidina Ibn Abbas ﷺ has said, "Preserve your relationships so that you may be able to unite ties of relationships because even a relative may be distanced from joining ties. On the Day of Resurrection, Rahim رحم will walk ahead and he will bear witness for one who has joined ties and he will also bear witness against him who has severed ties."[1] (Hakim)

39. Chapter

باب هل يقول المولى إ نى من فلان

May a Freed Slave Say that He is from So-and-So?

٧٤. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا وَائِلُ بْنُ دَاوُدَ اللَّيْثِيّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ حَبِيبٍ قَالَ: قَالَ لِي عَبْدُ اللّٰهِ بْنُ عُمَرَ مِمَّنْ أَنْتَ؟ قُلْتُ: مِنْ تَيْمِ تَمِيمٍ قَالَ: مِنْ أَنْفُسِهِمْ أَوْ مِنْ مَوَالِيهِمْ؟ قُلْتُ: مِنْ مَوَالِيهِمْ. قَالَ: فَهَلَّا قُلْتَ مِنْ مَوَالِيهِمْ إِذًا؟

74. Abdur Rahman bin Abu Habib has said that Sayyidina Abdullah bin Umar ﷺ asked him what tribe he was from. He replied that he was from the tribe Tameem and the Banu Tameem. Ibn Umar ﷺ then asked him if he was from them through descent or he was their freed slave. He replied, "I am one of their freed slaves." And he then said, "Why did you not say that you were a freed slave of Banu Tameem."

EXPLANATION: When *jihad* as prescribed by Shari'ah, was practiced and infidels were taken captives, they were made slaves who were put to work. When these slaves were released they were called *mawla* whose plural is *mawali*. The man who was released identified himself with the tribe where he had been a slave and who had released him. Sayyidina Abdullah bin Umar ﷺ cautioned Abdur Rahman bin Abu Habib that since he was not related to the Tameem he should have made it clear that he was not related but انامن موالى بنى تميم "I am a freed slave of Banu Tameem."

40. Chapter

باب مولى القوم من انفسهم

The Freed Slave of a Tribe is One of Them

٧٥. حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ عُثْمَانَ قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ

[1] (٧٣) اخرجه الحاكم فى العلم وفى البر والصلة.

بْنُ عُبَيْدٍ، عَنْ أَبِيْهِ عُبَيْدٍ، عَنْ رِّفَاعَةَ بْنِ رَافِعٍ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعُمَرَ رَضِيَ اللّٰهُ عَنْهُ (اجْمَعْ لِيْ قَوْمَكَ) فَجَمَعَهُمْ. فَلَمَّا حَضَرُوا بَابَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهِ عُمَرُ فَقَالَ: قَدْ جَمَعْتُ لَكَ قَوْمِيْ. فَسَمِعَ ذٰلِكَ الْأَنْصَارُ فَقَالُوْا: قَدْ نَزَلَ فِيْ قُرَيْشٍ الْوَحْيُ، فَجَآءَ الْمُسْتَمِعُ وَا لنَّاظِرُ مَا يُقَالُ لَهُمْ. فَخَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَقَامَ بَيْنَ أَظْهُرِهِمْ فَقَالَ (هَلْ فِيْكُمْ مِنْ غَيْرِكُمْ)؟ قَالُوْا: نَعَمْ. فِيْنَا حَلِيْفُنَا وَابْنُ أُخْتِنَا وَمَوَالِيْنَا. قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (حَلِيْفُنَا مِنَّا، وَ ابْنُ أُخْتِنَا مِنَّا، وَمَوَالِيْنَا مِنَّا، وَأَنْتُمْ تَسْمَعُوْنَ: إِنَّ أَوْلِيَائِيْ مِنْكُمْ، الْمُتَّقُوْنَ، فَإِنْ كُنْتُمْ أُولٰئِكَ فَذَاكَ، وَإِلَّا فَانْظُرُوْا، لَا يَأْتِيَ النَّاسُ بِالْأَعْمَالِ يَوْمَ الْقِيَامَةِ، وَتَأْتُوْنَ بِالْأَثْقَالِ، فَيُعْرَضَ عَنْكُمْ). ثُمَّ نَادٰى فَقَالَ (يٰآ اَيُّهَا النَّاسُ) وَرَفَعَ يَدَيْهِ يَضَعُهُمَا عَلٰى رُؤُوْسِ قُرَيْشٍ (أَيُّهَا النَّاسُ: إِنَّ قُرَيْشًا أَهْلَ أَمَانَةٍ، مَنْ بَغٰى بِهِمْ. قَالَ زُهَيْرٌ أَظُنُّهُ قَالَ: الْعَوَاثِرُ، كَبَّهُ اللّٰهُ لِمِنْخَرَيْهِ). يَقُوْلُ ذٰلِكَ ثَلَاثَ مَرَّاتٍ.

75. Sayyidina Rifaah bin Rafi ﷺ has said that the Prophet ﷺ instructed Sayyidina Umar ﷺ one day to gather his people for him. So, he got them together and when they had come to the house of the Prophet ﷺ, Sayyidina Umar said, "I have gathered my people." The Ansar also learnt of it and thought that a revelation was received concerning the Quraysh. Thus, all who had heard of it or had witnessed it presented themselves there to know what was said to the people of Umar. The Prophet ﷺ came out and stood among them and asked them, "Do you also have among you, your strangers?" (Meaning, people from other tribes?) they submitted, "Yes, we have among us our allies, the children of our sisters too and our freed slaves too." The Prophet ﷺ said, "Our allies are one of us, the children of our sisters are one of us and our freed slaves too are one of us, and, are you listening? Indeed, my friends among you are those who are righteous. Hence, if you are God-fearing it is so (that you are my friends) otherwise, observe! On the Day of Resurrection, all people will bring their deeds and you too will bring along your burden which will be presented to you." Then, he raised his voice and said, "O people!" and he raised his hand and placed it over the heads of the Quraysh and in a loud voice said, "O people, the Quraysh are men of trust. He who vexes them, Allah will hurl him face down on his nose." He said it three times.[1] (Ahmed, Hakim)

EXPLANATION: This Hadith describes the importance of the Quraysh who they had not become Muslims until much after the advent of Islam and it was possible that the people might not consider them worthwhile because of their delay in joining Islam. The Prophet ﷺ thus made it a point to disclose their standing and excellence. The new words used in the Hadith are *mawla* (freed slave) as explained previously and haleef (ally) who is one with whom there is a covenant. As for the children of one's sisters, they are those people who are not descended from the paternal side. The Prophet ﷺ included the *haleef, mawla* and sister's children among the tribe of the main people with whom they were associated.

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[1] (٧٥) اخرجه احمد فى السند ٤/ ٣٤٠، والحاكم فى المستدرك ٢/ ٣٢٨.

41. Chapter
باب من عال جاريتين او واحدة
He Who Raises Too Daughters, or One

٧٦. حَدَّثَنَا عَبْدُ اللّٰهِ بْنِ يَزِيْدِ قَالَ: حَدَّثَنَا حَرْمَلَةُ بْنُ عِمْرَانَ أَبُوْحَفْصِ التُّجَيْبِيُّ عَنْ أَبِيْ عُشَّانَةَ الْمَعَافِرِيْ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ يَقُوْلُ (مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ، وَصَبَرَ عَلَيْهِنَّ، وَكَسَاهُنَّ مِنْ جِدَتِهِ، كُنَّ لَهُ حِجَابًا مِّنَ النَّارِ)

76. Sayyidina Uqbah bin Aamir ﷺ has said that he heard the Messenger of Allah ﷺ say, "If anyone raises three daughters and patiently endures hardship in this regard and spends his wealth on their clothing then his daughters will serve as barrier between his and hell."

٧٧. حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا فِطْرٌ، عَنْ شُرَحْبِيْلٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ (مَا مِنْ مُسْلِمٍ تُدْرِكُهُ ابْنَتَانِ. فَيُحْسِنُ صُحْبَتَهُمَا إِلَّا أَدْخَلَتَاهُ الْجَنَّةَ)

77. Sayyidina Ibn Abbas ﷺ said that he heard the Prophet ﷺ say, "If a Muslim has two daughters and he looks after them well and kindly then the two will get him admitted to paradise.❶ (Ahmad, Hakim)

٧٨. حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا سَعِيْدُ بْنُ زَيْدٍ قَالَ: حَدَّثَنِيْ عَلِيُّ بْنُ زَيْدٍ قَالَ: حَدَّثَنِيْ مُحَمَّدُ بْنُ الْمُنْكَدِرِ. أَنَّ جَابِرَ بْنَ عَبْدِ اللّٰهِ حَدَّثَهُمْ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ، يُؤْوِيْهِنَّ، وَ يَكْفِيْهِنَّ، وَيَرْحَمُهُنَّ، فَقَدْ وَجَبَتْ لَهُ الْجَنَّةُ الْبَتَّةَ) فَقَالَ رَجُلٌ مِنْ بَعْضِ الْقَوْمِ: وَ ثِنْتَيْنِ، يَا رَسُوْلَ اللّٰهِ؟ قَالَ وَثِنْتَيْنِ).

78. Sayyidina Jabir bin Abdullah ﷺ said that the Messenger of Allah ﷺ said, "If anyone has there daughters whom he gives shelter and brings them up, showing mercy and compassion to them then paradise is *wajib* for him. (Meaning, he is bound to be admitted there.)" Someone said, "Messenger of Allah! If someone has (only) two daughters and he looked after them kindly, will he enjoy the same rank?" He said, "To treat two daughters well will fetch him the same rank."❷ (Majma al -Zawaid)

EXPLANATION: A female child is from the weaker sex and when she grows up she is sent away to her husband's house so her father does not benefit from her in any way. A male child is often dearer to parents who are generally neglectful to their daughter. There are such ignorant people too who call their daughters rubbish of other people's home, and in the Days of Ignorance, the Arabs were so cruel to their new-born females that they buried them alive. In contrast, the Prophet ﷺ exhorted the Muslimes very forcefully that they should raise their daughters and be assured of a great reward on their upbringing.

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❶ (٧٧) اخرجه احمد فى السند ١/٣٦٣، والحاكم فى المستدرك ٤/١٧٨.

❷ (٧٨) سعيد بن زيد بن درهم الأزدى الجهضمى، ابو الحسن البصرى اخو حماد، صدوق له اوهام من السابعة مات سنة سبع وستّين. انظر مجمع الزوائد ٨/١٥٧، مصنف ابن ابى شيبة ٨/٣٦٥.

42. Chapter
باب من عال ثلاث أخوات
He Who Raises Three Sisters

٧٩. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ مُكْمِلٍ، عَنْ أَيُّوبَ بْنِ بَشِيرٍ الْمَعَاوِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ (لَا يَكُونُ لِأَحَدٍ ثَلَاثُ بَنَاتٍ، أَوْ ثَلَاثُ أَخَوَاتٍ، فَيُحْسِنُ إِلَيْهِنَّ، إِلَّا دَخَلَ الْجَنَّةَ).

79. It is narrated by Abu Saeed al-Khudri ﷺ that the Messenger of Allah ﷺ said, "If anyone has three daughters or three sisters and he takes kind care of them then (because of the kind treatment) he will surely enter paradise.[1]

(Ahmed)

EXPLANATION: The previous Ahadith disclosed that if anyone, male or female, has the responsibility of daughters over their shoulders and they discharge it well then the girls become the means of their salvation and admittance to paradise. This Hadith mentions sisters too with daughters as responsible for admittance to paradise of their brother who looks after them. These Ahadith quote the Messenger of Allah ﷺ as saying that it is not only the right of the girls to be given kind treatment but that Allah will reward the benefactor parent or brother with entry into paradise and salvation from Hell. In another Hadith, he is reported to have assured that such a person will be near to him and with him on the Day of Resurrection just as the fingers of the hands are close to one another.

43. Chapter
باب فضل من عال ابنته المردودة
Excellence of Spending on One's Divorced Daughter

٨٠. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي مُوسَى بْنُ عَلِيٍّ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِسُرَاقَةَ بْنِ جُعْشُمَ (أَلَا أَدُلُّكَ عَلَى أَعْظَمِ الصَّدَقَةِ أَوْ مِنْ أَعْظَمِ الصَّدَقَةِ) قَالَ: بَلَى، يَا رَسُولَ اللّٰهِ! قَالَ (اِبْنَتُكَ مَرْدُودَةٌ إِلَيْكَ، لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ).

80. Musa bin Ali reported from his father Ali bin Ribah that the Prophet ﷺ said to Suraqah bin Jushum, "Shall I not tell you what the largest Sadaqah is?" (Or, he said, "Shall I not reveal to you a form of the largest Sadaqah?") He said, "Messenger of Allah, certainly reveal it to me." He said, "That your daughter should return to you (after she is divorced or widowed) and there is

[1] (٧٩) أخرجه احمد في المسند ٣/٤٢.

no one besides you to look after her (so that is the greatest Sadaqah from you)".[1] (Hakim, Ahmad)

٨١. حَدَّثَنَا بِشْرٌ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا مُوسٰى قَالَ: سَمِعْتُ أَبِيْ سُرَاقَةَ بْنِ جُعْشُمٍ. أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ (يَا سُرَاقَةُ) مِثْلَهُ.

81. The author has narrated the same Hadith as about (80) with a different chain of narrators.[2] (Ahmad)

٨٢. حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ: حَدَّثَنَا بَقِيَّةُ، عَنْ بَحِيْرٍ، عَنْ خَالِدٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيْ كَرِبٍ، أَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (مَا أَطْعَمْتَ نَفْسَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ وَلَدَكَ فَهُوَ لَكَ صَدَقَةٌ. وَمَا أَطْعَمْتَ زَوْجَكَ فَهُوَ لَكَ صَدَقَةٌ. وَمَا أَطْعَمْتَ خَادِمَكَ فَهُوَ لَكَ صَدَقَةٌ).

82. Sayyidina Miqdam bin Madikarib ﷺ said that he heard the Messenger of Allah ﷺ say, "Whatever you feed you self is *sadaqah*. Whatever you feed your children is *sadaqah*, whatever you feed you wife is *sadaqah* and whatever you feed you servant is *sadaqah*.[3] (Ahmad)

EXPLANATION: (Ahadith 80-82): The return of a daughter to her parent's home may be after she is divorced or her husband has died rendering her a widow or, there may be some other reason for her to return and live with her parents. To look after her and spend money on her in such circumstances would be the most meritorious form of *sadaqah*. The reason for this being an excellent sadaqah is very evident: there is (i) a sadaqah (ii) help to one in hardship, (iii) joining of ties of kinship, (iv) looking after one's children and (v) sympathy with the grief-stricken.

The Prophet ﷺ has said that if anyone helps out a person who is in hardship seventy-three ranks of forgiveness are allotted to him. One of these seventy-three is enough to rectify all his affairs and seventy-two will be instrumental in his progress forward and elevation of his rank on the Day of Resurrection.

In another Hadith we are told that the Mother of believers, Sayyidah Umm Salamah رضى الله عنه asked the Prophet ﷺ, "Will I earn reward for spending on the children of my first husband Abu Salamah who are with me and who are my own children?" The Prophet ﷺ told her that she should spend on them for she would earn a reward for that.

The Hadith # 82 is narrated by Miqdam bin Madikarib. It again explains that *sadaqah* is not merely to give to the poor and needy. Rather, a man will receive reward of spending on himself, his wife and children and his servant.

The Prophet ﷺ is quoted in another Hadith as having said, "To give charity

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[1] (٨٠) اخرجه الحاكم فى المستدرك ٤/١٨٦، واحمد فى المسند ٤/١٧٥.

[2] (٨١) اخرجه احمد فى المسند ٤/١٣١-١٣٢، ٤/١٧٥.

[3] (٨٢) اخرجه احمد فى المسند ٤/١٣١.

to a poor is merely *sadaqah* while to spend on relatives is not only *sadaqah* but also joining ties of kinship. The more close a relative the greater the reward on spending money on him in order to join bonds of kinship.

44. Chapter
باب من كره ان يتمنى موت البنات
It is Bad to Hope for Death of Daughters

٨٣. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ أَبِيْ شَيْبَةَ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عُثْمَانَ بْنِ الْحَارِثِ عَنْ أَبِي الرَّوَّاعِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَجُلًا كَانَ عِنْدَهُ وَلَهُ بَنَاتٌ، فَتَمَنّٰى مَوْتَهُنَّ، فَغَضِبَ ابْنُ عُمَرَ فَقَالَ: أَنْتَ تَرْزُقُهُنَّ؟

83. Sayyidina Ibn Umar ﷺ has said that a man who had (some) daughters wished for their death. So, Ibn Umar ﷺ was (much) angered at him and asked him. "Is it that you feed them?"

EXPLANATION: Sayyidina Ibn Umar ﷺ meant to tell him that only Allah feeds all his creation. Parents must not imagine that they feed their children, for Allah alone feeds the parents and their children and everyone else. He is the Sustainer and Nourisher of all the creatures. In fact, it is stated in a Hadith, "You are fed because of the weak among you." This menas that one must not suppose that he feeds the infants, the handicapped and crippled, the old and infirm all of whom cannot earn a living, who are weak and helpless. He must not get it into his head that he is instrumental in getting them their sustenance. Rather, he must realise that he is fed because of those people who reside with him and if they did not reside in his house, he would not have received his own sustenance. He must not consider those helpless people a burden on himself but he must be grateful to them that because of them Allah feeds him too.

45. Chapter
باب الولد مبخلة مجبنة
Children Tend to Lead to Miserliness and Cowardice

٨٤. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: كَتَبَ إِلَيَّ هِشَامٌ، عَنْ أَبِيْهِ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا. قَالَتْ قَالَ أَبُوْ بَكْرٍ رَضِيَ اللّٰهُ عَنْهُ يَوْمًا: وَاللّٰهِ مَا عَلٰى وَجْهِ الْأَرْضِ رَجُلٌ أَحَبُّ إِلَيَّ مِنْ عُمَرَ، فَلَمَّا خَرَجَ رَجَعَ فَقَالَ: كَيْفَ حَلَفْتُ أَيْ بُنَيَّةُ؟ فَقُلْتُ لَهُ. فَقَالَ: أَعَزُّ عَلَيَّ. وَالْوَلَدُ أَلْوَطُ.

84. Sayyidah Ayeshah رضى الله عنها said that one day Sayyidina Abu Bakr ﷺ said, "By Allah, no one on earth is more lovable to me than Umar." He went out but came back inside and asked, " My child, what did I say on oath." she told him what he had said and he said, "Umar is more dear to me than anyone else," (meaning he should have said dearer instead of more lovable) "Children are more loved than anyone else."[1] (Abu Ubaydah, Ibn Asakir)

EXPLANATION: The heading of the Chapter of this Hadith describes the innate nature of man that a man's children tend to make him cowardly and miserly. When a man becomes a father, he becomes very careful how he spends his money. He might be very rich but he restricts his hands because he thinks of the expenditure on his children. Sometimes, with the anticipated expenses on children on his mind, he refrains from spending on necessities, too. This explains how one's offspring cause one to be miserly.

As for a father becoming a coward because of his children, it is an everyday experience. Very brave people often submit to others because of their children. It may happen that children annoy someone and their father will not only apologise to him but will also give in to his demands. The father of a daughter will always give in to her in-laws. Sometimes, a man wishes to take part in *jihad* for a religious cause but stays behind because of his young children.

The author has entitled the chapter children tend to promote miserliness and cowardice. These words are found in Hadith in *Ibn Majah*. However the two Ahadith that he has narrated under the heading do not seem to do justice to it, but, we can derive that interpretation from the two Ahadith for both of them reveal that a man loves his children very much and this leads him to miserliness and cowardice.

٨٥. حَدَّثَنَا مُوسٰى قَالَ: حَدَّثَنَا مَهْدِى بْنُ مَيْمُوْنَ قَالَ: حَدَّثَنَا ابْنُ أَبِىْ يَعْقُوْبَ عَنِ ابْنِ أَبِىْ نُعْمٍ قَالَ: كُنْتُ شَاهِدًا ابْنَ عُمَرَ، إِذْ سَأَلَهُ رَجُلٌ عَنْ دَمِ الْبَعُوْضَةِ فَقَالَ: مَنْ أَنْتَ؟ فَقَالَ: مِنْ أَهْلِ الْعِرَاقِ فَقَالَ: انْظُرُوْا إِلٰى هٰذَا يَسْأَلُنِىْ عَنْ دَمِ الْبَعُوْضَةِ، وَ قَدْ قَتَلُوْا ابْنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (هُمَا رَيْحَانَىَّ مِنَ الدُّنْيَا).

85. It is stated by Ibn Abu Nuam that while he was there someone asked Sayyidina Ibn Umar ﷺ if it was allowed or not to kill mosquitoes. He asked him where he came from and the man said that he was from Iraq. Ibn Umar said, "Listen, O people, this man asks me about the blood of a mosquito although these people (the Iraqis) shed the blood of the son (Husayn ﷺ) of the Holy Prophet ﷺ (and no one then asked). I had heard the Prophet ﷺ say: Hasan and Husayn are my flowers in this world."[2] (Bukhari, Ahmad)

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[1] (٨٤) اخرجه ابو عبيدة فى الغريب، وابن عساكر فى التاريخ.

[2] (٨٥) اخرجه المصنف فى الصحيح ٥/٣٣-٨/٨ واحمد فى المسند ٢/٨٥-٩٣.

46. Chapter
باب حمل الصبى على العاتق
Carrying a Child on the Shoulders

٨٦. حَدَّثَنَا أَبُو الْوَلِيْدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُوْلُ: رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْحَسَنُ. صَلَوَاتُ اللّٰهِ عَلَيْهِ. عَلٰى عَاتِقِهِ وَهُوَ يَقُوْلُ (اَللّٰهُمَّ إِنِّيْ أُحِبُّهُ فَأَحِبَّهُ).

86. Sayyidina Bara bin Aazib ﷺ said that he saw the Prophet ﷺ carry (his grandson) Sayyidina Hasan ﷺ on his shoulders and made this supplication:

اَللّٰهُمَّ إِنِّيْ أُحِبُّهُ فَأَحِبَّهُ.

"O Allah! I love him, so You too love him."❶

(Bukhari, Muslim, Ibn Majah, Ahmad, Hakim, Tirmizi.)

47. Chapter
بـاب الـــــولد قـــــرة العين
Children are the Delight of the Eyes

٨٧. حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا صَفْوَانُ بْنُ عَمْرٍو قَالَ: حَدَّثَنِيْ عَبْدُ الرَّحْمٰنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيْهِ، قَالَ: جَلَسْنَا إِلَى الْمِقْدَادِ بْنِ الْأَسْوَدِ يَوْمًا، فَمَرَّ بِهِ رَجُلٌ فَقَالَ: طُوْبٰى لِهَاتَيْنِ الْعَيْنَيْنِ اللَّتَيْنِ رَأَتَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. وَاللّٰهِ؟ لَوَدِدْنَا أَنَّا رَأَيْنَا مَا رَأَيْتَ، وَ شَهِدْنَا مَا شَهِدْتَ فَاسْتُغْضِبَ. فَجَعَلْتُ أَعْجَبُ. مَا قَالَ إِلَّا خَيْرًا. ثُمَّ أَقْبَلَ عَلَيْهِ: مَا يَحْمِلُ الرَّجُلَ عَلٰى أَنْ يَتَمَنّٰى مُحْضَرًا غَيَّبَهُ اللّٰهُ عَنْهُ لَا يَدْرِيْ لَوْ شَهِدَهُ كَيْفَ يَكُوْنُ فِيْهِ؟ وَاللّٰهِ لَقَدْ حَضَرَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَقْوَامٌ كَبَّهُمُ اللّٰهُ عَلٰى مَنَاخِرِهِمْ فِيْ جَهَنَّمَ، لَمْ يُجِيْبُوْهُ وَلَمْ يُصَدِّقُوْهُ. أَوَلَا تَحْمِدُوْنَ اللّٰهَ عَزَّ وَجَلَّ إِذْ أَخْرَجَكُمْ لَا تَعْرِفُوْنَ إِلَّا رَبَّكُمْ، فَتُصَدِّقُوْنَ بِمَا جَآءَ بِهِ نَبِيُّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَدْ كُفِيْتُمُ الْبَلَاءَ بِغَيْرِكُمْ. وَاللّٰهِ لَقَدْ بُعِثَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى أَشَدِّ حَالٍ بُعِثَ عَلَيْهَا نَبِيٌّ قَطُّ فِيْ فَتْرَةٍ وَجَاهِلِيَّةٍ مَا يَرَوْنَ أَنَّ دِيْنًا أَفْضَلَ مِنْ عِبَادَةِ الْأَوْثَانِ. فَجَآءَ بِفُرْقَانٍ فَرَّقَ بِهِ بَيْنَ الْحَقِّ وَالْبَاطِلِ، وَفَرَّقَ بِهِ بَيْنَ الْوَالِدِ وَ وَلَدِهِ حَتّٰى إِنْ كَانَ الرَّجُلُ لَيَرٰى وَالِدَهُ أَوْ وَلَدَهُ أَوْ أَخَاهُ كَافِرًا، وَ قَدْ فَتَحَ اللّٰهُ قُفْلَ قَلْبِهِ بِالْإِيْمَانِ، وَيَعْلَمُ أَنَّهُ إِنْ هَلَكَ دَخَلَ النَّارَ، فَلَا تَقَرُّ عَيْنُهُ وَهُوَ يَعْلَمُ أَنَّ حَبِيْبَهُ فِي النَّارِ، وَ أَنَّهَا لِلَّتِيْ قَالَ اللّٰهُ عَزَّ وَجَلَّ (وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ أَعْيُنٍ. (الفرقان ٢٥: ٧٤)

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❶ (٨٦) اخرجه المصنف فى الصحيح ٥/٣٣. ٧/٢٠٥، ومسلم فى الصحيح ١٨٨٢، وابن ماجه فى السنن ١٤٢، واحمد فى المسند ٢/٢٤٩، ٢٩٢، ٣٣١، ٥٣٢. ٤/٢٩٢، والحاكم فى المستدرك ٣/١٦٩ و ١٧٧، الترمذى فى السنن ٣٧٨٣.

87. Sayyidina Jubayr bin Nufayr said that while they were seated with Sayyidina Miqdad bin Aswad ﷺ, a man passed by. He said, "How fortunate are these eyes that saw the Messenger of Allah ﷺ. By Allah! It is our wish that we too had seen what you did see and we too had been present where you were present." Or hearing this, Miqdad ﷺ became angry and I was surprised (at his anger) for the man had said something nice. Then he turned to the man and asked him why he wished that he would have been alive in that periods which Allah kept away from him. He said (further) that the man did not know how he would have fared if he was alive at that time. "By Allah! Such people have come before the Messenger of Allah ﷺ whom Allah has cast in hell by their faces. They (were present but they) did not accept the call and did not confirm (the religion). Will you not praise Allah that he created you at a time when belief is widespread and everyone confirms the religion? You know your Lord and confirm the Prophet ﷺ as trial of denial and have gone away. By Allah, the Prophet ﷺ was born in very severe times in (the like of) which no Prophet was ever sent. It was the period of Fatrah (when revelation was not sent and it extended to about a hundred years). It was the Age of Jahiliyyah (Ignorance) and people did not regard any religion superior to idol-worship. The Prophet ﷺ came with the evidence that discriminated between *truth* and falsehood and he distinguished one from the other and separated son from his father. The time came when a (believing) man saw his father, son or brother as a disbeliever while the lock of his heart had opened to belief and he was aware that (his father, son or brother) when they die would go to Hell. Hence, his eyes did not cool (on seeing them) for he knew that his beloved would go to Hell. The love for children is described by Allah thus:

وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍo

And those who say, Our Lord! Grant us coolness of eyes, from our wives and our offspring, and make us leaders for the god-fearing. (Al-Furqan, 25:74)

(That is, let our children and wives become righteous so that we may be delighted on observing them.)"

EXPALNATION: This Hadith tells us that it is true that the Companions ﷺ were blessed by Allah with the companionship of the Prophet, the superior-most and the seal of the Prophets ﷺ and they were honoured by being enabled to believe. But, it is again true that those people too have been blessed by Allah who were not alive in the times of the Prophet ﷺ for, if they had been alive at that time, they might have followed the example of Abu Jahl or Abu Lahb and opposed Islam. Or, they could have been hypocrites. People of that time faced many hardships and severe trial and if these later people were alive in those times they might have failed to be patient and might have fore saken the side of the Holy Prophet ﷺ. We must be pleased with Allah howsoever He may have made our circumstances and in whichever time he may have created us.

48. Chapter
باب من دعا لصاحبه ان اكثر ماله ولده
He Who Prays for Increase in His Friend's Wealth and Offspring

٨٨. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا. وَمَا هُوَ إِلَّا أَنَا وَأُمِّي وَأُمُّ حَرَامٍ خَالَتِي. إِذَا دَخَلَ عَلَيْنَا فَقَالَ لَنَا (أَلَا أُصَلِّي بِكُمْ؟) وَذَاكَ فِي غَيْرِ وَقْتِ صَلَاةٍ. فَقَالَ رَجُلٌ مِّنَ الْقَوْمِ: فَأَيْنَ جَعَلَ أَنَسًا مِنْهُ؟ فَقَالَ: جَعَلَهُ عَنْ يَّمِينِهِ. ثُمَّ صَلَّى بِنَا. ثُمَّ دَعَا لَنَا. أَهْلَ الْبَيْتِ. بِكُلِّ خَيْرٍ مِّنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ. فَقَالَتْ أُمِّي: يَا رَسُوْلَ اللّٰهِ، خُوَيْدِمُكَ ادْعُ اللّٰهَ لَهُ فَدَعَا لِي بِكُلِّ خَيْرٍ. كَانَ فِي آخِرِ دُعَائِهِ أَنْ قَالَ (اَللّٰهُمَّ؟ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ.

88. Sayyidina Anas ﷺ said that one day he, his mother and his (maternal) aunt, who was Umm Haram, were sitting together. The Prophet ﷺ came there suddenly. He asked, "Shall I not offer prayers with you?" Although no prayer was due at that time. (So, he led them in prayers). One of the men who were present there (when he narrated this) asked Anas, "Where were you placed during prayers?" He said that he was made to stand on the right hand side (of the Prophet ﷺ, and the two women behind them). Then the Prophet ﷺ made a supplication for good in this life and the next of all members of the family of Anas ﷺ. The mother of Anas ﷺ requested the Prophet ﷺ, "Messenger of Allah, Anas if your servant, do pray for him." So, the Prophet ﷺ made a supplication for Anas ﷺ, last of all and included this:

اللّٰهم اكثر ماله و ولده وبارك له.

"O Allah, increase his wealth and his children, and bless him."[1] (Ahmad)

EXPLANATION: The Prophet ﷺ led Sayyidina Anas ﷺ and his mother and aunt in a congregational prayer at his home. He placed Sayyidina Anas ﷺ to his right and made the two women stand behind them. This shows that is there is only one man behind the imam; he should stand to his right even if he is a minor boy. Also, the rows of women should be arranged behind the boys. First, the boy will be arranged in rows then the women.

The supplication of the Prophet ﷺ for abundance of wealth and plenty of children for Sayyidina Anas ﷺ was approved by Allah. Even while he was alive he had numerous children and grandchildren who numbered more than a hundred. As for his wealth, he garden produced fruit twice a year and there were sweet-smelling which gave the fragrance of musk.

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[1] (٨٨) اخرجه احمد فى المسند ٦/٤٣.

49. Chapter
باب الوالدات رحيمات
Mothers are Soft-hearted

٨٩. حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ فُضَالَةَ قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللّٰهِ الْمُزَنِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ : جَآءَ تِ امْرَأَةٌ إِلٰى عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا فَاعْطَتْهَا عَائِشَةُ ثَلَاثَ تَمْرَاتٍ، فَأَعْطَتْ كُلَّ صَبِيٍّ لَهَا تَمْرَةً، وَأَمْسَكَتْ لِنَفْسِهَا تَمْرَةً. فَأَكَلَ الصَّبِيَّانُ التَّمْرَتَيْنِ وَنَظَرَا إِلٰى أُمِّهِمَا فَعَمَدَتْ إِلَى التَّمْرَةِ فَشَقَّتْهَا، فَأَعْطَتْ كُلَّ صَبِيٍّ نِصْفَ تَمْرَةٍ. فَجَآءَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَتْهُ عَائِشَةُ فَقَالَ (وَمَا يُعْجِبُكِ مِنْ ذٰلِكَ؟ لَقَدْ رَحِمَهَا اللّٰهُ بِرَحْمَتِهَا صَبِيَّيْهَا.

89. Sayyidina Anas bin Maalik ﷺ said that a woman (who had her two daughter with her) came to Sayyidah Ayeshah رضى الله عنها. She gave three pieces of dates to the woman who gave her daughters one piece each and kept one for herself. The little girls soon ate up their portions and looked at their mother in anticipation. The woman who had retained the third piece for herself divided it into two and gave one-half of the date to each daughter. When the Prophet ﷺ came home, Sayyidah Ayeshah رضى الله عنها related to her the story. He said, "What is so surprising about it. Allah showed mercy to the woman because she has Marcy on her children.[1] (Kanz al-Ummal)

EXPLANATION: *Saheeh Muslim* has narrated this Hadith and concluded it with these words: Sayyidah Ayeshah رضى الله عنها was much impressed by the conduct of her women guest. She mentioned it to the Prophet ﷺ who said that because of that conduct on the part of the woman Allah decreed that she would go to paradise and be salvaged from Hell.

In another version narrated by Sayyidah Ayeshah رضى الله عنها the Prophet ﷺ is quoted as saying, "If Allah places the responsibility of a daughter, or two, on a man or a woman and they treat them well then the daughters will serve as a means of salvation in the Hereafter." The interpretation is that a parent is liable to punishment and torment because of sins he might have committed then the kind treatment to his daughters will entitle him to forgiveness and salvation from Hell.

In yet another Hadith, the Prophet ﷺ is quoted as saying, "If a daughter is born to anyone and he does not trouble her or insult her, and he does not discriminate against her by preferring his sons over her in love then Allah will admit him to paradise because of the kind treatment he gives to his daughters."

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[1] (٨٩) مبارك بن فضالة: كان يحى القطان يحسن الثناء عليه، وقال يحى بن معين صالح، وقال ابوداؤد شديد التدليس فاذا قال حدثنا فهو ثبت، وقال النسائي وغيره ضعيف، وقال ابن حجر صدوق يدلس ويسوى، وقال ابن عدى علمة أحاديثه ارجو ان تكون مستقيمة.....مات سنه ست وستين على الصحيح. انظر كنز العمال ٢٥٤٢٨.

50. Chapter
باب قبـلة الصبيان
Kissing the Young Children

٩٠. حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَتُقَبِّلُوْنَ صِبْيَانَكُمْ؟ فَمَا نُقَبِّلُهُمْ. فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَوَ أَمْلِكُ لَكَ أَنْ نَزَعَ اللّٰهُ مِنْ قَلْبِكَ الرَّحْمَةَ؟

90. Sayyidah Ayeshah رضى الله عنها said that a villager came to the Prophet ﷺ and asked him, "Do you kiss you young children? We do not kiss them. The Prophet ﷺ said. "What can I do about it? Allah has removed the essence of mercy from your heart."[1] (Bukhari)

٩١. حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا أَبُوْ سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَبَّلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَسَنَ بْنَ عَلِيٍّ، وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيْمِيُّ جَالِسٌ، فَقَالَ الْأَقْرَعُ: إِنَّ لِيْ عَشَرَةً مِّنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ لَّا يَرْحَمُ لَا يُرْحَمُ).

91. Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ kissed Sayyidina Hasan bin Ali (his grandson). Aqra' bin Habis al-Tameemi who was sitting next to him said, "I have ten children and I have never kissed any of them." The Prophet ﷺ looked at him and said, "He who does not show mercy is not shown mercy."[2] (Bukhari, Muslim, Abu Dawood, Ahmad)

EXPLANATION: Love of children is innate to parents. Allah has put it into their hearts. Parents are helpless in this regard and the love they have for their children exceeds what one may have for anyone else's children. They cannot tolerate to see their children in slightest difficulty. Even a minor discomfort to their children causes them tremendous anxiety. Mother's love is simply indescribable also and she has her young ones always at her bosom.

The love parents show for their children is put into their hearts by Allah. A Hadith tells us that mercy is taken out from the theart of the unfortunate. So that he is fortunate who has mercy on his children and in fact, on all the creatures of Allah. The Prophet ﷺ as said, "If anyone does not have mercy on other men then Allah does not have mercy on him."

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[1] (٩٠) اخرجه المصنف فى الصحيح ٨/٩.

[2] (٩١) اخرجه المصنف فى الصحيح ٨/٩-١٢، ومسلم فى الصحيح (كتاب الفضائل) ٦٥، وابو داؤد فى السنن (كتاب الادب) ب ١٥٧، واحمد فى المسند ٢/٢٤١ و٥١٤.

51. Chapter
باب أدب الوالد وبره لولده
A Father Teaches Manners and the Children Show Kind Treatment

٩٢. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْوَلِيدِ بْنِ نُمَيْرِ بْنِ أَوْسٍ، أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: كَانُوا يَقُولُونَ: الصَّلَاحُ مِنَ اللّٰهِ، وَالْأَدَبُ مِنَ الْآبَاءِ.

92. Al-Waleed bin Numayr bin Aus said that he heard his father (Numayr bin Aus) say that the elders used to say that inclination towards piety comes from Allah, while the teaching of etiquettes is on the parents.

٩٣. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى الْقُرَشِيِّ، عَنْ دَاوُدِ بْنِ أَبِي هِنْدٍ، عَنْ عَامِرٍ، أَنَّ النُّعْمَانَ بْنِ بَشِيرٍ حَدَّثَهُ، أَنَّ أَبَاهُ انْطَلَقَ بِهِ إِلَى رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْمِلُهُ فَقَالَ: يَا رَسُولَ اللّٰهِ! إِنِّي أُشْهِدُكَ أَنِّي قَدْ نَحَلْتُ النُّعْمَانَ كَذَا وَكَذَا. فَقَالَ (أَكُلَّ وَلَدِكَ نَحَلْتَ؟) قَالَ: لَا. قَالَ (فَأَشْهِدْ غَيْرِي) ثُمَّ قَالَ (أَلَيْسَ يَسُرُّكَ أَنْ يَكُونُوا فِي الْبِرِّ سَوَاءً) قَالَ: بَلَى قَالَ (فَلَا إِذًا) قَالَ أَبُو عَبْدِ اللّٰهِ الْبُخَارِيُّ: لَيْسَ الشَّهَادَةُ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُخْصَةً.

93. Sayyidina Numan bin Basheer said that his father carried him to the Messenger of Allah ﷺ and said, "Messenger of Allah, I request you to bear witness that I have gifted so-much of may wealth to Numan." He asked, "Have you given that to all you children?" He said, "No." So the Prophet ﷺ said, "Then get someone other then me as a witness." He then said, "Will it not please you that all of them give you kind treatment equally?" He said, "Yes, I would like that." So, the Prophet ﷺ said, "Than it is not proper that you give to someone and deprive another."[1] (Bukhari, Muslim, Ahmad)

Abu Abdullah Bukhari رحمه الله has said that the refusal of the Prophet ﷺ to bear witness did not mean that he allowed the man to go ahead with the gift by getting someone else to witness the deed. Rather, it was a warning to him that he should not perpetrate such injustice to his other children.

EXPLANATION: Some of the versions quote the Prophet ﷺ as saying. "I will not witness the commission of an excess." And he also said, "Take back whatever you have given." (Mishkat al-Masabeeh p-261)

This shows that by asking him to look for another witness the Prophet ﷺ did not mean to approve the act and did not mean that it would be proper if witnessed by another person. The Prophet ﷺ did not mean to approve the ct and did not mean that it would be proper if witnessed by another person. Imam Bukhari رحمة الله عليه has said (ليس الشهادة من النبى صلى الله عليه وسلم خصة).[2]

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[1] (٩٣) اخرجه المصنف فى الصحيح ٣/٢٠٦، ومسلم فى الصحيح (كتاب الهبات) ٩ و ١٠ و ١١، واحمد فى المسند ٤/٢٧١ و ٢٧٣.

[2] The Prophet's direction about witener was not a permission.

The Hadith teaches us that all children must be treated equally in matters of gift and it is cruelty to give it to someone and not to give it to others; Shari'ah does not allow us do so. The Prophet ﷺ also said that if one wished that all children treat him well then he too should treat all of them at par.

52. Chapter
باب بر الأب لولده
A Father Must Also Treat His Children Kindly

٩٤. حَدَّثَنَا ابْنُ مَخْلَدٍ، عَنْ عِيسَى بْنِ يُونُسَ، عَنِ الْوَصَّافِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنِ ابْنِ عُمَرَ قَالَ: إِنَّمَا سَمَّاهُمُ اللّٰهُ أَبْرَارًا لِأَنَّهُمْ بَرُّوا الْآبَاءَ وَالْأَبْنَاءَ. كَمَا أَنَّ لِوَالِدِكَ عَلَيْكَ حَقًّا، كَذٰلِكَ لِوَلَدِكَ عَلَيْكَ حَقٌّ.

94. Sayyidina Ibn Umar ﷺ has said that Allah has called many people Abrar (pious, righteous) because they gave kind treatment to their fathers and to their children. Just as a father has right over a son so too his children have a right over him.[1] (Tabarani)

EXPLANATION: There is a warning in this Hadith to those who expect their children to give them their rights and who impose their demands on them but are unwilling to give their children their rights. They do not teach religion to their children and they deprive them of wealth which they dole out to other people. Their children remain in difficulty be cause of that.

53. Chapter
باب من لا يَرْحَمُ لا يُرْحَمُ
He Who does not Show Mercy is not Shown Mercy

٩٥. حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ شَيْبَانَ، عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَّا يَرْحَمُ لَا يُرْحَمُ).

95. Sayyidina Abu Saeed ﷺ has reported the saying of the Prophet ﷺ that man who is not merciful (to the creatures of Allah) will not be shown mercy (By Allah).[2] (Bukhari, Muslim, Abu Dawood, Ahmed)

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[1] (٩٤) اخرجه الطبراني.

[2] (٩٥) عطية بن سعد بن جنادة، الكوفي، ابو الحسن صدوق يخطئ كثيرًا، كان شيعيا مدلسًا مات سنة احدى عشرة. انظر تخريج الحديث رقم ٩١.

٩٦. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا أَبُوْ مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ وَ أَبِيْ ظَبْيَانَ، عَنْ جَرِيْرِ بْنِ عَبْدِ اللّٰهِ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَا يَرْحَمُ اللّٰهُ مَنْ لَّا يَرْحَمُ النَّاسَ).

96. Sayyidina Jarir bin Abdullah ﷺ has narrated that the Messenger of Allah ﷺ said, "If a man is not merciful to other people them Allah too does not show mercy to him.[1] (Bukhari)

٩٧. وَ عَنْ عَبْدَةَ، عَنْ أَبِيْ خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيْرِ بْنِ عَبْدِ اللّٰهِ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللّٰهُ).

97. Sayyidina Jarir bin Abdullah ﷺ has said that the Messenger of Allah ﷺ said, "A man who is not merciful to people will not receive mercy from Allah.[2]

٩٨. وَ عَنْ عَبْدَةَ، عَنْ هِشَامٍ، عَنْ أَبِيْهِ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: أَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَاسٌ مِنَ الْأَعْرَابِ، فَقَالَ لَهُ رَجُلٌ مِّنْهُمْ: يَا رَسُوْلَ اللّٰهِ أَتُقَبِّلُوْنَ الصِّبْيَانَ؟ فَوَ اللّٰهِ مَا نُقَبِّلُهُمْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَوَ أَمْلِكُ أَنْ كَانَ اللّٰهُ عَزَّ وَ جَلَّ نَزَعَ مِنْ قَلْبِكَ الرَّحْمَةَ)؟

98. Sayyidah Ayeshah رضی اللہ عنہا said that a few villagers came to the Prophet ﷺ. One of them said, "Messenger of Allah! Do you kiss young children? By Allah, we do not kiss them." The Messenger of Allah ﷺ said to him, "How may I help since Allah has withdrawn mercy from your heart."[3]

(Sharah al-Sunnah, Knz al-Ummat)

٩٩. حَدَّثَنَا أَبُوالنُّعْمَانِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ، عَنْ أَبِيْ عُثْمَانَ أَنَّ عُمَرَ رَضِيَ اللّٰهُ عَنْهُ اسْتَعْمَلَ رَجُلًا، فَقَالَ الْعَامِلُ: إِنَّ لِيْ كَذَا وَ كَذَا مِنَ الْوَلَدِ، مَا قَبَّلْتُ وَاحِدًا مِنْهُمْ. فَزَعَمَ عُمَرُ. أَوْ قَالَ عُمَرُ. أَنَّ اللّٰهَ عَزَّ وَ جَلَّ لَا يَرْحَمُ مِنْ عِبَادِهِ إِلَّا أَبَرَّ هُمْ.

99. Sayyidina Umar ﷺ deputed a man to do something. He said, "I have so-many children but I have never kissed any of them." Sayyidina Umar ﷺ said to him,

"Surely, Allah is merciful to only those of his slaves who are gentle in treatment (of others).

EXPLANATION: The same subject is underlined in the foregoing five Ahadith of this chapter. If a person is not merciful to fellow-men then Allah too is not merciful to him. The words of Hadith are:

ارحموا من فی الارض یرحمکم من فی السماء.

"Be Merciful to the dwellers of earth, He who is in the heaven will have mercy on you."

The Prophet ﷺ is quoted in another Hadith as saying, "All the creatures are Allah's family. So, Allah holds that man very dear who shows kindness to his

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[1] (٩٦) أخرجه المصنف فی الصحیح ٩/١٤١.
[2] (٩٧) انظر المصادر فی الحدیث رقم ٩١.
[3] (٩٨) انظر شرح السنة ١٣/٣٥، کنز العمال ٤٠٤٢٢.

family." The creatures include Muslims and disbelievers, human beings and animals all of them, and Islam's teachings embrace good treatment of every creature, and to do so is dear to Allah.

We also learn from a Hadith that an immoral woman was forgiven because she gave water to a thirsty dog. And, according to another Hadith, a woman was punished because she domesticated a cat but did not feed her so the cat died.

This is the case with animals and we can imagine what is possible if a human being is treated in this way, the noblest of creatures. We must realise that a large reward awaits one who is kind to fellow man. Yet another Hadith makes it clear that mercy is taken away from the miserable.

We have the example of the life of the Prophet ﷺ who was merciful to everyone on earth. Allah has said,

وَمَآ اَرْسَلْنَاكَ اِلَّا رَحْمَةً لِّلْعَالَمِيْنَo

And we have not sent you (O Prphet) but as a mercy to the worlds.

(Al-Anbiya, 21:10)

Sayyidina Ibn Abbas ﷺ explained this verse, saying that those people who believed in the Prophet ﷺ found that he was merciful to them in this life and the next. However, he was also mercy personified for those who did not believe in him because they were not subjected to punishment in this life as earlier people were for disregarding their Prophet ﷺ. Those people were punished in different ways: they were transformed into lower creatures, swallowed by earth, stoned from the heavens, but this sort of punishment was not given to the disbelievers in the mission of the Prophet ﷺ.

Sayyidina Abu Hurayrah ﷺ said that some people requested the Prophet ﷺ to curse the Quraysh who had persecuted the Muslims and harassed them. He told those people that he was not sent to curse anyone but that he was sent as a mercy to the people.

The Prophet's ﷺ journey to Taif is well-known. The wretched people of Taif treated him very harshly and they tortured him severely so much so that blood flowed from his body. The angel who is in charge of the mountains sought his permission to bring the mountains on either side together and crush the people in between but the Prophet ﷺ remarked, "I count on Allah that even if these people do not became Muslims, some of their progeny will believe in Allah."

In the Battle of Uhud, too, when the infidels pressed hard and his tooth was broken from a hit, some Muslims requested him to curse the infidels. The Prophet ﷺ, however, prayed,

"O Allah! Guide my people for they know not!" Sayyidina Umar ﷺ said to him, "Messenger of Allah! If you too had cursed as Sayyidina Nuh عليه السلام did then all of us would have perished." Every kind of difficulty was created in his way but he always said, "O Allah, forgive my people for they do not know."

Qadi Ayyad رحمة الله عليه has said that we must look at this situation very minutely

and affirm how great an example of compassion and good manners the life of the Prophet ﷺ is. He was merciful and compassionate to the highest degree and in the face of severe difficulty and hardship, he only prayed for the forgiveness or guidance of his tormentors. The case of Ghawath bin Harith is known to many. He found the Prophet ﷺ sleeping alone on one of his journeys. He drew his sword and came near the Prophet ﷺ who woke up as he approached him and was standing over him with a drawn sword. He challenged the Prophet ﷺ to tell him who would save him at that time. The Prophet ﷺ said calmly, "Allah!" As he spoke these words, Ghawath began to tremble and his hands shook and the sword dropped down from his hand. The Prophet ﷺ picked up the sword and asked him, "Now, Tell me who will save you?" He pleaded, "You are the best of those who hold the sword." (meaning to say, the best one to forgive). The Prophet ﷺ forgave him.

The Jew woman who poisoned the Prophet's ﷺ food is also well-known. She had confessed that she had given poison to the Prophet ﷺ but he did not seize revenge.

Labid bin al-Asam had cast a spell on the Prophet ﷺ and he had come to know of that but he did not consider it worth speaking about. In short, there are not few scattered incidents but there are thousands of examples in his life showing that he was merciful to his enemies even. There is a saying of the Prophet ﷺ, "You cannot be a believer until you show mercy to each other." The Companions ﷺ asked him, "Messenger of Allah! Everyone of us has mercy....." But, he said, "It is not mercy that is shown to one's own people but mercy is universal and is shown to everyone."

The Prophet ﷺ has also said, "If anyone kills a sparrow without reason, he will be asked about it on the Day of Resurrection." The Companions ﷺ asked him what could be a valid reason and he said it was that the bird should be eaten after it is slaughtered. It should not be thrown away after being killed.

It is reported in many Ahadith about the slaves. We are told to feed the slaves whom we posses what we eat ourselves, to clothe them what we wear, and if we do not find anyone agreeable, we must sell him to someone else but not torment him. We have no right to torment our slaves.

The Prophet ﷺ has also said, "If your servant brings you something to eat which he has cooked and endured its heat and smoke then you must make him sit with you and share your food. If it is not sufficient to let him share then, at least, give him something from it."

The Prophet ﷺ has said that it is a blessing to treat subordinates well but it is unfortunate of anyone to maltreat them.

In short, he has recommended that merciful treatment be meted out to the creatures of Allah in every field of life and he exhorted that they must be respected. (Fadail Sadaqat)

54. Chapter
باب الرحمة مائة جزء
Mercy has a Hundred Portions

١٠٠. حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (جَعَلَ اللّٰهُ عَزَّ وَجَلَّ الرَّحْمَةَ مِائَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَّتِسْعِينَ، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَّاحِدًا. فَمِنْ ذٰلِكَ الْجُزْءِ يَتَرَاحَمُ الْخَلْقُ، حَتّٰى تَرْفَعُ الْفَرَسُ حَافِرَهَا عَنْ وَّلَدِهَا خَشْيَةَ أَنْ تُصِيبَهُ).

100. Sayyidina Abu Hurayrah ﷺ said that he heard the Messenger of Allah ﷺ say, "Allah has made a hundred portions of mercy, ninety of those He kept with Him. One of the portions, He sent down to earth. It is because of this one portion that the creatures have mercy so that even a horse keeps down its foot carefully lest he hit its young.❶ (Bukhari, Muslim)

EXPLANATION: It is stated in Hadith of *Bukhari* and *Muslim* that the one mercy (out of the hundred mercies) that Allah has sent down on earth is divided among Jinn, men, beasts and poisonous creeping things. By it they are kind to one another, by it the wild beasts show mercy to their young. But Allah has kept ninety-nine mercies to himself by which He will dispense mercy to His slaves on the Day of Resurrections. (Mishkat al-Masabeeh p-207).

55. Chapter
باب الوصاة بالجار
Kind Relations with Neighbours

١٠١. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتّٰى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ).

101. It is narrated by Sayyidah Ayeshah رضى الله عنها that the Messenger of Allah ﷺ said, "Jibrail عليه السلام kept on instructing me about the rights of neighbours. (He was so persistent) that I thought he would make him an heir."❷

(Bukrari and Muslim, Tirmizi, Abu Dawood. Ibn Majah, Ahmad)

EXPLANATION: Sayyidina Jibrail عليه السلام repeatedly emphasized. On behalf of Allah the rights and prerogatives of the neighbour and the respect and

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❶ (١٠٠) أخرجه المصنف فى الصحيح ٨/١، ومسلم فى الصحيح (كتاب التوبة) ١٧.

❷ (١٠١) أخرجه المصنف فى الصحيح ٨/١٢، ومسلم فى الصحيح (كتاب البر والصلة) ب ٤٢ رقم ١٤٠-١٤١، والترمذى فى السنن ١٩٤٢-١٩٤٣، وابو داؤد فى السنن (الأدب) ب ١٣٣، وابن ماجه فى السنن ٣٦٧٣-٣٦٧٤، واحمد فى المسند ٢/٨٥-١٦٠-٢٥٩-٤٤٥-٥١٤/٦، ٥٢-٩١-١٢٥

gentle treatment he deserved. Since Jibrail ﷺ was very forceful in repeating these instructions the Prophet ﷺ began to feel that the neighbour might even be made an heir. That would have meant that just as parents, children and other relatives are heirs. The neighbour would receive his share on a neighbours death. This statement is meant to emphasise that neighbours enjoy a privileged treatment.

١٠٢. حَدَّثَنَا صَدَقَةُ قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَ الْيَوْمِ الْآخِرِ فَلْيُحْسِنْ إِلَى جَارِهِ: وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ).

102. It is narrated by Sayyidina Abu Shurayh al-Khuza'ee ﷺ that the Prophet ﷺ said, "He who believes in Allah and the Last Day should be good to his neighbour and he who believes in Allah and the Last Day should show hospitality to his guest and he who believes in Allah and the Last Day should speak what is good or keep quiet."[1] (Bukhari, Muslim, Tirmizi, Ahmad.)

EXPLANATION: The Messenger of Allah ﷺ has given great importance to relations with neighbours and has placed great emphasis on respecting neighbours and allowing them latitude. He has taught us that this conduct is part of faith and one of the conditions on which a person is admitted to paradise. It is a standard to measure one's love of Allah while this Hadith makes it obligatory for Believers to be kind in their treatment of neighbours. Another Hadith quoted by Tabarani in *Murajjam Kabeer* lists the rights of a neighbour." If he falls ill, pay him a sick-visit and look after him; if he dies accompany his funeral; if he asks for a loan, give it to him; if he does something wrong, conceal that; if he receives a favour or blessing, congratulate him. If he faces a calamity, condole with him; do not raise your house in such a way that it prevents breeze from blowing to him; and try that the smell of what you cook does not (carry through his house and) bother him and his children unless you send something of that to him (in which case the odour may carry through to his house)."

The second thing this Hadith teaches us is that a believer in Allah and the Last Day should honour his guest. It is obligatory for a Believer to show hospitality to his guests. A Hadith in *Bukhari* says that for the first day and night, good food must be prepared for the guest. A person is a guest for three days; thereafter, it is sadaqah, to look after him. The Prophet ﷺ said that a guest should not prolong his stay so long that the host is inconvenienced. The Prophet ﷺ has also said that it is recommend that one should accompany the guest to the door or gate of the house (when biding him farewell). (Ibn Majah)

[1] (١٠٢) اخرجه المصنف فى الصحيح ٨/١٣-٣٩-١٢٥، ومسلم فى الصحيح (كتاب الايمان) ٧٤-٧٥/٧٦-٧٧، والترمذى فى السنن ١٩٦٧-٢٥٠٠، واحمد فى المسند ١/٢٠-٢/١٧٤ و ٢٦٧ و ٢٦٩ و ٣٢١ و ٤٣٣ و ٤٦٣-٣/٧٦ و ٣٣٩-٤/٣١و ١١٩-٥/٢٤ و ٢٦١ و ٤١٢-٦/٦٩ و ٤١٢ و ٣٤٨ و ٣٤٩.

The third thing taught by this Hadith is that one who believes in Allah and the Last Day must speak a good word or keep quiet. This means that a man must not be unmindful of Allah and the hereafter while speaking. The words that a person utters may qualify him to receive the mercy and pleasure of Allah but if he is not careful them (May Allah protect us) his words can also deprive the speaker of Allah's pleasure and mercy and consign him to Hell.

56. Chapter
باب حقّ الجار
Rights of the Neighbour

١٠٣. حَدَّثَنَا أَحْمَدُ بْنُ حُمَيْدٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ أَبَا ظَبْيَةَ الْكَلَاعِيَّ قَالَ: سَمِعْتُ الْمِقْدَادَ بْنَ الْأَسْوَدِ يَقُوْلُ سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ عَنِ الزِّنَا قَالُوْا: حَرَامٌ، حَرَّمَهُ اللّٰهُ وَرَسُوْلُهُ: فَقَالَ لَأَنْ يَّزْنِيَ الرَّجُلُ بِعَشْرِ نِسْوَةٍ أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَّزْنِيَ بِامْرَأَةِ جَارِهِ) وَسَأَلَهُمْ عَنِ السَّرِقَةِ؟ قَالُوْا: حَرَامٌ حَرَّمَهَا اللّٰهُ عَزَّ وَجَلَّ وَرَسُوْلُهُ: فَقَالَ لَأَنْ يَّسْرِقَ مِنْ عَشْرَةِ أَهْلِ أَبْيَاتٍ، أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَسْرِقَ مِنْ بَيْتِ جَارِهِ).

103. Sayyidina Miqdad bin Aswad said that the Companions ﷺ asked the Messenger of Allah ﷺ about adultery. They said that it was unlawful and confirmed that Allah and His Messenger ﷺ had declared that so. (They wanted to know more about it.) The Prophet ﷺ said" If a man commits adultery with ten women then his sin is of lesser degree than that of one who commits adultery with the wife of his neighbour." The Companions ﷺ then asked him about theft, saying that it was unlawful and Allah and His Messenger had declared that so (and they wished to know more about it). The Prophet ﷺ said, "If anyone commits theft in ten houses, he is yet less sinful than one who commits theft in the house of his neighbour."

EXPLANATION: This Hadith conveys to us the gravity of the sin of being wicked to one's neighbour. If a man commits adultery with his neighbour's wife, the sin of his crime exceeds the sin of committing adultery with ten women who are not neighbours.

Similarly, if anyone commits theft in ten houses, he would not be sining as much as he would sin on committing theft in a neighbour's house.

The more the sin the more will the sinner be punished in the Hereafter. Besides, he will be punished in this world too the prescribed punishment in this world for adultery is flogging or stoning to death and for theft cutting off a hand. The criminal will get these punishment in this life and in the Hereafter he will be punished for more than ten sins because the sin is ten-fold if a crime is committed with a neighbours.

57. Chapter
باب يبدأ بالجار
Begin with the Neighbour

١٠٤. حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا يَزِيْدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيْهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَا زَالَ جِبْرِيْلُ يُوْصِيْنِيْ بِالْجَارِ حَتّٰى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ).

104. Sayyidina Ibn Umar ﷺ has narrated that the Messenger of Allah ﷺ said, "Jibrail continued to instruct me and lay emphasis on the right of neighbours to such an extent that I thought he will make him an heir."❶

١٠٥. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ دَاوُدَ بْنِ شَابُوْرٍ وَأَبِيْ إِسْمَاعِيْلَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو، أَنَّهُ ذُبِحَتْ لَهُ شَاةٌ، فَجَعَلَ يَقُوْلُ لِغُلَامِهِ: أَهَدَيْتَ لِجَارِنَا الْيَهُوْدِيِّ؟ أَهَدَيْتَ لِجَارِنَا الْيَهُوْدِيِّ؟ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (مَا زَالَ جِبْرِيْلُ يُوْصِيْنِيْ بِالْجَارِ حَتّٰى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ.

105. Sayyidina Abdullah bin Amr ﷺ had a sheep slaughtered and asked his slave if he had presented something of it to his Jew neighbour. He put this question twice. He them said that he had heard the Messenger of Allah ﷺ say. "Jibrail repeatedly emphasized to me that good treatment must be meted out to one's neighbour and I began to think that he would end up with declaring the neighhbour an heir."❷

١٠٦. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيْدٍ يَقُوْلُ: حَدَّثَنِيْ أَبُوْ بَكْرٍ، أَنَّ عَمْرَةَ حَدَّثَتْهُ، أَنَّهَا سَمِعَتْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا تَقُوْلُ: سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (مَا زَالَ جِبْرِيْلُ يُوْصِيْنِيْ بِالْجَارِ حَتّٰى ظَنَنْتُ أَنَّهُ لَيُوَرِّثُهُ.

106. Sayyidina Ayeshah رضى الله عنها has narrated that she heard the Messenger of Allah ﷺ say, "Jibrail told me to treat the neighbour well so emphatically that I began to presume he might declare him an heir.❸

EXPLANATION: All the three Ahadith of this chapter are on the same subject, as the Hadith # 101, prior to these, Islam has laid great emphasis on leading a cordial life with a neighbour and the Islamic Shari'ah requires us to be good mannered with him and deal with him kindly. We must endure patiently the trouble a neighbour may cause us and be mindful of not putting him to inconvenience. We must help him out in his difficulties and problems and co-operate with him as best as we can. We must not throw rubbish in front of his house and we should show compassion to his children. If for some reason, we

❶ (١٠٤) انظر التخريج فى الحديث رقم ١٠١.
❷ (١٠٥) انظر التخريج فى الحديث رقم ١٠١.
❸ (١٠٦) انظر التخريج فى الحديث رقم ١٠١.

cannot, we must, at least, refrain from causing him inconvenience of any kind and wish him well. The Prophet ﷺ has said that Jibrail عليه السلام persisted in instructing him to treat neighbours tenderly and he lay emphasis on the instruction so much that the Prophet ﷺ presumed he would ask him to make the neighbour an heir. In that case a neighbour would have had a share in the legacy of a dead person, and this statement is aimed at highlighting the greatness of a neighbour. It aims at teaching us that just as we are bound to honour rights of relatives so too we must give the rights of neighbours.

58. Chapter
باب يهدى إلى اقربهم بابا
If Anything is Given to Neighbours, Begin with the Nearest Door

١٠٧. حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو عِمْرَانَ قَالَ: سَمِعْتُ طَلْحَةَ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ يَا رَسُولَ اللّٰهِ؟ إِنَّ لِي جَارَيْنِ، فَإِلَى أَيِّهِمَا أُهْدِي؟ قَالَ إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا).

107. Sayyidina Ayeshah رضى الله عنها said that she asked, "Messenger of Allah! I have two neighbours, to which of them shall I send a gift? He said, "To the one whose door is nearer to you (send the gift).[1]

١٠٨. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللّٰهِ. رَجُلٌ مِنْ بَنِي تَيْمِ بْنِ مُرَّةَ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: قُلْتُ يَا رَسُولَ اللّٰهِ؟ إِنَّ لِي جَارَيْنِ، فَإِلَى أَيِّهِمَا أُهْدِي؟ قَالَ: (إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا).

108. Sayyidina Ayeshah رضى الله عنها said that she asked the Prophet ﷺ "Messenger of Allah, I have two neighbours. To which of them should I send a gift?" He said, "Send (your gift) to the one whose door is nearer is you.[2]

EXPLANATION: Just as in dealing with relatives, the nearest is given preferance so too, among neighbours the one whose door is closest is preferred in showing kind treatment. In giving gentle treatment, relatives are preferred according to the nearness of relationship and neighbours according to closeness of the gates of their homes. Gifts are sent according to this standard.

59. Chapter
باب الأدنى فالأدنى من الجيران
The Nearest then the Next Neighbours

١٠٩. حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنِ الْوَلِيدِ بْنِ دِينَارٍ، عَنِ الْحَسَنِ، أَنَّهُ

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[1] (١٠٧) اخرجه المصنف فى الصحيح ٣/١١٥ و ٨/٢٠٨-١٣، واحمد فى المسند ٦/٢٣٩، الحاكم فى المستدرك ٤/١٦٧.
[2] (١٠٨) انظر تخريج الحديث رقم ١٠٧.

سُئِلَ عَنِ الْجَارِ، فَقَالَ: أَرْبَعِيْنَ دَارًا أَمَامَهُ، وَأَرْبَعِيْنَ خَلْفَهُ، وَأَرْبَعِيْنَ عَنْ يَّمِيْنِهِ، وَأَرْبَعِيْنَ عَنْ يَّسَارِهِ.

109. Someone asked Sayyidina Hasan ﷺ, "Who is a neighbour?" He said, "Forty houses ahead forty behind. Forty to the right and forty to the left."

١١٠. حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا عَلْقَمَةُ بْنُ بَجَالَةَ بْنُ زَيْدٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: وَلَا يَبْدَأْ بِجَارِهِ الْأَقْصٰى قَبْلَ الْأَدْنٰى: وَلٰكِنْ يَّبْدَأْ بِالْأَدْنٰى قَبْلَ الْأَقْصٰى.

110. Sayyidina Abu Hurayrah ﷺ said, "Do not begin with a distant neighbour skipping the nearer one. The sequence (one should follow) is that the nearest one should be given first. Then the further one."

EXPLANATION: When a person intends to spend something or present gifts to neighbours them he must follow a sequence. He must not skip the nearer one and prefer the distant neighbour. The nearer the neighbour the more he is preferred.

60. Chapter
باب من اغلق الباب على الجار
He Who Shuts the Door on the Neighbour

١١١. حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيْلَ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ، عَنْ لَّيْثٍ، عَنْ نَّافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَقَدْ أَتٰى عَلَيْنَا زَمَانٌ أَوْ قَالَ حِيْنٌ. وَمَا أَحَدٌ أَحَقُّ بِدِيْنَارِهِ وَدِرْهَمِهِ مِنْ أَخِيْهِ الْمُسْلِمِ: ثُمَّ الْآنَ الدِّيْنَارُ وَالدِّرْهَمُ أَحَبُّ إِلٰى أَحَدِنَا مِنْ أَخِيْهِ الْمُسْلِمِ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ كَمْ مِنْ جَارٍ مُّتَعَلِّقٍ بِجَارِهِ يَوْمَ الْقِيَامَةِ يَقُوْلُ: يَا رَبِّ: هٰذَا أَغْلَقَ بَابَهُ دُوْنِيْ، فَمَنَعَ مَعْرُوْفَهُ).

111. Sayyidina Ibn Umar ﷺ has said, "We have been through a period when a Muslim brother was considered most worthy of dinar and dirham and now we face a period when dinar and dirham are more dear to us than a Muslim brother. I have heard the Prophet ﷺ say that on the Day of Resurrection many a neighbour would seize his neighbours and complain to Allah saying that he had forsaken him and shut their doors and derived him of kindness and fair treatment."[1] (Makarim al-Akhtaq, at-Targeeb wa at-Tarheeb, al-Dur al-Manthur)

EXPLANAION: A time has passed over Muslims when they were happy to spend their money over their Muslim brothers. They readily spent money on themselves, their own people, strangers and neighbours. Their Muslim brother was dearer to them than their wealth. Gradually, the time came when wealth became dearer than a Muslim brother. Now they do not spend on their own

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[1] (١١١) الليث بن ابى سليم بن زنيم، بالزاى والنون، مصغرًا، واسم ابيه ايمن، وقيل غير ذلك، صدوق اختلط اخيرا، ولم يتميز حديثه فترك، من السادسة، مات سنة ثمان واربعين. انظر مكارم الاخلاق ٣٤٥، والترغيب والترهيب للمنذرى ٣/٣٥٩، والدر المنثور للسيوطى ٢/١٥٨.

people, on strangers or on neighbours. Their neighbours may be in need but they refuse to give them anything and shut their gates on them. They do not look after them. On the Day Resurrection, many neighbours will get hold their neighbours and bring them before Allah. They will complain that their neighbours had shut their doors on them and refused to help them or even see them. Therefore, we must look after our neighbours lest they seize us on the Day of Resurrection and complain to Allah against us.

61. Chapter
باب لايشبع دون جاره
One Must not Satiate Himself Leaving His Neighbour (Hungary)

١١٢. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَشِيرٍ، عَنْ عَبْدِ اللّٰهِ بْنِ الْمُسَاوِرِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُخْبِرُ ابْنَ الزُّبَيْرِ يَقُوْلُ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (لَيْسَ الْمُؤْمِنُ الَّذِيْ يَشْبَعُ وَجَارُهُ جَائِعٌ).

112. Sayyidina Abdullah bin al-Zubayr ﷺ has said that he heard the Messenger of Allah ﷺ say, "He is not a Believer who eats to a full stomach but whose neighbours is hungry."❶

(Mu'ajjam al-Kabir, Majma' az-Zawa'id, at-Targheeb wa at-Tarheeb, al-Silsilah al-Saheehah, Kanz al-Ummal.)

EXPLANATION: The Messenger of Allah ﷺ has made it very clear in this Hadith that a person cannot be a Believer if the does not care for the hunger and thirst and other needs of his neighbour. He cannot be expected to satiate himself while his neighbour is hungry. Such a man's faith and belief are faulty. A perfect Believer is one who goes hungry himself but feeds other people. He is like what Allah has said in the Qur'an:

وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۝

But preferring them above themselves even though poverty was their lot.

(al-Hashr, 59: 9)

This verse was revealed concerning the fine habits of the Companions ﷺ they were praised as people who, though hungry and poor, preferred other people over themselves. They did not mind if they were hungry themselves. Sayyidina Ibn Umar ﷺ is quoted in a Hadith to have said," A Companion was sent the brain of a slaughtered sheep as a gift. He thought to himself that another Companion and his children deserved it more than he did. So, he sent it to that Companion.

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❶ (١١٢) انظر المعجم الكبير للطبرانى ١٢/١٥٤، مجمع الزوائد للهيثمى ١٦٧، والترغيب والترهيب للمنذرى ٣/٣٥٨، والسلسلة الصحيحة للألبانى ١٤٩، كنز العمال ٤/٢٤٩.

But this second man sent the gift to a third who sent it to a fourth. In this way that position of the goat was sent to many houses until it was received back again from where it was first sent as a gift. This was the background of the revelation of this verse.

62. Chapter
باب يكثر ماء المرق فيقسم فى الجيران
Add Water to the Carry (Stew) and Distribute the Neighbours

١١٣. حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا سَعِيْدٌ عَنْ أَبِيْ عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللّٰهِ بْنِ الصَّامِتِ، عَنْ أَبِيْ ذَرٍّ قَالَ: أَوْصَانِيْ خَلِيْلِيْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثٍ: أَسْمَعُ وَأُطِيْعُ وَ لَوْ لِعَبْدٍ مُجَدَّعِ الْأَطْرَافِ، وَ إِذَا صَنَعْتَ مَرَقَةً فَأَكْثِرْ مَآءَ هَا، ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِّنْ جِيْرَانِكَ فَأَصِبْهُمْ مِّنْهُ بِمَعْرُوْفٍ. وَصَلِّ الصَّلَاةَ لِوَقْتِهَا. فَإِنْ وَجَدْتَ الْإِمَامَ قَدْ صَلَّى، فَقَدْ أَحْرَزْتَ صَلَاتَكَ، وَإِلَّا فَهِيَ نَافِلَةٌ.

113. Sayyidina Abu Zarar Ghifari ﷺ has said, "My friend ﷺ instructed to observed three things:

(1) Listen (to the *ameer*) and obey him even if he is a slave with a slit ear.

(2) When you cook stew you must add water to it and keep an eye on the (poor) neighbours and send them some of it.

(3) Offer prayers at the right time, and if you find the Imam leading prayers then you may stand by your prayers or (join the congregation and) your (first prayers) will be (regarded as) optional.❶

EXLANATION: (Khateeb, Tabqaat al-Kubra): The Prophet ﷺ has given three instructions in this Hadith. The first advice is that the *ameer* must be obeyed at all times. It makes no difference who the *ameer* is and what his features are. The word *ameer* here means a king. Thus, if the king is a (freed) slave with a cut ear he must yet be obeyed. In other words, "If your *ameer* is of a lower cast or station in life and of an ugly countenance yet he must be obeyed provided he leads you according to the book of Allah and the sunnah. Of the Messenger of Allah ﷺ it is obligatory for you to obey his command." However, if the *ameer* commands against the book of Allah and the sunnah of the Messenger of Allah ﷺ then it is not obligatory to obey him and he must not be obeyed.

The second instruction is that when a man eats or drinks anything he must be mindful of the poor neighbours. The least he may give him is diluted gravy. The poor may have something to eat at least.

❶ (١١٣) اخرجه الخطيب فى تاريخ بغداد ٢/١٠٧ وابن سعد فى الطبقات الكبرى ٤/١/١٦٦.

The third instruction is that if anyone has already offered prayers at the appointed hour and afterwards finds an Imam leading a congregation, he may join it. In that way he will get a reward twenty-five fold or, according to another version, twenty-seven fold and the offered earlier would count as optional attracting its own reward. However, this relaxation is possible only when prayers are offered in their valid time, and there is no bar to offer prayers after having offered once. For instance take the Fajr and Asr prayers. Once a worshipper has offered these prayers, he is not allowed to offer optional prayers until the time of the next prayers sets in. Hence a man is not allowed to repeat these prayers with the congregation if he has offered them individually. Similarly, although one may offer optional prayers after Maghrib yet the Magrib prayers may not be repeated because this prayer is made up of three rakaat and optional prayers of this number are not valid. Hence, when if he finds a congregational prayer of Maghrib after he has already offered his own, the worshipper must not join the congregation. The prayers besides these meaning Zuhar and Isha may be repeated with the congregation if one has already offered them.

١١٤. حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا اَبُوْ عَبْدِ الصَّمَدِ الْعَمِّيّ قَالَ: حَدَّثَنَا اَبُوْ عِمْرَانَ، عَنْ عَبْدِ اللّٰهِ بْنِ الصَّامِتِ، عَنْ أَبِيْ ذَرٍّ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (يَا أَبَا ذَرٍّ؟ إِذَا طَبَخْتَ مَرَقَةً فَأَكْثِرْ مَآءَ الْمَرَقَةِ وَتَعَاهَدْ جِيْرَانَكَ. أَوِاقْسِمْ فِيْ جِيْرَانِكَ).

114. It is narrated by Syyidina Abu Zarr ﷺ that the Prophet ﷺ said to him, Abu Zarr! When you prepare the broth dilute it with water and give it to your neighbour, or distribute it to your neighbour.[1] (Muslim)

EXPLANATION: We must remember that such Ahadith as the one above include all neighbours. Muslim and non-Muslim. They do not single out Muslim neighbours; and a Muslim has to be mindful of his neighbours even if he is a non-Muslim.

63. Chapter
باب خير الجيران
The Best of Neighbours

١١٥. حَدَّثَنَا عَبْدُ اللّٰهِ بْنِ يَزِيْدَ قَالَ: حَدَّثَنَا حَيْوَةُ قَالَ: أَخْبَرَنَا شُرَحْبِيْلُ بْنُ شَرِيْكٍ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِّي يُحَدِّثُ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (خَيْرُ الْاَصْحَابِ عِنْدَ اللّٰهِ تَعَالٰى خَيْرُهُمْ لِصَاحِبِهٖ وَخَيْرُ الْجِيْرَانِ عِنْدَ اللّٰهِ خَيْرُهُمْ لِجَارِهٖ).

115. It is narrated by Sayyidina Abdullah bin Amar bin al-Aas ﷺ that the Messenger of Allah ﷺ said, "The best of companions in the sight of Allah is

[1] (١١٤) اخرجه مسلم فى الصحيح ١٤٢ و ١٤٣.

one who is best for his colleague. And the best of neighbours in the sight of Allah is one who is best for his neighbour."❶ (Tirmizi, Ahmad. Hakim)

EXPLANATION: The best friend of man is he who is good for him under all circumstances. He wishes good for his friend always and supports him when he is distressed. He is also pious because only a pious friend is helpful and only he can be a best friend. He is therefore, best in the sight of Allah.

In the same way, the best neighbours is he who is the best for his neighbours. He wishes good for them always and shared their pain and sorrow and only a righteous person can become such a neighbours. He will be the best in the sight of Allah too. This is why we are advised:

اطلبو الجار قبل الدار

"Before choosing a house, observe the neighbours there, how they are."

Do not choose a house where wicked people reside lest they introduce the new-corner or his children to the bad ways and cause them to disbelieve, or they may cause hardship every time. It may cause one to repent the hasty choice later on. Only the pious and righteous people's area should be chosen for a neighbourhood. Such people would be well-wishers and sympathisers in times of distress.

64. Chapter
باب الجار الصالح
The Righteous Neighbours

١١٦. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: حَدَّثَنِي خُمَيْلٌ، عَنْ نَافِعِ بْنِ عَبْدِ الْحَارِثِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مِنْ سَعَادَةِ الْمَرْءِ الْمُسْلِمِ الْمَسْكَنُ الْوَاسِعُ، وَ الْجَارُ الصَّالِحُ، وَالْمَرْكَبُ الْهَنِيُّ.

116. Sayyidina Nafi' bin Abdul Harith ﷺ has said that the Prophet ﷺ said, "It is part of the good fortune of a Muslim that he has (in the world) a spacious house, pious neighbours and the desired means of conveyance."❷ (Hakim)

EXPLANATION: These three things are available to a fortunate person alone. Allah gives him in this a spacious house which allows for cool breeze inside. He is enabled thereby to perform his wouldly and religious duties easily and comfortably. He is able to learn and train well and such a house is indeed an honour for this man.

The next blessing is a pious neighbour who wishes him well all the time and sympathises with him when he is in trouble. Then, a means of conveyance to one's liking is a blessing too. He can use it when he wishes and is enabled thereby to move at will from place to place. These are his blessings.

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❶ (١١٥) اخرجه الترمذى فى السنن ١٩٤٤، واحمد فى المسند ٢/١٦٨، والحاكم فى المستدرك ١/٤٤٣ و ٢/١١٠١ و ٤/١٦٤.
❷ (١١٦) اخرجه الحاكم فى المستدرك ١/٥٣٢.

65. Chapter
باب الجار السوء
Evil Neighbour

١١٧. حَدَّثَنَا صَدَقَةُ قَالَ: أَخْبَرَنَا سُلَيْمَانُ. هُوَ ابْنُ حَيَّانُ، عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ مِنْ دُعَاءِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اَللّٰهُمَّ! إِنِّيْ أَعُوْذُبِكَ مِنْ جَارِ السُّوْءِ فِيْ دَارِ الْمُقَامِ. فَإِنَّ جَارَ الدُّنْيَا يَتَحَوَّلُ).

117. Sayyidina Abu Hurayrah ﷺ has said that one of the supplications of the Messenger of Allah ﷺ was:

اللّٰهم إني اعوذ بک من جار السوء في دار المقام فإن جار الدنيا يتحول

"O Allah, I seek refuge in You from a bad neighbour who lives permanently by my residence, for the neighbour of the desert moves away from his place."

EXPLANATION: The Arabic words in the supplication for a permanent place of residence are دارالمقام *Dar al-Muqam*. It refers to the house or neighbourhood where one resides on a regular basis. Refuge is sought with Allah from a bad neighbour in such a place for one cannot continuously live with him. To endure hardship all one's life is beyond him and it is a severe trial. However, if one encounters such a person in a journey as could happen while traveling through a desert one will get relief after some time when both part ways. This is expressed in the supplication by the words the neighbour of the desert moves away فان الجا إلياد الدنيا. In some versions the word is *world* instead of *desert*.

١١٨. حَدَّثَنَا مَخْلَدُ بْنُ مَالِكٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَغْرَاءِ قَالَ: حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللّٰهِ، عَنْ أَبِيْ بُرْدَةَ، عَنْ أَبِيْ مُوْسٰى: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَا تَقُوْمُ السَّاعَةُ حَتّٰى يَقْتُلَ الرَّجُلُ جَارَهُ وَ أَخَاهُ وَ أَبَاهُ).

118. Sayyidina Abu Musa ﷺ has reported the Messenger of Allah ﷺ saying that the Day of Resurrection will not come until a man murders his neighbours, his brothers and his father.

EXPLANATION: This Hadith discloses to us that there will be such people in the world who will kill their neighbours. More than that they will kill their brothers, and fathers. We see such things happening these days. This is the beginning and we cannot say where it will end.

66. Chapter
باب لايؤذى جاره
Do not Cause Hardship to Your Neighbour

١١٩. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا أَبُوْ يَحْيٰى مَوْلٰى جَعْدَةَ

بْنِ هُبَيْرَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُوْلُ: قِيْلَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا رَسُوْلَ اللّٰهِ؟ إِنَّ فُلَانَةَ تَقُوْمُ اللَّيْلَ وَتَصُوْمُ النَّهَارَ وَتَفْعَلُ وَتَصَدَّقُ وَتُؤْذِيْ جِيْرَانَهَا بِلِسَانِهَا. فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَا خَيْرَ فِيْهَا هِيَ مِنْ أَهْلِ النَّارِ) قَالُوْا: وَفُلَانَةُ تُصَلِّي الْمَكْتُوْبَةَ. وَتَصَدَّقُ بِأَثْوَارٍ وَلَا تُؤْذِيْ أَحَدًا. فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (هِيَ مِنْ أَهْلِ الْجَنَّةِ).

119. Sayyidina Abu Hurayrah ﷺ said that someone said to the Prophet ﷺ, "Messenger of Allah such and such a woman is known to engage in optional prayer all night, to fast all day, to do (many others) pious deeds and to give sadaqah (too) but she annoys her neighbours with her tongue." So, the Messenger of Allah ﷺ said, "There is no good (in that woman). She is among the dwellers of hell." The people said to him (then), "Such and such a woman offers *fard* obligatory prayers (only) and gives pieces of curd as sadaqah but does not annoy anyone." The Messenger of Allah ﷺ said, "She is among the inhabitants of paradise."[1] (Zubaydi, Kanz al-Ummal)

EXPLANATION: To annoy or cause hardship to anyone is never proper. But it is particularly disallowed to cause trouble to a neighbour and it calls for a graver punishment. This Hadith recalls a woman who kept vigil all night in prayer fasted during the day and was very generous in almsgiving. Yet because she annoyed her neighbours with her tongue, all her righteous deeds were set to nil. The Messenger of Allah ﷺ said that she would go to hell. In contrast there was another woman who was not very particular about supererogatory prayers but who did not trouble anyone. The Messenger of Allah ﷺ announced that she was a woman of paradise.

Another Hadith tells us:

المسلم من سلم المسلمون من لسانه ويده.

"A Muslim is one from whose tongue and hands (other) Muslims are safe."

He does not annoy anyone with his tongue nor does not trouble anyone with his hands. He is a true and perfect Muslim.

١٢٠. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يَزِيْدَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زِيَادٍ قَالَ: حَدَّثَنِيْ عُمَارَةُ بْنُ غُرَابٍ أَنَّ عَمَّةً لَهُ حَدَّثَتْهُ (أَنَّهَا سَأَلَتْ عَائِشَةَ أُمَّ الْمُؤْمِنِيْنَ رَضِيَ اللّٰهُ عَنْهَا فَقَالَتْ: إِنَّ زَوْجَ إِحْدَانَا يُرِيْدُهَا فَتَمْنَعُهُ نَفْسَهَا، إِمَّا أَنْ تَكُوْنَ غَضْبَى أَوْلَمْ تَكُنْ نَشِيْطَةً، فَهَلْ عَلَيْنَا فِيْ ذٰلِكَ مِنْ حَرَجٍ؟ قَالَتْ: نَعَمْ إِنَّ مِنْ حَقِّهِ عَلَيْكَ أَنْ لَوْ أَرَادَكِ، وَ أَنْتِ عَلٰى قَتَبٍ لَمْ تَمْنَعِيْهِ قَالَتْ: قُلْتُ لَهَا: إِحْدَانَا تَحِيْضُ وَلَيْسَ لَهَا وَلِزَوْجِهَا إِلَّا فِرَاشٌ وَّاحِدٌ أَوْ لِحَافٌ وَّاحِدٌ، فَكَيْفَ تَصْنَعُ؟ قَالَتْ لِتَشُدَّ عَلَيْهَا إِزَارَهَا ثُمَّ تَنَامُ مَعَهُ، فَلَهُ مَا فَوْقَ ذٰلِكَ مَعَ أَنِّيْ سَوْفَ أُخْبِرُكِ مَا صَنَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُ كَانَتْ لَيْلَتِيْ مِنْهُ، فَطَحَنْتُ شَيْئًا مِنْ شَعِيْرٍ فَجَعَلْتُ لَهُ قُرْصًا، فَدَخَلَ فَرَدَّ الْبَابَ وَ دَخَلَ إِلَى الْمَسْجِدِ، وَ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ أَغْلَقَ الْبَابَ وَ أَوْكَأَ الْقُرْبَةَ وَ أَكْفَأَ الْقَدَحَ وَ أَطْفَأَ الْمِصْبَاحَ: فَانْتَظَرْتُهُ أَنْ يَّنْصَرِفَ. حَتّٰى غَلَبَنِيْ

[1] (١١٩) انظر اتحاف السادة المتقين للزبيدى ٧/٣١٩، كنز العمال للمتقى الهندى ٢٥٦١٥.

النَّوْمُ وَأَوْجَعَهُ الْبَرْدُ فَأَتَانِي فَأَقَامَنِي، ثُمَّ قَالَ (أَدْفِئِينِي. أَدْفِئِينِي) فَقُلْتُ لَهُ: إِنِّي حَائِضٌ. فَقَالَ: (وَإِنِ اكْشِفِي عَنْ فَخِذَيْكِ) فَكَشَفْتُ لَهُ عَنْ فَخِذَيَّ فَوَضَعَ خَدَّهُ وَرَأْسَهُ عَلَى فَخِذَيَّ حَتَّى دَفِيءَ، فَأَقْبَلَتْ شَاةٌ لِجَارِنَا دَاجِنَةٌ، فَدَخَلَتْ، ثُمَّ عَمَدَتْ إِلَى الْقُرْصِ فَأَخَذَتْهُ ثُمَّ أَدْبَرَتْ بِهِ. قَالَتْ: وَقَلَقْتُ عَنْهُ وَاسْتَيْقَظَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَادَرْتُهَا إِلَى الْبَابِ: فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (خُذِي مَا أَدْرَكْتِ مِنْ قُرْصِكِ، وَلَا تُؤْذِي جَارَكِ فِي شَاتِهِ).

120. Abdur Rahman bin Ziyad reported that Umarah bin Ghurab told him that one of his paternal aunts told him that she had asked the Mother of the believers, Sayyidah Ayeshah رضى الله عنها, if it is wrong for a woman to disallow her husband to sleep with her when he intends to (have sexual intercourse) with her either because she is angry or because she has no inclination at that time. Sayyidah Ayeshah رضى الله عنها said, "Yes! It is a right of your husband over you that if he desires (to sleep with) you, you should not prevent him from (coming to) you even if you are on the saddle of a camel".

That woman said that she then asked Sayyidah Ayeshah رضى الله عنها, "If a woman has menses and if they have a single bed and a single blanket then what should she do?" She said, "The woman must tie or bind her lower garment well and sleep with her husband who has a right upto the upper portion of the lower garment. I will tell you what the Prophet ﷺ did. It was my turn one right. So, I ground some barley and prepared a little bread with it. The Prophet ﷺ came and shut the door and them went away to the mosque. (It was with him that) whenever he wished to retire to bed, he would shut the door, tie close the opening of the water skin, upturn the vessel and blow-out the lamp. I kept waiting for him (this night) so that I may offer him the bread but he did not return and I was overtaken by sleep. When he felt the cold, he came to me, woke me up and said 'Heat me up, heat me up!' I said to him that I was having my menses and he asked me to uncover my thighs and when I did that he placed his cheeks and head on my thighs until he was hot. Suddenly, the young of our neighbour's sleep came into the house and rushed towards the bread to which I extended my hand and picked it up. And, I placed it behind me."

Sayyidah Ayeshah رضى الله عنها said further that her movement woke up the Prophet ﷺ and she drove the young sheep towards the door. The Prophet ﷺ said to her, "Pick up your bread and do not trouble the neighbour because of her sheep."[1]

EXPLANATION: This Hadith informs us that when the goat of the neighbour of Sayyidah Ayeshah رضى الله عنها was aiming at the bread, the Prophet ﷺ said to her that she should retain whatever remained of the bread and she should

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[1] (١٢٠) عبد الرحمن بن زياد بن انعم: بفتح اوله وسكون النون وضم المهملة، الافريقى قاضيها ضعيف حفظه، من السابعة، مات سنه ست وخمسين وقيل بعدها، وقيل جاوز المائة ولم يصح، وكان رجلا صالحًا.

عمارة بن غراب اليحصبى، تابعى مجهول، غلط من عده صحابيًا، بل هو من السادسة. (عمة له) لم يذكرها اصحاب كتب الرجال، قال الذهبى فى فضل النسوة المجهولات: وما علمت فى النساء من اتهمت ولا من تركوها. انظر المطالب العالية لابن حجر ٦٥٦٥.

not harass her neighbour because of the sheep. She should not say anything to her that disturbs her. The Hadith also tells us that the Prophet ﷺ asked Sayyidah Ayeshah رضى الله عنها to uncover her thighs and he placed his head and cheek over it. It does not mean that he had it bared to the skin but that he asked her to raise her shirt away from it and it does not contradict her instruction that the lower garment must be tied well in place and that husband has the right over the portion over the lower garment during a woman's menstrual period.

١٢١. حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا الْعَلاءُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَدْخُلُ الْجَنَّةَ مَنْ لَّا يَأْمَنُ جَارُهُ بَوَائِقَهُ).

121. Sayyidina Abu Hurayrah ﷺ has stated that the Messenger of Allah ﷺ said, "He will not enter paradise whose neighbours is not safe from his mischief.❶ (Muslim. Hakim. Ahmad.)

EXPLANATION: If a man is such that his neighbours are not at pace with him and they constantly fear him for his muschief and wickedness then he will not enter paradise before undergoing punishment for his misconduct.

67. Chapter
باب لا تحقرن جارة لجارتها ولو فرسن شاة
Do not Laugh at a Neighbour's Gift

١٢٢. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَمْرِو بْنِ مُعَاذَ الْأَشْهَلِيِّ، عَنْ جَدَّتِهِ أَنَّهَا قَالَتْ: قَالَ لِي رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (يَا نِسَاءَ الْمُؤْمِنَاتِ: لَا تَحْقِرَنَّ امْرَأَةٌ مِّنْكُنَّ لِجَارَتِهَا وَلَوْ كُرَاعَ شَاةٍ مُحَرَّقٍ).

122. Sayyidina Amr bin Muraz al-Ashhati has reported his paternal grandmother as saying that the Messenger of Allah ﷺ said, "O Believing women! None of you women must look down upon the gift of her neighbour even if it is the burn hand of a sheep."❷ (Ahmad.)

١٢٣. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (يَا نِسَآءَ الْمُسْلِمَاتِ: يَا نِسَآءَ الْمُسْلِمَاتِ: لَا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنُ شَاةٍ).

123. Sayyidina Abu Hurayrah ﷺ has narrated that the Prophet ﷺ said, "O Muslim women! Let no woman despise the gift of a women neighbour even if it is the hoof of sheep."❸ (Bukhari, Muslim, Tirmizi)

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❶ (١٢١) اخرجه مسلم فى الصحيح (كتاب الايمان) ب ١٨ رقم ١٧، والحاكم فى المستدرك ١/ ١٠، واحمد فى المسند ٢/ ٣٧٣.

❷ (١٢٢) اخرجه احمد فى المسند ٥/ ٣٧٧، ٦/ ٤٣٤.

❸ (١٢٣) اخرجه المصنف فى الصحيح ٣/ ٢٠٧ و ٨/ ١٢، ومسلم فى الصحيح (كتاب الزكاة) ب ٩، رقم ٩٠. والترمذى فى السنن ٢١٣٠.

EXPLANATION: The message of both the above Ahadith is that gifts should be excahnged. This custom ought to be encouraged even if it is a small gift. The first Hadith has the word ذراع which means a hand and the second, the word فرسن meaning a hoof. And both are used by way of illustration. The smallness is imphasised by adding the word burnt out so that there may not be even a vague abhorrence for the smallness of the gift, and neither the giver nor the receiver may feel any hesitancy about it. Each of them must have in mind the goodwill of the other woman and not the size of the gift. The sentiment of love must be the driving force.

68. Chapter
باب شكاية الجار
A Neighbours Complaint

١٢٤. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيْسٰى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ قَالَ: حَدَّثَنَا أَبِيْ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ! إِنَّ لِيْ جَارًا يُؤْذِيْنِيْ. فَقَالَ (إِنْطَلِقْ فَأَخْرِجْ مَتَاعَكَ إِلَى الطَّرِيْقِ) فَانْطَلَقَ فَأَخْرَجَ مَتَاعَهُ: فَاجْتَمَعَ النَّاسُ عَلَيْهِ، فَقَالُوْا:مَا شَأْنُكَ؟ قَالَ: لِيْ جَارٌ يُؤْذِيْنِيْ. فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (انْطَلِقْ فَأَخْرِجْ مَتَاعَكَ إِلَى الطَّرِيْقِ) فَجَعَلُوْا يَقُوْلُوْنَ: اَللّٰهُمَّ الْعَنْهُ: اَللّٰهُمَّ أَخْزِهِ: فَبَلَغَهُ، فَأَتَاهُ فَقَالَ: ارْجِعْ إِلٰى مَنْزِلِكَ فَوَاللّٰهِ لَا أُؤْذِيْكَ.

124. Sayyidina Abu Hurayrah ﷺ has reported that someone said to the Prophet ﷺ, "Messenger of Allah. A neighbour of mine is a source of trouble to me." He said to him, "Go and place your belongings outside (the house) on the road." He went away and put his belongings out on the road. People collected there and asked him what had happened. He told them, "My neighbour annoys me and I complained about him to the Prophet ﷺ and he instructed me to place my belongings out of my home on to the road-side." The people exclaimed, "O Allah curse him. O Allah disgrace him." When this reached his ears, the neighbour requested the man." Come back to your house. By Allah! I will never again bother you!"❶

١٢٥. حَدَّثَنَا عَلِيُّ بْنُ حَكِيْمٍ الْأَوْدِيُّ قَالَ: حَدَّثَنَا شَرِيْكٌ، عَنْ أَبِيْ عُمَرَ، عَنْ أَبِيْ جُحَيْفَةَ قَالَ: شَكَا رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَارَهُ: فَقَالَ (اِحْمِلْ مَتَاعَكَ فَضَعْهُ عَلَى الطَّرِيْقِ، فَمَنْ مَرَّ بِهِ يَلْعَنُهُ فَجَعَلَ كُلُّ مَنْ مَرَّ بِهِ يَلْعَنُهُ فَجَاءَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَا لَقِيْتُ مِنَ النَّاسِ: فَقَالَ إِنَّ لَعْنَةَ اللّٰهِ فَوْقَ لَعْنَتِهِمْ ثُمَّ قَالَ لِلَّذِيْ شَكَا(كُفِيْتَ) أَوْ نَحْوِهِ.

125. Sayyidina Abu Juhayfah ﷺ said that someone complained to the Prophet ﷺ about his neighbour. He instructed him to pick up his belongings and put

❶ (١٢٤) اخرجه ابو داؤد، وابن حبان فى صحيحه والحاكم، انظر الدر المنثور للسيوطى ٢/١٥٨.

them on the road so that every passer-by will curse him. Hence, whoever walked through that place cursed the man who went to the Prophet ﷺ and said, "None of the people meet him." The Prophet ﷺ said to him, "Surely, the curse of Allah is greater than the curse of men." Then the Prophet ﷺ told the man who had complained that it was enough for the neighbour. Or he said something like that.[1] (Tabarani. Hakim)

EXPLANATION: These two Ahadith tell us of a way to save ourselves of the mischief of an annoying neighbour. The Prophet ﷺ instructed that one may remove one's belongings out of one's house onto the roadside when people observed that, they blamed the mischievous neighbour who realised that by annoying his neighbour he was getting people to curse him and was degrading himself in their eyes.

١٢٦. حَدَّثَنَا مُخْلَدُ بْنُ مَالِكٍ قَالَ: حَدَّثَنَا أَبُوْ زُهَيْرٍ عَبْدُ الرَّحْمٰنِ بْنِ مَغْرَاءِ قَالَ: حَدَّثَنَا الْفَضْلُ. يَعْنِي ابْنُ مُبَشِّرٍ. قَالَ: سَمِعْتُ جَابِرًا يَقُوْلُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَعْدِيْهِ عَلٰى جَارِهٖ فَبَيْنَا هُوَ قَاعِدٌ بَيْنَ الرُّكْنِ وَالْمَقَامِ إِذَا أَقْبَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرَاٰهُ الرَّجُلُ وَهُوَ مُقَاوِمٌ رَجُلًا عَلَيْهِ ثِيَابٌ بَيَاضٌ عِنْدَ الْمَقَامِ حَيْثُ يُصَلُّوْنَ عَلَى الْجَنَائِزِ. فَأَقْبَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: بِأَبِيْ أَنْتَ وَ أُمِّيْ يَا رَسُوْلَ اللّٰهِ: مَنِ الرَّجُلُ الَّذِيْ رَأَيْتُ مَعَكَ مُقَاوِمَكَ عَلَيْهِ ثِيَابٌ بَيْضٌ؟ قَالَ (أَقَدْ رَأَيْتَهُ)؟ قَالَ: نَعَمْ. قَالَ: رَأَيْتَ خَيْرًا كَثِيْرًا. ذَاكَ جِبْرِيْلُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَسُوْلُ رَبِّيْ مَا زَالَ يُوْصِيْنِيْ بِالْجَارِ حَتّٰى ظَنَنْتُ أَنَّهُ جَاعِلٌ لَّهُ مِيْرَاثًا).

126. Al-Fadar bin Mubashshir reported that he heard Sayyidina Jabir ﷺ say the someone came to the Prophet ﷺ and complained to him about the excess committed by his neighbour. He was seated between the *Rukn* and *Maqam* (the corner and the place of Ibrahim) and the Prophet ﷺ turned toward him. That man observed the Prophet ﷺ with a man dressed in white near the *Maqam* where people offer the funeral prayer. When the Prophet ﷺ turned towards that man. He asked, "Messenger of Allah! May my parents be ransomed to you. Who was that man in white standing by you?" He said, "So, did you see him? He said, "Yes. I saw him." The Prophet ﷺ said, "You have seen much good. He was the one sent by my Lord, Jibrail عليه السلام. He exhorted me repeatedly about the (rights of) neighbours and I began to think that he would give neighbours a share in inheritance."[2]

EXPLANATION: Two new words are introduced in this Hadith *Rukn* and *Maqam*. *Rukn* means the corner of Bayt Allah (House of Allah) where the Hajr Aswad is fixed. (It is the Black stone). *Maqam* refers to (*Maqam Ibrahim*). The place of Ibrahim عليه السلام where one offers two raka'at optional prayer after completion of *Tawaf* (the circumambulation of the ka'abah). The other thing the Prophet ﷺ said was that Jibrail عليه السلام was so emphatic about the rights of

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[1] (١٢٥) اخرجه الطبرانی والحاکم فی البر والصلة.

[2] (١٢٦) الفضل بن مبشر الانصاری، ابو بکر المدنی مشهور بکنیته، فیه لین، من الخامسة.

neighbours that it seemed he right include them among the heirs of the dead man. The Prophet ﷺ said this to highlight the importance of good neighbourliness.

69. Chapter
باب من آذى جاره حتى يخرج
He Who Annoys the Neighbour Until He Goes Away

١٢٧. حَدَّثَنَا عِصَامُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا أَرْطَاةُ بْنُ الْمُنْذِرِ قَالَ: سَمِعْتُ، يَعْنِي أَبَا عَامِرَ الْحِمْصِيَّ قَالَ: كَانَ ثَوْبَانُ يَقُوْلُ: مَا مِنْ رَجُلَيْنِ يَتَصَارَمَانِ فَوْقَ ثَلَاثَةِ أَيَّامٍ، فَيَهْلِكَ أَحَدُهُمَا، فَمَا تَاوَهُمَا عَلَى ذٰلِكَ مِنَ الْمُصَارَمَةِ، إِلَّا هَلَكَا جَمِيْعًا. وَمَا مِنْ جَارٍ يُظْلِمُ جَارَهُ وَ يُقْهِرُهُ، حَتّٰى يَحْمِلَهُ ذٰلِكَ عَلَى أَنْ يَخْرُجَ مِنْ مَنْزِلِهِ إِلَّا هَلَكَ.

127. Sayyidina Thauban ﷺ (the special assistant of the Prophet ﷺ) used to say, "If two men severe bonds of relationship for more than three days and one of them dies then they both die in this state of broken ties and they both will perish (in the Hereafter with punishment). He also said, "If a man torments his neighbour compelling him to vacate his home then he will perish (meaning) he will be punished in the Hereafter)."

EXPLANATION: This Hadith speaks of the punishment on breaking ties. We will explain this subject in detail later on in appropriate chapters. Insha Allah (see Ahadith # 399 and 400.)

70. Chapter
باب جار اليهودىّ
A Jew Neighbour

١٢٨. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا بَشِيْرُ بْنُ سُلَيْمَانَ، عَنْ مُجَاهِدٍ قَالَ: كُنْتُ عِنْدَ عَبْدِ اللّٰهِ بْنِ عَمْرٍو وَغُلَامُهُ يَسْلُخُ شَاةً فَقَالَ: يَا غُلَامُ: إِذَا فَرَغْتَ فَابْدَأْ بِجَارِنَا الْيَهُوْدِيِّ. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: اَلْيَهُوْدِيُّ؟ أَصْلَحَكَ اللّٰهُ قَالَ (إِنِّيْ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْصِيْ بِالْجَارِ حَتّٰى خَشِيْنَا. أَوْ رُؤِيْنَا. أَنَّهُ سَيُوَرِّثُهُ).

128. Mujahid رحمة الله عليه said that he was with Abdullah bin Amr ﷺ while his slave was peeling the hide of the sheep. He said to his slave," The first thing you should do after you have finished skining the sheep is to give of its meat to our Jew neighbour." Someone remarked (with astonishment), "Why you

will give it to a Jew? May Allah keep you on the right path!" Abdullah bin Amir ﷺ said, "Surely, I have heard the Prophet ﷺ commend the neighbour so forcefully that I thought he right make him an heir."[1] (Abu Dawood. Tirmizi)

EXPLANATION: We know from this Hadith that even if a neighbour is a non-Muslim we must show gentle treatment to him. We must take care of him in all circumstances. If this is what we are told about non-Muslims then we must be more particular about Muslims. In a Hadith, Sayyidina Jabir ﷺ has narrated from the Messenger of Allah ﷺ that neighbours are of three kinds and three ranks. One of them has only one right and on that basis he has the lowest rank. The second kind has two rights and the third has three rights. So the first one with one rights is the non-Muslim neighbour with whom one has no relationship (so he has only the right of a neighbour). The second kind with two rights is a Muslim neighbour (thus a brother-in-religion) and he has a right because he is a Muslim and because he is a neighbour. The third kind of neighbour has three rights. He is a neighbour, a Muslim and a relative so that he has a right on three counts. As neighbour, as Muslim and as a relative.

71. Chapter
باب الكرم
The Nobel Person

١٢٩. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللّٰهِ، عَنْ سَعِيْدِ بْنِ أَبِيْ سَعِيْدٍ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَيُّ النَّاسِ أَكْرَمُ؟ قَالَ (أَكْرَمُهُمْ عِنْدَ اللّٰهِ أَتْقَاهُمْ) قَالُوْا: لَيْسَ عَنْ هٰذَا نَسْأَلُكَ: قَالَ فَأَكْرَمُ النَّاسِ يُوْسُفُ نَبِيُّ اللّٰهِ ابْنُ نَبِيِّ اللّٰهِ ابْنُ خَلِيْلِ اللّٰهِ). قَالُوْا لَيْسَ عَنْ هٰذَا نَسْأَلُكَ. قَالَ (فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُوْنِيْ؟ قَالُوْا: نَعَمْ: قَالَ (فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ إِذَا فَقِهُوْا).

129. Sayyidina Abu Hurayrah ﷺ said that someone asked the Messenger of Allah ﷺ, "Who is the noblest of men?" He said, "The noblest man in the sight of Allah is he who is the most righteous." The Companions ﷺ said, "We do not ask that (for they knew that the righteous is noble). The Prophet ﷺ said, "The most respectable of all people is the Prophet of Allah Yusuf عليه السلام. He was the son of a Prophet of Allah and the great grandson of Khaleel Allah (friend of Allah). The Companions ﷺ said again, "We do not ask you that." The Prophet ﷺ asked, "Do you ask me about the tribes of Arab?" They said, "Yes, that is what we ask." He said, "Those of you who were better in the days of ignorance are better in Islam too provided they gain an understanding of religion.[2] (Bukhari)

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[1] (١٢٨) اخرجه ابو داؤد فى الادب، والترمذى.

[2] (١٢٩) اخرجه المصنف فى الصحيح ٤/١٧٩ و ١٨٢. ٦/٩٥.

EXPLANATION: The word used in the original Arabic is *karam* كرم which we have translated noble. It is very comprehensive word and embraces a wide meaning. It includes a variety of excellences, good habits and character. Praiseworthy deeds and whatever is gentle and noble. The word *karam* كرم is the superlative degree and means most noble or very much noble. When the Prophet ﷺ was asked who was the most noble. He said the same thing which is stated in surah al-Hujurat, Allah has said:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Surely the noblest among you in the sight of Allah is the most pious of you.

(al-Hujurat 49:13)

To fear Allah and to give up sin is the noblest conduct.

The Companions ﷺ, however, submitted to him that did not refer to the noblest because of his deeds. The Prophet ﷺ said that in terms of ancestry Yusuf was the noblest of all men because Prophethood succeeded in three generations till it came to him. The Companions ﷺ again said that they did not ask that. So, the Prophet ﷺ understood what they had in mind and asked them if they referred to the Arab tribes and they confirmed that they indeed asked about that. They wished to know which tribe was the most noble. The Prophet ﷺ did not name the tribe but in a different set of words said ان اكرمكم عندالله اتقكم. He said خياركم فى الاسلام خياركم فى الجاهليه the best of you in Islam are those who were the best of you in jahiliyah provided they gain an understanding of religion. They should continue to practice the good deeds in Islam that they used to do in pre-Islamic days but they should possess knowledge and religious understanding. Then their deeds would have weight and sincerity. They will know when to do these deeds and they will have the pleasure of Allah in mind. The characteristics that Allah has placed in man are retained by him in Islam too. Islam does not wipe out those characteristics but turns them to the right direction. They are put to good use.

72. Chapter
باب الإحسان إلى البر والفاجر
Gentle Treatment with the Pious and the Immoral

١٣٠. حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا سَالِمُ بْنُ أَبِي حَفْصَةَ عَنْ مُنْذِرٍ الثَّوْرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ (ابْنِ الْحَنَفِيَّةِ): هَلْ جَزَآءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ)؟ قَالَ: هِيَ مُسَجَّلَةٌ لِلْبَرِّ وَالْفَاجِرِ قَالَ أَبُوْ عَبْدِ اللّٰهِ قَالَ أَبُوْ عُبَيْدٍ: مُسَجَّلَةٌ مُرْسَلَةٌ.

130. Sayyidina Muhammad bin al-Hanfiyah (the son of Sayyidina Ali ﷺ) explained the verse هل جزاء الاحسان الا الاحسان [Is the recompense of goodness

anything but goodness (al-Rahman 55:66)]. He said that it applies without exception to every pious and wicked. Anyone who shows a kind treatment should be reciprocated accordingly.

EXPLANATION: Imam Bukhari has cited Abu Ubayd as assisting that the word مسجه *Musajjah* in the Hadith means مرسلة *Mursalah* and it means *absolutely*.

Allah has said it Himself هل جزاء الاحسان الا الاحسان (the recompense of goodness is nothing but goodness). If anyone does a good deed in this life then he will get a worthy reward in the Hereafter. Rather, he will get a better reward than he deserves in the from of paradise. Allah will not let anyone's pious deed go waste. Besides, it is a principle of life that if anyone does another a good then he too must return in like manner without considering whether his benefactor was pious or immoral. One must do good to every one. In fact, the Prophet ﷺ has exhorted us, "Be good to him even who is bad to you. If anyone is good to you and you too are good to him then both of you are on an equal footing and you are not doing anything extraordinary. Excellence is to be good to him who is bad to you and you pray for him who reviles you."

73. Chapter
باب فضل من يعول يتيما
Excellence of One Who Looks After the Orphans

١٣١. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِيْ مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِيْ الْغَيْثِ، عَنْ أَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (السَّاعِيْ عَلَى الْأَرْمَلَةِ وَ الْمَسَاكِيْنِ، كَالْمُجَاهِدِ فِيْ سَبِيْلِ اللّٰهِ. وَكَالَّذِيْ يَصُوْمُ النَّهَارَ وَيَقُوْمُ اللَّيْلَ).

131. Sayyidina Abu Hurayrah ﷺ has reported that the Prophet ﷺ said, "He who exerts himself (to earn and spend) on a widow and the destitute is like one who wages jihad in the cause of Allah. And he is like him who fasts all day and engages in prayer all right."❶

(Bukhari, Muslim, Abu Dawood, Tirmizi.Nasai, Ibn Majah, Ahmad.)

EXPLANATION: The Hadith does not mention an orphan but his condition is similar to a widow and the destitute and they are all hard-pressed and need help. Therefore, Iman Bukhari has cited this Hadith while mentioning the excellence of looking after an orphan.

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❶ (١٣١) اخرجه المصنف فى الصحيح ٧/ ٨٠، ٨/ ١٠ و ١١، ومسلم فى الصحيح (كتاب الزهد) ٤١، وابو داؤد فى السنن (كتاب الزكاة) ب ٧٦، والترمذى فى السنن ١٩٦٩، والنسائى فى السنن ٥/ ٨٧، وابن ماجه فى السنن ٢١٤٠، واحمد فى المسند ٢/ ٣٦١.

74. Chapter
باب فضل من يعول يتيمًا له
Excellence of Him Who Looks After an Orphan of His Own Family

١٣٢. حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَبْدُ اللّٰهِ بْنُ أَبِي بَكْرٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: جَاءَتْنِي امْرَأَةٌ مَعَهَا ابْنَتَانِ لَهَا، فَسَأَلَتْنِي فَلَمْ تَجِدْ عِنْدِي إِلَّا تَمْرَةً وَّاحِدَةً فَأَعْطَيْتُهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا: ثُمَّ قَامَتْ فَخَرَجَتْ. فَدَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثْتُهُ. فَقَالَ (مَنْ يُلِيْ مِنْ هٰذِهِ الْبَنَاتِ شَيْئًا فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ).

132. Sayyidah Ayeshah رضى الله عنها, the wife of the Prophet ﷺ narrated, "A woman visited me with her two daughters and asked me for something. I did not find anything by me except a piece of date and I gave it to her. She divided it into two portions and gave one potion each to her two daughters. Then she got up and went away.

When the Prophet ﷺ came, I narrated to him the story and he said that if anyone faces hardship for his daughters and treats them gently then, (on the Day of Resurrection) they will be a barrier between him and the fire of Hell (and protect him from it).[1] (Bukhari)

EXPLANATION: This Hadith too does not assert that the young girls were orphans. Iman Bukhari has concluded that they were orphaned. Meaning their father had died. And he might have drawn his conclusion from the style of the Hadith or from another version. The woman whom Sayyidah Ayeshah رضى الله عنها gave dates might have lost her husband and she was looking after her daughters.

In the days of ignorance, the pre-Islamic era, girls were regarded as a burden and when a female child was born instead of happiness the family was submerged in sorrow and we experience this condition even today. The Arabs of those days regarded a female child as a means of disrespect and drawback. And they believed they had no right to live. The very hard-hearted among them buried the infant girl alive or strangled her to death. The Qur'an has depicted them in these words:

وَإِذَا بُشِّرَ اَحَدُهُمْ بِالْاُنْثٰى ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّهُوَ كَظِيْمٌ○ يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْٓءِ مَا بُشِّرَ بِهٖ ؕ اَيُمْسِكُهٗ عَلٰى هُوْنٍ اَمْ يَدُسُّهٗ فِى التُّرَابِ ؕ

And when any of them is given the glad tidings of (birth of) a female, his face becomes darkened and he is wroth inwardly—he hides himself from the people because of the evil of the glad tidings given to him. Shall he keep it with humiliation or bury it (alive) in the dust? (al-Nahl, 16:58-59)

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[1] (١٣٢) اخرجه المصنف فى الصحيح ٨/٨.

This was the cruel behaviour of the Arabs with the girls. Keeping this cruel attitude before him, the Prophet ﷺ not only emphasised the right of daughters to be treated well but also declared that they were instrumental in getting one admission to paradise and relief from hell. He also gave the glad tidings that those people who give kind treatment to girls will be as close to him on the Day of Resurrection as the fingers of hand are to one another.

Sayyidina Anas ﷺ has narrated that the Messenger of Allah ﷺ said, "He who looks after two daughters and raises them up to the age of majority will be with me on the Day of Resurrection like this." Here the narrator, Sayyidina Anas ﷺ said that the Prophet ﷺ kept his fingers close together and pointed to them.

75. Chapter
باب فضل من يعول يتيمًا من أبويه
He Who Raises an Orphan Who Has Lost His Parents

١٣٣. حَدَّثَنَا عَبْدُ اللّٰهِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ صَفْوَانَ قَالَ: حَدَّثَتْنِي أُنَيْسَةُ، عَنْ أُمِّ سَعِيْدٍ بِنْتِ مُرَّةَ الْفِهْرِيِّ، عَنْ أَبِيْهَا، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (أَنَا وَكَافِلُ الْيَتِيْمِ فِي الْجَنَّةِ كَهَاتَيْنِ) أَوْ (كَهٰذِهِ مِنْ هٰذِهِ) شَكَّ سُفْيَانُ فِي الْوُسْطٰى وَالَّتِي تَلِي الْإِبْهَامَ.

133. Umm Saeed, daughter of Murrah al-Fahriy has reported from her father who has reported the Prophet ﷺ as saying, "I and he who looks after an orphan will be together in paradise like these two fingers are together.❶

(Bukhari, Abu Dawood.)

EXPLANATION: The two fingers are the middle finger and the index finger. The Prophet ﷺ said that just as these two fingers were next to each other he and the person who looks after an orphan will be next to each other in paradise. They will be close to each other but their ranks will be different which is demonstrated by the difference in sizes of the fingers. Some of the Ahadith tell us that when the Prophet ﷺ made the gesture, he also kept the fingers slightly apart. Hafiz Ibn Haj رحمة الله عليه has stated in *Fath al-Bari* that it indicated the difference in two ranks.

The author has used the words بين البويه in the heading of the chapter which we have translated *excellence of raising an orphan who has neither a father nor a mother*. The Hadith does not indicate that but the author may have added the words so that the orphans' condition of being motherless may be emphasised and more attention may be paid to him.

١٣٤. حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مَنْصُوْرٌ، عَنِ الْحَسَنِ، أَنَّ يَتِيْمًا كَانَ

❶ (١٣٣) اخرجه المصنف فى الصحيح ٧/٦٨. ٨/١٠، وابو داؤد فى السنن ٥١٥٠.

يَحْضُرُ طَعَامَ ابْنِ عُمَرَ. فَدَعَا بِطَعَامٍ ذَاتِ يَوْمٍ، فَطَلَبَ يَتِيمُهُ فَلَمْ يَجِدْهُ: فَجَآءَ بَعْدَ مَا فَرَغَ ابْنُ عُمَرَ. فَدَعَا لَهُ ابْنُ عُمَرَ بِطَعَامٍ، وَّلَمْ يَكُنْ عِنْدَهُمْ فَجَآءَ هُ بِسَوِيْقٍ وَعَسَلٍ: فَقَالَ: دُوْنَكَ هٰذَا، فَوَاللّٰهِ مَا غُبِنْتَ يَقُوْلُ الْحَسَنُ: وَابْنُ عُمَرَ وَاللّٰهِ مَا غُبِنَ.

134. Sayyidina Hasan رحمة الله عليه has narrated that an orphan used to partake the food serves by Ibn Umar ﷺ. One day, the meal was ready and he looked out for the orphan but he could not be traced. He came after Ibn Umer ﷺ had finished eating. Sayyidina Ibn Umar ﷺ ordered food to be served to him but there was no food left and parched barley and honey was brought to him. Sayyidina Ibn Umar ﷺ offered that to him and said, "By Allah, you are not at a loss (for you have got to eat better than what we have eaten).

Having narrated that Sayyidina Hasan said, "And Ibn Umar ﷺ also did not lose anything (for he too presented a nice dish to the orphan to eat)."

EXPLANATION: Sayyidina Ibn Umar ﷺ took great care of an orphan. He made him sit next to him at every meal and fed him. We will see in another Hadith to follow shortly that Sayyidina Ibn Umar ﷺ never sat down to eat food without an orphan and these things were done in compliance with the teachings of the Prophet ﷺ. May Allah enable us to follow the Prophet's teachings in like manner.

١٣٥. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنِيْ عَبْدُ الْعَزِيْزِ بْنِ أَبِيْ حَازِمٍ قَالَ: حَدَّثَنِيْ أَبِيْ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنَا وَكَافِلُ الْيَتِيْمِ فِي الْجَنَّةِ هٰكَذَا، وَقَالَ بِإِصْبَعَيْهِ السَّبَابَةِ وَالْوُسْطٰى.

135. Sayyidina Sahl bin Sa'eed ﷺ narrated that the Prophet ﷺ said, "I and the one who takes respionsibility for an orphan will be in paradise thus," and he pointed his forefinger and middle finger.[1] (Bukhari. Abu Dawood.)

EXPLANATION: This has been explained while explaining Hadith # 133.

١٣٦. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ خَالِدِ بْنِ وَرْدَانَ قَالَ: حَدَّثَنَا أَبُوْ بَكْرِ بْنُ حَفْصٍ، أَنَّ عَبْدَ اللّٰهِ كَانَ لَا يَأْكُلُ طَعَامًا إِلَّا وَعَلٰى خِوَانِهِ يَتِيْمٌ.

136. Sayyidina Abu Bakr bin Hafs has said, "Surely, Abdullah bin Umar ﷺ never ate any meal without an orphan."

76. Chapter

باب خير بيت بيت فيه يتيم يحسن إليه

The Best of All Homes is Where an Orphan is Well Treated

١٣٧. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ عُثْمَانَ قَالَ: أَخْبَرَنَا سَعِيْدُ بْنُ أَبِيْ أَيُّوْبَ عَنْ يَحْيَى بْنِ أَبِيْ سُلَيْمَانَ، عَنِ ابْنِ

[1] (١٣٥) سبق تخريجه في الحديث رقم ١٣٣.

أَبِيْ عِتَابٍ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (خَيْرُ بَيْتٍ فِي الْمُسْلِمِيْنَ بَيْتٌ فِيْهِ يَتِيْمٌ يُحْسَنُ إِلَيْهِ. وَشَرُّ بَيْتٍ فِي الْمُسْلِمِيْنَ بَيْتٌ فِيْهِ يَتِيْمٌ يَسَاءُ إِلَيْهِ. أَنَا وَكَافِلُ الْيَتِيْمِ فِي الْجَنَّةِ كَهَاتَيْنِ) يُشِيْرُ بِإِصْبَعَيْهِ.

137. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "The best house among the Muslims is one which has an orphan who is well treated and the worst house among the Muslims is one which has an orphan who is treated badly. I and the one who takes responsibility of an orphan will be in paradise like this." And he pointed out his two fingers together.[1] (Ibn Majah)

77. Chapter
باب كن لليتيم كالاب الرحيم
Be Like a Merciful Father to an Orphan

١٣٨. حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِيْ إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ أَبْزَى قَالَ: قَالَ دَاوُدُ: كُنْ لِلْيَتِيْمِ كَالْأَبِ الرَّحِيْمِ. وَاعْلَمْ أَنَّكَ كَمَا تَزْرَعُ كَذٰلِكَ تَحْصُدُ. مَا أَقْبَحَ الْفَقْرَ بَعْدَ الْغِنٰى وَ أَكْثَرَ مِنْ ذٰلِكَ أَوْ أَقْبَحَ مِنْ ذٰلِكَ الضَّلَالَةُ بَعْدَ الْهُدٰى: وَ إِذَا وَعَدْتَ صَاحِبَكَ فَأَنْجِزْ لَهُ مَا وَعَدْتَهُ: فَإِنْ لَّا تَفْعَلْ يُوْرِثْ بَيْنَكَ وَبَيْنَهُ عَدَاوَةً. وَتَعَوَّذْ بِاللّٰهِ مِنْ صَاحِبٍ إِنْ ذَكَرْتَ لَمْ يُعِنْكَ. وَإِنْ نَسِيْتَ لَمْ يُذَكِّرْكَ.

138. Sayyidina Dawood عليه السلام has said, "Be like a kind-hearted father to an orphan. Know that you will reap what you sow. Poverty after affluence is very difficult but, more than that, rather worse than that is to go astray after having received guidance. If you make a promise to someone, fulfill it and if you do not do that there will be animosity between him and you. And seek refuge in Allah from a friend whom you remember but he does not come to your aid. And who if you forget him does not remember you."

EXPLANATION: This Hadith recalls several words of advice of Sayyidina Dawood عليه السلام. The first thing he said was that we should treat an orphan as a kind-hearted father would. It means that we should not differentiate between the way we treat our own children and the orphans of other people, in their upbringing. An orphan must be raised as our own child.

The second thing he said is that it is very unfortunate to be afflicted with poverty after one has experienced affluence. If a man is wealthy but suddenly faces vicissitudes of fortune and becomes a pauper then it is very difficult for him to compromise with his new circumstances. However, it is more unfortunate that a man who had faith and believed suddenly goes on the wrong path. It is as

[1] (١٣٧) يحيى بن ابي سليمان بن يحيى بن سعيد الجعفى، ابو سعيد الكوفى نزيل مصر، صدوق يخطئ، من العاشرة مات سنة سبع أو ثمان و ثلاثين. اخرجه ابن ماجة فى السنن ٣٦٧٩.

though he was deserving of paradise but becomes liable to go to hell. May Allah protect us as faithful believers and cause us to die as believing Muslims and preserve us from being misguided. Aameen.

The third thing he said was that a promise must be fulfilled. A Hadith makes it clear that not to fulfill a promise is a sign of an hypocrite. Allah has also said in the Qur'an:

وَاَوْفُوْا بِالْعَهْدِ اِنَّ الْعَهْدَ كَانَ مَسْئُوْلًا ○

And fulfill (your) covenant. Surely the covenant shall be questioned of.

(al-Isra 17:34)

Sayyidina Dawood عليه السلام also said that if a man does not abide by the promise he has made to another then there will grow enmity between the two. The love that had existed will be wiped off.

And he said finally that one should seek protection from a friend who does not help in dire circumstances. If one remembers him, he does not respond with help. If one forgets him then he does not remember him ever. (Such a friend is not worth the friendship but one should seek the protection of Allah from him).

١٣٩. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا حَمْزَةُ بْنُ نُجَيْحٍ اَبُوْ عُمَارَةَ قَالَ: سَمِعْتُ الْحَسَنَ يَقُوْلُ: لَقَدْ عَهِدْتُ الْمُسْلِمِيْنَ، وَ اِنَّ الرَّجُلَ مِنْهُمْ لَيُصْبِحُ فَيَقُوْلُ يَا اَهْلِيَهْ يَا اَهْلِيَهْ يَتِيْمَكُمْ يَتِيْمَكُمْ يَا اَهْلِيَهْ يَا اَهْلِيَهْ مِسْكِيْنَكُمْ مِسْكِيْنَكُمْ. يَا اَهْلِيَهْ يَا اَهْلِيَهْ: جَارَكُمْ جَارَكُمْ. وَاُسْرِعَ بِخِيَارِكُمْ وَاَنْتُمْ كُلَّ يَوْمٍ تَرْذُلُوْنَ وَسَمِعْتُهُ: يَقُوْلُ: وَاِذَا شِئْتَ رَاَيْتَهُ فَاسِقًا يَتَعَمَّقُ بِشَلَاثِيْنَ اَلْفًا اِلَى النَّارِ. مَالَهُ قَاتَلَهُ اللّٰهُ؟ بَاعَ خَلَاقَهُ مِنَ اللّٰهِ بِثَمَنٍ غَبْنٍ وَاِنْ شِئْتَ رَاَيْتَهُ مُضَيِّعًا مُرَبَّدًا فِيْ سَبِيْلِ الشَّيْطَانِ، لَا وَاعِظَ لَهُ مِنْ نَفْسِهِ وَلَا مِنَ النَّاسِ.

139. Abu Ummarah said that he heard Sayyidina Hasan ﷺ say, "I have seen the times when a Muslim would get up in the morning and say, "O family members! O family members! Take care of your orphans feed them serve them). O family members! O family members! Take care of four destitute people. O family members! O family members! Take care of your neighbours. Your good people are fast going was from this would while with every passing day you take up bad habits." The narrator added that he heard him say, "Today, we live in such times that if you wish to observe a sinner you may see him spending thirty thousand dirham and dinar on sin to go to Hell. What has happened to him. May Allah hurt him! The portion that he could have earned as reward from Allah he has disposed of at a paltry sum of money (that is a heavy asset he has devoted to the small pleasure of his soul). And if you would like to see a person who wastes away his Rick (pile of material) by spending it in the devil's way then you can see him too. Neither has he a conscience to check him nor is there anyone among men to guide him on the right path."

EXPLANATION: There was a time in the history of Muslims when they exhorted their household members repeatedly to look after and support the orphans and the destitute. This has given away to a time when thousands of dinar

and dirham are squandered away on the pleasures of the world and on perpetrating sin. They do not care for the orphans and the poor. If they had spent their money for the pleasure of Allah they would have earned much reward. Instead of the reward they make do with the pleasures of the worldly life and surrender a big thing for something that is insignificant.

Rick is something in which dates are piled up after plucking them from the garden. Dates were valuable property of the Arabs. When one receives his wealth, he must spend it in the way of Allah but people spent it lavishly on unnecessary things and devilish pranks.

They do not hear the voice of their conscience stopping them from misuse and they do not encounter anyone advising them to correct themselves.

Sayyidina Hasan رحمة الله عليه said this about people of his times. Today, the condition of our people is worse than that.

١٤٠. حَدَّثَنَا مُوسٰى قَالَ: حَدَّثَنَا سَلَامُ بْنُ أَبِيْ مُطِيْعٍ عَنْ أَسْمَاءَ بْنِ عُبَيْدٍ قَالَ: قُلْتُ لِابْنِ سِيْرِيْنَ: عِنْدِيْ يَتِيْمٌ، قَالَ: اصْنَعْ بِهٖ مَا تَصْنَعُ بِوَلَدِكَ اِضْرِبْهُ مَا تَضْرِبُ وَلَدَكَ.

140. Asma bin Ubayd رحمة الله عليه said that he said to Ibn Sireen رحمة الله عليه that he had an orphan living with him., Ibn Sireen said it him, "Deal with him as you would deal with your son. Beat him only that much as you would beat your son."

EXPLANATION: Thus we know that we are allowed to beat an orphan who is under our care to teach and train him. However, we must not beat him mercilessly because he is somebody else's son. We should consider him as our own son and use the rod only when necessary and only to the extent it is justly necessary.

78. Chapter

باب فضل المرأة إذ اتصبرت على ولدها ولم تتزوج

The Excellence of the Widow Who Endures for the Sake of Her Children and does not Remarry

١٤١. حَدَّثَنَا أَبُوْ عَاصِمٍ عَنْ نَهَّاسٍ عَنْ قَهْمٍ عَنْ شَدَّادٍ أَبِيْ عَمَّارٍ عَنْ عَوْفِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَنَا وَامْرَأَةٌ سَفْعَاءُ الْخَدَّيْنِ امْرَأَةٌ اٰمَتْ مِنْ زَوْجِهَا فَصَبَرَتْ عَلٰى وَلَدِهَا كَهَاتَيْنِ فِي الْجَنَّةِ.

141. It is narrated by Sayyidina Auf bin Maalik ﷺ that the Prophet ﷺ said, "I and a woman the colour of whose face has changed shall be like this (keeping him two fingers together) in paradise." And he described the woman the colour of whose face has changed, "Whose husband has died and she has

devoted her life to looking after and training her children and did not remarry."[1] (Ahmad.)

EXPLANATION: Sometimes a husband dies and the woman has to shoulder responsibilities of their children. She feels uneasy at the thought of remarrying because her children might not have anyone to look after them and they might be mistreated by her new husband. Hence, she does not remarry but gives herself up to care for the children and see to their upbringing. It happens in some cases that she also has to work for their livelihood and, because of that, she has to refrain from making herself up and to bear hardship. The result is that the colour of her cheeks changes to a darkness and she loses her beauty. However, she has the honour of being next to the Prophet ﷺ in pradise. This honour is also given to one who looks after an orphan as we have seen in Hadith # 133.

79. Chapter
باب ادب اليتيم
Teaching an Orphan Etiquette's

١٤٢. حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ شُمَيْسَةِ الْعَتَكِيَّةِ قَالَتْ: ذُكِرَ أَدَبُ الْيَتِيمِ عِنْدَ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا فَقَالَتْ: إِنِّيْ لَأَضْرِبُ الْيَتِيمَ حَتّٰى يَنْبَسِطَ.

142. Sayyidina Shumaysah al-Atakiyah, a tabiee, said that the question of teaching mannres to an orphan cropped up before Sayyidah Ayeshah رضى الله عنها (whether he could be beaten or not for the purpose). Sayyidah Ayeshah رضى الله عنها said, "I do beat an orphan until he stretches himself (on the ground)."[2]

EXPLANATION: We are commanded to show mercy and compassion to an orphan but to teach him manners it might be necessary to beat him and scold him. Therefore, there was doubt in some minds that one should not scold and beat him if mercy has to be shown to him. Sayyidah Ayeshah رضى الله عنها said that it was correct to punish him when necessary and cited her own example in this regard. The only thing one is using the rod truly to teach manners and only as for as required.

80. Chapter
باب فضل من مات له الولد
The Excellence of Him Whose Child Dies

١٤٣. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِيْ مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِيْ هُرَيْرَةَ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمُوْتُ لِأَحَدٍ مِنَ الْمُسْلِمِيْنَ ثَلَاثَةٌ مِنَ الْوَلَدِ فَتَمَسَّهُ النَّارُ، إِلَّا تَحِلَّةَ الْقَسَمِ).

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[1] (١٤١) اخرجه احمد فى المسند ٦/٢٦.

[2] (١٤٢) اخرجه البيهقى فى السنن الكبرى ٤/٢٨٥.

143. Sayyidina Abu Hurayrah ﷺ has narrated that the Messenger of Allah ﷺ said, "No Muslim who suffers the death of three children will go to Hell except to expiate the oath."❶ (Bukhari, Muslim, Nasai.)

EXPLANATION: The bridge, *Sirat* is suspended over Hell and everyone will have to pass over it. We read in surah Maryam:

وَإِنْ مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا٥

And there is not one of you, but shall come to it, that for your Lord is (a matter) decreed, decided. (Maryam, 19:71)

The exegete-author of *Bayan al-Qur'an* has explained that there is no one who will not pass over it. This is decreed by the Lord and it will happen surely.

The assertion in the above verse that everyone will come to Hell is referred to in the Hadith by an oath. The oath will fulfilled when everyone passes over the *Sirat*.

١٤٤. حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنُ غِيَاثٍ قَالَ: حَدَّثَنَا أَبِي، عَنْ طَلْقِ بْنِ مُعَاوِيَةَ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ (أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِصَبِيٍّ فَقَالَتْ: ادْعُ لَهُ، فَقَدْ دَفَنْتُ ثَلَاثَةً فَقَالَ (احْتَظَرْتِ بِحِظَارٍ شَدِيدٍ مِنَ النَّارِ).

144. Sayyidina Abu Hurayrah ﷺ said that a woman brought her child to the Prophet ﷺ and requested him to pray for him adding that she had already buried three. The Prophet ﷺ said to her, "You have built a strong wall around Hell."

EXPLANATION: By saying, "You have build a strong wall around Hell," the Prophet ﷺ meant that because her children had died she would not go to Hell anymore. They had become her protection from Hell, a strong barrier between her and Hell or a strong wall.

١٤٥. حَدَّثَنَا عَيَّاشٌ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا سَعِيدُ الْجُرَيْرِيِّ، عَنْ خَالِدٍ الْعَبْسِيِّ قَالَ: مَاتَ ابْنٌ لِي فَوَجَدْتُ عَلَيْهِ وَجْدًا شَدِيدًا فَقُلْتُ: يَا أَبَا هُرَيْرَةَ: مَا سَمِعْتَ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا تُسَخِّي بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا؟ قَالَ: سَمِعْتُ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (صِغَارُكُمْ دَعَامِيصُ الْجَنَّةِ).

145. Khalid al-Absiyy said that his son died and he was very sad because of that. He went to Sayyidina Abu Hurayrah ﷺ and asked him if he had heard anything from the Messenger of Allah ﷺ through which they could console their hearts which were sad because of their dead. He said that he had heard the Prophet ﷺ say, "Your young children are the butterflies of paradise."❷

(Muslim, Ahmad.)

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❶ (١٤٣) اخرجه المصنف فى الصحيح ٨/١٦٧، ومسلم فى الصحيح (كتاب البر والصلة) ب ٤٧ رقم ١٥، والنسائى فى النسائى فى السنن ٤/٢٥، وابن ماجة فى السنن ١٦٠٣.

❷ (١٤٥) اخرجه مسلم فى الصحيح (كتاب البر والصلة) ب ٤٧، رقم ١٥٤، واحمد فى المسند ٢/٤٨٨ و ٥١٠.

EXPLANATION: Just as butterflies fly about here and there in this world the young, minor Muslim children will move about here and there in paradise happily. In fact, they are able to go anywhere they like in paradise.

١٤٦. حَدَّثَنَا عَيَّاشٌ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلٰى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنُ الْحَارِثِ عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (مَنْ مَاتَ لَهُ ثَلَاثَةٌ مِّنَ الْوَلَدِ، فَاحْتَسَبَهُمْ، دَخَلَ الْجَنَّةَ) قُلْنَا: يَا رَسُوْلَ اللّٰهِ :وَاثْنَانِ؟ قَالَ وَاثْنَانِ) قُلْتُ لِجَابِرٍ وَاللّٰهِ: أَرٰى لَوْ قُلْتُمْ: وَاحِدٌ لَقَالَ. قَالَ: وَأَنَا أَظُنُّهُ وَاللّٰهِ.

146. Sayyidina Jabir bin Abdullah ﷺ said that he heard the Messenger of Allah ﷺ say, "If anyone loses there children by death and shows patience on that then he will enter paradise." The Companions ﷺ asked, "If two children of anyone die.....?" He said, "If anyone's two children die (he too will go to paradise)." The narrator said that he said to Sayyidina Jabir ﷺ, "By Allah, if you had asked about one child, the Prophet ﷺ would have said about one child too (that his parents would go to paradise)." Sayyidina Jabir ﷺ said, "By Allah, I too suppose so!"❶ (Zubaydi, al-Dur al-Manthur, Kanz al-Ummal)

١٤٧. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَاحَفْصُ بْنُ غِيَاثٍ قَالَ: سَمِعْتُ طَلْقَ بْنَ مُعَاوِيَةَ. هُوَ جَدُّهُ. قَالَ: سَمِعْتُ أَبَا زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ، أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِصَبِيٍّ فَقَالَتِ ادْعُ اللّٰهَ لَهُ، فَقَدْ دَفَنْتُ ثَلَاثَةً، فَقَالَ (احْتَظَرْتِ بِحِظَارٍ شَدِيْدٍ مِّنَ النَّارِ).

147. Sayyidina Abu Hurayrah ﷺ has reported that a woman came to the Prophet ﷺ with her child and requested him to pray for her child, she added, "I have buried three children before him." The Prophet ﷺ assured her, "You have built a strong wall round Hell."❷

١٤٨. حَدَّثَنَا عَلِيٌّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، جَاءَتِ امْرَأَةٌ إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُوْلَ اللّٰهِ إِنَّا لَا نَقْدِرُ عَلَيْكَ فِي مَجْلِسِكَ، فَوَاعِدْنَا يَوْمًا نَأْتِكَ فِيْهِ. فَقَالَ (مَوْعِدُكُنَّ بَيْتُ فُلَانٍ) فَجَاءَ هُنَّ لِذٰلِكَ الْوَعْدِ. وَ كَانَ فِيْهَا حَدَّثَهُنَّ (مَا مِنْكُنَّ امْرَأَةٌ يَمُوْتُ لَهَا ثَلَاثَةٌ مِّنَ الْوَلَدِ، فَتَحْتَسِبُهُمْ، إِلَّا دَخَلَتِ الْجَنَّةَ) فَقَالَتِ امْرَأَةٌ: وَاثْنَانِ؟ فَقَالَ (وَاثْنَانِ) كَانَ سُهَيْلٌ يَتَشَدَّدُ فِي الْحَدِيْثِ وَ يَحْفَظُ وَلَمْ يَكُنْ اَحَدٌ يُقْدِرُ اَنْ يَّكْتُبَ عِنْدَهُ.

148. It is reported by Sayyidina Abu Hurayrah ﷺ that a woman came to the Messenger of Allah ﷺ and said, "Messenger of Allah! We cannot come to your gathering, so appoint for us a day on which we may come to you." He said, "Your appointment is at the house of so-and-so. (Come there!)." Thus, the Prophet ﷺ went there according to his promise and delivered to them a sermon and it also included this piece "If any of you woman suffers loss of three children by death and she firmly hopes to receive a reward against that

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❶ (١٤٦) انظر: اتحاف السادة المتقين للزبيدى ٥/٢٩٩، الدر المنثور للسيوطى ١/١٥٨، كنز العمال للمتقى الهندى ٦٦١٣.

❷ (١٤٧) يراجع تخريج الحديث رقم ١٤٤.

then she will go to paradise." One of the woman asked him about two children and he said that the same applies to (the death of) two children. (He meant that if two children of a woman died and she hopes for a reward, firmly then she will enter paradise.)

(The author رحمة الله عليه has said that) Suhayl Ibn Abu Salih, a narrator of this Hadith was very particular that he memorise the Hadith very well and perfectly. He did not like to write it down on a piece of paper and he used to say, "Remember memory." Nobody could write a Hadith in his presence.❶

(Ahmad.)

١٤٩. حَدَّثَنَا حَرَمِيُّ بْنُ حَفْصٍ وَ مُوسٰى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ عَامِرٍ الْأَنْصَارِيُّ قَالَ: حَدَّثَتْنِي أُمُّ سُلَيْمٍ قَالَتْ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (يَا أُمَّ سُلَيْمٍ: مَا مِنْ مُسْلِمَيْنِ يَمُوتُ لَهُمَا ثَلَاثَةُ أَوْلَادٍ، إِلَّا أَدْخَلَهُمَا اللّٰهُ الْجَنَّةَ، بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ) قُلْتُ: وَاثْنَانِ؟ قَالَ (وَاثْنَانِ).

149. Sayyidina Umm Sulaym رضي الله عنها has reported that she was present before the Prophet ﷺ when he said, "O Umm Sulaym! None of the Muslims will suffer death of three children without Allah admiting him to paradise through His favour and mercy on them (the children)." She asked, "Even two children?" And he asserted, "(the same applies to death of) two children too!"

١٥٠. حَدَّثَنَا عَلِيٌّ قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: قَرَأْتُ عَلَى الْفُضَيْلِ عَنْ أَبِي حُرَيْزٍ، أَنَّ الْحَسَنَ حَدَّثَهُ بِوَاسِطٍ، أَنَّ صَعْصَعَةَ بْنَ مُعَاوِيَةَ حَدَّثَهُ، أَنَّهُ لَقِيَ أَبَا ذَرٍّ مُتَوَشِّحًا قِرْبَةً. قَالَ: مَالَكَ مِنَ الْوَلَدِ يَا أَبَا ذَرٍّ؟ قَالَ: أَلَا أُحَدِّثُكَ؟ قُلْتُ: بَلٰى قَالَ: سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ، إِلَّا أَدْخَلَهُ اللّٰهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ. وَمَا مِنْ رَجُلٍ أَعْتَقَ مُسْلِمًا إِلَّا جَعَلَ اللّٰهُ عَزَّ وَجَلَّ كُلَّ عُضْوٍ مِنْهُ، فِكَاكَهُ لِكُلِّ عُضْوٍ مِنْهُ).

150. Sasa'ah bin Muawiyah has reported that he met Abu Zarr رضي الله عنه who carried a waterskin in his shoulders at that time. He asked him, "O Abu Zarr, how many children do you have?" He (in turn) asked him if he might tell him something and Sasa'ah requested him to tell him.

So, he said that he had heard the Messenger of Allah ﷺ say, "No Muslim suffers death of his three children who have not attained majority but Allah admits him to paradise through His benevolence and mercy on them. And no man will release a Muslim slave but Allah will free every limb of his body from Hell in return for every limb of the released slave.❷

(al-Targheeb wa al-Tarheeb)

١٥١. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ أَبِي الْأَسْوَدِ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ عُمَّارَةَ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ

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❶ (١٤٨) اخرجه احمد فى المسند ٣/٣٤.

❷ (١٥٠) عبد الله بن الحسين الازدى، ابو حريز، بفتح المهملة وكسر الراء وآخرة زاى البصرى قاضى سجستان، صدوق يخطئ، من السادسة. انظر الترغيب والترغيب للمنذرى ٣/٧٤.

الْعَزِيْزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: (مَنْ مَّاتَ لَهُ ثَلَاثَةٌ لَّمْ يَبْلُغُوا الْحِنْثَ، أَدْخَلَهُ اللّٰهُ وَإِيَّاهُمْ، بِفَضْلِ رَحْمَتِهِ، الْجَنَّةَ).

151. It is reported by Sayyidina Anas bin Maalik ﷺ that the Prophet ﷺ said, "If anyone loses by death three children who had not attained majority then Allah, because of mercy and favour on the children, will admit him also to paradise."❶ (Ahmad)

EXPLANATION: All these Ahadith tell us that if a Muslim's child die, two or three, and he displays patience and pleasure at the will of Allah, because of that, Allah will admit him to paradise. And, if anyone emancipates a Muslim slave then, on the Day of Resurrection, Allah will save every limb of this person from Hell against every limb of the released slave.

81. Chapter

باب من مات له سقط

The Woman Who Loses Her Foetus

١٥٢. حَدَّثَنَا إِسْحٰقُ بْنُ يَزِيْدَ قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنِيْ يَزِيْدُ بْنُ أَبِيْ مَرْيَمَ، عَنْ أُمِّهِ، عَنْ سَهْلِ بْنِ الْحَنْظَلِيَّةِ. وَ كَانَ لَا يُوْلَدُ لَهُ. فَقَالَ: لَأَنْ يُّوْلَدَ لِيْ فِي الْإِسْلَامِ وَلَدٌ سِقْطٌ فَأَحْتَسِبُهُ. أَحَبُّ، إِلَيَّ مِنْ أَنْ تَكُوْنَ لِيَ الدُّنْيَا جَمِيْعًا وَّمَا فِيْهَا: وَ كَانَ ابْنُ الْحَنْظَلِيَّةِ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ.

152. Sayyidina Sahl bin Hanzaliyah ﷺ had no children. He said one day, "Even if an incomplete child were born to me in the Islamic period and I were to be confident of reward thereagainst then that would be dearer to me than all the world and whatever it contains."

Ibn Hanzaliyah was one of those fortunate Companions ﷺ who swore allegiance to the Prophet ﷺ at the Bay'ah al-Ridwan (the oath at Hudaybiyah). (Ahmad.)

EXPLANATION: In another Hadith Sayyidina Ali ﷺ has reported the Messenger of Allah ﷺ as saying. "The abortion will dispute with its Lord when He will send its parents to Hell. It will receive the reply, O you abortion who are disputing with your Lord, bring your parents in to paradise. It will then draw them with its umbilical cord till it brings them into paradise."❷

This is why this Hadith quotes Sahl bin Hanzalah ﷺ as saying, "Would that I have an aborted child! That would be dearer to me than the world and what it has." This he hoped because he was sure that it would take him to paradise. What can be more dear than that?

١٥٣. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا أَبُوْ مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيْمَ عَنِ الْحَارِثِ

❶ (١٥١) أخرجه أحمد في المسند ٢/٢٧٦.

❷ Ibn Majah (from Mishkat).

بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللّٰهِ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَيُّكُمْ مَالُ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ؟ قَالُوْا يَا رَسُوْلَ اللّٰهِ، مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِ وَارِثِهِ. فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اِعْلَمُوْا أَنَّهُ لَيْسَ مِنْكُمْ أَحَدٌ إِلَّا مَالُ وَارِثِهِ أَحَبُّ اِلَيْهِ مِنْ مَالِهِ مَا قَدَّمْتَ وَمَالُ وَارِثِكَ مَا أَخَّرْتَ).

153. Sayyidina Abdullah ﷺ has reported the Messenger of Allah ﷺ as saying, "Who is it among you to whom the property of his heir is dearer than his property?" The Companions ﷺ said to him, "O Messenger of Allah! There is none of us to whom his own property is not dearer than the property of his heir." So the Messenger of Allah ﷺ said, "Know all of you that there is none of you to whom the property of his heir is not dearer than his own. Your property is what you have sent forward while the property of your heir is what you leave behind in this world."❶ (Ahmad.)

١٥٤. قَالَ: وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَا تَعُدُّوْنَ فِيْكُمُ الرَّقُوْبَ)؟ قَالُوْا: الرَّقُوْبُ الَّذِيْ لَا يُوْلَدُ لَهُ: قَالَ (لَا وَلٰكِنِ الرَّقُوْبُ الَّذِيْ لَمْ يُقَدِّمْ مِنْ وَلَدِهِ شَيْئًا).

154. The narrator of the Hadith, Sayyidina Abdullah ﷺ has said that the Messenger of Allah ﷺ said, "Who do you consider barren?" The Companions ﷺ said, "A barren woman is one who has not reproduced a child." The Prophet ﷺ said, "No. Rather, a barren woman is one who has sent any child ahead."❷ (Ahmad.)

١٥٥. قَالَ: وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَا تَعُدُّوْنَ فِيْكُمُ الصُّرْعَةَ؟ قَالُوْا: هُوَ الَّذِيْ لَا تَصْرَعُهُ الرِّجَالُ، فَقَالَ (لَا. وَلٰكِنَّ الصُّرْعَةَ الَّذِيْ يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ).

155. The narrator of the Hadith, Sayyidina Abdullah ﷺ, said further that the Messenger of Allah ﷺ then said, "Who do you suppose is a wrestler among you?" The Companions ﷺ said, "The wrestles is he whom no one else can knock out." The Prophet ﷺ said, No. "The wrestler is he who controls himself when he is angry."❸ (Ahmad.)

EXPLANATION: The Hadith #153 calls our attention to a very significant point. It is that when people are asked to spend in Allah's way, they spend a very small amount but when they have to spend on their children, they spend very lavishly with a generous heart. But the truth is that the wealth that is useful is what is sent ahead for the Hereafter. They do not extend their hand much for that and prefer to leave it behind for their heirs after their death. In fact, they must love that wealth more which they would use in the Hereafter.

The Ahadith # 154 and 155 are portions of Hadith # 153. Imam Bukhari has reproduced the complete Hadith here although the caption pertains to Hadith #154. It tells us that a barren woman is one who has children but none of them

❶ (١٥٣) اخرجه احمد فى المسند ١/٣٨٢. ❷ (١٥٤) اخرجه احمد فى المسند ١/٣٨٣. ❸ (١٥٥) اخرجه احمد فى المسند ١/٣٨٢.

has died. During her life time and thus she has no opportunity to build up a treasure for the Hereafter.

82. Chapter
باب حسن الملكة
Kind Treatment to the Slaves

١٥٦. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا عُمَرُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا نُعَيْمُ بْنُ يَزِيْدَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ أَبِيْ طَالِبٍ صَلَوَاتُ اللّٰهِ عَلَيْهِ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا ثَقُلَ قَالَ (يَا عَلِيُّ! ائْتِنِيْ بِطَبَقٍ أَكْتُبُ (فِيْهِ مَالَا تَضِلُّ أُمَّتِيْ) فَخَشِيْتُ أَنْ يَّسْبِقَنِيْ فَقُلْتُ: إِنِّيْ لَأَحْفَظُ مِنْ ذِرَاعِيَ الصَّحِيْفَةَ. وَكَانَ رَأْسُهُ بَيْنَ ذِرَاعِهِ وَ عَضُدِيْ. يُوْصِيْ بِالصَّلَاةِ وَالزَّكَاةِ وَمَا مَلَكَتْ أَيْمَانُكُمْ، وَقَالَ كَذَالِكَ حَتّٰى فَاضَتْ نَفْسُهُ. وَأَمَرَهُ بِشَهَادَةِ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، مَنْ شَهِدَ بِهِمَا حُرِّمَ عَلَى النَّارِ.

156. Sayyidina Ali ﷺ said that when the condition of the Prophet ﷺ deteriorated much, he said to him "O Ali, bring me a piece of paper so that I may write on it something which if people abide by they will not be misguided," Sayyidina Ali ﷺ said that he thought if he went to bring the paper, the Prophet ﷺ might die behind him. So he said to the Prophet ﷺ, "I will rememder what you say." His head was between his arms and he gave instructions about prayers and Zakah and kind treatment to male and female slaves. He had said that much and when his soul was taken away. He also commanded that one must testify to the *kalimah*, there is no god but Allah and that muhammad is His Messenger." He said that whose testifies about these two times the fire of Hell is forbidden to touch him.[1] (Ahmad.)

EXPLANATION: This Hadith tells us that the Prophet ﷺ gave two instructions before his death. One of them was about prayers which is the most important obligation after confirmation of Allah's unity and the mission of the Messenger. The second instruction was to treat slaves, male and female, kindly.

This Hadith is also narrated by Umm Salamah رضى الله عنها. She has said:

انه صلى الله عليه وسلم كان يقول فى مرضه الصلاة وما ملكت ايمانكم.

(كما فى المشكوة ص- ٢٥١ عن البيهقى فى شعب الايمان)

This shows that the Prophet ﷺ gave these instructions, again and again, when he was on his death bed and it was not Sayyidina Ali ﷺ alone to whom he gave these instructions. The Hadith transmitted by Bukhari from Sayyidina Ali ﷺ (# 156) tell us that the Prophet ﷺ called for writing paper to be brought to him so that he may write down the instructions. However, it also tells us that Sayyidina Ali ﷺ did not bring the paper because he feared that the Prophet ﷺ might die

[1] (١٥٦) نعيم بن يزيد، مجهول، من السادسة. اخرجه احمد فى المسند ١/٣٨٢.

while he went to fetch the paper. So, he trusted the instructions to his memory rather than write them down. He heard the Hadith and narrated it. The Hadith emphasises that prayers should be observed and slaves should be treated kindly. It calls for confirmation of the *kalimah*, لاالٰہ الا اللہ محمد رسول اللہ. These are general commands for all Muslims without any distinction. The Rawafid say that the Prophet ﷺ had asked for writing paper to write down instructions appointing Sayyidina Ali ؓ as his *khalifah*. However, this contention is wrong because if the Prophet ﷺ had to give these instructions then he would not have kept quiet especially if it was a command of Allah. It is an imagination of the Rawafid, themselves that the Prophet ﷺ wished to write down instructions for his successor. Besides, Sayyidina Ali ؓ himself did not bring the writing material which would mean that he himself opposed the idea and did not wish to take up responsibilities of *khalifah*.

This Hadith is also found in *Sunan Abu Dawood*. As narrated by Sayyidina Ali ؓ. The words are:

كان آخر كلام رسول الله صلى الله عليه وسلم الصلوٰة. الصلوٰة والتقوىٰفيما ملكت ايمانكم.
(باب فی حق المملوک)

It does not mention that the Prophet ﷺ asked for the writing paper. Also, the Hadith as transmitted by Imam Bukhari here has as one of its narrators, Naeem bin Yazeed who is foolish and ignorant. Imam Bukhari has narrated another Hadith (# 158) which is exactly the same as transmitted by Abu Dawood. And it also does not say anything about writing paper.

Note 1: The words انی لأحفظ من ذراعی الصحیفة in the foregoing Hadith are incomprehensible. It seems that scribes have made a mistake as pointed out by the author of *FadlAllah al-Samad* (v-1, p-250).

Note 2: The words وکان راسه بین زراعه وعضدی are rejected because the saheeh Ahadith tell us that he rested in the lap of Sayyidah Ayeshah رضی اللہ عنہا and he died in that manner. Sayyidina Ali ؓ was not there at all and it was also a question of *hijab* (veil) to be observed.

Note 3: The Hadith also commands us to treat slaves kindly. The next Chapter (that follows) forbids us to maltreat slaves. These Ahadith pertain to slaves who are bought, but theses days we do not have such slaves (because Muslims have ceased to wage jihad as prescribed by Shari'ah and have thus lost its blessings). Paid servants have replaced the slaves and perform different tasks for their employers against agreed monthly remuneration. Naturally, if we are required to treat owned slaves gently why should the same not apply to un-owned, free slaried human beings. Those people who deal cruelly with labourers, use harsh language when speaking to them and stop paying their dues, should ponder over this a moment.

١٥٧. حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللّٰهِ، عَنِ

النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (أَجِيبُوا الدَّاعِيَ، وَلَا تَرُدُّوا الْهَدِيَّةَ، وَلَا تَضْرِبُوا الْمُسْلِمِينَ).

157. It is reported by Sayyidina Abdullah ﷺ that the Prophet ﷺ said, "Accept the invitation of the inviter, do not return a gift, and do not beat a Muslim."[1] (Ahmad.)

EXPLANATION: The Hadith conveys to us three instructions of the Prophet ﷺ. The first is that if a Muslim brother gives an invitation to another, he must accept it unless there is a valid excuse recognised by Shari'ah in rejecting the invitation. For instance, the inviter might have an unlawful source of income and if he entertains his guests from that income then his invitation must not be accepted.

The second instruction is that a gift should not be returned. A Hadith tells us not to despise somebody's gift, rather it must be accepted so that the giver is not displeased. There is reward from Allah in consoling someone and in making him happy. If a person's gift is rejected then he will take it to heart and it is not proper to make anyone feel bad.

The third instruction is that a Muslim must not be beaten. It means that he must not be put to trouble. A Hadith describes a perfect Muslim as one from whose hands and tongue other Muslims are safe. He does not harass anyone with his hands or with his tongue.

١٥٨ . حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ عَنْ أُمِّ مُوسَى، عَنْ عَلِيٍّ صَلَوَاتُ اللّٰهِ عَلَيْهِ قَالَ: كَانَ آخِرُ كَلَامِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (الصَّلَاةَ، الصَّلَاةَ. اتَّقُوا اللّٰهَ، فِيمَا مَلَكَتْ أَيْمَانُكُمْ).

158. Sayyidina Ali ﷺ said that the last words of the Prophet ﷺ were about prayers, prayers and slaves-fear Allah regarding that.[2] (Ahmad.)

EXPLANATION: Sayyidina Ali ﷺ is quoted in this Hadith as saying that the last word spoken by the Prophet ﷺ before his death were about fear of Allah regarding prayers and slaves. He thus stressed the importance of fearing Allah for prayers and slaves. He was so emphatic about these things that even at the last moments of his life he kept repeating the two duties. "Fear Allah regarding prayers. Do not neglect them under any circumstances. Fear Allah for slaves and do not torment them or commit excess on them in any way.

83. Chapter
باب سوء الملكة
Ill Treatment of Slaves

١٥٩ . حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ،

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[1] (١٥٧) اخرجه احمد فى المسند ١/ ١٤٠٤.

[2] (١٥٨) اخرجه احمد المسند ١/ ٧٨.

عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ، أَنَّهُ كَانَ يَقُولُ لِلنَّاسِ: نَحْنُ أَعْرَفُ بِكُمْ مِنَ الْبَيَاطِرَةِ بِالدَّوَابِّ. قَدْ عَرَفْنَا خِيَارَكُمْ مِنْ شِرَارِكُمْ أَمَّا خِيَارُكُمْ فَالَّذِي يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ. وَأَمَّا شِرَارُكُمْ فَالَّذِي لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ وَلَا يُعْتَقُ مُحَرَّرُهُ.

159. Sayyidina Abu Darda ﷺ used to say to the people, "We know better than you those people who cure animals. We also know those people who are good among you and know those too who are wicked. The good people are those who may be expected to do good and from whose mischief other people are safe. And they are the wicked people who cannot be expected to do good and from whose mischief there is no safety and they do not emancipate slaves."

EXPLANATION: Sayyidina Abu Darda ﷺ has said that he knew more than anyone else those people who cure animals. They are so good and kind that they are merciful to animals too. If they are ill, they treat them and restore them to health. They are not cruel to them. If that is their behaviour with animals, how compassionate they would be with human beings. He then defined the righteous people as those who can always be expected to do good and other people may feel safe with them while the wicked are those who may neither be expected to do good to others nor regarded as safe and free from mischief.

In the same vein there is a Hadith narrated by Sayyidina Anas ﷺ. He said that the Messenger of Allah ﷺ said, "Surely some people are keys to goodness (they unlock what is good) and locks up evil (they shut evil). And indeed, some people are keys to evil (they bare evil) and locks up good (they bar good). So, glad tidings are for him in whose hands Allah has placed the keys of good and he spreads good all around. But destruction awaits him in whose hands Allah has placed the keys to wickedness and he spreads mischief and corruption in the land."

١٦٠ . حَدَّثَنَا عِصَامُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا حُرَيْزُ بْنُ عُثْمَانَ عَنِ ابْنِ هَانِيٍّ، عَنْ أَبِي أُمَامَةَ سَمِعْتُهُ يَقُولُ: الْكَنُودُ الَّذِي يَمْنَعُ رِفْدَهُ، وَيَنْزِلُ وَحْدَهُ وَيَضْرِبُ عَبْدَهُ.

160. It is reported by Ibn Hani that he heard Abu Umamah ﷺ say that the ungrateful person is he who stops giving and secludes himself from other people and beats his slave.

EXPLANATION: A person shows ingratitude for the blessings of Allah if he does not spend on the poor and destitute the wealth which Allah has bestowed on him. He restrains his grants from these people. He stays away from other people lest he have to spend his wealth. He is also inclined to beat his slaves justly or unjustly. Such a person is ungrateful to Allah for His favours, but a grateful person is one who spends the wealth that Allah has given him to earn the pleasure of Allah.

١٦١ . حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ

وَحَمَّادٍ، عَنْ حَبِيبٍ وَحُمَيْدٍ، عَنِ الْحَسَنِ، أَنَّ رَجُلًا أَمَرَ غُلَامًا لَهُ أَنْ يَسْنُوَ عَلَى بَعِيرٍ لَهُ، فَنَامَ الْغُلَامُ، فَجَاءَ بِشُعْلَةٍ مِنْ نَارٍ فَأَلْقَاهُ فِي وَجْهِهِ، فَتَرَدَّى الْغُلَامُ فِي بِئْرٍ. فَلَمَّا أَصْبَحَ أَتَى عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ، فَرَأَى الَّذِي فِي وَجْهِهِ، فَأَعْتَقَهُ.

161. Hasan رحمة الله عنه said that a man commanded his slave to fetch water on a camel. However, sleep overtook the slave and his master took live cool and put it on the slave's face. (The salve ran in fright and) fell down in a well. In the morning, the slave went to Sayyidina Umar bin al-Khattab ﷺ who saw (the scar on) his face and set him free.

EXPLANATION: In areas where water was scarce, people used to fetch it from a far and load it on camels. Here, a master burnt the face of his slave with live coal or ember because the poor fellow failed to bring water. Sayyidina Umar ﷺ saw the burnt face of the slave and set him free. It seems that he might have ordered the master to release the slave because he had been unjust to him. A similar case is described in Hadith # 171, to follow.

84. Chapter
باب بيع الخادم من الأعراب
To Sell Slaves to Rustics

١٦٢. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ ابْنِ عَمْرَةَ، عَنْ عَمْرَةَ أَنَّ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا دَبَّرَتْ أَمَةً لَهَا. فَاشْتَكَتْ عَائِشَةُ، فَسَأَلَ بَنُوْ أَخِيهَا طَبِيبًا مِنَ الزُّطِّ فَقَالَ: إِنَّكُمْ تُخْبِرُونِي عَنِ امْرَأَةٍ مَسْحُورَةٍ سَحَرَتْهَا أَمَةٌ لَهَا. فَأُخْبِرَتْ عَائِشَةُ قَالَتْ: سَحَرْتِينِي؟ فَقَالَتْ: نَعَمْ. فَقَالَتْ وَلِمَ؟ لَا تَنْجِينَ أَبَدًا، ثُمَّ قَالَتْ: بِيعُوهَا مِنْ شَرِّ الْعَرَبِ مَلَكَةً.

162. It is narrated by Amrah ﷺ that Sayyidah Ayeshah رضى الله عنها instructed that one of her female slaves should be set free after her death.❶ Later, when Sayyidah Ayeshah رضى الله عنها fell ill, her nephews consulted a physician who was a non-Arab. He said to them, "You are asking me about a woman on whom a spell is cast by her female slave." Sayyidah Ayeshah رضى الله عنها was told of that and she asked her female slave if she had cast a spell on her. She said, "Yes (I have done so)." Sayyidah Ayeshah رضى الله عنها asked her why she had done that and added, "You will not now get a release from slavery." Then, she gave order that the slave should be sold to an Arab family who are known for the worst kind of treatment to female slaves.❷ (Ahmad, Hakim)

EXPLANATION: This narration is also found in Mustadrak Hakim (v-4, p-219) with the addition that the slave said that she hoped to get an early release thereby (a *mudabbar* is a slave for whose freedom the master leaves instructions after his/her death). When she heard the slave, Sayyidah Ayeshah رضى الله عنها vowed

❶ Made *mudabbar*.

❷ (١٦٢) اخرجه احمد فى المسند ٦/ ٤٠، صححه الحاكم فى المستدرك جزء ٤.

that the slave should never be set free. She gave instructions that a family of Arabs must be traced who maltreat their slaves to the utmost and the female slave must be sold to them (so that she would remain in perpetual torment). From the proceeds another slave must be purchased and then set free. The question arises whether it is proper to sell a *mudabbar*. The jurists hold divergent opinion on the question and Imam Abu Hanifah رحمة الله عليه does not consider it legal. However, Sayyidah Ayeshah رضى الله عنها considered it proper and she gave instructions for the slave to be sold.

85. Chapter
باب العفوعن الخادم
Pardoning the Servant

١٦٣ . حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا اَبُوْ غَالِبٍ، عَنْ أَبِيْ أُمَامَةَ قَالَ: أَقْبَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَعَهُ غُلَامَانِ، فَوَهَبَ أَحَدَهُمَا لِعَلِيٍّ صَلَوَاتُ اللّٰهِ عَلَيْهِ، وَقَالَ (لَا تَضْرِبْهُ، فَإِنِّيْ نُهِيْتُ، عَنْ ضَرْبِ أَهْلِ الصَّلَاةِ، وَإِنِّيْ رَأَيْتُهُ يُصَلِّيْ مُنْذُ أَقْبَلْنَا) وَأَعْطٰى أَبَا ذَرٍّ غُلَامًا وَ قَالَ (اسْتَوْصِ بِهٖ مَعْرُوْفًا) فَأَعْتَقَهُ فَقَالَ (مَا فَعَلَ)؟ قَالَ: اَمَرْتَنِيْ أَنْ اَسْتَوْصِيَ بِهٖ خَيْرًا، فَأَعْتَقْتُهُ.

163. Abu Umamah ﷺ said that the Prophet ﷺ came and had two slaves with him. He gave one of them to Sayyidina Ali ﷺ saying (in advice). "Do not beat him for I am forbidden from beating him who observes prayers, and I have seen him offer prayers ever since we have come (together)."

He gave the other slave to Abu Zarr ﷺ and said to him, "I instruct you to treat him well." He set him free and the Prophet ﷺ asked him, "What have you done?" He said, "You commanded me to treat him well so I released him (as part of good treatment)."[1] (Ahmad.)

EXPLANATION: The Prophet ﷺ is quoted in this Hadith to have instructed that slaves should be treated well and should not be beaten. This instruction is more effective if the slave is a regular observer of prayers. Thus, it is a worldly honour from Allah for a person who offers prayers. He should not be beaten. And Allah will protect the regular observer of prayer from beating in the Hereafter. The Companions ﷺ were ever prepared to abide by the instructions of the Prophet ﷺ. Sayyidina Abu Zarr ﷺ complied promptly with the Prophet ﷺ instructions to treat the slaves well by releasing his slave from bonds of slavery. The Prophet ﷺ had not meant to ask him to manumite his slave but Sayyidina Abu Zarr ﷺ aimed at giving the most supreme form of kind treatment. Indeed, there cannot be a better form of kind treatment to slaves.

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[1] (١٦٣) ابو غالب، صاحب ابى امامة، بصرى نزل اصبهان، قيل اسمه حزور، وقيل اسمه سعيد بن الحزور، وقيل اسمه نافع، صدوق يخطئ، من الخامسة اخرجه احمد فى المسند ٤/١٢٠، ٢٥٠.

١٦٤ . حَدَّثَنَا أَبُوْ مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيْزِ، عَنْ أَنَسٍ قَالَ: قَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وَلَيْسَ لَهُ خَادِمٌ فَأَخَذَ أَبُوْ طَلْحَةَ بِيَدِيْ، فَانْطَلَقَ بِيْ، حَتّٰى أَدْخَلَنِيْ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا نَبِيَّ اللّٰهِ! إِنَّ أَنَسًا غُلَامٌ كَيِّسٌ لَبِيْبٌ، فَلْيَخْدِمْكَ، قَالَ فَخَدَمْتُهُ فِي السَّفَرِ وَالْحَضَرِ، مَقْدَمَهُ الْمَدِيْنَةَ، حَتّٰى تُوُفِّيَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ لِيْ عَنْ شَيْئٍ صَنَعْتُهُ، لِمَ صَنَعْتَ هٰذَا هٰكَذَا؟ وَلَا قَالَ لِيْ لِشَيْئٍ لَمْ أَصْنَعْهُ: أَلَا صَنَعْتَ هٰذَا هٰكَذَا؟

164. Sayyidina Anas ﷺ said, "The Prophet ﷺ came to Madinah but he did not have a servant (to help him). Abu Talhah ﷺ held me by my hand and delivered me to the Prophet ﷺ and he said to him, "O Prophet ﷺ of Allah! (this boy,) Anas ﷺ is intelligent and clever and he will serve you. So. I served him since his arrival at Madinah till his death whether he was on a journey or at home. But he never said to me about anything that I did, "Why did you do it this way or that way, nor about anything that I did not do, "Why did you not do it?"[1] (Bukhari, Muslim, tirmizi, Ahmad.)

EXPLANATION: The Prophet ﷺ life is indeed a grand example of manners and etiquette In another Hadith, Sayyidina Anas ﷺ is quoted as saying, "I served the Prophet ﷺ for ten years and was his domestic servant but he never even said to me, "O! May Allah enable us to adopt the *manners* of His beloved Prophet ﷺ Aameen!

86. Chapter
باب اذا سرق العبد
If a Slave Steals

١٦٥ . حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا اَبُوْ عَوَانَةَ، عَنْ عُمَرَ بْنِ أَبِيْ سَلَمَةَ عَنْ أَبِيْهِ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَرَقَ الْمَمْلُوْكُ بِعْهُ وَلَوْ بِنَشٍّ: (قَالَ أَبُوْ عَبْدِ اللّٰهِ: النَّشُّ عِشْرُوْنَ. وَالنَّوَاةُ خَمْسَةٌ، وَالْأُوْقِيَةُ أَرْبَعُوْنَ).

165. Sayyidina Abu Hurayrah ﷺ has reported the Messenger of Allah ﷺ as saying, "If a slave steals something, sell him for one *nash*."

Abu Abdullah (Imam Bukhari) has said that a *nash* is the word for twenty dirhams, *nawah* for five and *awqiyah* for forty.[2] (Abu Dawood.)

EXPLANATION: The implication is that the slave who is given to stealing should be sold out at a low price. He should not be retained with oneself and one must rid oneself of him for he will continue to deprive his master of his wealth. Is there the possibility of his causing loss to his new buyer and would it contravene

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[1] (١٦٤) أخرجه المصنف فى وصايا الصحيح، وفى الديان، ومسلم فى الفضائل والترمذى فى الشمائل واحمد.

[2] (١٦٥) عمر بن ابى سلمة بن عبد الرحمن بن عوف الزهرى، قاضى المدينة، صدوق يخطئ من السادسة قتل بالشام ستة وثلاثين، مع بنى امية. اخرجه ابو داؤد فى السنن ٤٤١٢.

the saying ان تحب لاخيک ماتحب لنفسک (that you love for your brother what you love for yourself)? The answer is that, firstly, the seller must inform the buyer that he has committed theft, so that he will think before he buys him. Secondly, all masters are not alike. Some are weak and cannot check their slaves while others are strict and exercise a tough control over their slaves whom they keep under sterm surveillance and allow them no leniency. The slaves have no opportunity to deceive and these masters are able to purchase them at throw-away prices.

87. Chapter
باب الخادم يذنب
The Disobedient Servant

١٦٦ . حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: سَمِعْتُ إِسْمَاعِيلَ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبِرَةَ، عَنْ أَبِيهِ قَالَ انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَدَفَعَ الرَّاعِيَ فِي الْمُرَاحِ سَخْلَةً فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَحْسِبَنَّ، وَلَمْ يَقُلْ لَا تَحْسَبَنَّ، إِنَّ لَنَا غَنَمًا مِائَةً لَا نُرِيدُ أَنْ تَزِيدَ. فَإِذَا جَآءَ الرَّاعِي بِسَخْلَةٍ ذَبَحْنَا مَكَانَهَا شَاةً فَكَانَ فِيمَا قَالَ (لَا تَضْرِبْ ظَعِينَتَكَ كَضَرْبِكَ أَمَتَكَ. وَ إِذَا اسْتَنْشَقْتَ فَبَالِغْ، إِلَّا أَنْ تَكُونَ صَائِمًا).

166. Sayyidina Laqit bin Sabirah ﷺ has reported that he presented himself before the Prophet ﷺ. At that very time a shepherd brought the sheep and admitted them to their resting place (the barn). One of the sheep had a young one too. The Prophet ﷺ (had a sheep slaughtered and) said, "Do not mind it. It is our practice to maintain a hundred seep and we do not let their number go up. Whenever the shepherd brings a freshly born kid, we slaughter a sheep against that (kid)." Among the things the Prophet ﷺ said at that time was, "Do not beat your wife as you would beat your slave girl. And when you snuff up water (in your nose while performing ablution) take it up freely unless you are fasting."[1] (Hakim)

EXPLANATION: (i) The author has reproduced this Hadith under the caption of chapter 87 only because of its words لاتضرب ظعينتک کضربک امتک (do not beat your wife as you would beat your slave girl). However, we find in these words evidence of permission to beat a mind slave if she is disobedient. This is the chapter. However, the original story has been abridged by the author. The full story is found in *Musnad* (v-4, p-211). It runs as follows:

I said, "Messenger of Allah, I have a wife who has something in her tongue (meaning foul speech and harsh language)." He said, "Divorce her." I said, "She is a long time companion and I have children too from her (so I am not incline to divorce her)." The Prophet ﷺ said, "Go on with persuation (meaning give her an exhortation now and then) and if there is any good in her

[1] (١٦٦) اخرجه الحاكم فى المستدرك ١/١٤٨.

she will accept it. But, do not beat her as one would beat his slave girl." While this converstion was going on, the shepherd brought the sheep whom he drove into the barn. He had a kid in his hand. The Prophet ﷺ asked him if a sheep had delivered her young one and he confirmed that it had. Upon the Prophet's ﷺ asking what it was, he said that it was a female kid. The Prophet ﷺ said to him, "Slaughter a sheep in its place," and turning to me, he said, "Do not mind it (and be under the impression) and feel that we have slaughtered the sheep for your sake. Rather, it is our practice and we feel that the sheep should not exceed a hundred in number. Whenever a young is born to a sheep we slaughter another sheep against the new arrival."

The Prophet's ﷺ saying to Sayyidina Laqit ﷺ that he should not mind or feel that a sheep was slaughtered for him shows that a guest must be put at rest lest he feel that the host is going out of the way for his sake (and putting himself to trouble). The host may have done what he does normally for himself and his family and he must not put the guest under a wrong impression that the host is going to lengths for his sake, and if a guest is liable to get that idea, it must be clarified and his heart put to rest.

(ii) The Arabic words in the Hadith are لاتحسبن ولم يقل لاتحسبن and the underlined words are derived from the root word حَسِبَ يَحْسِبُ as حَسَبَ يَحْسَبُ but the Prophet ﷺ spoke it with a kasra on seen يحسِب not with a fatha يحسَب but it seems the dialect of the tribe of Sayyidina Laqit bin Sabirah ﷺ pronounced it with a fatha يحسَب He heard it pronounced in a way different to what he was used to so it seemed strange to him and he spoke out loudly what he thought. He was from Taif and they were called Abu Razeen. Sabirah with an *'i'* after the *'b'* was the name of his grandfather. His father's name was Aamir. The author of *Mishkat* has written about him in al-Ikmal:

لقيط بن عامر بن صبرة يكنى ابارزين العقيلى صحابى مشهور عداده فى اهل الطاف روى عنه ابنه عاصم وابن عمر وغيرهما.

(Laqit bin Aamir bin Sabirah, kunyah Abu Razeen al-Uqayli, well known companion of Taif. From him his sons Aasim and Ibn Umar and others narrated.)

88. Chapter

باب من ختم على خادمه مخافة سوء الظن

He Who Applies a Seal over His Possessions to Prevent Him from Doubting His Servant

١٦٧ . حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا أَبُوْ خَلْدَةَ، عَنْ أَبِي الْعَالِيَةِ قَالَ كُنَّا نُؤَمَّرُ أَنْ نُخْتِمَ عَلَى الْخَادِمِ، وَنَكِيْلُ، وَنَعُدُّهَا كَرَاهِيَةَ أَنْ يُتَعَوَّدُوْا خُلُقَ سُوْءٍ، أَوْ يَظُنَّ أَحَدُنَا ظَنَّ سُوْءٍ.

167. Abu al-Aaliyah, a *tabi'ee*, رحمة الله عليه has said, "We were instructed to apply a seal over our belongings and confine our servants and count the

belongings so that the servants may not develop a bad habit or we may not have suspicion on them."

EXPLANATION: He means to say, "Our predecessors had instructed us to keep our belongings under lock and key. If there is something on which a seal may be applied then it must be applied. The slaves must be confined to an area (so that they do not reach your belongings) and the belongings must be documented. The advantage will be that the servant and male and female slaves will not be able to steal anything. First of all, they will be confined to a limited area and, secondly, will have to break open the lock or the seal and risk being caught. They will thus be protected from wrong doing and you too will not unnecessarily entertain doubts about them and imagine that they have cheated you.

89. Chapter
باب من عد خادمه مخافة الظن
He Who Counts His Possessions to Avoid Suspicion on the Servants

١٦٨ . حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ حَدَّثَنَا إِسْرَائِيْلُ، عَنْ أَبِيْ إِسْحٰقَ عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ عَنْ سَلْمَانَ قَالَ: إِنِّيْ لَأَعُدُّ الْعُرَاقَ عَلٰى خَادِمِيْ مَخَافَةَ الظَّنِّ.

168. Sayyidina Salman Farsi ﷺ has said that he used to count the bones that had meat on them so that he may not imagine that his servant stole something of those.

١٦٩ . حَدَّثَنَا حَجَّاجٌ قَالَ حَدَّثَنَا شُعْبَةُ قَالَ أَنْبَأَنَا أَبُوْ إِسْحٰقَ قَالَ سَمِعْتُ حَارِثَةَ بْنَ مُضَرِّبٍ قَالَ: سَمِعْتُ سَلْمَانَ: إِنِّيْ لَأَعُدُّ الْعُرَاقَ خَشْيَةَ الظَّنِّ.

169. This Hadith has the same words as the previous one except that it does not have the word خادمی khadami (my servant). Thus, it is of the same meaning as the previous one.

EXPLANATION: Suspicion is a very bad thing. Sayyidina Salman Farsi ﷺ used to give everything to his servant duly counted to avoid suspicion. The Prophet ﷺ has said, "Have a good opinion of every Believer. Keep yourselves protected of suspicion." The best way to avoid suspicion is to count everything we give to anyone. This practice would not allow suspicion to arise.

90. Chapter
باب ادب الخادم
Teach Manners to the Servant

١٧٠ . حَدَّثَنَا أَحْمَدُ بْنُ عِيْسٰى قَالَ حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ قَالَ أَخْبَرَنِيْ مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيْهِ قَالَ

سَمِعْتُ يَزِيْدَ بْنَ عَبْدِ اللّٰهِ بْنِ قُسَيْطٍ قَالَ أَرْسَلَ عَبْدُ اللّٰهِ بْنُ عُمَرَ غُلَامًا لَّهُ بِذَهَبٍ أَوْ بِوَرَقٍ فَصَرَفَهُ فَأَنْظَرَ بِالصَّرْفِ فَرَجَعَ إِلَيْهِ فَجَلَّدَهُ جَلْدًا وَجِيْعًا وَقَالَ: اذْهَبْ فَخُذِ الَّذِيْ لِيْ وَلَا تَصْرِفْهُ.

170. Yazid bin Abdullah bin Qusayt رحمة الله عليه says that Abdullah bin Umar ﷺ sent his slave (to the market) to sell gold or silver according to the (Shari'ah dictates of) *Bay al-Sarf* (a pure sale). He sold the articles but violated the condition of *Bay al-Sarf* (meaning, he took time to receive the price). When he came back, Sayyidina Abdullah bin Umar ﷺ gave him a sound beating and said to him, "Go. Bring back my articles and do not sell them."

EXPLANATION: *Bay al-Sarf* is to exchange gold for gold, silver for silver or gold for silver. It is obligatory that both articles change hands promptly and a credit transaction is not allowed not even for a little while. The slave of Sayyidina Ibn Umar ﷺ had allowed a little time and it converted the deal into an interest transaction in the eyes of Shari'ah, so Sayyidina Ibn Umar ﷺ because angry and gave him a sound trashing.

١٧١. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا أَبُوْ مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيْمَ التَّيْمِيِّ عَنْ أَبِيْ مَسْعُوْدٍ قَالَ: كُنْتُ أَضْرِبُ غُلَامًا لِّيْ فَسَمِعْتُ مِنْ خَلْفِيْ صَوْتًا اِعْلَمْ أَبَا مَسْعُوْدٍ لَلّٰهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ. فَالْتَفَتُّ فَإِذَا هُوَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْتُ: يَا رَسُوْلَ اللّٰهِ! فَهُوَ حُرٌّ لِوَجْهِ اللّٰهِ، فَقَالَ (أَمَا إِنْ لَّوْ لَمْ تَفْعَلْ لَمَسَّتْكَ النَّارُ) أَوْ (لَلَفَحَتْكَ النَّارُ).

171. Sayyidina Ibn Masood ﷺ said, "I was beating a slave of mine. (Suddenly), I heard a voice behind me call out, 'Abu Masood! Know it! Whatever power you have over this slave, Allah has more power over you.' I turned back and found the Messenger of Allah ﷺ behind me, and I declared to him that I set free the slave for the sake of Allah. He said, 'If you had not released him then the fire of hell would have touched you,' or he said, 'the fire of hell would have engulfed you.'[1] (Ahmad, Muslim, Abu Dawood, Tirmizi)

EXPLANATION: We learn from this Hadith that although one is allowed to beat one's slave or slave-girl when necessary yet great care should be exercised in awarding punishment to them. One must not exceed the limits. If anyone is cruel to his slave or exceeds limits then he will have to answer for that on the Day of Resurrection, and his cruelty will lead him to hell. Let no one suppose that because he owns him he can treat his slave as he wishes. A man may have a certain amount of power over his slave but on the Day of Requital he will know that Allah has more power over him than he has over his slave . The Ahadith that will follow are more explicit on this subject and disclose that on the Day of Resurrection the slave will get retribution from his master. See Ahadith # 181, 185 and 186.

In a Hadith narrated by Sayyidah Ayeshah رضى الله عنها we are told that a man came to the Prophet ﷺ and sat down. He said, "Messenger of Allah! Indeed, I

[1] (١٧١) اخرجه احمد فى المسند ٤/ ١٢٠، ومسلم فى الصحيح (كتاب الايمان) ٣٤ و٣٥، ابو داؤد (كتاب الادب) ب ٣٤، والترمذى فى السنن ١٩٤٨.

have some slaves who lie to me, cheat me and disobey me. I reville them and beat them in punishment. Do tell me how will we fare in the Hereafter." The Prophet ﷺ said, "On the Day of Resurrection, a reckoning will be made of the wrongs committed by your slaves and of the punishment given by you. If your punishment us according to their wrongs then things will stand at par between you neither will you get anything from them nor will you have a burden over you. If your punishment is lesser than what they deserved then the excess of their misdeeds will get a recompense from them. However, if you have given them more punishment than what they deserved they you will have to recompense them."

Sayyidah Ayeshah رضى الله عنها said that on hearing Prophet ﷺ that man moved away from his position crying and shrieking as he moved. The Messenger of Allah ﷺ said to him, "Do you not recite what Allah says (clearly about your case).

وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفٰى بِنَا حَاسِبِيْنَ○

And we shell set up scales of justice for the Day of Resurrection so that no soul will be wronged in anything. Even if it be the weight of a grain of mustard seed, we shell bring it (to account). And we suffice as Reckoners.

(al-Anbiya, 21:47)

That man heard this and said, "Messenger of Allah, I do not consider anything more worthwhile for me and for my slaves than that I separate them from me. Be my witness that I have set all of them free."

91. Chapter
باب لا تقل قبح الله وجهه
Do Not Say, 'May Allah Make Him Ugly Faced'

١٧٢ . حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيْدٍ، عَنْ أَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا تَقُوْلُوْا قَبَّحَ اللّٰهُ وَجْهَهُ).

172. It is reported by Sayyidina Abu Hurayrah ﷺ that the Holy Prophet ﷺ said, "Do not say (to anyone) قبح الله وجهه (may Allah make him ugly faced!)."❶

(Al-Silsilah al-Saheehah, Al-Bani)

١٧٣ . حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيْدٍ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ لَا تَقُوْلَنَّ قَبَّحَ اللّٰهُ وَجْهَكَ وَوَجْهَ مَنْ أَشْبَهَ وَجْهَكَ، فَإِنَّ اللّٰهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ صَلَّى اللّٰهُ عَلَيْهِ عَلٰى صُوْرَتِهِ.

173. Sayyidina Abu Hurayrah ﷺ has said, "Do not ever say:

❶ (١٧٢) انظر السلسلة الصحيحة للالبانى ٤/٢٤٤.

قبح الله وجهک ووجه من اشبه وجهک.

(May Allah make you ugly faced and him whose face resembles your face!) because Allah created Aadam عليه السلام on His form."

EXPLANATION: These Ahadith impress upon us that we must take into consideration the nobility Allah has granted mankind through the face. We must not curse fellow men by praying that their beautiful face may turn ugly. Indeed, Allah has said in the Qur'an:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيٓ اَحْسَنِ تَقْوِيْمٍo

Certainly we created man in the best stature. (al-Teen, 95:4)

Hence, we must not pray that Allah make this stature ugly.

92. Chapter

باب ليجتنب الوجه فى الضرب

To Refrain from Hitting at the Face

١٧٤. حَدَّثَنَا خَالِدُ بْنِ مَخْلَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِيْ مُحَمَّدُ بْنُ عَجْلَانَ قَالَ: أَخْبَرَنِيْ أَبِيْ وَسَعِيْدٌ، عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا ضَرَبَ أَحَدُكُمْ خَادِمَهُ، فَلْيَجْتَنِبِ الْوَجْهَ).

174. Sayyidina Abu Hurayrah ﷺ has said that the Prophet ﷺ said, "If anyone of you beats his servant then he must refrain from hitting him on the face."❶

(Tirmizi)

EXPLANATION: Again, the nobility of the face is brought out in this Hadith as in the two previous Ahadith. If one has to beat someone and is permitted by Shari'ah to do so even then he must not hit him on the face.

١٧٥. حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِدَابَّةٍ قَدْ وُسِمَ يُدَخَّنُ مَنْخِرَاهُ، قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَعَنَ اللّٰهُ مَنْ فَعَلَ هٰذَا. لَا يَسِمَنَّ أَحَدٌ الْوَجْهَ، وَلَا يَضْرِبَنَّهُ).

175. Sayyidina Jabir ﷺ said that the Messenger of Allah ﷺ passed by an animal whose face was branded with hot iron and his nose was burning. He said, "Allah's curse be on whoever has done it. Let no one brand a face or hit on it."❷

EXPLANATION: The Arabs used to treat sick animals by branding them and someone had branded an animal on its face. The Prophet ﷺ observed that and said, "May Allah curse him who has done it."

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❶ (١٧٤) اخرجه الترمذى فى السنن ١٩٥٠.

❷ (١٧٥) خلاد بن يحيى بن صفوان السلمى، ابو محمد الكوفى، نزيل مكة صدوق رُمى بالارجاء، وهو من كبار شيوخ البخارى من التاسعة، مات سنة ثلاث عشرة، وقيل سنة سبع عشرة: اخرجه أحمد فى المسند ٣/٢٩٧، والحاكم فى المستدرك ٤/٢٩٠.

93. Chapter
باب من لطم عبده فليعتقه من غير إيجاب
He Who Slaps His Slave may Manumit Him But it is Not Obligatory

١٧٦. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا حُصَيْنٌ قَالَ: سَمِعْتُ هِلَالَ بْنَ يَسَّافٍ يَقُوْلُ: كُنَّا نَبِيْعُ الْبَزَّ فِيْ دَارِ سُوَيْدِ بْنِ مُقَرِّنٍ، فَخَرَجَتْ جَارِيَةٌ فَقَالَتْ لِرَجُلٍ شَيْئًا، فَلَطَمَهَا ذٰلِكَ الرَّجُلُ. فَقَالَ لَهُ سُوَيْدُ بْنُ مُقَرِّنٍ: أَلَطَمْتَ وَجْهَهَا؟ لَقَدْ رَأَيْتُنِيْ سَابِعَ سَبْعَةٍ وَمَا لَنَا إِلَّا خَادِمٌ، فَلَطَمَهَا بَعْضُنَا، فَأَمَرَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ يُعْتِقَهَا.

176. It is reported by Hilal bin Tasaf that they used to sell cloth in the house of Suwayd bin Muqarrin. A slave girl came out and said something to a man whereupon the man slapped her on the face. Thereupon Suwayd bin Muqarrin ﷺ said to him, "Do you slap her face?" I was the seventh of seven brothers and we did not have between us but one slave girl. One of us slapped her and the Messenger of Allah ﷺ commanded us to set her free."[1] (Muslim, Tirmizi)

١٧٧. حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا أَبُوْ عَوَانَةَ، عَنْ فِرَاسٍ، عَنْ أَبِيْ صَالِحٍ عَنْ زَاذَانَ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ لَطَمَ عَبْدَهُ أَوْ ضَرَبَهُ حَدًّا لَمْ يَأْتِهِ فَكَفَّارَتُهُ عِتْقُهُ).

177. It is reported by Sayyidina Ibn Umar ﷺ that he heard the Messenger of Allah ﷺ say, "If anyone slaps his slave, or beats him for no fault of his, then the atonement for that is that he should set him free.

١٧٨. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنِ سَعِيْدٍ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِيْ سَلْمَةُ بْنُ كُهَيْلٍ قَالَ: حَدَّثَنِيْ مُعَاوِيَةَ بْنُ سُوَيْدِ بْنِ مُقَرِّنٍ قَالَ: لَطَمْتُ مَوْلًى لَنَا فَفَرَّ، فَدَعَانِيْ أَبِيْ فَقَالَ: اقْتَصَّ: كُنَّا. وَلَدَ مُقَرِّنٍ. سَبْعَةٌ لَنَا خَادِمٌ فَلَطَمَهَا أَحَدُنَا فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مُرُوْهُمْ فَلْيُعْتِقُوْهَا) فَقِيْلَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ لَهُمْ خَادِمٌ غَيْرُهَا: قَالَ: فَلْيَسْتَخْدِمُوْهَا: فَإِذَا اسْتَغْنَوْا خَلُّوْا سَبِيْلَهَا).

178. Sayyidina Muawiyah bin Suwayd ﷺ said, "I slapped a slave belonging to us and he ran away. So, my father summoned me and said to me that retaliation will be taken from me. He said to me that they were seven sons of Muqarrin and had only one slave girl between them. One of them slapped her. This was reported to the Prophet ﷺ and he said, "Command them to release their slave girl." They had only one slave girl between them and no other servant, so he said, 'In that case they may continue to get her to work for them

[1] (١٧٦) اخرجه مسلم والترمذى.

and then they must release her.'"

EXPLANATION: The Hadith # 178 is found in *Muslim* (v-2, p-51) with these words:

لطمت مولى لنا فهر بت ثم جئت قبيل الظهر فصليت خلف ابى فدعاه فدعانى ثم قال امتثل منه فعفا.

The son of Sayyidina Suwayd bin Muqarrin ﷺ, Muawiyah bin Suwayd, said, "I slapped a slave and then I file from there. I returned a little before Zuhr and offered prayers under the leadership of my father. He called me and he called the slave too and asked him to seek revenge from me but the slave forgave me."

Sayyidina Suwayd related the story that they were seven men and had only one servant as stated in the forgoing Hadith and will find mention in the next Hadith.

The version in *Saheeh Muslim* proves that the scribe of *al-Adab al-Mufrad* has erred in writing the word خرا (he ran away) which should be خررت (I ran away) on the basis of هربت in *Saheeh Muslim*. However, as for as the text of the Hadith is concerned we have translated it as it appears in *al-Adab al-Mufrad*.

١٧٩ . حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ قَالَ: أَخْبَرَنَا شُعْبَةُ، قَالَ لِيْ مُحَمَّدُ بْنُ الْمُنْكَدِرِ: مَا اسْمُكَ؟ فَقُلْتُ: شُعْبَةُ. قَالَ: حَدَّثَنِيْ اَبُوْ شُعْبَةَ عَنْ سُوَيْدِ بْنِ مُقَرِّنِ الْمُزَنِيِّ. وَرَاٰى رَجُلًا لَطَمَ غُلَامَهُ. فَقَالَ: أَمَا عَلِمْتَ أَنَّ الصُّوْرَةَ مُحَرَّمَةٌ؟ رَأَيْتُنِيْ وَإِنِّيْ سَابِعُ سَبْعَةِ إِخْوَةٍ، عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا لَنَا إِلَّا خَادِمٌ، فَلَطَمَهُ أَحَدُنَا، فَأَمَرَنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ نُعْتِقَهُ.

179. Abu Shabah has reported from Suwayd bin Muqaeein al-Mazaniy that he saw a man slap his slave. So, he said to him, "Do you not know that it is disallowed to strike on the face? I was the seventh of seven brothers. In the times of the Messenger of Allah ﷺ we had only one servant and one of our brothers slapped him. Thereupon the Messenger of Allah ﷺ commanded us to set him free."[1] (Muslim, Ahmad.)

١٨٠ . حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ قَالَ: حَدَّثَنَا فِرَاسٌ، عَنْ أَبِيْ صَالِحٍ، عَنْ زَاذَانَ أَبِيْ عُمَرَ قَالَ: كُنَّا عِنْدَ ابْنِ عُمَرَ، فَدَعَا بِغُلَامٍ لَهُ كَانَ ضَرَبَهُ فَكَشَفَ عَنْ ظَهْرِهِ فَقَالَ: أَيُوْجِعُكَ: قَالَ: لَا. فَأَعْتَقَهُ: ثُمَّ رَفَعَ عُوْدًا مِنَ الْأَرْضِ فَقَالَ: مَا لِيَ فِيْهِ مِنَ الْأَجْرِ مَا يَزِنُ هٰذَا الْعُوْدَ. فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ: لِمَ تَقُوْلُ هٰذَا؟ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ. أَوْ قَالَ. (مَنْ ضَرَبَ مُمْلُوْكَهُ حَدًّا لَمْ يَأْتِهِ، أَوْ لَطَمَ وَجْهَهُ، فَكَفَّارَتُهُ أَنْ يُعْتِقَهُ).

180. Zazan Abu Umar has reported that they were with Ibn Umar ﷺ when he called his slave whom he had beaten. He looked at his back after uncovering it and asked him, "Do you feel painful?" He said, "No!" (In spite of that) he set him free. He then picked up a piece of wood from the ground and (spoke to

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[1] (١٧٩) اخرجه مسلم فى الصحيح (كتاب الايمان) ٣٢ و ٣٣، واحمد فى المسند ٣/٤٤٧.

himself) "I will not receive even so much reward on manumitting this slave as the weight of this piece of wood." Zazan said, "O Abu Abdur Rahman, "Why do you say that ?" He said that he had heard the Messenger of Allah ﷺ say. "If anyone beats his slave for no fault of his or strikes him on the face then the expiation for that is that he set the slave free."

EXPLANATION: All the ahadith in this Chapter tell us that if anyone strikes his slave on the face or beats him unnecessarily then in atonement for that he must release his slave. However, this command to release the slave is not *wajib* (compulsory) but it is *mustahabb* (recomended, preferable). The command is by way of reproach and it is particularly disallowed to hit anyone on the face which is noble and respectful. That is why a person is cautioned not to strike at the face even when a slave is beaten in punishment for his fault.

94. Chapter
باب قصاص العبد
Even Retaliation for Slaves

١٨١ . حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ وَقَبِيصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونَ بْنِ أَبِي شَبِيبٍ عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: لَا يَضْرِبُ أَحَدٌ عَبْدًا لَهُ وَهُوَ ظَالِمٌ لَهُ إِلَّا أُقِيدَ مِنْهُ يَوْمَ الْقِيَامَةِ .

181. Sayyidina Ammar bin Yasir ﷺ has said that if anyone commits excess and beats his slave then on the Day of Resurrection the slave will be asked to seek Qisas (even retaliation).

١٨٢ . حَدَّثَنَا أَبُو عُمَرَ حَفْصِ بْنِ عُمَرَ. قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ قَالَ: سَمِعْتُ أَبَا لَيْلَى قَالَ: خَرَجَ سَلْمَانُ فَإِذَا عَلَفُ دَابَّتِهِ يَتَسَاقَطُ مِنَ الْآرِيِّ فَقَالَ لِخَادِمِهِ: لَوْ لَا أَنِّي أَخَافُ الْقِصَاصَ لَأَوْجَعْتُكَ.

182. Abu Layta said that (when) Salman (stepped out of his house with his servant on a journey, he) saw that the fodder of his animals was falling down from its stack. He said to his servant (by way of warning), "If I did not fear Qisas in the Hereafter, I would have given you a painful punishment."

١٨٣ . حَدَّثَنَا أَبُو الرَّبِيعِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا الْعَلَاءُ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَتُؤَدُّنَّ الْحُقُوقُ إِلَى أَهْلِهَا حَتَّى يُقَادَ لِلشَّاةِ الْجَمَّاءِ مِنَ الشَّاةِ الْقَرْنَاءِ).

183. Sayyidina Abu Hurayrah ﷺ has reported the Prophet ﷺ as saying, "You will surely give the rights to their owners. So much so that a goat without a horn will get even with one with a horn."[1] (Muslim, Tirmizi, Ahmad.)

EXPLANATION: Everyone will get justice on the Day of Resurrection and

[1] (١٨٣) اخرجه مسلم فى الصحيح (كتاب البر والصلة) ب ١٥ رقم ٦٠، والترمذى فى السنن ٢٤٢٠، واحمد فى المسند ٢/٢٣٥، ٣٠١-٣٧٢.

every wronged one will be recompensed. Al-Dur al-Manthur has transmitted from Abu Hurayrah, "All the Day of Resurrection. The quadrupeds, other earth clinging animals, birds and all else will await decision from the supreme Being. Animals without horns will retaliate whose with horns. Then they will be told to turn into earth (and all animals will return to dust). At that time, the disbelievers will utter (longingly). "Would that we become dust!" The well known exegete Mujahid has explained that the animal that had been pecked at by a beak will get even with the animal that had pecked it and the one that was kicked will get even with the animal that had kicked it. These things will take place in fullview of the human beings and they will observe the proceedings. Finally, it would be said to the animals, "Become dust. There is neither Paradise nor Hell for you." The unbeliever will utter then, "O would that I were dust!" (that would have saved me from the never ending chastisement.) He will utter this with an intense longing and hopelessness knowing that if he were to get that he would not have to undergo the reckoning and the torment Hell! "O perchance the earth would swallow me and I would be lost for ever!"

The Qur'an says:

يَوْمَئِذٍ يَّوَدُّ الَّذِيْنَ كَفَرُوْا وَعَصَوُ الرَّسُوْلَ لَوْتُسَوّٰى بِهِمُ الْاَرْضُ○

On that day those who disbelieved and disobeyed the Messenger, would wish that the earth were levelled with them. (Al-Nisa, 4:42)

١٨٤ . حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ الْجُعْفِيّ قَالَ: حَدَّثَنَا أَبُوْ أُسَامَةَ قَالَ: حَدَّثَنِيْ دَاوُدُ بْنُ أَبِيْ عَبْدِ اللّٰهِ مَوْلٰى بَنِيْ هَاشِمٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنِ مُحَمَّدًا قَالَ: أَخْبَرَتْنِيْ جَدَّتِيْ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ فِيْ بَيْتِهَا، فَدَعَا وَصِيْفَةً لَّهُ أَوْلَهَا. فَأَبْطَتْ، فَاسْتَبَانَ الْغَضَبُ فِيْ وَجْهِهِ. فَقَامَتْ أُمُّ سَلَمَةَ إِلَى الْحِجَابِ فَوَجَدَتِ الْوَصِيْفَةَ تَلْعَبُ، وَ مَعَهُ، سِوَاكٌ، فَقَالَ (لَوْلَا خَشْيَةُ الْقَوَدِ يَوْمَ الْقِيَامَةِ. لَأَوْجَعْتُكِ بِهٰذَا السِّوَاكِ) زَادَ مُحَمَّدُ بْنُ الْهَيْثَمِ تَلْعَبُ بِبَهِيْمَةٍ قَالَ فَلَمَّا اَتَيْتُ بِهَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اِنَّهَا لَتَحْلِفُ مَا سَمِعَتْكَ قَالَتْ: وَفِيْ يَدِهِ سِوَاكٌ.

184. It is narrated by Sayyidina Umm Salamah رضى الله عنها that the Holy Prophet ﷺ was in her house and he summoned his own or Umm Salamah's maid servant. The maid servant was late in responding to the summons because of which the Prophet ﷺ countenance displayed anger. Sayyidah Umm Salamah رضى الله عنها got up and went towards the veiled area and found the young maid servant playing. The Prophet ﷺ had with him a *siwak*[1] and he said, "If I did not fear *Qisas* on the Day of Resurrection, I would have hit you with this *siwak*."

Muhammad bin al-Haytham, a narrator of this Hadith, narrates it with these (additional) words:

"The maid servant was playing with the young of a sheep."

[1] *Siwak* or *miswak* is a piece of branch of a tree used as a tooth-cleaner.

Sayyidah Umm Salamah رضى الله عنها said that when she brought her to the Prophet ﷺ, she said to him, "She says on oath that she had not heard your summons."

Sayyidah Umm Salamah رضى الله عنها added that the Prophet ﷺ had a *siwak* in his hand.[1] (al-Targheeb wa al-Tarheeb, Majma az-Zawaid)

١٨٥. حَدَّثَنَا مُحَمَّدُ بْنُ بِلَالٍ قَالَ حَدَّثَنَا عِمْرَانُ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ ضَرَبَ ضَرْبًا اقْتُصَّ مِنْهُ يَوْمَ الْقِيَامَةِ).

185. Sayyidina Abu Hurayrah رضي الله عنه has reported that the Messenger of Allah ﷺ said, "If anyone beats another person then, on the Day of Resurrection, *Qisas* (retaliation) will be extracted from him.[2]

١٨٦. حَدَّثَنَا حَلِيفَةُ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ قَالَ: حَدَّثَنَا أَبُو الْعَوَّامِ عَنْ قَتَادَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ ضَرَبَ ضَرْبًا ظُلْمًا، اُقْتُصَّ مِنْهُ يَوْمَ الْقِيَامَةِ).

186. Sayyidina Abu Hurayrah رضي الله عنه has reported that the Messenger of Allah ﷺ said, "If anyone beats another person cruelly, then, on the Day of Resurrection, *Qisas* (retaliation) will be extracted from him.

EXPLANATION: All the Ahadith of this chapter warn us that if anyone beats his slave, maid-slave, servant or maid-servant and beats him more than he had a right to the on the Day of Resurrection a *Qisas* will be extracted from him. This applies also if he shows cruelty to them. In other words, he will entitle himself to punishment in the Hereafter. However, a reasonable amount of punishment aimed at correcting or reforming a slave or servant is allowed and owner or master has that much right which it is proper for him to use. Sometimes, it is also better to use that right and give a little punishment. However, if anyone forgives his subordinates fearing reprisal in the Hereafter then he is being virtuous, and he invites the mercy of Allah and earn his pleasure. Therefore as far as possible one must forgive. The Messenger of Allah ﷺ has himself exhorted us to forgive the faults and short comings of our slaves and servants.

A Hadith narrated by Sayyidina Abdullah bin Umar رضي الله عنه tells us of a man who came to the Prophet ﷺ and said, Messenger of Allah! To what extent should we forgive the mistakes of our servants and slaves." The Prophet ﷺ did not say anything. This man repeated his question to the Prophet ﷺ and he did not make any comment, saying nothing in answer to him. But, when he put the same question a third time, the Prophet ﷺ said, seventy times every day." He meant to say, "If your subordinate comments a mistake again and again, do not take him to task but forgive him."

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[1] (١٨٤) انظر المطالب العالية لابن حجر ١٨٣٥، والترغيب والترهيب للمنذري ٣/٢١٧. ٤/٤٠٣، مجمع الزوائد للهيثمي ١٠/٥٣.

[2] (١٨٥) محمد بن بلال، ابو عبد الله، البصري، الثمار صدوق يغرب، من التاسعة. عمران بن داؤد، ابو العوام القطان، البصري، صدوق، يهم، ورمى برأي الخوارج من السابعة مات بين الستين والسبعين.

95. Chapter
باب اكسوهم مما تلبسون
Cloth Them What You Wear

١٨٧. حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ أَبِي حَزْرَةَ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: خَرَجْتُ أَنَا وَأَبِي نَطْلُبُ الْعِلْمَ فِي هٰذَا الْحَيِّ فِي الْأَنْصَارِ، قَبْلَ أَنْ يُهْلِكُوْا. فَكَانَ أَوَّلُ مَنْ لَقِينَا أَبَا الْيَسَرِ صَاحِبَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ غُلَامٌ لَهُ وَعَلَى أَبِي الْيَسَرِ بُرْدَةٌ وَمَعَافِرِيٌّ. وَعَلَى غُلَامِهِ بُرْدَةٌ وَمَعَافِرِيٌّ. فَقُلْتُ لَهُ. يَا عَمِّيْ: لَوْأَخَذْتَ بُرْدَةَ غُلَامِكَ وَأَعْطَيْتَهُ مَعَافِرِيَّكَ، أَوْ أَخَذْتَ مَعَافِرِيَّهُ وَأَعْطَيْتَهُ بُرْدَتَكَ كَانَتْ عَلَيْكَ حُلَّةٌ أَوْعَلَيْهِ حُلَّةٌ. فَمَسَحَ رَأْسَهُ وَقَالَ: اَللّٰهُمَّ بَارِكْ فِيْهِ. يَا ابْنَ أَخِيْ: بَصُرَ عَيْنَيَّ هَاتَيْنِ، وَسَمْعُ أُذُنَايَ هَاتَيْنِ، وَوَعَاهُ قَلْبِيْ. وَ أَشَارَ إِلٰى نِيَاطِ قَلْبِهِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ أَطْعِمُوْهُمْ مِمَّا تَأْكُلُوْنَ وَاكْسُوْهُمْ مِمَّا تَلْبَسُوْنَ) وَكَانَ أَنْ أُعْطِيَهُ مِنْ مَتَاعِ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ أَنْ يَأْخُذَ مِنْ حَسَنَاتِيْ يَوْمَ الْقِيَامَةِ.

187. I is reported by Ubadah bin al-Walid bin al-Samit ﷺ that he and his father set out in search of knowledge to a tribe of the Ansar. (They had in mind that) they may learn from them before they depart from this world. The first person they met was the Companion of the Prophet ﷺ Abu al-Yasar ﷺ and his slave was with him. Abu al-Yasar had over him a mantle and clothes prepared by the tribe of Ma'afiri[1]. His slave too had over him a mantle and clothes made by the Ma'arifri. His slave too had over him a mantle and clothes made by the Ma'afiri. (Both had on them the same kind of dress.) Ubadah said to him, "Uncle, if you take from your slave the mantle and give him our Ma'afiri clothes or take from him his Ma'afiri clothes and give him your mantle then your dress would be of one kind and his too (of one kind)." He patted Ubadah on the head and said, "O Allah, bless him! O son of my brother! These two eyes have seen and these two ears have heard and, pointing to his heart," this heart has retained that the Prophet ﷺ used to say, 'Feed your slaves and servants what you eat and clothe them what you wear.' It is easier for me to give him the blessings of this world than (let him) take away from my pious deeds on the Day of Resurrection."[2] (Muslim)

١٨٨. حَدَّثَنَا سَعِيْدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ حَدَّثَنَا الْفَضْلُ بْنُ مُبَشِّرٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْصِيْ بِالْمَمْلُوْكِيْنَ خَيْرًا، وَيَقُوْلُ (أَطْعِمُوْهُمْ مِمَّا تَأْكُلُوْنَ، وَ أَلْبِسُوْهُمْ مِنْ لَبُوْسِكُمْ، وَلَا تُعَذِّبُوْا خَلْقَ اللّٰهِ عَزَّ وَجَلَّ).

188. Sayyidina Jabir bin Abdullah ﷺ reported that the Prophet ﷺ used to commend kind treatment to slaves. He used to say. Feed them from what you

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[1] The tribe of Ma'firi is known Ma'afir. It was from Yemen and was famous for the fine clothes it made.

[2] (١٨٧) محمد بن عباد بن الزبرقان الملكى، نزيل بغداد، صدوق يهم، من العاشرة، مات سنة أربع وثلاثين. اخرجه مسلم فى الصحيح (كتاب الزهد) ٧٤.

eat and clothe them what you wear. And do not chastise the creatures of Allah, the Mighty, the Glorious."❶

EXPLANATION: These Ahadith emphasise that food and dress are among the right of a slave and it is the responsibility of the master that he feed him to a full stomach and clothe him with what he needs. In fact, the Ahadith stress that he should be given to eat what the master eats and to wears.

It is narrated by Abu Hurayrah ﷺ, according to another Hadith, that the Messenger of Allah ﷺ said, "When the servant of one of you prepares food and brings it to him while he has endured the heat and smoke during cooking, it is upon the master to make his slave who cooked the food sit down with him to partake of the food. And if the food is insufficient then the master must give his slave at least one or two morsels from that food."

In our times, the same command will apply to a servant or maid servant who cooks food.

96. Chapter
باب سباب العبيد
Reviling or Abusing the Slaves

١٨٩. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا وَاصِلٌ الْأَحْدَبُ قَالَ: سَمِعْتُ الْمَعْرُوْرَ بْنَ سُوَيْدٍ يَقُوْلُ: رَأَيْتُ أَبَا ذَرٍّ وَّعَلَيْهِ حُلَّةٌ، وَعَلٰى غُلَامِهِ حُلَّةٌ فَسَأَلْنَاهُ عَنْ ذٰلِكَ، فَقَالَ: إِنِّيْ سَابَبْتُ رَجُلًا، فَشَكَانِيْ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَعَيَّرْتَهُ بِأُمِّهِ)؟ قُلْتُ: نَعَمْ. ثُمَّ قَالَ (إِنَّ إِخْوَانَكُمْ خَوَلُكُمْ: جَعَلَهُمُ اللّٰهُ تَحْتَ أَيْدِيْكُمْ. فَمَنْ كَانَ أَخُوْهُ تَحْتَ يَدَيْهِ. فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوْهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوْهُمْ مَا يَغْلِبُهُمْ فَأَعِيْنُوْهُمْ).

189. Al-Maroor bin Suwayd رحمة الله عليه said that he saw Abu Zarr ﷺ wearing a dress and his slave wore the same dress. He asked him about it and he complained to the Prophet ﷺ about me. He asked me if I had disgraced that man by telling him that he was the son of such-and-such woman. I confessed that I had done so. So, he told me, 'Your servant are your brothers. They are good helpers whom Allah has subordinated to you. If anyone's brother is subordinated to him then he must feed him from what he eats and clothe him from what he wears himself. And do not burden then with so much work as is beyond their capacity. Hence, if you give them a work that is too much for them then help them yourself.' (he meant that master should give them a hand in the work.)❷ (Bukhari)

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❶ (١٨٨) مروان بن معاوية بن الحارث بن أسماء الفزارى، ابو عبد الله الكوفى، نزيل مكة، ثم دمشق، ثقة حافظ، وكان يدلس أسماء الشيوخ، من الثامنة مات سنة ثلاث وتسعين. انظر التخريج فى الحديث السابق. ❷ (١٨٩) اخرجه المصنف فى الصحيح ٣/١٩٥.

EXPLANATION: This Hadith describes every slave as a brother of his master whom Allah has put under the latter's command. This description is a very forceful appeal to show kindness to this oppressed section of people. The slave and master are described as brothers presumably also because they are sons of the same parents Sayyidina Aadam عليه السلام and Sayyidah Hawwa عليها السلام.

بنی آدم اعضائے یکدیگرند که در آفرینش زیک جوهراند

On the basis of the same relationship, the master is reminded that since his slave or servant is his brother, he must treat them as he treats brothers. He must give them the same things to eat and to wear as he eats and wears.

97. Chapter
باب هل يعين عبده ؟
Should He Help His Slave?

١٩٠. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَبُو بِشْرٍ قَالَ: سَمِعْتُ سَلَّامَ بْنَ عَمْرٍو يُحَدِّثُ، عَنْ رَجُلٍ مِّنْ أَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَرِقَّاؤُكُمْ إِخْوَانُكُمْ، فَأَحْسِنُوْا إِلَيْهِمْ. اِسْتَعِيْنُوْهُمْ عَلٰى مَا غَلَبَكُمْ، وَأَعِيْنُوْهُمْ عَلٰى مَا غُلِبُوْا.

190. Salam bin Amr رحمة الله عليه as narrated from a Companion that the Prophet ﷺ said, "Your slaves are your brothers. So, treat them well. Get them to help you do what you cannot do yourself and help them do what they cannot do by themselves.[1] (Ahmad.)

١٩١. حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِيْ ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا عَمْرٌو، عَنْ أَبِيْ يُوْنُسَ، عَنْ أَبِيْ هُرَيْرَةَ أَنَّهُ قَالَ: أَعِيْنُوا الْعَامِلَ مِنْ عَمَلِهِ، فَإِنَّ عَامِلَ اللّٰهِ لَا يَخِيْبُ، يَعْنِي الْخَادِمَ.

191. Sayyidina Abu Hurayrah رضي الله عنه said, "Help the one who works, to accomplish his task. Surely, he who does anything for the sake of Allah is not deprived."[2] (Ahmad.)

EXPLANATION: The Hadith # 190 tells us that a slave is the brother of his master and he must deal with him as he deals with his brother. He must not overburden his slave but if he is assigned something which he cannot do himself then the master must lend him a hand in performing the task. In fact, the Hadith tells us that we must not get him to do everything for us. We must seek his help in what we cannot do ourselves.

The Hadith # 191 says that one who does anything for the sake of Allah is not deprived. It menas that one is rewarded for doing something for oneself, and if

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[1] (١٩٠) اخرجه احمد فى المسند ٤/٣٦ بلفظ (أرقاؤكم أرقاؤكم).

[2] (١٩١) يحيى بن سليمان بن يحيى بن سعيد الجعفى، ابو سعيد الكوفى، نزيل مصر، صدوق يخطئ من العاشرة، مات سنة سبع أو ثمان وثلاثين. اخرجه احمد.

one helps a slave then again there is rewared for that. The only condition is that one must have the pleasure of Allah before him. If a man does a deed to gain Allah's pleasure then he will not be deprived of rewards.

The Hadith concludes with the word الخادم the 'servant'. It is an addition by one of the narrators and means the doer.

98. Chapter
باب لا يكلف العبد من العمل مالا يطيق
The Slave must not be Asked to Do What is Beyond Him

١٩٢ . حَدَّثَنَا عَبْدُ اللّٰهِ بْنِ يَزِيْدِ قَالَ: حَدَّثَنَا سَعِيْدُ بْنُ أَبِيْ أَيُّوْبَ قَالَ: حَدَّثَنِي ابْنُ عَجْلَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللّٰهِ، عَنْ عَجْلَانَ، عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لِلْمَمْلُوْكِ طَعَامُهُ وَكِسْوَتُهُ. وَلَا يُكَلَّفُ مِنَ الْعَمَلِ مَالَا يُطِيْقُ).

192. Sayyidina Abu Hurayrah ﷺ said that the Prophet ﷺ said, "It is the right of a slave that he should be fed and clothed and not asked to do what is byond his strength."❶ (Ahmad.)

١٩٣ . حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ، حَدَّثَنِي ابْنُ عَجْلَانَ، عَنْ بُكَيْرٍ، أَنَّ عَجْلَانَ أَبَا مُحَمَّدٍ حَدَّثَهُ. قُبَيْلَ وَفَاتِهِ. أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُوْلُ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لِلْمَمْلُوْكِ طَعَامُهُ وَكِسْوَتُهُ. وَلَا يُكَلَّفُ إِلَّا مَا يُطِيْقُ).

193. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "A slave has a right (over his master) to be fed and to be clothed, and that he does not assign to him a work that is not within his ability."❷ (Muslim)

١٩٤ . حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيٰى، عَنِ الْأَعْمَشِ قَالَ: قَالَ مَعْرُوْرٌ. مَرَرْنَا بِأَبِيْ ذَرٍّ وَعَلَيْهِ ثَوْبٌ وَعَلٰى غُلَامِهِ حُلَّةٌ فَقُلْنَا: لَوْ أَخَذْتَ هٰذَا وَأَعْطَيْتَ هٰذَا غَيْرَهُ كَانَتْ حُلَّةً، قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِخْوَانُكُمْ جَعَلَهُمُ اللّٰهُ تَحْتَ أَيْدِيْكُمْ. فَمَنْ كَانَ أَخُوْهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا يُكَلِّفُهُ مَا يَغْلِبُهُ. فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيُعِنْهُ عَلَيْهِ).

194. Maroor رحمة الله عليه said, "We passed by Abu Zarr ﷺ and saw that he was wearing a dress while his slave was wearing a pair of dress (suit)❸. We said to him, 'If you took the dress from you slave and gave him yours in exchange them you would have had the pair.' So, Abu Zarr ﷺ said, "The Prophet ﷺ has said: They are your brothers whom Allah has placed under your authority and

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❶ (١٩٢) اخرجه احمد فى المسند ٢/٢٤٧.

❷ (١٩٣) اخرجه مسلم فى الصحيح ب ١٠ رقم ٤٢، واحمد فى المسند ٢/٢٤٧-٣٤٢.

❸ The slave wore a *hullah* two garments: *Izar*, the lower, and *rida* the clook that covers the whole body.

it is incumbent on one who has a brother under his authority to feed him what he eats and give him to wear from what he wears and not impose on him work that is not within his strength but if he wishes to take that task from him then he should leand him a hand in that.[1] (Abu Dawood, Ibn Majah)

EXPLANATION: In these times, there are slave or slave-girls but our wealthy people have male and female servants working for them. Often these people are treated very roughly and generally they are given to wear clothes that their masters have worn out and discarded.

In other words, clothes which masters no longer deem fit to wear are passed on the servants who are not fed properly. They are served what is left over and often they are given daal while the bosses eat rich food. There is a variety of choice dishes on their table, but servants are kept away from food.

Besides, servants are made to work very hard and no thought is given to their ability or inability to do anything. The poor sevants are so scared that they do not even express their inability to do some thing difficult, for, if they refuse to do anything then they would be taken to task severely. As it is, they are always scolded and reprimanded and the bosses do not feel shy to beat and chastise them every now and then on filimsy grounds.

A part from that, some rich people do not give their servants salaries at the right time. They do not care in the least that these are poor people with families and they depend entirely on the salaries they toil for. How would they feed their children and subsist if their remuneration is delayed beyond due dated? They have no other source of income. The poopr servant's request for their dues time and again, but the masters present a deaf ear, mercilless as they are! This is sheeer cruelty and a transgression on rights of the subordinates, and on the Day of Resurrection, the cruel people will have to account for the excess they commit.

By behaving in this way, the rich people also disobey the Holy Prophet ﷺ and disregard his advice. He had said that servants should be considered as brothers and they must be treated as brothers are treated.

99. Chapter

باب نفقة الرجل على عبده وخادمه صدقة

A Man's Spending on Slaves and Servants is Sadaqah

١٩٥ . حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ أَخْبَرَنَا بَقِيَّةُ قَالَ: أَخْبَرَنِي بُحَيْرُ بْنُ سَعِيدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ، سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (مَا أَطْعَمْتَ نَفْسَكَ. فَهُوَ صَدَقَةٌ. وَمَا أَطْعَمْتَ وَلَدَكَ وَ زَوْجَتَكَ وَخَادِمَكَ فَهُوَ صَدَقَةٌ).

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[1] (١٩٤) اخرجه ابو داؤد فى السنن ٥٠٨، وابن ماجة فى السنن ٣٦٩٠، واحمد فى المسند ٥/١٥٨.

195. Sayyidina Miqdam ﷺ has reported that he heard the Holy Prophet ﷺ say, "What you eat is *Sadaqah*. Whatever you feed your childredn, wives and servants is also *Sadaqah*.[1]

EXPLANATION: The Hadith says clearly that just as it is virtuous to feed someone who is hungry so too it is an act of piety to feed oneself and one's children, wife and servants.

The Prophet ﷺ is quoted in a Hadith to have said, "The most excellent Sadaqah is that you fill an hungry belly." Therefore, to feed a man who is hungry to such an extent that he is satiated is the greatest piety.

١٩٦. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (خَيْرُ الصَّدَقَةِ مَا بَقِّى غِنًى. وَالْيَدُ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلٰى: وَ ابْدَأْ بِمَنْ تَعُوْلُ. تَقُوْلُ امْرَأَتُكَ أَنْفِقْ عَلَيَّ أَوْ طَلِّقْنِيْ. وَ يَقُوْلُ مَمْلُوْكُكَ: أَنْفِقْ عَلَيَّ أَوْ بِعْنِيْ وَيَقُوْلُ وَلَدُكَ إِلٰى مَنْ تَكِلُنَا).

196. Sayyidina Abu Hurayrah ﷺ has reported that the Messenger of Allah ﷺ said, "The best *Sadaqah* is that which is given after seeing to one's own obligations and necessities. The upper hand (which is the giving hand) is better than the lower hand (which is the receiving hand). And, you should begin to spend on your family members. Your wife will tell you: spend on me or divorce me. Your slave will tell you: spend on me or dispose of me. And, your son will say to you: to whom do you entrust me?"

EXPLANATION: Many things are taught to us in this Hadith. It teaches us that the best sadaqah is one, which is given after meeting one's personal obligations. The wisdom is clear. If a man goes on giving sadaqah without first spending on his true and proper needs and the needs of his family then he will have to borrow money later on from other people or he may have to beg. Hence, it is better to first spend on himself and his family for unavoidable needs and then spend on other people.

The next thing the Hadith teaches us is that the upper hand is better than the lower. It means that one who gives charity is better than one who receives it.

The next lesson is that a man must begin to spend with those who are his dependants and responsiblities (meaning, his wife, children and slaves). They will place their demands with the tongue with which they speak out directly or the tongue that speaks out through the obvious situation and circumstances. They will say or seem to say, "Spend on us. Do not spend on other peoples. To spend on ohers is to neglect the obligations (*wajib*) and it is sinful." Hence, one must first fulfild his *wajib* duties and then spend on a general charity from what remains with him.

The words of this Hadith are:

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[1] (١٩٥) اخرجه احمد فى المسند ٤/١٣١ و ١٣٢.

خير الصدقة ما بقّى غِنًى.

In Bukhari the Haidth is transmitted with these words:

ما كان عن ظَهرِ غِنًى.

On the face of it, the meaning of the same expression is presented in a different set of words. The message they convey is: "Do not leave those who depend on you in difficulty by spending on other people." First relatives, then strangers.

١٩٧. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَدَقَةٍ فَقَالَ رَجُلٌ: عِنْدِي دِينَارٌ. قَالَ (أَنْفِقْهُ عَلَى نَفْسِكَ). قَالَ: عِنْدِي آخَرُ. قَالَ (أَنْفِقْهُ عَلَى زَوْجَتِكَ) قَالَ: عِنْدِي آخَرُ. قَالَ أَنْفِقْهُ عَلَى خَادِمِكَ. ثُمَّ أَنْتَ أَبْصَرُ).

197. Sayyidina Abu Hurayrah ﷺ said that the Prophet ﷺ commanded them to give Sadaqah. A man said, "I have one dinar." The Prophet ﷺ said to him, "Spend it on yourself." He said, " I have another." The Prophet ﷺ said, "Spend it on your wife." He said, "I have another, and the Prophet ﷺ said to him, "Spend it on your servant, and then you are the one who knows better (so spend according to your situation)."❶

(Bayhaqi, Haythmi, Al-Zubaydi, Ibn Asakir, Baghawi.)

EXPLANATION: The version in *Abu Dawood* has the additional words: تصدق به ولاک the third time, the Prophet's ﷺ answer was, "Spend on your children." And, the fourth time he asked him to spend on his servant. Anyway, the Prophet ﷺ has set the sequence of spending preferences of a man beginning with himself, his wife and his servant and thereafter using his commonsense to determine areas of spending. He may spend on the person who is more entitled to his attention.

100. Chapter
باب إذا كره أن يأكل مع عبده
When He Dislikes to Eat with His Slave

١٩٨. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا مَخْلَدُ بْنُ زَيْدٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَهُ يَسْأَلُ جَابِرًا عَنْ خَادِمِ الرَّجُلِ إِذَا كَفَاهُ الْمَشَقَّةَ وَالْحَرَّ: أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

❶ (١٩٧) اخرجه البيهقي في السنن ٧/٤٦٦ والهيثمي في موارد الظمآن ٨٢٨، الزبيدي في اتحاف السادة المتقين ٤/١٦٩، وابن عساكر في التاريخ ٣/٢١، والبغوي في شرح السنة.

وَسَلَّمَ أَنْ يَّدْعُوَهُ؟ قَالَ: نَعَمْ فَإِنْ كَرِهَ أَحَدُكُمْ أَنْ يَطْعَمَ مَعَهُ فَلْيُطْعِمْهُ أَكْلَةً فِيْ يَدِهِ.

198. Someone asked Sayyidina Jabir ﷺ, "A man's servant preserves him from heat and hard work (of cooking). Has the Prophet ﷺ commanded us to invite him to the meal?" Sayyidina Jabir ﷺ said, "Yes! (He must be invited to the meal) but if anyone of you does not like to eat with his servant then he must feed him by handing him over one morsel."[1] (Ibn Hibban, Ahmad)

EXPLANATION: Obviously, a servant workd hard to cook the food and endures the heat in cooking and saves his master from the toil and heat. Therefore, it is his right that he should be made to share the meal. The Prophet ﷺ has said that we should inivte our servant to the meal which he has prepared with great toil and endurance facing the thick smoke. If a man does not like to make him sit with him then he should give him a morsel or two in his hand so that he also has a share in the meal. In this way, he will be pleased too.

101. Chapter
باب يطعم العبد مما يأكل
Feed the Slave What You Eat

١٩٩. حَدَّثَنَا عَبْدُ اللّٰهِ بْنِ مَسْلَمَةَ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنِ الْفَضْلِ بْنِ مُبَشِّرٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْصِيْ بِالْمَمْلُوْكِيْنَ خَيْرًا، وَيَقُوْلُ أَطْعِمُوْهُمْ مِمَّا تَأْكُلُوْنَ، وَأَلْبِسُوْهُمْ مِنْ لُبُوْسِكُمْ، وَلَا تُعَذِّبُوْا خَلْقَ اللّٰهِ.

199. Sayyidina Jabir ﷺ bin Abdullah has said that the Prophet ﷺ instructed us to treat slaves gently and he used to say, "Feed them what you eat and clothe them what you wear, and do not hurt the creatures of Allah."[2]

EXPLANATION: This Hadith highlights the concern the Prophet ﷺ had for the rights of slaves and servants and his constant instructions to treat them well. He used to say that we must be careful to feed and clothe them and to give them their rights without fail. Their rights are that they must be fed and clothed as their masters eat and clothe themselves, and the creatures of Allah must not be tormented.

102. Chapter
باب هل يجلس خادمه معه إذا أكل؟
Does the Servant Sit with Him at Meals?

٢٠٠. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيْدٍ، عَنْ إِسْمَاعِيْلَ بْنِ خَالِدٍ، عَنْ أَبِيْهِ، عَنْ أَبِيْ هُرَيْرَةَ

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[1] (١٩٨) أخرجه ابن حبان بهذا السند، وأحمد.

[2] (١٩٩) راجع تخريج الحديث رقم ١٨٨.

رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا جَآءَ أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ فَلْيُجْلِسْهُ. فَإِنْ لَّمْ يَقْبَلْ، فَلْيُنَاوِلْهُ مِنْهُ).

200. Sayyidina Abu Hurayrah ﷺ has said that the Prophet ﷺ said, "When the servant of anyone of you brings to him his meal, it is upon him that he must ask the servant to sit with him. But, if he does not agree with it then he must give him something from the meal.❶

٢٠١. حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا أَبُوْ يُوْنُسَ الْبَصْرِيِّ عَنِ ابْنِ أَبِيْ مُلَيْكَةَ قَالَ: قَالَ أَبُوْ مَحْذُوْرَةَ: كُنْتُ جَالِسًا عِنْدَ عُمَرَ رَضِيَ اللّٰهُ عَنْهُ، إِذَا جَآءَ صَفْوَانُ بْنُ أُمَيَّةَ بِجَفْنَةٍ، يَحْمِلُهَا نَفَرٌ فِيْ عِبَاءَةٍ فَوَضَعُوْهَا بَيْنَ يَدَيْ عُمَرَ، فَدَعَا عُمَرُ، نَاسًا مَسَاكِيْنَ وَأَرِقَّاءَ مِنْ أَرِقَّاءِ النَّاسِ حَوْلَهُ، فَأَكَلُوْا مَعَهُ. ثُمَّ قَالَ عِنْدَ ذٰلِكَ فَعَلَ اللّٰهُ بِقَوْمٍ. أَوْ قَالَ لَحَا اللّٰهُ قَوْمًا. يَرْغَبُوْنَ عَنْ أَرِقَّائِهِمْ أَنْ يَّأْكُلُوْا مَعَهُمْ فَقَالَ صَفْوَانُ: أَمَا وَاللّٰهِ مَا نَرْغَبُ عَنْهُمْ وَ لٰكِنَّا نَسْتَأْثِرُ عَلَيْهِمْ. لَا نَجِدُ وَاللّٰهِ مِنَ الطَّعَامِ الطَّيِّبِ مَا نَأْكُلُ وَ نُطْعِمُهُمْ.

201. Sayyidina Abu Makhdoodah ﷺ said: I was sitting with Sayyidina Umar ﷺ when Safwan bin Umayyah ﷺ came to him with a large bowl which some people carried. He placed the bowl before Sayyidina Umar ﷺ. He invited the poor and the slaves of other people (present there) and they ated together with him. He then said, "May Allah take them to task who shy away from eating with their slaves!" Safwan said, "By Allah, we are not unmindful of them but we prefer ourselves over them. By Allah, we do not get such a good meal that we may eat and feed them too."

(Bukhari, Muslim, Abu Dawood, Tirmizi,Ibn Majah, Ibn Hibban)

EXPLANATION: The Messenger of Allah ﷺ has given us an excellent guidance to care for this neglected and oppressed section of human beings and taught his ummah to look after them. His guidance and teachings are incomparable and no other religion has instructed its adherents in like manner. His teachings exhort his ummah to treat the slaves kindly, not to burden them with hard work, proper arrangement must be made for their basic needs of food and clothing and in fact, they must be fed and clothed in the same way as their master is used to. The Hadith, under discussion, reveals that Sayyidina Umar ﷺ invited the poor people and the slaves to his meal and all of them partook of it together thereby he obided by the Sunnah of the Prophet ﷺ. Sayyidina Umar ﷺ sounded a cautionary note too when he prayed that Allah may destroy those people who do not invite their slaves to share their meals with them and may the curse of Allah be on them.

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❶ (٢٠٠) اخرجه المصنف فى الاعتاق، ومسلم و ابو داؤد، والترمذى فى الاطعمة، وابن ماجة والدارمى وابن حبان.

103. Chapter
باب إذا نصح العبد لسيده
When to Slave has the Good of His Master in Mind

٢٠٢. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ وَ أَحْسَنَ عِبَادَةَ رَبِّهِ، لَهُ أَجْرُهُ مَرَّتَيْنِ).

202. It is narrated by Sayyidina Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said, "When a slave has the good of his master in mind and is faithful to him and is also careful of worship of Allah, he is entitled to a two-fold rewared."[1] (Muslim, Abu Dawood)

٢٠٣. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا الْمُحَارِبِيُّ قَالَ: حَدَّثَنَا صَالِحُ بْنُ حَيٍّ قَالَ: قَالَ رَجُلٌ لِعَامِرٍ الشَّعْبِيِّ: يَا أَبَا عَمْرٍو إِنَّا نَتَحَدَّثُ عِنْدَنَا أَنَّ الرَّجُلَ إِذَا أَعْتَقَ أُمَّ وَلَدِهِ، ثُمَّ تَزَوَّجَهَا، كَانَ كَالرَّاكِبِ بُدْنَتَهُ، فَقَالَ عَامِرٌ: حَدَّثَنِي أَبُو بُرْدَةَ عَنْ أَبِيهِ قَالَ لَهُمْ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (ثَلَاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَهُ أَجْرَانِ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللّٰهِ وَحَقَّ مَوَالِيهِ. وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ يَطَأُهَا، فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ) قَالَ عَامِرٌ: أَعْطَيْنَاكَهَا بِغَيْرِ شَيْءٍ. وَقَدْ كَانَ يَرْكَبُ فِيمَا دُونَهَا إِلَى الْمَدِينَةِ.

203. Someone said to Aamir al-Shabi, "O Abu Amr, we hold that a man who marrieds a slave-girl whom he has released and from whom he has his children is like one who rides on his animal of sacrifice." Aamir said to him in response that Abu Hurayrah ﷺ had narrated to him on the authority of his father that the Messenger of Allah ﷺ said to him, "There are three kinds of people who will get a two-fold reward. One of them is a man of the people of the Book who believed in his Prophet ﷺ and then also believed in Muhammad(ﷺ). He will get a two-fold rewared. The second kind is the slave who fulfils his duty to Allah as well as to his master. And, the third kind is the man who has a slave-girl with whom he has sexual intercourse and whom he teaches manners and etiquette and gives a good education. He them sets her free and marries her. He too has a two-fold rewared."

Aamir then said to him, "We gave you this knowledge without seeking a return although people have to travel (all the way) to Madinah to gain a lesser knowledge than this."[2] (Bukhari)

٢٠٤. حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللّٰهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي

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[1] (٢٠٢) اخرجه مسلم فى الصحيح (كتاب الايمان) ٤٣، وابوداؤد فى السنن ٥١٦٩.

[2] (٢٠٣) اخرجه المصنف فى الصحيح ١/٣٥.

مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اَلْمَمْلُوْكُ الَّذِىْ يُحْسِنُ عِبَادَةَ رَبِّهٖ وَيُؤَدِّىْ إِلٰى سَيِّدِهِ الَّذِىْ فُرِضَ(عَلَيْهِ مِنَ) الطَّاعَةِ وَالنَّصِيْحَةِ، لَهُ أَجْرَانِ).

204. Sayyidina Abu Musa ﷺ has reported the Messenger of Allah ﷺ as saying, "There is a two-fold rewared for the slave who worships his Lord as he should (properly) and also gives the right of his master who deserves to be obeyed and shown goodwill."

٢٠٥. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا أَبُوْ بُرْدَةَ بْنِ عَبْدِ اللّٰهِ بْنِ أَبِىْ بُرْدَةَ قَالَ: سَمِعْتُ أَبَا بُرْدَةَ يُحَدِّثُ عَنْ أَبِيْهِ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اَلْمَمْلُوْكُ لَهُ أَجْرَانِ إِذَا أَدَّى حَقَّ اللّٰهِ فِىْ عِبَادَتِهٖ. أَوْ قَالَ فِىْ حُسْنِ عِبَادَتِهٖ. وَ حَقَّ مَلِيْكِهِ الَّذِىْ يَمْلِكُهُ).

205. Sayyidina Abu Hurayrah ﷺ has reported on the authority of his father that the Messenger of Allah ﷺ said, "A slave has a two-fold reward when he meets the right of Allah in worshipping Him," or, he said, "In his perfect worship of Him, and (when) he also (gives) the rights of his master whose slave he is."

EXPLANATION: It is a basic principle of the teachings of the Messenger of Allah ﷺ that he exhorts and emphasises on every indivdual and strata of society that the rights of others must be given with a firm conviction that in giving those rights lies their own success. He cautoined owners and masters that they should fear Allah concerning their slaves. They should give them their rights, treat them kindly, regard them as their brothers and keep them as a member of their family.

He instructed slaves and subordinates and urged upon them to wish their masters and owners well and to be faithful to them and give them their rights in full. He assured them that if a slave shows goodwill to his master and is faithfull to him by giving him all his rights while he remembers to fulfil his duty to Allah by worshipping Him perfectly then on the Day of Resurrection he will get a dual reward.

104. Chapter
باب العبد راعٍ
The Responsible Slave

٢٠٦. حَدَّثَنَا إِسْمَاعِيْلُ بْنُ أَبِىْ أُوَيْسٍ قَالَ: حَدَّثَنِىْ مَالِكٌ عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ عَنِ ابْنِ عُمَرَ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهٖ. فَالْأَمِيْرُ الَّذِىْ عَلَى النَّاسِ رَاعٍ، وَهُوَ مَسْئُوْلٌ عَنْ رَعِيَّتِهٖ وَالرَّجُلُ رَاعٍ عَلٰى أَهْلِ بَيْتِهٖ. وَهُوَ مَسْئُوْلٌ عَنْ رَعِيَّتِهٖ. وَعَبْدُ الرَّجُلِ رَاعٍ عَلٰى مَالِ سَيِّدِهٖ، وَهُوَ مَسْئُوْلٌ عَنْهُ أَلَا كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهٖ.

206. It is narrated by Sayyidina Ibn Umar ﷺ that the Messenger of Allah ﷺ

said, "Every one of you is responsible and each one of you will be asked about the people in his supervision. He who rules over people is responsible and he will be asked about the subjects in his charge. And a man is ressponsible for his household members and he will be asked about the members of his house. And, a slave is responsible for the property of his master and he will be asked about it. Beware! Each one of you is responsible and everyone will be asked concerning his subordinates (responsibitlities)."[1](Abu dawood, Tirmizim, Ahmad)

EXPLANATION: This is a very important Hadith. It places a responsibility on every member of society. In priciple, everyone is responsible in his field. The Arabic word *Ra'ee* راعی is used for one who is in charge, a supervisor. We have translated it here as a responsible person (following the Urdu version) and the responsiblitity which is placed includes the subjects. The author has recounted this Hadith in three chapters, the other two besides the current one are:

(108) Man is responsible for his family members. باب الرجل راع فی اهله

(109) A woman is reponsible. باب المرأة راعية

This Hadith reminds eveyone of his responsibility. Whatever responsibility is placed on anyone in this world, he will have to account for that in the Hereafter. He will be questionsed how he discharged his duties in this regard. If anyone is a ruler over a country he will be asked about the whole country. How he dealt with his subjects, how he administered his country and subjects, whether he treated them well or badly, did he cheat them, did he misappropriate his trust, did he dispense justice or was he tyranincal and oppressive?

In the same way, the head of every family will be asked about each member of his family and household. His responsibilities, apart from food, drink and clothing, etc. include correct training of his children and their upbringing.

Again, a slave or a servant is responsible for the property of his master. If they misappropriated their master's property, they will be called to task for that on the day of Resusrrection. The master or owner is also responsible for his slave or servant and he is bound to give them their rights in full and not to be cruel or oppressive to them.

This Hadith does not mention the responsibility of woman. We will read that in a subsequent Hadith. Everone must be careful of his responsibility and duties and he must discharge them faithfully. After having spoken of individual responsibilities, the Prophet ﷺ repeated:

اَلا کلکم راعٍ ، وکلکم مسئول عن رعیته.

"Each one of you is responsible and evryone will be asked concerning his responsibilities (subordinates)."

٢٠٧. حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ،

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[1] (٢٠٦) اخرجه ابو داؤد فی السنن (کتاب الخراج) ب ١، والترمذی فی السنن ١٧٠٥، واحمد فی المسند ٣/٥-٥٤-١١١-١٢١.

عَنْ عَبْدِ اللّٰهِ بْنِ سَعْدٍ مَوْلٰى عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ: الْعَبْدُ إِذَا أَطَاعَ سَيِّدَهُ فَقَدْ أَطَاعَ اللّٰهَ عَزَّ وَجَلَّ فَإِذَا عَصٰى سَيِّدَهُ فَقَدْ عَصَى اللّٰهَ عَزَّ وَجَلَّ.

207. Sayyidina Abu Hurayrah ﷺ has said that when a slave obeys his master, he is also obeying Allah, the Majestic, the Glorious, and when he disobeys his master, he is also disobeying Allah, the Mayestic, the Glorious.

EXPLANATION: The Hadith says very explicitly that a slave who shows obedience to his master, in fact shows obedience to Allah. If he is disobedient to his master, he in fact disobeys Allah, the Glorious. Thus, obedience to Allah lies in obedience to the slave's master and disobedience to Allah is disobedience to his master.

105. Chapter
باب من أحب ان يكون عبدًا
He Who Loves to be a Slave

٢٠٨. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِيْ سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يُوْنُسَ، عَنِ الزُّهْرِيِّ عَنْ سَعِيْدِ بْنِ الْمُسَيِّبِ. عَنْ أَبِيْ هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (الْعَبْدُ الْمُسْلِمُ إِذَا أَدّٰى حَقَّ سَيِّدِهِ. لَهُ أَجْرَانِ) وَالَّذِيْ نَفْسُ أَبِيْ هُرَيْرَةَ بِيَدِهِ: لَوْ لَا الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ، وَالْحَجُّ، وَبِرُّ أُمِّيْ، لَأَحْبَبْتُ أَنْ أَمُوْتَ مَمْلُوْكًا.

208. Sayyidina Abu Hurayrah ﷺ has reported that the Messenger of Allah ﷺ said, "When a Muslim slave gives the right of Allah and also gives the right of his master, he has a dual reward." And, by Him who holds the life of Abu Hurayrah ﷺ, if there was no Jihad in the way of Allah and Hajj and giving kind teatment to mothers then I would prefer that I die as a slave.

EXPLANATION: It is in the hope of receiving a large reward that Sayyidina Abu Hurayrah ﷺ said that he would prefer to die as somebody's slave if there was no obiligation to participate in Jihad, to perform Hajj and to serve one's mother. This is purely a sentimental approach in the light of a possibility of receiveing a two-fold reward and if questions arise in doubiting minds about this thought there is no need to look for an answer to satisfy the doubts. The first and the most serious doubt is that a Muslim cannot become a slave in this way. It is only the unbelivers who are taken captive during Jihad and may be made slaves by the commander of the Faithful. He may then give them to the warriors of the Muslim army. Those of the slaves who become Muslim attract the provisions of the Hadith that those who give the rights of Allah and their masters will earn a double reward. A man was made a slave because he was a disbeliver and he can become a free man again only if his owner releases him; he cannot obtain freedom

on the basis of his Muslim faith because his person is owned by someone. The longing for the dual reward that Sayyidina Abu Hurayrah ﷺ expressed was really a declaration of the excellence of the slave for, otherwise, a free man has many opportunities to earn reward many times over the two-fold reward.

106. Chapter
باب لايقول عبدى
One Should Not Say 'My Slave'

٢٠٩. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللّٰهِ قَالَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَقُولَنَّ أَحَدُكُمْ عَبْدِي وَأَمَتِي كُلُّكُمْ عَبِيدُ اللّٰهِ وَكُلُّ نِسَائِكُمْ إِمَاءُ اللّٰهِ وَ لْيَقُلْ: غُلَامِي، جَارِيَتِي وَفَتَايَ وَفَتَاتِي.

209. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Holy Prophet ﷺ said, "None of you must ever say to his slave, عبدى *'my slave'* and to his maid-slave أمتى *'my (female) slave'*. You are slaves of Allah, all of you, and your women are, all of them, maid-slaves of Allah. You must call your slaves غلامى (ghulami), and maid-slaves جاريتى (jariyati); and فتاى (fataya), فتاتى (fatati) (respectively)."[1] (Ahmad)

EXPLANATION: This Hadith will be explained with the next Hadith.

107. Chapter
باب هل يقول سيدى؟
May One Say *Sayyidi, 'My Master'*?

٢١٠. حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ وَحَبِيبٍ وَهِشَامٍ. عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَقُولَنَّ أَحَدُكُمْ: عَبْدِي وَأَمَتِي. وَلَا يَقُولَنَّ الْمَمْلُوكُ رَبِّي وَرَبَّتِي. وَلْيَقُلْ: فَتَايَ وَفَتَاتِي وَسَيِّدِي. كُلُّكُمْ مَمْلُوكُونَ. وَالرَّبُّ اللّٰهُ عَزَّ وَجَلَّ.

210. Sayyidina Abu Hurayrah ﷺ has narrated that the Prophet ﷺ said, "Let no one of you ever say *Abdi* and *Amati* but he may say (instead) *fataya* and *fatati*. And, let no one who is owned call his owner *rabbi* or his female owner *rabbati*. Similarly, he may not call them *Sayyidi* or *Sayyidati*. You are owned, all of you, and your *Rabb* is Allah, the Mighty, the Glorious."[2] (Muslim)

EXPLANATION: These Ahadith describe some etiquettes. Those people who own slaves are told not to call them *abdi* and *amati*. Although these words

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[1] (٢٠٩) اخرجه احمد فى المسند ٢/٣١٦.
[2] (٢١٠) اخرجه مسلم فى الصحيح (كتاب الالفاظ) باب ٣ رقم ١٥.

apply to slaves and maid-slave also yet they (عبد and امة) refer to Allah in the sense of servitude to him, as UbaydAllah and AmatAllah. This is what the Prophet ﷺ emphasised when he said:

كلكم عبيد الله وكل نسائكم اماء الله

"All of you are slaves of Allah and all your women are maid-slaves of Allah."

Hence, it is disallowed to call a slave or maid-slave *abdi*, or *amati* because there is in it an element of association of partner with Allah. The owners of these slaves might be inclined to feel arrogant or have a semblance of pride in them. The Prophet ﷺ advised, instead, that slaves may be called *ghulami* and *fataya* and female slaves may be called *jariyati* and *fatati*.

The word فتى fata means a young man, and its feminine form is fatah فتاة. There is no dislike for the use of these words.

Masters are commanded not to call slaves عبدى and امتى (abdi and amati) while slaves are commanded not to call their masters ربى or سيدى (rabbi or sayyidi) and female owners ربتى or سيدتى (rabbati or sayyidati). The Prophet ﷺ then said, "All of you are owned by Allah who is the Rabb of all of you."

٢١١. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا أَبُوْ مَسْلَمَةَ، عَنْ أَبِيْ نَضْرَةَ، عَنْ مُطَرِّفٍ قَالَ أَبِيْ: انْطَلَقْتُ فِيْ وَفْدِ بَنِيْ عَامِرٍ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا أَنْتَ سَيِّدُنَا. قَالَ (اَلسَّيِّدُ اللّٰهُ) قَالُوْا: وَأَفْضَلُنَا فَضْلًا وَأَعْظَمُنَا طَوْلًا. قَالَ فَقَالَ (قُوْلُوْا بِقَوْلِكُمْ، وَلَا يَسْتَجْرِيَنَّكُمُ الشَّيْطَانُ).

211. It is reported by Mutarrif on the authority of his father that he said, "I came to the Prophet ﷺ with a deputation of the Banu Aamir, and they said to him أنت سيدنا (you are our Sayyid). The Prophet ﷺ corrected them, saying 'Sayyid is Allah'. So, they said, 'You are greater than us in excellence and more superiour than us in rank'. The Prophet ﷺ said to them, 'Speak out that which you have come for (and have in mind) and let not the devil take you along with him.[1] (Tabaqat al-Kubar, Kashaf al-Khafa)

EXPLANATION: The deputation of Banu Aamir that came to the Prophet ﷺ included the father of Mutarrif. These people addressed the Prophet ﷺ as سيدنا our chief and he did not like that. He told them that Allah was سيدنا and the word should be used for Allah alone. This is also a cautionary prohibition for the Prophet ﷺ has said himself, انا سيد ولد آدم, (I am the chief of the children of Aadam). When the Prophet ﷺ disallowed them to call him Sayyid, they were also disallowed to use this word for their leader and chief for they were used to call them Sayyidina.

The concluding words of the Hadith are لايستجرينكم الشيطان (let not the devil take you along with him) which impress upon the listners that they must try to save

[1] (٢١١) انظر الطبقات الكبرى لابن سعد ٧/٢٢، كشف الخفاء للعجلونى ٣٤.

themselves from the devils designs. They must keep away from him lest he enlist them in his army and have them follow his promptings. The context of these words here is the possibility of their eulogising someone beyond limit which is what the devil suggests and this would mean over passing the limits of religion.

108. Chapter
باب الرجل راعٍ فى اهله
Man is Responsible for His Family Members

٢١٢. حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ: فَالْأَمِيْرُ رَاعٍ وَهُوَ مَسْئُوْلٌ، وَالرَّجُلُ رَاعٍ عَلٰى أَهْلِهِ وَهُوَ مَسْئُوْلٌ، وَالْمَرْأَةُ رَاعِيَةٌ عَلٰى بَيْتِ زَوْجِهَا وَهِيَ مَسْئُوْلَةٌ، أَلَا وَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ.

212. Sayyidina Ibn Umar ﷺ has narrated that the Prophet ﷺ said, "Everyone of you in responsible and each one of you will be asked about the poeple in his supervision. He who rurles over the people (an *amir* or a king) is responsible and he will be questioned about his subject. And a man is responsible for his family members and he will be asked (about them) and a woman is responsible for the house of her husband and she will be questioned about it. Beware! Each one of you is responsible and will be questioned about his wards.❶

EXPLANATION: We have seen already who is repsonsible over what and in this Hadith the responsility of a woman over the house of her husband is brought to light. She lives in the house constantyly and looks over the property of her husband. It is not proper for her to spend out of her husband's wealth on his or her own relatives. She can spend only that much as her husband has allowed her to spend from his wealth but it is not necessary that he give a clear cut, unambigious permission. If a husband knows something and does not express his disapproveal then that is taken as his permisson.

In the same way, she must be careful in giving *sadaqah* and caharity. She can only spend on this head within the limits allowed to her by her husband. Also, she must not try to save from the limit allowed to her because just as a man gets reward for earning, she gets a reward for spending.

٢١٣. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيْلُ قَالَ: حَدَّثَنَا أَيُّوْبُ عَنْ أَبِيْ قِلَابَةَ عَنْ أَبِيْ سُلَيْمَانَ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْنَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ نَحْنُ شَبَبَةٌ مُتَقَارِبُوْنَ، فَأَقَمْنَا عِنْدَهُ عِشْرِيْنَ

❶ (٢١٢) يراجع تخريج الحديث رقم ٢٠٦.

لَيْلَةً. فَظَنَّ أَنَّا اشْتَهَيْنَا أَهْلِيْنَا، فَسَأَلَنَا عَنْ مَّنْ تَرَكْنَا فِيْ أَهْلِيْنَا فَأَخْبَرْنَاهُ. وَكَانَ رَفِيْقًا رَّحِيْمًا. فَقَالَ (ارْجِعُوْا إِلٰى أَهْلِيْكُمْ فَعَلِّمُوْهُمْ، وَمُرُوْهُمْ، وَصَلُّوْا كَمَا رَأَيْتُمُوْنِيْ أُصَلِّيْ. فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَ لْيَؤُمَّكُمْ أَكْبَرُكُمْ).

213. Abu Sulayman Maalik Ibn Huwayrith ﷺ has said, "We came to the Prophet ﷺ while we were young men of like age. We stayed with him for twenty nights, and he felt that we now wished to meet our families. So he asked us about those we had left behind at home and we told him about them. He was very mild-hearted and compassionate and said to us, 'Now you go to your families. Teach them (about religion) and command them (to be pious). And, offer prayers as you have seen me pray. When it is time for prayers, one of you must call the azan and he who is the older among you must lead the prayers as the Imam."[1] (Bukhari)

EXPLANATION: Maalik Ibn Huwayrith ﷺ had come to the Prophet ﷺ with the delegation of banu Layth in Rajab 9 A.H. These people stayed with the Prophet ﷺ for twenty days. Allah put it in the heart of the Prophet ﷺ that these people were young men who had their wives at home and they were eager to go home. So, he commanded them to return home. While this cmmand made allowances for these people, it also had the interest of their wives as a wisdom behind it. The Hadith teaches us that a married man is allowed to remain away from home only as long as the desires of the couple are not aroused. If desires are aroused, the man must return from the journey and this allows for the interest of wives. This is why Imam Bukharai has narrated this Hadith in this chapter entitled *'Man is responsible for his family'*.

This Hadith also teaches us that a mans' responsibility does not cease with feeding and clothing and looking after other worldly needs of his wards. He is also responsible for the innocence of his wife and protecting their honour.

The Hadith tells us that knowledge may be acquiered by journeying away from home and diffused at home on returning from the journey. It should not happen that a man may hinself become a pious person, a saint and a mentor, regular in prayers but mindless of his responsibility to teach religion to his family members. It must not be that they do not observe prayers and piety while he displays himself as a pious man.

It is upon man to get his family members to practice religious duties. The Hadith also calls upon a traverller to call azan and offer prayers in a congregation with the eldest acting as an Imam.

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[1] (٢١٣) اخرجه المصنف فى الصحيح ١/٣٢.٨/١١.

109. Chapter
باب المرأة راعية
A Woman is Responsible

٢١٤. حَدَّثَنَا اَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنَا سَالِمٌ، عَنِ ابْنِ عُمَرَ اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَّعِيَّتِهِ: الْإِمَامُ رَاعٍ وَهُوَ مَسْئُوْلٌ عَنْ رَّعِيَّتِهِ. وَالرَّجُلُ رَاعٍ فِيْ أَهْلِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِيْ بَيْتِ زَوْجِهَا، وَالْخَادِمُ فِيْ مَالِ سَيِّدِهِ). سَمِعْتُ هٰؤُلَاءِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَحْسَبُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (وَالرَّجُلُ فِيْ مَالِ أَبِيْهِ).

214. Sayyidina Ibn Umar ﷺ has said that he heard the Messenger of Allah ﷺ say, "Everyone is responsible and each one will be asked about his responsibility. The Imam (The king) is also responsible and he will be asked about his subjects. And, every man is responsible for the members of his house, and a woman is responsible for the house of her husband, and a servent is responsible for the property of his owner." (Sayyidina Umar ﷺ said that) he heard about them from the Prophet ﷺ and he thought that the Prophet ﷺ also said, "A man is also responsible for the property of his father.❶

EXPLANATION: This Hadith (# 214) adds to the previous Ahadith on the some subject that a man is also responsible for the wealth and property of his father. Children stay at home and their father's property is befroe them and they can waste it as they often do-so this Hadith places a responsibility on them for the wealth and property of their father.

110. Chapter
باب من صُنع إليه معروفا فليكا فئهُ
He Who is Favoured Must Reciprocate

٢١٥. حَدَّثَنَا سَعِيْدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِيْ يَحْيَى بْنُ أَيُّوْبَ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ شُرَحْبِيْلَ مَوْلَى الْأَنْصَارِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ الْأَنْصَارِيِّ قَالَ :قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ صُنِعَ إِلَيْهِ مَعْرُوْفٌ فَلْيَجْزِهِ. فَإِنْ لَّمْ يَجِدْ مَا يُجْزِئُهُ فَلْيُثْنِ عَلَيْهِ. فَإِنَّهُ إِذَا أَثْنَى عَلَيْهِ فَقَدْ شَكَرَهُ. وَإِنْ كَتَمَهُ فَقَدْ كَفَرَهُ. وَمَنْ تَحَلَّى بِمَا لَمْ يُعْطَ فَكَأَنَّمَا لَبِسَ ثَوْبَيْ زُوْرٍ).

215. Sayyidina Jabir bin Abdullah al-Ansari ﷺ has narrated that the Prophet ﷺ said, "If anyone is shown a favour then he must show a return favour. If he has nothing with him which he may reciprocate then he must say nice things

❶ (٢١٤) يرجع لتخريج الحديث رقم ٢٠٦.

about the person who favoured him for he who speaks good words indeed shows gratitued. But, if he conceals the favour then he is ungrateful to the other. As for him who describes himself with what he is not then he has doned a pair of garments of falsehood."[1] (Bayhaqi)

EXPLANATION: To say nice things about someone is to praise him behind his back and let other people know how he favoured the speaker. If there is no possibility of the man's getting it into his head, one may even praise him in his presence on his face. To describe oneself with quealities not found in oneself is like claiming to be a scolar, which one is not, or to pretend to be wealthy while he is not, or to make any other false claim. Such a man wraps himself in lies from head to foot.

٢١٦. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنِ اسْتَعَاذَ بِاللّٰهِ فَأَعِيْذُوْهُ. وَمَنْ سَأَلَ بِاللّٰهِ فَأَعْطُوْهُ. وَمَنْ أَتٰى إِلَيْكُمْ مَعْرُوْفًا فَكَافِئُوْهُ. فَإِنْ لَّمْ تَجِدُوْا فَادْعُوْا لَهُ، حَتّٰى يَعْلَمَ أَنْ قَدْ كَافَئْتُمُوْهُ).

216. Sayyidina Ibn Umar ﷺ has reported the Messenger of Allah ﷺ as saying, "If anyone seeks your protection in the name of Allah then give it to him. If anyone asks you for something in the name of Allah then give it to him. And if anyone does a good turn to you, reciprocate his gesture but if you do not have the means to do that then pray for him until you know that you have repaid him."[2] (Abu Dawood, Nasai, Ahmad.)

EXPLANATION: The Hadith preceeding this one recommended us to praise the benefector if we do not have the means to repay his kind gesture and to publicise that he has shown us kind treatmeant. This Hadith commends us to supplicate Allah for him until we are satisfied that we have returned the kind gesture in full through our supplication. The wisdom lies in asking Allah to grant him from His treasures because we do not have anything to give him in return. These suggestions also tell us that it does not behove a believer to quietly receive the favours of a benefactor and forget about them. A Believer must be grateful to one who is kind to him and there is a message in the Hadith for those people who are rude to their benefactors that they must ask themselves to what degree of faith they belong.

The Hadith then enphasises the sanctity and greatness of Allah. Anyone who is in trouble and needs protection which he seeks in the name of Allah must be protected. In the same way, if anyone takes the name of Allah and requests for something by it then he must be given what he asks.

A person who observes both these things will be meeting a great demand that faith places on him. He, in fact, recognises the name of Allah and its greatness and sacredness.

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[1] (٢١٥) اخرجه البغوى فى مصابيح السنة ٧/٢٦١ و فى شرح السنة ١٣/١٨٦.

[2] (٢١٦) اخرجه ابو داؤد فى السنن (كتاب الزكاة) ب ٣٩، وكتاب الادب، ب ١١٨، والنسائى فى السنن ٥/٨٢، واحمد فى المسند ١/٢٥٠، ٢/٦٨.

111. Chapter
باب من لم يجد المكافأة فليدع له
He Who does not Find an Equal Recompense Must Pray for Him

٢١٧. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَاحَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ الْمُهَاجِرِيْنَ قَالُوْا: يَا رَسُوْلَ اللّٰهِ ذَهَبَ الْأَنْصَارُ بِالْأَجْرِ كُلِّهِ. قَالَ (لَا مَا دَعَوْتُمُ اللّٰهَ لَهُمْ، وَأَثْنَيْتُمْ عَلَيْهِمْ بِهِ).

217. It is stated by Sayyidina Anas ﷺ that the Muhajirs (the emigrants) submitted to the Prophet ﷺ, "O Messenger of Allah, the Ansar (the Helpers) have taken away all the reward." He said "It is not so. You too will continue to receive reward as long as you supplicate Allah for them and keep speaking good words about them."❶

EXPLANATION: When the emigrants known as Muhajir (plural Muhajiroon/Muhajireen) went to Madinah from Makkah, the Ansar (the residents of Madinah) helped them in every manner they could. They even offered them their possession. Naturally, the Muhajir thought that their Ansar brethren overtook them in earning reward from Allah. They submitted their petition in the court of the Messenger of Allah ﷺ and he prescribed that they should supplicate Allah for the Ansar and keep describing their favours, expressing praiseworthy words for them. In this way, they too would become worthy of reward from Allah.

112. Chapter
باب من لم يشكر الناس
He Who does not Thank Other People

٢١٨. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ حَدَّثَنَا الرَّبِيْعُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنِ زِيَادٍ، عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَشْكُرُ اللّٰهَ مَنْ لَّا يَشْكُرُ النَّاسَ).

218. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "He who does not thank other people is not thankful to Allah also."❷

(Abu Dawood, Ahmad.)

EXPLANATION: A person who is given to show gratitude expresses his thanks to Allah and to fellow men also who are creatures of Allah and through whom Allah bestows His blessing on him. Allah does not need anyone to thank Him but when His creatures show fovour to a person they expect him to thank them. So, if some people do not thank their fellow men while they expect to be thanked then these people will not thank Allah also.

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❶ (٢١٧) اخرجه ابو داؤد فى السنن ٤٨١٢، والترمذى فى السنن ٢٤٨٧.

❷ (٢١٨) اخرجه ابو داؤد فى السنن ٤٨١١، واحمد فى المسند ٣٠٣:٢١٢.

Some scholars have interpreted the Hadith to mean that to thank fellow men is to thank Allah because they have received the blessings from Allah alone. He who does not thank the creatures is not thankful to Allah.

٢١٩. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ:حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (قَالَ اللّٰهُ تَعَالَى لِلنَّفْسِ: اُخْرُجِي: قَالَتْ: لَا أَخْرُجُ إِلَّا كَارِهَةً).

219. Sayyidina Abu Hurayrah ﷺ has reported that the Prophet ﷺ said, "Allah says (to the soul of a man at the time of his death), 'Come out.' And it answers, 'I do not come out expect with an unwillingness.'"[1] (Bukhari)

EXPLANATION: The chain of narrators for the two successive Hadith is the same. Hence, it seems that the second (# 219) is part of the earlier Hadith (#218). Anyway, we do need to interpret the Hadith. What we understand is that when death approaches those people who have an earnest desire to meet their Lord and wait for death because of their strong faith and righteous deeds they will have their souls come out easily and happily. However, the souls of those people, who did not believe or, if they believed, they did not perform righteous deeds and were engaged in evil, will not come out willingly. They will have to extract out of compulsion.

Righteous deeds include being grateful to Allah and every good deed is a symbol of gratitude. Hence, the righteous men face no difficulty in departing from this world. If we consider this then the caption of the chapter does justice to the Hadith.

113. Chapter
باب معونة الرجل أخاه
A Man's Helping His Brother

٢٢٠. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ أَبِي مُرَاوِحٍ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ، قِيلَ أَيُّ الْأَعْمَالِ خَيْرٌ؟ قَالَ (إِيمَانٌ بِاللّٰهِ ، وَجِهَادٌ فِي سَبِيلِهِ) قِيلَ: فَأَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ أَغْلَاهَا ثَمَنًا وَأَنْفَسُهَا عِنْدَ أَهْلِهَا، قَالَ أَفَرَأَيْتَ إِنْ لَمْ أَسْتَطِعْ بَعْضَ الْعَمَلِ؟ قَالَ (فَتُعِينَ ضَائِعًا، أَوْتَصْنَعُ لِأَخْرَقَ) قَالَ أَفَرَأَيْتَ إِنْ ضَعُفْتُ؟ قَالَ (تَدَعُ النَّاسَ مِنَ الشَّرِّ، فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلٰى نَفْسِكَ).

220. Sayyidina Abu Zarr ﷺ has reported that the Prophet ﷺ was asked, "What deed is the best?" he said, "Belief in Allah and waging jihad in His cause." He was then asked, "What slave is (it) best (to release)?" He said, "He

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[1] (٢١٩) اخرجه المصنف فى الصحيح ١/ ٩٠.

who is dearer in value and very good in the sight of one's family members and himself."

The man who put these questions then asked, "If I am unable to do some (of the deeds shown by you) then what should I do?" He said, "Then help a man who is wasting away (meaning whose condition is very bad health-wise) or look after the affairs of a foolish person." The man again asked, "What, if I am weak and cannot do any of these things?" The Prophet ﷺ said to him, "Then refrain from causing difficulty to other people. This would be a sadaqah for yourself."[1] (Nasai, Ahmad.)

EXPLANATION: There are many deeds that a man may perform and earn reward. These include jihad in the cause of Allah and setting a slave free. As for freeing a slave, it is commended that the most valuable and excellent slave should be released. This requires money and if one does not have a slave or slave-girl then reward lies in other deeds also. There may be someone who is in a very bad shape, he may be helped and enabled to lead a decent life and saved from wasting away. There may be an insensible person who cannot look after his affairs, he may be helped. Then, it is also virtuous not to harass other people and cause them difficulty. A man does not have to do anything in not inconveniencing fellow men and if anyone makes certain that he does not harm other people then he really gives charity against his own self. If he had harassed anyone then he would have had to account for that and pay for it in this life and the next. So, if he checks himself and refrains from harming anyone then he shows kindness to himself.

114. Chapter
باب اهل المعروف
People of the Approved Path

٢٢١. حَدَّثَنَا عَلِيُّ بْنُ أَبِي هَاشِمٍ قَالَ: حَدَّثَنِي نُصَيْرُ بْنُ عُمَرَ بْنِ يَزِيْدِ بْنِ قَبِيْصَةَ بْنِ يَزِيْدِ الْأَسَدِيِّ، عَنْ فُلَانٍ قَالَ: سَمِعْتُ بُرْمَةَ بْنَ لَيْثِ بْنِ بُرْمَةَ، أَنَّهُ سَمِعَ قَبِيْصَةَ بْنَ بُرْمَةَ الْأَسَدِيَّ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَسَمِعْتُهُ يَقُوْلُ (أَهْلُ الْمَعْرُوْفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوْفِ فِي الْآخِرَةِ. وَأَهْلُ الْمُنْكَرِ فِي الدُّنْيَا هُمْ أَهْلُ الْمُنْكَرِ فِي الْآخِرَةِ).

221. Sayyidina Qabisah bin Burmah al-Asadi ﷺ said that he was with the Prophet ﷺ and heard him say, "The people who are among the approved in this world will remain among the approved in the Hereafter. And, those who are among the disapproved will continue to remain among the disapproved in the Hereafter."[2]

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[1] (٢٢٠) اخرجه النسائي في السنن ٦/١٩، واحمد في المسند ٥/١٥٠ و ١٦٣ و ٤٥١.٦/٣٧٢.

[2] (٢٢١) علي بن ابي هاشم عبد الله بن طبراخ، صدوق تكلم فيه للوقف في القرآن، من العاشرة. نصير بن عمرو بن يزيد الاسدي (ابو عمر) مجهول، من الثامنة. اخرجه الحاكم في المستدرك ١/١٢٤.

EXPLANATION: The word *maroof* is used for good deeds and good manners and *munkar* for bad deeds and evil manners. The Prophet ﷺ has said that one who occupies himself in righteous deeds in this world will be counted among the good people in the Hereafter and he will receive a handsome return for his deeds. His good deeds will come before him as a means of his salvation and success. In contrast, munkar is what is labeled as bad and evil in whatever degree by Shari'ah, even if it is as small as makrooh (disliked) deed. Those people who are occupied in the world in evil deeds and evil manners will face these deeds and receive a like retribution. A person will fare according to his deeds.

٢٢٢. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ حِسَّانَ الْعَنْبَرِيّ قَالَ: حَدَّثَنَا حَبَّانُ بْنُ عَاصِمٍ، وَكَانَ حَرْمَلَةُ أَبَا أُمِّهِ. فَحَدَّثَنِيْ صَفِيَّةُ ابْنَةُ عُلَيْبَةَ وَدُحَيْبَةُ ابْنَةُ عَلَيْبَةَ، وَكَانَ جَدُّهُمَا حَرْمَلَةُ أَبَا أَبِيهِمَا. أَنَّهُ أَخْبَرَهُمْ عَنْ حَرْمَلَةَ بْنِ عَبْدِ اللّٰهِ، أَنَّهُ خَرَجَ حَتّٰى أَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَكَانَ عِنْدَهُ، حَتّٰى عَرَفَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَلَمَّا ارْتَحَلَ قُلْتُ فِيْ نَفْسِيْ: وَاللّٰهِ لَآتِيَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى أَزْدَادَ مِنَ الْعِلْمِ. فَجِئْتُ أَمْشِيْ، حَتّٰى قُمْتُ بَيْنَ يَدَيْهِ، فَقُلْتُ مَا تَأْمُرُنِيْ أَعْمَلُ؟ قَالَ يَا حَرْمَلَةُ! ائْتِ الْمَعْرُوْفَ، وَاجْتَنِبِ الْمُنْكَرَ) ثُمَّ رَجَعْتُ حَتّٰى جِئْتُ الرَّاحِلَةَ. ثُمَّ أَقْبَلْتُ حَتّٰى قُمْتُ مَقَامِيْ قَرِيْبًا مِنْهُ، فَقُلْتُ : يَا رَسُوْلَ اللّٰهِ! مَا تَأْمُرُنِيْ أَعْمَلُ؟ قَالَ (يَا حَرْمَلَةُ! ائْتِ الْمَعْرُوْفَ، وَاجْتَنِبِ الْمُنْكَرَ، وَانْظُرْ مَا يُعْجِبُ، أُذُنَكَ أَنْ يَقُوْلَ لَكَ الْقَوْمُ إِذَا قُمْتَ مِنْ عِنْدِهِمْ. فَأْتِهِ. وَانْظُرِ الَّذِيْ تَكْرَهُ أَنْ يَقُوْلَ لَكَ الْقَوْمُ إِذَا قُمْتَ مِنْ عِنْدِهِمْ، فَاجْتَنِبْهُ) فَلَمَّا رَجَعْتُ تَفَكَّرْتُ فَإِذَا هُمَا لَمْ يَدَعَا شَيْئًا.

222. Sayyidina Harmalah bin Abdullah ﷺ said that he emerged from his home and come to the Prophet ﷺ and he recognised him. While returning, he rethought to himself, "By Allah, I will keep coming to the Prophet ﷺ so that I may gain more knowledge." So, he came to him on foot and said to him, "What do you prescribe for me that I may act on that." He said, "O Harmalah, practice piety and keep away from sin."

(Harmalah added that) he then returned and came to his beast but again he want towards the Prophet ﷺ until he was with him. He said, "Messenger of Allah! What do you command me to do?" He said, "O Harmalah! Practice piety and shun sin. And of the words of other people that you hear and like, act on them when you go from there. But when you go from there save yourself from those things that your people say to you are bad."

(Harmalah then narrated) when he returned from the Prophet ﷺ he thought over both advice's of the Prophet ﷺ and realised that they had left out nothing (and he was asked to do every pious deed and shun every bad deed).[1]

(Kanzal al-Ummal, Hilyah al-Awliya, al-Targheeb wa al-Tarheeb)

EXPLANATION: The Hadith may be interpreted in two ways:

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[1] (٢٢٢) انظر: كنز العمال. ٤٤١٥. ٤٤١٥١. حلية الاولياء ١/٢٥٩، الترغيب والترهيب ٣١٠.

(i) What people say about you and you like it then behave in that manner for which people praise you should indeed be good deeds attracting their commendation.

In the sane way, understand the other said of people's reaction. When they say something about behave in that way and do not deal with then in the disliked manner. Indeed, they would have criticised only what action was disapproved in you.

According to this interpretation, this Hadith has the same message as the following Hadith:

ان تحب للناس ما تحب لنفسک وتکره لهم ماتکره لنفسک

That you love for other people what you love for yourself and dislike for them what you dislike for yourself.

(ii) The second way this Hadith may be interpreted is that when you are among some people and they command certain acts as good, you must believe that they are approved and you must adopt them. But, what they say is bad and disapproved you must shun. The reason is that normally people know what deeds are approved and what are disapproved and what they unanimously say to be good is good and the deeds they unanimously reject are bad.

٢٢٣ (الف): حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ قَالَ حَدَّثَنَا مُعْتَمِرٌ قَالَ: ذَكَرْتُ لِأَبِي حَدِيثَ أَبِي عُثْمَانَ عَنْ سَلْمَانَ أَنَّهُ قَالَ: إِنَّ أَهْلَ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ، فَقَالَ: إِنِّي سَمِعْتُهُ مِنْ أَبِي عُثْمَانَ يُحَدِّثُهُ عَنْ سَلْمَانَ فَعَرَفْتُ أَنْ ذَاكَ كَذَاكَ، فَمَا حَدَّثْتُ بِهِ أَحَدًا قَطُّ.

223 (A): Mutamir said, "I narrated to my father the Hadith of Abu Uthman on the authority of sulayman that those who are among the approved on this world will remain with the approved people in the disapproved in the next world). My father agreed that he too had heard the Hadith from Abu Uthman which he narrated on the authority of sulayman and he recognised it as the one he had heard but which he had not at all narrated to anyone.

(Bayhaqi, Suyuti, Majma al-Zawaid, Zubaydi)

Note: The portion in paranthes is is not found in the Urdu text.

٢٢٣ (ب): حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ..... مِثْلَهُ.

223 (B): A version is transmitted through another chain of narrators and confimus to that the Messenger of Allah ﷺ said in the same manner.[1]

EXPLANATION: The Hadith # 221 conveys the same message as this Hadith. Both the Ahadith say the same thing that those who practice piety in this world will join the group of the pious in the Hereafter. And those who wrought

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[1] (٢٢٣) انظر السنن الكبرى للبيهقي ١٠/١٠٩، جمع الجوامع للسيوطي ٧/٦٣، مجمع الزوائد للهيثمي ٧/٢٦٣. ٨٠/٣١٣، اتحاف السادة المتقين للزبيدي ٦/١٥٧.

evil in this world will be with the evil people in the Hereafter. In this world the pious people and the evil-doers live together but in the Hereafter the pious will be separated from the evil. The pious will get a good return according to their righteous deeds in the shape of paradise while the evil people will get a reward commensurate with their evil-doing in the shape of Hell. May Allah enable all of us to do pious work in this world and place us in the Hereafter with the pious people. (Aameen).

115. Chapter
باب إن كل معروف صدقة
Surely Every Pious Work is Sadaqah

٢٢٤. حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا أَبُوْ غَسَّانَ قَالَ حَدَّثَنِيْ مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (كُلُّ مَعْرُوْفٍ صَدَقَةٌ).

224. It is reported by Sayyidina Jabir bin Abdullah ﷺ that the Prophet ﷺ said, "Every pious deed is sadaqah (charity)."[1]

(Bukhari, Muslim, Abu Dawood, Hakim)

EXPLANATION: Every pious deed is bracketed with sadaqah and will be rewarded in the Hereafter. Another Hadith narrated by Sayyidina Abu Zarr ﷺ quotes the Messenger of Allah ﷺ as saying, "Do not regard a little act of piety as insignificant, even meeting your brother cheerfully." To meet anyone cheerfully is also piety and will be rewarded although it is a very easy thing to do for which no expense is incurred.

٢٢٥. حَدَّثَنَا آدَمُ بْنُ أَبِيْ إِيَاسٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِيْ سَعِيْدُ بْنُ أَبِيْ بُرْدَةَ بْنِ أَبِيْ مُوْسٰى، عَنْ أَبِيْهِ، عَنْ جَدِّهِ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (عَلٰى كُلِّ مُسْلِمٍ صَدَقَةٌ) قَالُوْا: فَإِنْ لَّمْ يَجِدْ؟ قَالَ (فَيَعْتَمِلُ بِيَدِهِ، فَيَنْفَعُ نَفْسَهُ، وَيَتَصَدَّقُ) قَالُوْا: فَإِنْ لَّمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ؟ قَالَ فَيُعِيْنُ ذَا الْحَاجَةِ الْمَلْهُوْفِ) قَالُوْا: فَإِنْ لَّمْ يَفْعَلْ؟ قَالَ (فَيَأْمُرُ بِالْخَيْرِ، أَوْ يَأْمُرُ بِالْمَعْرُوْفِ) قَالُوْا: فَإِنْ لَّمْ يَفْعَلْ؟ قَالَ (فَيُمْسِكُ عَنِ الشَّرِّ، فَإِنَّهُ لَهُ صَدَقَةٌ).

225. It is reported by Sayyidina Abu Musa ﷺ that the Prophet ﷺ said that every Muslim must give sadaqah. He was asked how should one act if he had nothing to give and he said that he should labour with his hands to earn benefit for himself and give sadaqah from that. The Companions ﷺ asked, "What if he cannot do it?" The Prophet ﷺ said, "He should help one who is in need and distressed." They asked again what would happen if he could not do that and he said that he should enjoin what is good and pious. He was asked,

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[1] (٢٢٤) اخرجه المصنف فى الصحيح ٨/١٣، ومسلم فى الصحيح (كتاب الزكاة) ب ١٦ رقم ٥٢، وابو داؤد فى السنن ٤٩٤٧، واحمد فى المسند ٤/٢٠٧، ٥/٣٩٧، والحاكم فى المستدرك ٢/٥٠.

"If he cannot do that too then what should he do?" The Prophet ﷺ said, "He should refrain from evil (making sure that he does not hurt anyone) and that would be sadaqah for him."[1] (Bukhari, Muslim, Nasai, Ahmad.)

EXPLANATION: This Hadith tells us that even a person who is very poor and has no possessions or money must work with his hands and sacrifice a little to give sadaqah. The poor Companions ﷺ used to do it. There is a Hadith transmitted by *Muslim* as narrated by Sayyidina Abu Masood ﷺ. He said, "We were commanded by Allah to give sadaqah while our state was that we toiled and worked hard. (We had nothing. Whatever we earned through labour, we gave sadaqah from those earnings.)

Sayyidina Abu Aqeel Ansari ﷺ whose name was Sahab presented a *sa'a*[2] of dried date. He said, "Messenger of Allah ﷺ, I worked all night drawing water and earned two *sa'a* of (dried dates) of which I gave one *sa'a* to my family and the other I present to you. "The Messenger of Allah ﷺ asked that the dried dates must be put along with the other items of sadaqah. The hypocrites passed taunting remarks, "What an insignificant and little thing to bring in sadaqah! Allah does not need such things." But we are told in surah al-Tawbah:

اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِى الصَّدَقَاتِ ○

Those who slander such of the Believers as give alms cheerfully. (9:79)

The Hadith goes on to say that if anyone cannot do that then he must help a person who is in distress. If that too is beyond him then he must invite other people towards piety and if he is unable to do that too then he must make sure that he does not hurt anyone. All these things are sadaqah.

The message of this Hadith is clear; in whatever way he can, a Muslim must help the needy in all circumstances.

٢٢٦. حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَحْيٰى، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ حَدَّثَنِىْ اَبِىْ، اَنَّ اَبَا ذَرٍّ اَخْبَرَهُ اَنَّهُ سَاَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَىُّ الْعَمَلِ اَفْضَلُ؟ قَالَ (اِيْمَانٌ بِاللّٰهِ وَجِهَادٌ فِىْ سَبِيْلِهٖ) قَالَ: فَاَىُّ الرِّقَابِ اَفْضَلُ؟ قَالَ (اَغْلَاهَا ثَمَنًا، وَاَنْفَسُهَا عِنْدَ اَهْلِهَا) قَالَ: اَرَاَيْتَ اِنْ لَّمْ اَفْعَلْ؟ قَالَ (تُعِيْنُ ضَائِعًا اَوْ تَصْنَعُ لِاَخْرَقَ) قَالَ اَرَاَيْتَ اِنْ لَّمْ اَفْعَلْ؟ قَالَ وَ تَدَعُ النَّاسَ مِنَ الشَّرِّ، فَاِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَنْ نَفْسِكَ).

226. It is narrated by Sayyidina Abu Zarr ﷺ that he asked the Messenger of Allah ﷺ, "What deed is the best to perform?" He said, "To believe in Allah and to wage jihad in His cause." He then asked, "What kind of slave is (it) best (to free)?" The Prophet ﷺ said, "He who is higher priced and excellent in the eyes of (your) family." He asked further, "If I cannot do this (then what)?"

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[1] (٢٢٥) اخرجه المصنف فى الصحيح ٢/١٤٣ و ٨/١٣، مسلم فى الصحيح (الزكاة) ٥٥، والنسائى فى السنن ٥/٦٤، واحمد فى المسند ٤/٣٩٥.

[2] A measure of weight.

The Prophet ﷺ said, "Then help one who is wasting away (and is in a very bad shape), or correct the affairs of a foolish man."

He asked again, "If I am unable to do that ?" He said, "Refrain from causing trouble to other people. This is sadaqah for you that you will give for yourself."❶

EXPLANATION: This Hadith is the same as at # 220 and it is explained there already.

٢٢٧. حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنِي مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ وَاصِلٍ مَوْلَى أَبِي عُيَيْنَةَ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قِيلَ: يَا رَسُولَ اللّٰهِ! ذَهَبَ أَهْلُ الدُّثُورِ بِالْأُجُورِ: يُصَلُّونَ كَمَا نُصَلِّي وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ، قَالَ (أَلَيْسَ قَدْ جَعَلَ اللّٰهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ وَتَحْمِيدَةٍ صَدَقَةً. وَبُضْعُ أَحَدِكُمْ صَدَقَةٌ. قِيلَ: فِي شَهْوَتِهِ صَدَقَةٌ؟ قَالَ (لَوْ وُضِعَ فِي الْحَرَامِ، أَلَيْسَ كَانَ عَلَيْهِ وِزْرٌ؟ فَكَذٰلِكَ إِنْ وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ.

227. It is reported by Sayyidina Abu Zarr ؓ that someone said, "Messenger of Allah, the rich have attained elevated ranks. They observe prayers as we do. They keep fasts as we fasts yet they give their excess wealth in sadaqah."

He said, "Has Allah not given you those things that you may give away in sadaqah? Surely, every *tasbeeh* and *tahmeed*❷ is sadaqah." And he also said, "It is sadaqah to satisfy one's urge with one's wife."

He was asked if it was sadaqah to satisfy one's sexual urge with one's wife. The Prophet ﷺ put a counter question, "Is it not a sin for one to satisfy one's desire in an unlawful way with another woman? Accordingly, he has a reward if he satisfies his sexual desires lawfully (with his wife),"❸

EXPLANATION: There is always a pious act that a man may perform. No one stops him from doing that. Allah has bestowed riches on some people and enable them to spend on pious causes. At the same time, they are also enabled to offer prayers, observe fasting and practice *zikr* (remembrance of Allah) and glorify Him. In this way, they have overtaken the poor in pious works. It is Allah's will, He favours whom He chooses.

This incident relates to a time when neither the rich nor the poor lagged behind in seeking higher ranks for the Hereafter. If the poor people today abide by the prescription of the Prophet ﷺ given in this Hadith then they will supersede because the rich today are more inclined to forsake zikr. Such people are rarely found who think of the Hereafter and love to practice zikr.

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❶ (٢٢٦) يرجع الى تخريج الحديث رقم ٢٢٠.

❷ *Tasbeeh* is to glorify Allah and *Tahmeed* is to praise Him.

❸ (٢٢٧) اخرجه مسلم فى الزكاة، وابو داؤد فى التطوع والادب، واحمد فى المسنده ١٦٧ وابن خزيمة فى صحيحه (كتاب الصلاة).

116. Chapter
باب إماطة الأذى
Removing Injurious Things

٢٢٨. حَدَّثَنَا أَبُوْ عَاصِمٍ، عَنْ أَبَانَ بْنِ صَمْعَةَ، عَنْ اَبِى الْوَازِعِ جَابِرٍ، عَنْ أَبِىْ بَرْزَةَ الْأَسْلَمِيِّ قَالَ: قُلْتُ: يَا رَسُوْلَ اللّٰهِ ! دُلَّنِىْ عَلَى عَمَلٍ يُدْخِلُنِى الْجَنَّةَ قَالَ (أَمِطِ الْأَذٰى عَنْ طَرِيْقِ النَّاسِ).

228. Sayyidina Abu Barzah al-Aslami ﷺ said that he asked the Messenger of Allah ﷺ to teach him something that would admit him to paradise, he said, "Remove from the paths of people things that hinder (and injure) them."❶ (Ahmad.)

٢٢٩. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا وُهَيْبٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيْهِ، عَنْ أَبِىْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَرَّ رَجُلٌ بِشَوْكٍ فِى الطَّرِيْقِ فَقَالَ: لَأُمِيْطَنَّ هٰذَا الشَّوْكَ، لَا يَضُرُّ رَجُلًا مُسْلِمًا، فَغُفِرَ لَهُ).

229. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "A man passed by thorny bushes on a road and said to himself that he would remove the thorns surely so that no Muslim may be annoyed by it. So, he was forgiven (because of at deed).❷ (Fath al-Bari)

EXPLANATION: We must not put hurdles on the thorough fare and if anyone else has thrown something on the road then we must remove it. There is a great reward for that. An obstacle includes anything that annoys passers by and it may be a thorn, a bone, a stone or a banana peel.

٢٣٠. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا مَهْدِىٌّ، عَنْ وَاصِلٍ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيٰى بْنِ يَعْمَرٍ، عَنْ أَبِى الْأَسْوَدِ الدُّوْلِيِّ عَنْ أَبِىْ ذَرٍّ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِىْ. حَسَنُهَا وَسَيِّئُهَا. فَوَجَدْتُ فِىْ مَحَاسِنِ أَعْمَالِهَا أَنَّ الْأَذٰى يُمَاطُ عَنِ الطَّرِيْقِ وَوَجَدْتُ فِىْ مَسَاوِئِ أَعْمَالِهَا النُّخَاعَةَ فِى الْمَسْجِدِ لَا تُدْفَنُ).

230. It is reported by Sayyidina Abu Zarr ﷺ that the Messenger of Allah ﷺ said, "The deeds of my people were presented before me (and they included their) good deeds and bad. I found among their good deeds the removal of something objectionable from the road, and among their bad deeds, I found mucus left unburied in the mosque (meaning, it was not cleaned away from the mosque)."❸ (Muslim, Ahmad.)

EXPLANATION: In those days the floor of a mosque was unbuilt. That is why it is said that he did not bury the mucus (or remove it). If there is anything dirty in the mosque, it must be removed and the mosque cleaned of it otherwise, it would be counted as a sin.

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❶ (٢٢٨) اخرجه احمد فى المسند ٤/٤٢٣-٤٢٤.
❷ (٢٢٩) انظر: فتح البارى لابن حجر ١/٣٤٦.
❸ (٢٣٠) اخرجه مسلم فى الصحيح (كتاب المساجد) ٥٧، واحمد فى المسند ٥/١٨٠.

117. Chapter
باب قول المعروف
A Good Word

٢٣١. حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ عَبَّاسٍ الْهَمْدَانِيّ، عَنْ عَدِيّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللّٰهِ بْنِ يَزِيْدَ الْخَطَمِيّ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (كُلُّ مَعْرُوْفٍ صَدَقَةٌ).

231. Sayyidina Abdullah bin Yazid al-Khatmi ﷺ has reported that the Messenger of Allah ﷺ said, "Every pious act is sadaqah."❶

(Bukhari, Abu Dawood, Hakim)

٢٣٢. حَدَّثَنَا سَعِيْدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُبَارَكٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِالشَّيْئِ يَقُوْلُ (اذْهَبُوْ بِهِ إِلٰى فُلَانَةٍ، فَإِنَّهَا كَانَتْ صِدِّيْقَةَ خَدِيْجَةَ. اذْهَبُوْ بِهِ إِلٰى بَيْتِ فُلَانَةٍ، فَإِنَّهَا كَانَتْ تُحِبُّ خَدِيْجَةَ).

232. Sayyidina Anas ﷺ has said that whenever the Prophet ﷺ was presented anything he used to direct that it should be taken to such that it should be taken to such-and-such a woman because she was a friend of Sayyidah Khadijah رضى الله عنها (or he said that) it should be taken to such-and-such a woman's house because she loved Sayyidah Khadijah رضى الله عنها.❷ (Hakim)

٢٣٣. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيْرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِيْ مَالِكٍ الْأَشْجَعِيّ عَنْ رِبْعِيّ، عَنْ حُذَيْفَةَ قَالَ: قَالَ نَبِيُّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (كُلُّ مَعْرُوْفٍ صَدَقَةٌ).

233. Sayyidina Huzayfah ﷺ said, "Your Prophet ﷺ has said that every peity is sadaqah."❸

EXPLANATION: What piety one does will benefit him whether it is a great act or a small one, a spoken word or a deed. Sayyidah Khadijah رضى الله عنها was the first wife of the Prophet ﷺ and she had served the Prophet ﷺ very lovingly and helped him much. The Prophet ﷺ did not forget her cooperation after her death and he used to send gifts to her friends regularly because that is a pious deed and a return of the favours of the benefactor. That is why Imam Bukhari has narrated

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❶ (٢٣١) اخرجه المصنف فى الصحيح ٨/١٣، وابو داؤد فى السنن ٤٩٤٧، والحاكم فى المستدرك ٢/٥٠ ومسلم فى الصحيح (كتاب الزكاة) ب ١٦ رقم ٥٢، واحمد فى المسند ٤/٢٠٧-٥/٣٩٧.

❷ (٢٣٢) المبارك بن فضالة، عن الحسن وغيره، وكان من علماء الحديث بالبصرة، روى عنه وكيع، وعفان، وشيبان، وخلق، وكان يحيى القطان يحسن الثناء عليه وقال يحيى بن معين صالح وقال ابو داؤد: شديد التدليس فإذا قال حدثنا فهو ثبت، وقال النسائى وغيره: ضعيف وقال المروزى عن احمد: ما روى عن الحسن فيحتج به وقال مبارك جالست الحسن ثلاث عشرة سنة وقال ابن معين قدرى، وقال احمد، يقول فى غير حديث عن الحسن، حدثنا عمران بن حصين واصحاب الحسن لا يقولون ذلك، قال ابو زرعة يدلس كثيرًا فإذا قال حدثنا فهو ثقة وكان عفان يوثقه، وقال ابو حاتم هو احب الىّ من الربيع بن صبيح، وكان عفان يرفعه ويوثقه وقال كان من النساك، وقال ابن عدى عامة احاديثه ارجو ان تكون مستقيمة، وسئل احمد عن مبارك وأشعث فقال: ما أقربهما كان المبارك يدلس. مات سنة اربع وستين ومائة (ميزان الاعتدال) ٣/٤٣١.
اخرجه الحاكم فى المستدرك ٤/١٧٥.

❸ (٢٣٣) يراجع تخريج الحديث رقم ٢٣١.

this Hadith in this chapter. Indeed, this is an example of excellent conduct to return the favours of a dead wife through gifts to her friends.

118. Chapter

باب الخروج إلى المبقلة وحمل الشيء على عاتقه الى أهله بالزبيل

Visiting the Fields and Bringing Some of the Produce in Baskets on One's Shoulders for the Family

٢٣٤. حَدَّثَنَا إِسْحَاقُ بْنُ مَخْلَدٍ، عَنْ حَمَّادِ بْنِ أُسَامَةَ ،عَنْ مِسْعَرٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ قَيْسٍ عَنْ عَمْرِو بْنِ أَبِي قُرَّةَ الْكِنْدِيِّ قَالَ: عَرَضَ أَبِي عَلَى سَلْمَانَ أُخْتَهُ، فَأَبَى وَتَزَوَّجَ مَوْلَاهُ لَهُ يُقَالُ لَهَا بُقَيْرَةُ فَبَلَغَ أَبَا قُرَّةَ أَنَّهُ كَانَ بَيْنَ حُذَيْفَةَ وَسَلْمَانَ شَيْءٌ. فَأَتَاهُ يَطْلُبُهُ، فَأُخْبِرَ أَنَّهُ فِي مَبْقَلَةٍ لَهُ، فَتَوَجَّهَ إِلَيْهِ، فَلَقِيَهُ مَعَهُ زَبِيلٌ فِيهِ بَقْلٌ. قَدْ أَدْخَلَ عَصَاهُ فِي عُرْوَةِ الزَّبِيلِ وَهُوَ عَلَى عَاتِقِهِ. فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ، مَا كَانَ بَيْنَكَ وَبَيْنَ حُذَيْفَةَ؟ قَالَ يَقُولُ سَلْمَانُ: (وَكَانَ الْإِنْسَانُ عَجُولًا) (الإسراء ١٧: ١١) فَانْطَلَقَا حَتَّى أَتَيَا دَارَ سَلْمَانَ، فَدَخَلَ سَلْمَانُ الدَّارَ فَقَالَ: اَلسَّلَامُ عَلَيْكُمْ. ثُمَّ أَذِنَ لِأَبِي قُرَّةَ، فَدَخَلَ، فَإِذَا نَمَطٌ مَوْضُوعٌ عَلَى بَابٍ وَعِنْدَ رَأْسِهِ لَبِنَاتٌ، وَإِذَا قُرْطَاطٌ.

فَقَالَ: اجْلِسْ عَلَى فِرَاشِ مَوْلَاتِكَ الَّتِي تَمْهَّدُ لِنَفْسِهَا. ثُمَّ أَنْشَأَ يُحَدِّثُهُ فَقَالَ: إِنَّ حُذَيْفَةَ كَانَ يُحَدِّثُ بِأَشْيَاءَ كَانَ يَقُولُهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَضَبِهِ، لِأَقْوَامٍ، فَأُوتَى فَأُسْأَلُ عَنْهَا فَأَقُولُ حُذَيْفَةُ أَعْلَمُ بِمَا يَقُولُ، وَأَكْرَهُ أَنْ تَكُونَ ضَغَائِنُ بَيْنَ أَقْوَامٍ فَأُتَى حُذَيْفَةُ فَقِيلَ لَهُ: إِنَّ سَلْمَانَ لَا يُصَدِّقُكَ وَلَا يُكَذِّبُكَ بِمَا تَقُولُ. فَجَاءَنِي حُذَيْفَةُ فَقَالَ: يَا سَلْمَانُ ابْنَ أُمِّ سَلْمَانَ؟ فَقُلْتُ: يَا حُذَيْفَةَ ابْنَ أُمِّ حُذَيْفَةَ! لَتَنْتَهِيَنَّ أَوْ لَأَكْتُبَنَّ فِيكَ إِلَى عُمَرَ فَلَمَّا خَوَّفْتُهُ بِعُمَرَ تَرَكَنِي وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مِنْ وَلَدِ آدَمَ أَنَا. فَأَيُّمَا عَبْدٍ مِنْ أُمَّتِي لَعَنْتُهُ لَعْنَةً، أَوْ سَبَبْتُهُ، سَبَّةً. فِي غَيْرِ كُنْهِهِ. فَاجْعَلْهَا عَلَيْهِ صَلَاةً).

234. It is reported by Amr bin Abu Qurrah al-Kandi that his father offered the hand of his (Amr's) sister to Salman Farsi ﷺ in marriage but he rejected the proposed. And his freed slave married him to another woman named Buqayrah.

Abu Qurrah had learnt that there was some kind of a disagreement between Sayyidina Huzayfah ﷺ and Sayyidina Salman ﷺ. So, he looked for him and was told that he was on his fields. He went there and met him and found that he carried a basket on his shoulders on his staff, the basket was full of vegetables. Abu Qurrah asked him, "O Abu Abdullah, why is there ill-feeling between you and Huzayfah?" Salman recited this verse of the Qur'an in response:

وَكَانَ الْإِنْسَانُ عَجُولًا ○

For, man is ever hasty. (17:11)

Then, they walked up towards the residential areas until they came to the house of Sayyidina Salman who entered it, saying *as-Salaamu Alaykum*. He then invited Abu Qurrah inside. On entering it, he observed a curtain on the door, a few unbaked blocks on the side of the head and a thick mattress like a saddle-cloth. He asked him (Abu Qurrah) to sit on the bedding of his slave-girl who had spread it for herself. They then talked together and Salman informed him that Huzayfah used to narrate to the people those things which the Messenger of Allah ﷺ had said in anger. People then came to him and he was asked about those things and he told them that Huzayfah knew better about them because he did not like that there should be rancour among them.

(Salman continued his account) someone went to Huzayfah and told him that Salman neither confirmed nor denied his reports, Huzayfah approached Salman and asked him what prevented him from confirming his reports. So, he said to him, "O Huzayfah! Stop circulating those things (that is circulating every report) otherwise I will write to Umar ﷺ about you."

(Salman added that) when he warned him that he would write to Umar he left him alone and went away.

There is a supplication of the Messenger of Allah ﷺ, "O Allah ﷺ, I am one of the children of Adam عليه السلام. If I have cursed anyone of my *ummah* or said anything wrong to (or about) him unnecessarily then turn it into a mercy for him."[1] (Ibn Asakir)

EXPLANATION: While Imam Bukhari رحمة الله عليه placed this Hadith in the chapter entitled, "Visiting the field ....." The Hadith also deals with the subject of jurisprudence. Sayyidina Salman ﷺ did not confirm everything that Sayyidina Huzayfah ﷺ said but he did not also reject them. He held that he should not have narrated every Hadith because confusion could have been created by narrating some of the Ahadith to everyone. He also told him that if he did not stop he would complain to Sayyidina Umar ﷺ.

٢٣٥. حَدَّثَنَا ابْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عِيسَى، عَنِ الْأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللّٰهُ عَنْهُ أَخْرُجُوا بِنَا إِلَى أَرْضِ قَوْمِنَا. فَخَرَجْنَا فَكُنْتُ أَنَا وَأُبَيُّ بْنُ كَعْبٍ فِي مُؤَخَّرِ النَّاسِ فَهَاجَتْ سَحَابَةٌ. فَقَالَ أُبَيٌّ : اَللّٰهُمَّ اصْرِفْ عَنَّا أَذَاهَا فَلَحِقْنَاهُمْ وَقَدِابْتَلَّتْ رِحَالُهُمْ، فَقَالُوا: مَا أَصَابَكُمُ الَّذِي أَصَابَنَا، قُلْتُ: إِنَّهُ دَعَا اللّٰهَ عَزَّ وَجَلَّ أَنْ يُصْرِفَ عَنَّا أَذَاهَا، فَقَالَ عُمَرُ: أَلَا دَعَوْتُمْ لَنَا مَعَكُمْ؟

235. It is reported by Sayyidina Ibn Abbas ﷺ that Sayyidina Umar ﷺ told him (one day) that he should take them to his fields. (He continued,) "We

[1] (٢٣٤) يحيى بن عيسى التميمى، النهشلى الفاخورى، الكوفى، نزيل الرملة صدوق يخطئ درمى بالتشيع من التاسعة مات سنة احدى وما تين اخرجه ابن عساكر فى التاريخ.

went out and I and Ubayy bin K'ab were (slow trotters) behind other people. Suddenly, a cloud appeared and Ubayy bin K'ab prayed: O Allah, remove its harm from us! We moved ahead and soon caught up with the other people. Their animals were wet and they asked us why water had not touched us while it had drenched them. I said that Ubayy bin K'ab had prayed to Allah: O Allah! Turn away its harm from us!" Sayyidina Umar ﷺ asked him why he had not included them in his prayer?

EXPLANATION: This Hadith too confirms that it is proper to go outside city limits for a good cause.

119. Chapter
باب الخروج إلى الضّيعة
Excursion to One's Lands

٢٣٦. حَدَّثَنَا مَعَاذُ بْنُ فُضَالَةَ قَالَ حَدَّثَنَا هَشَّامُ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ. وَكَانَ لِي صِدِّيقًا فَقُلْتُ: أَلَا تَخْرُجُ بِنَا إِلَى النَّخْلِ؟ فَخَرَجَ وَعَلَيْهِ خَمِيصَةٌ لَهُ.

236. Sayyidina Abu Salamah ﷺ said, "Abu Saeed al-Khudri was my friend. I went to him and asked him if he would accompany us to the date plam (gardens). He came along and a mantle was over him."

٢٣٧. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ بْنُ غَزْوَانَ عَنْ مُغِيرَةَ، عَنْ أُمِّ مُوسَى قَالَتْ : سَمِعْتُ عَلِيًّا صَلَوَاتُ اللّٰهِ عَلَيْهِ يَقُولُ: أَمَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللّٰهِ بْنَ مَسْعُودٍ أَنْ يَصْعَدَ شَجَرَةً فَيَأْتِيَهُ مِنْهَا بِشَيْءٍ فَنَظَرَ أَصْحَابُهُ إِلَى سَاقِ عَبْدِ اللّٰهِ، فَضَحِكُوا مِنْ حُمُوشَةِ سَاقَيْهِ فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَا تَضْحَكُونَ؟ لَرِجْلُ عَبْدِ اللّٰهِ أَثْقَلُ فِي الْمِيزَانِ مِنْ أُحُدٍ).

237. Sayyidah Umm Musa رضى الله عنها said that she heard Sayyidina Ali ﷺ say that the Prophet ﷺ instructed Abdullah bin Masood ﷺ to climb up a tree to pick something. When the Prophet's ﷺ Companions ﷺ observed Sayyidina Abdullah's ﷺ shin they laughed because of their thinness. The Messenger of Allah ﷺ said, "Why do you laugh? Abdullah's legs will be more heavy in the scale (on the Day of Resurrection) than the mount Uhud."[1] (Ahmad.)

EXPLANATION: We learn from this Hadith that it is proper to go to the gardens and to take one's companions along. It is also proper to ask a companion to climb up a tree and pluck its fruit provided everyone is permitted to pick its fruit. It is also proper if the person climbing up the tree or the one asking him to climb up has the permission.

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[1] (٢٣٧) اخرجه احمد فى المسند ١/١٤.

120. Chapter
باب المسلم مرآة اخيه
A Muslim is His Brother's Mirror

٢٣٨. حَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ : أَخْبَرَنِي خَالِدُ بْنُ حُمَيْدٍ، عَنْ خَالِدِ بْنِ يَزِيْدٍ، عَنْ سُلَيْمَانَ بْنِ رَاشِدٍ عَنْ عَبْدِ اللّٰهِ بْنِ رَافِعٍ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ الْمُؤْمِنُ مِرْآةُ أَخِيْهِ، إِذَا رَأَى فِيْهِ عَيْبًا أَصْلَحَهُ.

238. Sayyidina Abu Hurayrah ﷺ said that a Believer is a mirror for his brother. When he sees a defect in him, he corrects him.❶

٢٣٩. حَدَّثَنَا إِبْرَاهِيْمُ بْنُ حَمْزَةَ قَالَ: حَدَّثَنَا ابْنُ أَبِيْ حَازِمٍ، عَنْ كَثِيْرِ بْنِ زَيْدٍ عَنِ الْوَلِيْدِ بْنِ رَبَاحٍ، عَنْ أَبِيْ هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (الْمُؤْمِنُ مِرْآةُ اَخِيْهِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكُفُّ عَلَيْهِ ضَيْعَتَهُ، وَيَحُوْطُهُ مِنْ وَّرَائِهِ).

239. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "A Believer is a mirror for his brother, and a believer is the brother of another Believer. He protects him from wasting away and he looks after him in his absence."❷ (Abu Dawood.)

٢٤٠. حَدَّثَنَا أَحْمَدُ بْنُ عَاصِمٍ قَالَ: حَدَّثَنِي حَيْوَةُ قَالَ: حَدَّثَنَا بَقِيَّةُ، عَنِ ابْنِ ثَوْبَانَ عَنْ أَبِيْهِ، عَنْ مَكْحُوْلٍ، عَنْ وَقَّاصِ بْنِ رَبِيْعَةَ عَنِ الْمُسْتَوْرِدِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ أَكَلَ بِمُسْلِمٍ أُكْلَةً، فَإِنَّ اللّٰهَ يُطْعِمُهُ مِثْلَهَا مِنْ جَهَنَّمَ، وَمَنْ كُسِيَ بِرَجُلٍ مُسْلِمٍ، فَإِنَّ اللّٰهَ عَزَّ وَجَلَّ يَكْسُوْهُ مِنْ جَهَنَّمَ، وَمَنْ قَامَ بِرَجُلٍ مُسْلِمٍ مَقَامَ رِيَاءٍ وَسُمْعَةٍ، فَإِنَّ اللّٰهَ يَقُوْمُ بِهِ مَقَامَ رِيَاءٍ وَ سُمْعَةٍ يَوْمَ الْقِيَامَةِ).

240. It is reported by Sayyidina Mustawrid ﷺ that the Prophet ﷺ said, "If anyone eats a morsel at the cost of a Muslim's honour then Allah will give him to eat a similar morsel of the fire of Hell. If anyone clothes himself with a garment at the cost of a Muslim's honour, Allah will clothe him with a like amount of hell. And, if anyone places himself in a position of show and hypocrisy, Allah will disgrace him with a place of show and hypocrisy on the Day of Resurrection."❸ (Ibn al-Mubarak)

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❶ (٢٣٨) يأتي مرفوعًا في الحديث رقم ٢٣٩.

❷ (٢٣٩) حمزة بن نجيح البصري، لين الحديث، رمى بالاعتزال، من السابعة. اخرجه ابو داؤد في الادب، انظر كنز العمال للمتقي الهندي ٧٦٨.

❸ (٢٤٠) أحمد بن عاصم ابو محمد البلخي، قال ابن حجر في التهذيب: روى عن حيوة من شريح وسعيد بن عفير وعبد الرازق وغيرهم روى عنه البخاري في كتاب الرقاق حديثًا هو في رواية المستملي عن الفربري وروى عنه ايضا في كتاب الادب المفرد وعبد الله بن محمود الجوزجاني وقال البخاري: مات قبل الأضحى بثلاثة أيام سنة سبع وعشرين ومائتين قلت: كان مشهورًا بالزهد واما ابو حاتم الرازي فقال مجهول وقد ذكره ابن حبان في الثقات وقال روى عنه اهل بلد موله اخبار في الحلية وفي رسالة القشيري وفي الزهد وغيره، ثم ظهرلي ان الزاهد غيره وهو انطاكي لا بلخي والله اعلم.

عبد الله بن ثابت بن ثوبان العنسي، الدمشقي، الزاهد، صدوق، يخطئ، ورمي بالقدر، وتغير بآخره، من السابعة، مات سنة خمس وستين وهو ابن تسعين سنة.

اخرجه ابن المبارك في الزهد ٢٤٦.

EXPLANATION: A person sees everything reflected in the mirror. A scar on the face, or dirt on it, is clearly seen in the mirror; and that is removed. A Believer is another believer's mirror because if he sees a defect in him, he corrects it and if he finds him weakening or in difficulty then he helps him out and removes his difficulty.

The second Hadith points out the value of a believer's honour. Many people play with the respect and honour of a Muslim and they dishonor him without any reason. Some people do it to derive benefit out of it. When two people are at odds with each other, one of them hires a third to dishonour the other by beating him in public, slandering him through rumours or newspaper stories. The third person who earns money when he is hired in this way uses it to eat and clothe himself. This attracts the warning of the Hadith that anyone who dishonors a Muslim and eats or clothes himself at his cost will be made to eat and clothe a like amount of Hell. Again, some people present a Muslim as low or disgraced merely to show themselves as great and highly placed. It is about them that the Hadith says that Allah will put them at a position where other will see them being punished for disgracing a Muslim.

121. Chapter
باب مالا يجوز من اللعب والمزاح
The Play and Humpour that is Disallowed

٢٤١. حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ عَبْدِ اللّٰهِ بْنِ السَّائِبِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ . يَعْنِي يَقُوْلُ. (لَا يَأْخُذْ أَحَدُكُمْ مَتَاعَ صَاحِبِهِ لَاعِبًا وَّلَا جَادًّا فَإِذَا أَخَذَا أَحَدُكُمْ عَصَا صَاحِبِهِ، فَلْيَرُدَّهَا إِلَيْهِ).

241. Sayyidina Abdullah bin al-Saib has related on the authority of has grand father who heard the Messenger of Allah ﷺ say, "None of you must take any belonging of his companion, neither in joke nor seriously. And, if anyone of you takes the staff of his companion, he must return it to him."❶

(Tabarani, Bayhaqi)

EXPLANATION: This Hadith teaches us that it is wrong to take anything belonging to another person without his willing consent even if he is a friend. Many people take away things in-joke and they suppose that it is a light-hearted humour and the owner does not say anything out respect though he may not like it really. Thus if anyone takes anything jokingly or seriously knows that the other person has not given a willing consent then he must return it to him. The example of a staff is given because it is not of much value and if these directions apply to

❶ (٢٤١) اخرجه الطبرانى فى المعجم الكبير ٧/١٧٢، والهيثمى فى مجمع الزوائد ٤/١٧٢.

anything of little value then how can it be proper to take something of much value without the willing consent to its owner?

122. Chapter
باب الدال على الخير
He Who Guides to the Pious Way

٢٤٢. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيْرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِيْ عَمْرٍو الشَّيْبَانِيِّ عَنْ أَبِيْ مَسْعُوْدٍ الْأَنْصَارِيِّ، قَالَ: جَآءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّيْ أُبْدِعَ بِيْ، فَاحْمِلْنِيْ، قَالَ (لَا أَجِدُ، وَلٰكِنِ ائتِ فُلَانًا فَلَعَلَّهُ أَنْ يَحْمِلَكَ) فَأَتَاهُ فَحَمَلَهُ. فَأَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ، فَقَالَ (مَنْ دَلَّ عَلٰى خَيْرٍ، فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ).

242. Sayyidina Abu Masood Ansari ﷺ has said that someone came to the Holy Prophet ﷺ and said to him, "My riding beast is no more worth riding and it cannot deliver me to my destination). So, put me on a riding beast." The Prophet ﷺ told him that he did not have a beast right then but that he should go to such and such a man who might put him on a beast. He went to him and he put him on a riding animal (that is, he gave him one). This man informed the Prophet ﷺ (that he had received the animal) and the Prophet ﷺ remarked, "He who showed anyone a pious deed will receive a reward like the reward received by the doer."[1] (Bulchari, Abu Dawood, Tirmizi, Ahmad)

EXPLANATION: We learn from this Hadith that if anyone tells another person that there is a pious deed which he might do and he does it then both of them will receive a like reward. The same applies when he guides a man to another who might do the work for him.

123. Chapter
باب العفو والصفح عن الناس
To Forgive Other People

٢٤٣. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ حَدَّثَنَا شُعْبَةُ. عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ، أَنَّ يَهُوْدِيَّةً أَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ مَسْمُوْمَةٍ،فَأَكَلَ مِنْهَا، فَجِيْئَ بِهَا، فَقِيْلَ: أَلَا نَقْتُلُهَا؟ قَالَ (لَا) قَالَ: فَمَا زِلْتُ أَعْرِفُهَا فِيْ لَهَوَاتِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

243. Sayyidina Anas ﷺ said that a Jew woman brought poisoned meat of

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[1] (٢٤٢) أخرجه مسلم فى الصحيح (كتاب الامارة) ١٣٣، وابو داؤد فى السنن (كتاب الادب) ب ١٢٥، والترمذى فى السنن ٢٦٧١، واحمد فى المسند ٤/ ١٢٠-٥/ ٢٧٢ و ٢٧٣.

sheep to the Prophet ﷺ who ate it. (Then the woman was) brought before him and the Companions ﷺ asked his if they might kill her. He said, "No!"❶

(Ahmad)

٢٤٤. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا أَبُوْ مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ وَهْبِ بْنِ كَيْسَانَ قَالَ: سَمِعْتُ عَبْدَاللّٰهِ بْنَ الزُّبَيْرِ يَقُوْلُ عَلَى الْمِنْبَرِ (خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِيْنَ (الأعراف ٧: ١٩٩) قَالَ: وَاللّٰهِ! مَا أُمِرَ بِهَا أَنْ تُؤْخَذَ إِلَّا مِنْ أَخْلَاقِ النَّاسِ. وَاللّٰهِ! لَآخُذَنَّهَا مِنْهُمْ مَا صَحِبْتُهُمْ.

244. It is related by Wahb bin Kansan that he heard Sayyidina Abdullah bin Zubayr ﷺ recite on the pulpit:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِيْنَ.

Exercise forbearance (O Prophet ﷺ), and enjoin what is right, and turn away from the ignorant. (al-Araf, 7:199)

Sayyidina Abdullah bin Zubayr ﷺ then said, "By Allah, I will surely abide by the commands that Allah has given in this (verse) as long as I have to deal with people (meaning, I will follow the verse in dealing with other people)."❷

(Bukhari, Abu Dawood, Tabari.)

EXPLANATION: The foregoing verse of the Qur'an commands us to do three things:

1. To forgive people their faults;
2. To command then to follow the pious path;
3. To keep away from the ignorant.

He then said that Allah has given us this command that we should abide by it and we might have a fir dealing with other people. He swore on Allah that as long as he has anything to do with people he would observe the instructions.

٢٤٥. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ فُضَيْلِ بْنِ غَزْوَانَ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (عَلِّمُوْا وَيَسِّرُوْا وَلَا تُعَسِّرُوْا. وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ).

245. Sayyidina Ibn Abbas ﷺ has reported the Messenger of Allah ﷺ as saying, "Teach the people and make things easy for them and do not make them difficult for them. If anyone of you gets angry, let him keep quiet."❸

(Meezan al-Itidal, az-Zubayda)

EXPLANATION: If anyone gets angry on anything a word or deed and he keeps quiet then in a little while his anger will subside. He will not feel anymore that he should take the other person to task. This is a kind of forgiveness.

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❶ (٢٤٣) اخرجه احمد فى المسند ١/١٦٨: ٢٧٢. ❷ (٢٤٤) اخرجه المصنف فى التفسير، وابو داؤد فى الادب، والطبرى فى التفسير.

❸ (٢٤٥) فليح بن سليمان بن ابى المغيرة الخزاعى او الاسلمى ابو يحيى المدنى ويقال فليح لقب واسمه عبد الملك صدوق كثير الخطأ من السابعة مات سنة ثمان وستين ومائة. انظر ميزان الاعتدال للذهبى ٦٩٩٧، اتحاف السادة المتقين للذبيدى ٨/٢٣.

124. Chapter
باب الإ نبساط إلى الناس
Meeting Others Cheerfully

٢٤٦. حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيمَانَ قَالَ: حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: لَقِيتُ، عَبْدَ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ، فَقُلْتُ، أَخْبِرْنِي عَنْ صِفَةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي التَّوْرَاةِ: قَالَ فَقَالَ: أَجَلْ. وَاللّٰهِ! إِنَّهُ لَمَوْصُوْفٌ فِي التَّوْرَاةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ (يَآ أَيُّهَا النَّبِيُّ إِنَّآ أَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّ نَذِيْرًا) (الأحزاب٣٣: ٤٥) وَحِرْزًا لِلْأُمِّيِّيْنَ. أَنْتَ عَبْدِي وَرَسُوْلِي، سَمَّيْتُكَ الْمُتَوَكِّلَ لَيْسَ بِفَظٍّ وَّلَا غَلِيْظٍ وَلَا صَخَّابٍ فِي الْأَسْوَاقِ وَلَا يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ، وَلٰكِنْ يَّعْفُوْ وَيَغْفِرُ. وَلَنْ يَّقْبِضَهُ اللّٰهُ تَعَالٰى حَتّٰى، يُقِيْمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ بِأَنْ يَقُوْلُوْا: لَا إِلٰهَ إِلَّا اللّٰهُ . وَيَفْتَحُوْا بِهَا أَعْيُنًا عُمْيًا وَآذَانًا صُمًّا. وَقُلُوْبًا غُلْفًا.

246. Ata bin Yasar ﷺ said that he met Abdullah bin Amr bin al-Aas ﷺ and asked him to inform him of the description of the Messenger of Allah ﷺ as given in Torah. He said, "Yes (I will tell you). By Allah, certainly he is described in the Torah by some of the description of him in the Qur'an (like):

يَـآأَيُّهَا النَّبِيُّ إِنَّـآ أَرْسَلْنٰـكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ٥

O Prophet! Surely We have sent you as a witness, and a bearer of glad tidings and a warner. (Al-Ahzab, 33:45)

And a guardian for the common people (from being misled). You are My slave and My messenger. I have named you *al-Mutawakkil* (one who trusts). You are not harsh or rough and not one who is loud-voiced in the streets. You are not one to repulse evil with evil but one who pardons and forgives. And Allah will not take you away from this world until you straighten the crooked creed so that people say: لاإله إلاّ الله (There is no god but Allah) and open the blind eyes, deaf ears, and hardened (covered) hearts."[1] (Bukhari)

EXPLANATION: The Arabic words الملة العوجاء (the crooked creed) refer to the creed of Prophet Ibrahim عليه السلام. This was a very correct and straight creed but the Arabs made alterations into it and introduced polytheism and crookedness into it yet they imagined that they followed the creed of Ibrahim عليه السلام. The Prophet ﷺ preached to the people and presented the correct creed of Ibrahim عليه السلام so that the polytheists too began to believe in the unity of Allah. The creed that they had mauled was restored to its straight shape.

٢٤٧. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيْزِ بْنُ أَبِي سَلَمَةَ عَنْ هِلَالِ بْنِ أَبِي هِلَالٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ: إِنَّ هٰذِهِ الْآيَةَ الَّتِي فِي الْقُرْآنِ (أَيُّهَا النَّبِيُّ إِنَّآ أَرْسَلْنٰكَ

[1] (٢٤٦) اخرجه المصنف فى البيوع والتفسير.

شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا).

247. Sayyidina Abdullah bin Umar ﷺ has said, "Certainly, we also find in Torah the verse that is in the Qur'an:

يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۝

O Prophet! Surely We have sent you as a witness, and a bearer of glad tidings and a warner." (33:45).

٢٤٨. حَدَّثَنَا إِسْحَاقُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ قَالَ: حَدَّثَنِيْ عَبْدُ اللّٰهِ بْنُ سَالِمٍ الْأَشْعَرِيّ، عَنْ مُحَمَّدٍ هُوَ ابْنُ الْوَلِيْدِ الزُّبَيْدِيّ، عَنِ ابْنِ جَابِرٍ وَهُوَ يَحْيَى بْنُ جَابِرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ حَدَّثَهُ، أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ مُعَاوِيَةَ يَقُوْلُ: سَمِعْتُ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَلَامًا نَفَعَنِيَ اللّٰهُ بِهٖ، سَمِعْتُهُ يَقُوْلُ. أَوْ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ. (إِنَّكَ إِذَا اتَّبَعْتَ الرِّيْبَةَ فِي النَّاسِ أَفْسَدْتَّهُمْ) فَإِنِّيْ لَا أَتَبَعُ الرِّيْبَةَ فِيْهِمْ فَأُفْسِدَهُمْ.

248. Abdur Rahman bin Jubayr ﷺ has narrated on the authority of his father Jubayr bin Nufayr that he heard Sayyidina Muawiyah ﷺ say that he had heard an expression from the Prophet ﷺ whereby Allah benefited him. Or, heard him say that the Messenger of Allah ﷺ said, "If you occupy yourself in searching for the faults of other men then you will spoil them." (Sayyidina Muawiyah added that) therefore, he did not try to look for the faults of other people lest he spoil them.[1] (Ibn Hibban, Bayhaqi)

EXPLANATION: This Hadith prohibits us from looking for other people's faults and following them. Sayyidina Muawiyah ﷺ held the high office of government and the Prophet ﷺ had previously instructed him not to investigate shortcomings in other people. He followed the directions of the Prophet ﷺ and gained much from that. By searching for faults in other people, corruption and disorder follow and a way opens up for distortion, disputes and confrontation. Those holding this offices are more responsible and should shun the habit of looking for other people's faults.

٢٤٩. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللّٰهِ قَالَ: حَدَّثَنَا هَاتِمٌ، عَنْ مُعَاوِيَةَ بْنِ أَبِيْ مُزَرِّدٍ، عَنْ أَبِيْهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُوْلُ: سَمِعَ أُذُنَايَ هَاتَانِ وَبَصُرَ عَيْنَايَ هَاتَانِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدَيْهِ جَمِيْعًا بِكَفَّيِ الْحَسَنِ، أَوِ الْحُسَيْنِ صَلَوَاتُ اللّٰهِ عَلَيْهِمَا، وَقَدَمَيْهِ عَلٰى قَدَمِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: ارْقَهْ. قَالَ فَرَقِيَ الْغُلَامُ حَتّٰى وَضَعَ قَدَمَيْهِ عَلٰى صَدْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ افْتَحْ

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[1] (٢٤٨) اسحاق بن ابراهيم من العلاء الحمصي بن زبريق، وقد ينسب الى جده، صدوق يهم كثيرًا، واطلق محمد بن عوف انه يكذب، من العاشرة مات سنة ثمان وثلاثين. اخرجه ابن حبان والبيهقي في شعب الايمان.

فَاكَ) ثُمَّ قَبَّلَهُ. ثُمَّ قَالَ (اَللّٰهُمَّ اَحِبَّهُ فَإِنِّيْ اُحِبُّهُ).

249. Muawiyah bin Abu Muzarrid reported his father as saying that he heard Sayyidina Abu Hurayrah ﷺ say that he had seen with his two eyes that the Messenger of Allah ﷺ had held Sayyidina Hasan or Husayn ﷺ with his hands and was saying, "Climb up." He climbed up until he was at the Prophet's ﷺ chest and the Prophet ﷺ said, "Open your mouth". His grand son open the mouth and the Prophet ﷺ kissed him and prayed to Allah, 'O Allah! Love him for I love him!"[1] (Ibn Asakir, Tabarani)

EXPLANATION: The Prophet's ﷺ love and compassion are apparent in his close relationship and playing with his grandson. He allowed him to climb up to his chest and in this way taught his ummah to mix freely with their children showing them love and compassion. It is the Sunnah of the Prophet ﷺ to play and joke with children and to kiss and love them.

125. Chapter
بَـاب الـتبسّـم
Smiling

٢٥٠. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيْلَ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ جَرِيْرًا يَقُوْلُ: مَارَآنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُنْذُ أَسْلَمْتُ إِلَّا تَبَسَّمَ فِيْ وَجْهِيْ.

وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (يَدْخُلُ مِنْ هٰذَا الْبَابِ رَجُلٌ مِنْ خَيْرِ ذِيْ يَمَنٍ، عَلٰى وَجْهِهِ مَسْحَةُ مَلَكٍ) فَدَخَلَ جَرِيْرٌ.

250. It is narrated by Qays that he heard Sayyidina Jarir ﷺ say, "Ever since I have embraced Islam, whenever the Messenger of Allah ﷺ saw me, he smiled at me." And the Messenger of Allah ﷺ said, "A man will enter through this gate who would be the best man of the people of Yaman and on his face are signs of royalty." After that Sayyidina Jabir ﷺ entered from that gate.

EXPLANATION: Sayyidina Jarir ﷺ embraced Islam after the conquest of Makkah. He was a very handsome man and he is, therefore, called: يوسف هذه الامة (Yusuf of this ummah). The Prophet ﷺ commanded him and in obedience of that command he broke the idol named Zu al-Khalsah ذوالخلصه and killed the idolators who were there. He said that the Prophet ﷺ never stayed away from him, meaning that whenever he sought permission to meet him, he was admitted to the Prophet ﷺ presence, and always on meeting him the Prophet ﷺ presented a smiling face. Sayyidina Jarir ﷺ could not sit firmly on a horse and he complained to the Prophet about it. "I have this weakness." The Prophet ﷺ hit him on the

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[1] (٢٤٩) انظر: التاريخ لابن عساكر ٤/٢٥ والمعجم الكبير للطبرانى ٣/٣.

chest and made a supplication after which his weakness was corrected. The Prophet ﷺ also prayed for him, "O Allah! Make him a guide and one who is guided."

The saying of the Prophet ﷺ that he had signs of royalty on his face meant that he was very handsome.

٢٥١. حَدَّثَنَا أَحْمَدُ بْنُ عِيسٰى قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا النَّضْرِ حَدَّثَهُ. عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: مَا رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَاحِكًا قَطُّ حَتّٰى أَرٰى مِنْهُ لَهَوَاتِهِ إِنَّمَا كَانَ يَتَبَسَّمُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. قَالَتْ: وَكَانَ إِذَا رَأٰى غَيْمًا أَوْ رِيْحاً عُرِفَ فِيْ وَجْهِهِ. فَقَالَتْ: يَا رَسُوْلَ اللّٰهِ! إِنَّ النَّاسَ إِذَا رَأَوُا الْغَيْمَ فَرِحُوْا، رَجَاءَ أَنْ يَّكُوْنَ فِيْهِ الْمَطَرُ. وَ أَرَاكَ، إِذَا رَأَيْتَهُ، عُرِفَتْ فِيْ وَجْهِكَ الْكَرَاهَةُ؟ فَقَالَ: (يَا عَائِشَةُ! مَا يُؤْمِنِّيْ أَنْ يَّكُوْنَ فِيْهِ عَذَابٌ؟ عُذِّبَ قَوْمٌ بِالرِّيْحِ. وَقَدْ رَأٰى قَوْمُ الْعَذَابَ مِنْهُ فَقَالُوْا: هٰذَا عَارِضٌ مُّمْطِرُنَا. (الاحقاف ٤٦: ٢٤)

251. Sayyidah Ayeshah رضى الله عنها, the wife of the Prophet ﷺ has reported that she never saw the Messenger of Allah ﷺ laugh in a manner that one could see his uvula but he only smiled. And, when he saw dark clouds or high winds, the signs (of fear) were detected on his face. She said to him, "Messenger of Allah, I find people being happy when they see a dark cloud in the hope that it would bring rain but I find that when you see it there is anxiety on you face." He said, "O Ayeshah! How may I be satisfied that is does not herald a calamity or punishment for a people were punished through violent winds. And, a people saw the punishment and said هذا عارض ممطرنا {It is a cloud that would give us rain. (al-Ahqaf, 46:24)}".[1] (Muslim, Ahmed)

EXPLANATION: Imam Bukhari has placed this Hadith in this chapter because of the reference to smiling. The Prophet ﷺ normally smiled. He never laughed in a manner that his mouth opened wide and the inside might be seen. The Hadith also tells us that if the sky was overcast or a wind blew the Prophet ﷺ showed signs of worry and this was reflected on his face. When Sayyidah Ayeshah رضى الله عنها asked him about it, he said that there was no way to know that these clouds and wind did not sound impending punishment. He reminded her that a people had been punished through dark clouds while they had rejoiced hoping that the clouds promised rains. The clouds did not bring rain but brought punishment in the form of heavy winds. This is the story of the tribe of Aad and is narrated in *Surah al-Ahqaf* in third *ruku'* (section).

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[1] (٢٥١) اخرجه مسلم فى الصحيح (كتاب الاستسقاء) ١٦، واحمد فى المسند ٦/٦٦.

126. Chapter
بـــاب الضحـــك
Laughing

٢٥٢. حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدُ أَبُو الرَّبِيعِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَقِلَّ الضِّحْكَ، فَإِنَّ كَثْرَةَ الضِّحْكِ تُمِيتُ الْقَلْبَ).

252. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "Laugh little for much laughter deadens the heart."❶ (Ibn Majah)

٢٥٣. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللّٰهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا تُكْثِرُوا الضَّحِكَ فَإِنَّ كَثْرَةَ الضِّحْكِ تُمِيتُ الْقَلْبَ).

253. Sayyidina Abu Hurayrah ﷺ has reported the Prophet ﷺ as saying, "Avoid much laughter because much laughter deadens the heart."❷

(Tirmizi Ibn Majah)

٢٥٤. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى رَهْطٍ مِنْ أَصْحَابِهِ يَضْحَكُونَ وَ يَتَحَدَّثُونَ، فَقَالَ (وَالَّذِي نَفْسِي بِيَدِهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ، لَضَحِكْتُمْ قَلِيلًا وَ لَبَكَيْتُمْ كَثِيرًا) ثُمَّ انْصَرَفَ وَأَبْكَى الْقَوْمَ وَأَوْحَى اللّٰهُ عَزَّ وَجَلَّ إِلَيْهِ : يَا مُحَمَّدُ لِمَ تُقَنِّطُ عِبَادِي؟ فَرَجَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (أَبْشِرُوا، وَسَدِّدُ وَقَارِبُوا).

254. Sayyidina Abu Hurayrah ﷺ stated that once the Prophet ﷺ met a group of his Companions ﷺ who were conversing together and laughing. He remarked, "By him who has my life in His power, if you were to know what I knew then you would laugh little and weep much." He then went away from them while they wept.

Allah sent a revelation to the Prophet ﷺ, "O Muhammad, why did you cause my slaves to despair?" The Prophet ﷺ returned to them and said to them, "Be happy, and compose yourselves. Try to perform righteous deeds."

EXPLANATION: These Ahadith tell us that it is not good to laugh much. It takes away life from the heart meaning the fear of the Hereafter is no more felt by it and it does not ever think of death. The heart comes to neglect *zikr* (remembrance of Allah). To neglect *zikr* is to die for it is *zikr* alone that fills the heart.

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❶ (٢٥٢) محمد بن عبد الله ابو رجاء الحنطي. عن شعبة. قال ابن حبان: روى عن شعبة عن ابى اسحاق ماليس من حديثه. اخرجه ابن ماجة فى السنن ٤١٧.

❷ (٢٥٣) عبد الحميد بن جعفر بن عبد الله بن الحكم بن رافع الانصارى صدوق، رمى بالقدر، وربما وهم، من السادسة مات سنة ثلاث وخمسين. اخرجه الترمذى فى السنن ٢٣٠٥، وابن ماجه فى السنن ٤١٩٣.

127. Chapter
باب إذا أقبل أقبل جميعا وإذا أدبر أدبر جميعا
When You Heed Anyone Pay Full Attention to Him

٢٥٥. حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا أُسَامَةُ بْنُ زَيْدٍ قَالَ أَخْبَرَنِي مُوسَى بْنُ مُسْلِمٍ مَوْلَى ابْنَةِ قَارِظٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ رُبَّمَا حَدَّثَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ: حَدَّثَنِيهِ أَهْدَبُ الشُّفْرَيْنِ، أَبْيَضُ الْكَشْحَيْنِ، إِذَا أَقْبَلَ، أَقْبَلَ جَمِيعًا، وَ إِذَا أَدْبَرَ، أَدْبَرَ جَمِيعًا. لَمْ تَرَ عَيْنٌ مِثْلَهُ وَلَنْ تَرَاهُ.

255. Sayyidina Abu Hurayrah ﷺ narrated the Hadith saying, "Such a person narrated to me whose eye-lashes were long, whose sides were white. When he turned to anyone, he paid full attention to him and when he turned to go, he turned fully and went away. No eye has seen the likes of him and will never see one."[1] (Az-Zubaydi, Bayhaqi, al-Bidayah wa al-Nihayah, Fath al-Bari)

EXPLANATION: Sayyidina Abu Hurayrah ﷺ remembered the handsome features of the Prophet ﷺ. After describing the beauty of his eyelashes and the whiteness of his sides, he mentioned a particular characteristic of the Prophet ﷺ. When he paid attention to anyone he was fully attentive to him. He was not like the proud people who paid scant attention by casting side-glance. He turned to the other side only when his conversation with someone was over. And, when he turned to go, he turned fully to the side he walked. He never half turned towards anyone while moving in the other direction depriving the person of his full attention.

128. Chapter
باب المستشار مؤتمن
He Who is Consulted Should Give Good Advice

٢٥٦. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِأَبِي الْهَيْثَمِ (هَلْ لَكَ خَادِمٌ قَالَ: لَا قَالَ (فَإِذَا أَتَانَا سَبْيٌ فَأْتِنَا) فَأُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِرَأْسَيْنِ لَيْسَ مَعَهُمَا ثَالِثٌ. فَأَتَاهُ أَبُو الْهَيْثَمِ، قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اخْتَرْ مِنْهُمَا) قَالَ : يَا رَسُولَ اللّٰهِ ، اخْتَرْ لِي فَقَالَ النَّبِيُّ

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[1] (٢٥٥) اسامة بن زيد الليثى مولاهم، ابو زيد المدنى، صدوق، يهم من السابعة، مات سنة ثلاث وخمسين وهو ابن بضع وسبعين.
انظر: اتحاف السادة المتقين للزبيدى ٧/١٥٠-١٥١، دلائل النبوة للبيهقى ١/٢١٣، البداية والنهاية لابن كثير ٦/٢٦، فتح البارى لابن حجر ٤/٤.

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، (إِنَّ الْمُسْتَشَارَ مُؤْتَمَنٌ خُذْ هٰذَا، فَإِنِّي رَأَيْتُهُ يُصَلِّي، وَاسْتَوْصِ بِهِ خَيْرًا فَقَالَتِ امْرَأَتُهُ: مَا أَنْتَ بِبَالِغٍ مَّا قَالَ فِيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَّا أَنْ تُعْتِقَهُ. قَالَ: فَهُوَ عَتِيْقٌ. فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِنَّ اللّٰهَ لَمْ يَبْعَثْ نَبِيًّا وَّلَا خَلِيْفَةً، إِلَّا وَلَهُ بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوْفِ وَتَنْهَاهُ عَنِ الْمُنْكَرِ، وَبِطَانَةٌ لَا تَأْلُوْهُ خَبَالًا. وَمَنْ يُوْقَ بِطَانَةَ السُّوْءِ فَقَدْ وُقِيَ).

256. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ asked Abu al-Haytham if he had a servant and he replied that he did not have any. The Prophet ﷺ said to him, "Come to me when captives are brought to me."

Two captives were brought to the Prophet ﷺ and there was not a third with them. Abu al-Haytham came to the Prophet ﷺ who asked him to choose one but he said, "Messenger of Allah, you choose one for me." The Prophet ﷺ said, "Surely, the one who is consulted is in a position of trust. Take this one, for I have seen him praying and I instruct you to treat him kindly."

The wife of Abu al-Haytham said, "The Prophet ﷺ has given us instructions about this slave but we cannot carry them out faithfully unless we set him free." Abu al-Haytham said that he was free.

The Prophet ﷺ said, "Surely Allah has not sent a Prophet or given Khilafah (authority) to anyone but appointed for him two confidants. One of them commands him to practice piety and forbids evil but the other confidant drives him to evil. And, he who is protected from the evil confidant is indeed protected (from evil-ding).[1] (Tirmizi, Hakim)

EXPLANATION: The Prophet ﷺ said, "He who is consulted is in a position of trust. It is his responsibility to give a correct advice, an advice that is good for this world and the Hereafter. A neighbour may seek advice, for instance. The other person must give him an advice that is beneficial to the neighbour and not keep his own advantage in mind.

Sayyidina Abu al-Haytham ﷺ had requested the Prophet ﷺ to choose one of the slaves for him, so he only taught him the principles guiding one who is consulted but he also chose one of the two for Abu al-Haytham ﷺ. The basis of selection was that he had seen him pray. The Prophet ﷺ also instructed Abu al-Haytham ﷺ to treat the slave well. This shows that proper attention must be given to those who are regular observers of prayer and they must be treated kindly.

The wife of Abu al-Haytham ﷺ was very intelligent. When she learnt that the Prophet ﷺ had asked them to treat the slave kindly, she gave her opinion that it was not possible for them to treat the slave kindly while he worked for them as a slave. She opined that they should release him of bondage.

The best way to treat a slave kindly is to set him free. Abu al-Haytham got the message and he did not waste time to release the slave.

When the Prophet ﷺ learnt of their decision, he commended the suggestion

[1] (٢٥٦) أخرجه الترمذى فى السنن ٢٣٦٩، والحاكم فى المستدرك ٤/١٣١.

of Abu al-Haytham's wife. He remarked that Allah has appointed always for His Prophets and the Khalifahs two confidants who give advice. One of them commands him to do good and shun evil while the other gives advice to spread corruption and do evil and does not lag behind in giving that advice.

The wife of Abu al-Haytham had given a good counsel and the Prophet ﷺ seized the opportunity to give them the example of the confidants. The Prophet ﷺ concluded his remarks by saying,

من يوقع بطانة السوء فقد وقى

"He who is protected from the confidant who gives bad advice has indeed been protected from evil and corruption."

The Prophet ﷺ said that because if an advisor and a confidant constantly gives bad and evil advice then the Amir or the Khalifah or any other man of position will suffer much harm from him. Not only are such leaders destroyed by bad advice but they also destroy their subjects and people under them.

129. Chapter
باب المشـــورة
Advice

٢٥٧. حَدَّثَنَا صَدَقَةُ قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ حَبِيبٍ، عَنْ عَمْرِو بْنِ دِيْنَارٍ قَالَ : قَرَأَ ابْنُ عَبَّاسٍ: وَ شَاوِرْهُمْ فِيْ بَعْضِ الْأَمْرِ.

257. Sayyidina Amr bin Dinar ﷺ has stated that Sayyidina Ibn Abbas ﷺ recited the verse in this manner:❶

وَشَاوِرْهُمْ فِيْ بَعْضِ الْأَمْرِ

"And consult with them in some affairs." (3:159)
(Ibn Abu Shaybah, Abdullah bin Ahmad in Zayadaq, Tabari)

٢٥٨. حَدَّثَنَا آدَمُ بْنُ أَبِيْ إِيَاسٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ السَّرِيِّ عَنِ الْحَسَنِ قَالَ: وَاللّٰهِ، مَااسْتَشَارَ قَوْمٌ قَطُّ إِلَّا هُدُوْا لِأَفْضَلِ مَا بِحَضْرَتِهِمْ ، ثُمَّ تَلَا.

258. Sayyidina Hasan ﷺ has said that when a people consult with each other, Allah will show them the best course for them in their case. He then recited the verse:

وَأَمْرُهُمْ شُوْرٰى بَيْنَهُمْ. (الشورى ٤٢: ٣٨)

And whose affaire are a matter of counsel. (al-Shura, 42:38)

EXPLANATION: Both these Ahadith stress the importance of mutual consultation. According to Sayyidina Ibn Abbas ﷺ it is not necessary to consult

❶ (٢٥٧) رواه ابن ابى شيبة، وعبد الله بن احمد فى الزيادات، والطبرى فى التفسير.

in all affairs but it is necessary to seek advice in important matters. Besides, it is only in non-prescribed matters that consultation is made. Where anything is cleary dictated by the Qur'an or Sunnah, it is obligatory to observe that and there is no need for consultation on that.

130. Chapter
باب إثم من أشار على اخيه بغير رشد
The Sin of One Who Gives a Wrong Advice

٢٥٩ . حَدَّثَنَا عَبْدُ اللّٰهِ بْنِ يَزِيْدٍ قَالَ: حَدَّثَنِيْ سَعِيْدُ بْنُ أَبِيْ أَيُّوْبَ قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَمْرٍو، عَنْ أَبِيْ عُثْمَانَ مُسْلِمِ بْنِ يَسَارٍ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ تَقَوَّلَ عَلَيَّ مَالَمْ أَقُلْ ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنِ اسْتَشَارَهُ أَخُوْهُ الْمُسْلِمُ فَأَشَارَ عَلَيْهِ بِغَيْرِ رُشْدٍ فَقَدْ، خَانَهُ وَمَنْ أُفْتِيَ فَتيًا بِغَيْرِ ثَبَتٍ فَإِثْمُهُ عَلٰى مَنْ أَفْتَاهُ.

259. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "If anyone ascribes to me something that I have not said then let him find a place for him in the fire. And if anyone is consulted by his Muslim brother but he gives an advice that is not good for him them he has cheated the one who consulted with him. And, if anyone is issued an edict that was wrong (and he obeyed it) then the sin of it lies on him who issued the fatwa (a religious edict)."❶

(Al-As'ar al-Marfoo'ah, Qari 32, al-Silsilah al-Da'eefah, Albani 133, Tahzeer al-Khawas 53)

EXPLANATION: We were told in Hadith # 256 that one whose advice is asked for is placed with a trust. The same thing is stated in different words in this Hadith, which says that a man who gives a wrong advice commits a breach of trust. To cheat anyone is not limited to cheating him in monetary transactions. There are many of committing a breach of trust and this Hadith mentions one of them.

The Hadith also says that if anyone asks another person for a ruling on a religious issue and he gives a ruling without being qualified to give that and his answer was wrong and the innocent man followed his ruling then the sin will fall on him who gave the wrong ruling. The correct procedure is that if any one asks another person for a ruling then he must give an answer only when he is confident that he knows the correct answer otherwise he should tell him in plain words that he does not know. The experienced Ulama have said that it is a sign of learning and knowledge to say لاادری (I do not know). The fact is that a great scholar keeps before him reckoning of the Hereafter and his own responsibility and does not feel shy to confess that he does not know. Only one who has scant knowledge

❶ (٢٥٩) انظر: الاسرار المرفوعة للقاری ٣٢، والسلسلة الضعيفة للالبانی ١٣٣، تحذير الخواص ٥٣.

does not realise what religious responsibilities are placed on him and gives a vague reply to conceal his ignorance. His answer is wrong and he commits sin by giving a wrong answer. This Hadith cautions those people who display a sense of irresponsibility in issuing a fatwa (a religious ruling or edict) and those people who are irresponsible in putting their questions to everyone they come across. They see a man with a beard and ask him to guide them on a religious issue while not even all scholars are qualified to answer religious questions of a specified nature let alone everyone who observes prayer or grows a beard. They must refer to experienced scholars alone.

The Hadith also quotes the Prophet ﷺ as saying, "If anyone attributes words to me that I have not said then let him find a place in Hell." Such a person will go to hell. Among the grave sins is that a man speaks lies and gravest of the grave sins is that a man say something that was spoken by the Messenger of Allah ﷺ while he had not said that. Those people who invent Ahadith commit a very grave sin and are great criminals. However, those people are also criminals who pass on everything they hear as Hadith without verifying the truth. Some people who come across an Arabic saying and find it to their liking circulate it as a Hadith. This is done often by those people who have no knowledge of Hadith and this is a specialty of professional sermonizers. The correct procedure is that one must verify a Hadith and find out its source or the book of Hadith where it is narrated and only then must he pass it on otherwise he will be committing a sin.

131. Chapter
باب التحاب بين الناس
Mutual Good Relationship

٢٦٠. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي أُسَيْدٍ، عَنْ جَدِّهِ عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتّٰى تُسْلِمُوْا، وَلَا تُسْلِمُوْا حَتّٰى تَحَابُّوْا. وَأَفْشُوا السَّلَامَ تَحَابُّوْا. وَإِيَّاكُمْ وَالْبُغْضَةَ، فَإِنَّهَا هِيَ الْحَالِقَةُ لَا أَقُوْلُ لَكُمْ تَحْلِقُ الشَّعْرَ، وَلٰكِنْ تَحْلِقُ الدِّيْنَ).

260. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Holy Prophet ﷺ said, "By Him who has my life in His Hand, you will not enter paradise until you embrace Islam and you will not be Muslims until you love each other. Spread Salaam so that love will grow in you. And refrain from malice (and hatred) because it is what cuts off. I do not tell you that it cuts off hair but that it cuts off religion.[1] (Abu Dawood, Tirmizi, Ibn Majah, Ahmad)

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[1] (٢٦٠) عن جده قال الحافظ يحتمل ان يكون مولى قريش والا فلا يعرف، وفى الاطراف سالم. محمد بن عبيد بن ميمون المدنى، ابقان، التيمى، مولاهم، صدوق يخطئ. اخرجه ابو داؤد فى السنن (كتاب الادب) ب ١٤٣، والترمذى فى السنن ٢٦٨٨، وابن ماجه فى السنن ٣٦٩٢، واحمد بن حنبل فى المسند ٢/ ٣٩١. ٤٧٧. ٥١٢.

EXPLANATION: This Hadith has pointed out that salaam (greetings among Muslims) is very important and it must be widely practiced. Mutual love grows through this greeting, which will form true Muslims. We are also asked to keep away from jealousy, malice and hatred for each other because these things shave off religion. The razor cuts hair while these qualities cut off religion. Well-established friendships and kinship are bereft of love when there is mutual malice and, as a result, these people become religiously weak.

132. Chapter
بـاب الألـــفة
Mutual Love

٢٦١. حَدَّثَنَا أَحْمَدُ بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، عَنْ دَرَّاجٍ، عَنْ عِيسَى بْنِ هِلَالٍ الصَّدَفِيِّ عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّ رُوحَ الْمُؤْمِنِينَ لَيَلْتَقِيَانِ فِي مَسِيرَةِ يَوْمٍ، وَمَا رَأَى أَحَدُهُمَا صَاحِبَهُ).

261. It is narrated by Sayyidina Abdullah bin Amr bin al-Aas ﷺ that the Prophet ﷺ said, "Surely, the souls of the Belivevers meet each other after a day's travel while none of them has seen his colleague. (It means the link among souls is stronger than the link among physical bodies.)"

٢٦٢. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَنَسٌ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ. عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: النِّعَمُ تُكْفَرُ. وَالرَّحِمُ تُقْطَعُ. وَلَمْ نَرَ مِثْلَ تَقَارُبِ الْقُلُوبِ.

262. Sayyidina Ibn Abbas ﷺ said, "There would be ingratitude for blessings and severance of ties of kinship (it will happen later). That hearts should be close together. We have not seen anything else (that is better for mutual love)."[1] (Ibn Hibban)

٢٦٣. حَدَّثَنَا فَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عَوْنٍ، عَنْ عُمَيْرِ بْنِ إِسْحٰقَ قَالَ: كُنَّا نَتَحَدَّثُ أَنَّ أَوَّلَ مَا يُرْفَعُ مِنَ النَّاسِ الْأُلْفَةُ.

263. Umayr bin Ishaq رحمة الله عليه said that they were discussing among themselves that the first thing that would be removed from the people was intimacy.

EXPLANATION: Intimacy of familiarity is mutual love and attachment. It is a valuable asset. There are people who claim to be Believers but bear malice and hatred to one another. This does not behave one who believes.

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[1] (٢٦٢) اخرجه ابن حبان فى روضة العقلاء قال الحافظ: موقوف.

133. Chapter
بـــاب المـــزاح
Humour

٢٦٤. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعْضِ نِسَائِهِ وَ مَعَهُنَّ أُمُّ سُلَيْمٍ، فَقَالَ (يَا أَنْجَشَةُ! رُوَيْدًا سَوْقَكَ بِالْقَوَارِيرِ).

قال أبو قلابة : فَتَكَلَّمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِكَلِمَةٍ، لَوْ تَكَلَّمَ (بِهَا) بَعْضُكُمْ لَعِبْتُمُوهَا عَلَيْهِ: قَوْلُهُ (سَوْقَكَ بِالْقَوَارِيرِ).

264. Sayyidina Anas bin Malik ﷺ has said that the Prophet ﷺ visited some of his wives رضى الله عنهن and Umm Sulaym (mother of Anas ﷺ) was also there. Meanwhile, he heard the voice of Anjashah and he called out, "Gently, Anjashah, do not break the *qawareer* (glass vessels or bottles)."

Abu Qalabah said, "The Messenger of Allah ﷺ used such an expression which would not have been appreciated if any of you had used it because it compares the hearts of women to glass bottles."❶ (Bukhari, Muslim, Ahmad)

EXPLANATION: The Hadith is found in *Bukhari* and *Muslim* that the Prophet ﷺ had a cameleer named Anjashah who drove the camel by singing the حدى (Huda). He had a good voice so the Prophet ﷺ said to him, "O Anjashah, gently lest your voice break the glasses." The Prophet ﷺ spoke figuratively comparing women's hearts to glasses because of their weakness or delicate nature. The meaning was "Your loud voiced rendering of the poetry to urge the camels on might disturb the women because of the quickening step of the camels."

This incident took place during the *Hajj al-Wada'* (the Farewell Pilgrimage). Syyidina Anjashah ﷺ was responsible for the camels on which women rode while Sayyidina Bara bin Aazib ﷺ was the cameleer for men's camels.

٢٦٥. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ عَجْلَانَ، عَنْ أَبِيهِ، أَوْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالُوا: يَا رَسُولَ اللّٰهِ! إِنَّكَ تُدَاعِبُنَا قَالَ (إِنِّي لَا أَقُولُ إِلَّا حَقًّا).

265. Sayyidina Abu Hurayrah ﷺ said that the Companions ﷺ submitted to the Prophet ﷺ, "Messenger of Allah ﷺ, you make jokes with us (and it does deem fit with your magnificent status)." He said, "I say nothing but the truth."❷

EXPLANATION: This Hadith makes it clear that it is not allowed to tell lies even when one is joking. In fact, it is disallowed to lie to please children. There is a Hadith in *Mishkat* (at p-416 Urdu) which is narrated by Sayyidina

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❶ (٢٦٤) اخرجه المصنف فى الصحيح ٨/٤٤-٤٦، ٥٥، ومسلم فى الصحيح (كتاب الفضائل) ب ٧٠ واحمد فى المسند ٣/٢٥٤.

❷ (٢٦٥) اخرجه الترمذى فى السنن ١٩٩٠، واحمد فى المسند ٢/٣٤٠-٣٦٠.

Abdullah bin Aamir ﷺ, "One day my mother called me to her while the Messenger of Allah ﷺ was also present in our house. She called me and said that she had something to offer me. The Messenger of Allah ﷺ asked her what she intended to give me. My mother said that she had dates to give me so the Messenger of Allah ﷺ warned her that if she had not intended to give me anything (but simply called me to her with a false offer) then a lie would have been written against her."

٢٦٦. حَدَّثَنَا صَدَقَةُ قَالَ: أَخْبَرَنَا مُعْتَمِرٌ، عَنْ حَبِيبٍ أَبِي مُحَمَّدٍ، عَنْ بَكْرِ بْنِ، عَبْدِ اللّٰهِ قَالَ: كَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَبَادَحُوْنَ بِالْبِطِّيخِ فَإِذَا كَانَتِ الْحَقَائِقُ كَانُوْا هُمُ الرِّجَالُ.

266. It is reported by Bakr bin Abdullah ﷺ that the Companions ﷺ of the Prophet ﷺ used to throw water melon at one another (in humour and play) but when they were (faced with anything) serious they were steadfast and bold together.

EXPLANATION: Belief does not demand that the believer must be grouchy and sullen all the time his face puffed up, shuning company. Rather, a believer must be social and lovable. He is one who meets other people and is friendly. He is called upon and is friendly. He is called upon to keep the Hereafter in mind while he lives in this world.

It is not irreligious to have fun and make jokes as long as sin is avoided. One must not lie and cheat even while joking with others and if one abides by it then a little joke does not harm his faith. The Prophet ﷺ did make jokes as we read in books of Hadith.

Sayyidina Abdullah bin Harith ﷺ has said that he did not see anyone who smiled more than the Prophet ﷺ did. Someone asked Sayyidina Ibn Umar ﷺ whether the Companions ﷺ ever laughed. He answered him, "Yes they laughed but faith was firmly established in their hearts, stronger than a mountain." Sayyidina Bilal bin Sad ﷺ said that he found the honourable Companions ﷺ practicing archer, running between targets and enjoying a friendly laugh but they were monks at night. These Ahadith are found in the *Mishkat* on p-406.

The Hadith under discussion narrated in this book by Imam Bukhari رحمة الله عليه is on the same subject and depicts the Companions ﷺ playing with one another and throwing watermelon in play from one to another. However, they dealt with serious affairs boldly together as was expected of them.

٢٦٧. حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا عُمَرُ بْنُ سَعِيْدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: مَزَحَتْ عَائِشَةُ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ أُمُّهَا: يَا رَسُوْلَ اللّٰهِ! بَعْضُ دُعَابَاتِ هٰذَا الْحَيِّ مِنْ كِنَانَةَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (بَلْ بَعْضُ مَزْحِنَا هٰذَا الْحَيَّ).

267. It is reported by Ibn Abu Mulaykah ﷺ that Sayyidah Ayeshah رضي الله عنها said something humourous in the presence of the Messenger of Allah ﷺ. Hearing that, her mother remarked, "Messenger of Allah, some of the jokes

have been passed on to this tribe from the Kinanah." The Prophet ﷺ said, "Some of our jokes also come from the same tribe."

EXPLANATION: We know from this Hadith that a husband and wife may joke with each other. We also know that the different tribes joked with one another and passed on their humourous accounts from one to another. The concluding words of the Hadith are not very clear: بل بعض مزحنا هذا الحي. It seems that the scribe has omitted some words while writing down this Hadith, and they have been printed with the omission. We have translated the expression assuming the word من before هذا الحي but Allah knows best.

٢٦٨. حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا خَالِدٌ هُوَ ابْنُ عَبْدِ اللّٰهِ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَحْمِلُهُ فَقَالَ (أَنَا حَامِلُكَ عَلَى وَلَدِ نَاقَةٍ) قَالَ: يَا رَسُوْلَ اللّٰهِ! وَمَا أَصْنَعُ بِوَلَدِ نَاقَةٍ؟ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (وَهَلْ تَلِدُ الْإِبِلَ إِلَّا النُّوْقُ)؟

268. Sayyidina Anas bin Maalik ﷺ has reported that a man requested the Prophet ﷺ to give him a mount. He said, "I shall give you a she-camel's child to ride on!" He said, "Messenger of Allah, what shall I do with the child of a she-camel? So, the Messenger of Allah ﷺ said, "Are not camels born to none other than she-camels?"

EXPLANATION: A camel however old it be, is after all, a child of a she-camel. Hence, although a light-hearted expression, it is true and not a lie.

134. Chapter
باب المزاح مع الصبى
Humoring a Child

٢٦٩. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَبُو التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُوْلُ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيُخَالِطُنَا، حَتّٰى يَقُوْلَ لِأَخٍ لِيْ صَغِيْرٍ يَا أَبَا عُمَيْرٍ! مَا فَعَلَ النُّغَيْرُ).

269. Sayyidina Anas bin Maalik ﷺ said that the Prophet ﷺ used to mix with them on familiar terms even to the extent of saying to a small brother of his, "Abu Umayr what has happened to al-Nughary?"❶

(Bukhari, Abu Dawood, Ibn Majah, Tirmizi)

EXPLANATION: Nughayr was a sparrow and the scholars translated the word as red. The author of حيوة الحيوان (Hayat al-Hayawan) has said that it is the nightingale.

Imam Tirmizi has explained the Hadith by saying that the Prophet ﷺ called

❶ (٢٦٩) اخرجه المصنف فى الصحيح ٨/٣٧، وابو داؤد فى السنن (كتاب الادب) ب ٧٦، وابن ماجه فى السنن ٢٧٣، ٣٧٢، ٢٧٨، والترمذى فى السنن ٣٣٣٢٤٨.

the child with a Kunyah. He had a bird that died and he was sad because of that. The Prophet ﷺ knew that the bird had died but teased the boy by asking him "What happened to al-Nughayr O Abu Umayr?"

It has been pointed out by some people that this Hadith discloses that a bird was caged and a child played with it and it was tantamount to hurting the bird and imprisoning it while such a thing is disallowed in other Ahadith. The answer is that if a bird is caged and one plays with it then that is not the same thing as being cruel to it. Cruelty is quiet different. The Ulama have contended that only he is allowed to keep birds who does not put them to trouble and who looks after them. However, a child who does not understand and who hurts the birds is not allowed to keep birds for they are troubled. (Shamail, Tirmizi)

٢٧٠ (الف): حَدَّثَنَا ابْنُ سَلَامٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مَعَاوِيَةَ بْنِ أَبِي مُزَرِّدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَخَذَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِ الْحَسَنِ، أَوِالْحُسَيْنِ رَضِيَ اللّٰهُ عَنْهُمَا، ثُمَّ وَضَعَ قَدَمَيْهِ عَلَى قَدَمَيْهِ، ثُمَّ قَالَ (تَرَقَّ).

270 (A): It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ held the hand of Sayyidina Hasan or Husayn ﷺ and placed his feet on his own and asked him to climb up.❶

EXPLANATION: This Hadith is the same as at # 249 explanation to it may be seen there.

135. Chapter
باب حسن الخلق
Good Manners

٢٧٠ (ب): حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ : حَدَّثَنَا شُعْبَةُ، عَنِ الْقَاسِمِ بْنِ أَبِي بَزَّةَ قَالَ: سَمِعْتُ عَطَاءَ الْكَيْخَارَ انِيَ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَا مِنْ شَيْءٍ فِي الْمِيزَانِ أَثْقَلُ مِنْ حُسْنِ الْخُلُقِ).

270 (B): It is reported by Syyidina Abu al-Darda ﷺ that the Prophet ﷺ said that (on the Day of Resurrection) nothing will weight heavier in the scales then good manners❷. (Al-Zubaydi, Kanz al-Ummal, Kashf al-Khafa)

٢٧١. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ حَدَّثَنَا سُفْيَانُ عَنِ الْاَعْمَشِ عَنْ اَبِي وَائِلٍ، عَنْ مَّسْرُوقٍ عَنْ عَبْدِ اللّٰهِ ابْنِ عَمْرٍو قَالَ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَّلَا مُتَفَحِّشًا وَّكَانَ يَقُوْلُ خِيَارُكُمْ أَحَاسِنُكُمْ أَخْلَاقًا.

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❶ The Hadith numbers are repeated here in Urdu; the next Hadith is also numbered 270 in Urdu. Therefore, it is numbered 270-A here and the next is 270-B.

❷ (٢٧٠ب) انظر: اتحاف السادة المتقين للزبيدى ٧/ ٣٢٠، كنز العمال للمتقى الهندى ٥١٥٢، كشف الخفاء ٢/ ٢٧٨.

271. Sayyidina Abdullah Ibn Amr ﷺ has narrated that the Prophet ﷺ was neither immodest not did he use obscence language. He used to say, "The best among you who are the best mannered."[1] (Ahmad)

٢٧٢. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي يَزِيْدُ بْنُ الْهَادِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيْهِ، عَنْ جَدِّهِ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (أُخْبِرُكُمْ بِأَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ) فَسَكَتَ الْقَوْمُ. فَأَعَادَهَا مَرَّتَيْنِ أَوْثَلَاثًا قَالَ الْقَوْمُ: نَعَمْ يَا رَسُوْلَ اللّٰهِ! قَالَ أَحْسَنُكُمْ خُلُقًا).

272. Amr bin Shuayb has said on the authority of his grandfather that he heard the Holy Prophet ﷺ say, "Shall I tell you who among you is dearest to me and who will be nearest to me on the Day of Resurrection?" On hearing this, the Companions ﷺ kept quiet. He repeated these words twice or thrice. The Companions ﷺ submitted "O Messenger of Allah, do tell us!" So, he said, "He who is the best mannered among you (will get this honour)".

٢٧٣. حَدَّثَنَا إِسْمَاعِيْلُ بْنُ أَبِيْ أُوَيْسٍ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ، عَنْ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيْمٍ، عَنْ أَبِيْ صَالِحٍ السَّمَّانِ، عَنْ أَبِيْ هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّمَا بُعِثْتُ لِأُتَمِّمَ صَالِحَ الْأَخْلَاقِ).

273. Sayyidina Abu Hurayrah ﷺ has narrated that the Messenger of Allah ﷺ said, "Surely, I have been sent to perfect good manners."[2] (Ahmad)

٢٧٤. حَدَّثَنَا إِسْمَاعِيْلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهُمَا أَنَّهَا قَالَتْ: مَا خُيِّرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَيْسَرَهُمَا مَالَمْ يَكُنْ إِثْمًا، فَإِذَا كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ. وَمَا انْتَقَمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِنَفْسِهِ، إِلَّا أَنْ تُنْتَهَكَ حُرْمَةُ اللّٰهِ تَعَالٰى، فَيَنْتَقِمُ لِلّٰهِ عَزَّ وَجَلَّ بِهَا.

274. Sayyidah Ayeshah رضی اللہ عنہا has said that whenever the Messenger of Allah ﷺ had a choice between two options, he chose the easier one if that did not involve a sin. But, if that was sinful then he was the most distant of men from that. The Messenger of Allah ﷺ never sought revenge from anyone for his own sake unless someone violated the limits of Allah. (In that case,) he took revenge from him for the sake of Allah.[3]

٢٧٥. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيْرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللّٰهِ قَالَ: إِنَّ اللّٰهَ تَعَالٰى قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ، كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَ إِنَّ اللّٰهَ تَعَالٰى يُعْطِي الْمَالَ مَنْ أَحَبَّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الْإِيْمَانَ إِلَّا مَنْ يُحِبُّ. فَمَنْ ضَنَّ بِالْمَالِ أَنْ يُنْفِقَهُ، وَخَافَ الْعَدُوَّ أَنْ يُجَاهِدَهُ وَهَابَ

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[1] (٢٧١) اخرجه احمد فی المسند ٢/١٩٣. ٤٦٧.
[2] (٢٧٣) اخرجه احمد فی المسند ٢/٣٨١.
[3] (٢٧٤) انظر مجمع الزوائد للهيثمی ٩/١٥.

اللَّيْلَ أَنْ يُكَابِدَهُ، فَلْيُكْثِرْ مِنْ قَوْلِ: لَا إِلٰهَ إِلَّا اللّٰهُ، وَسُبْحَانَ اللّٰهِ، وَالْحَمْدُ لِلّٰهِ، وَاللّٰهُ أَكْبَرُ.

275. Sayyidina Abdullah ﷺ has said that Allah has apportioned manners among you just as he has apportioned provision among you. Surely, Allah gives wealth even to him whom he does not love but He inspires faith only in him whom he loves. So, as for him who is niggardly in spending wealth and fears to wage Jihad against an enemy and has not the strength to stand up in prayers at night then he must frequently recite:

لَا إِلٰهَ إِلَّا اللّٰهُ وَسُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَاللّٰهُ أَكْبَرُ.

(There is no god but Allah, and glory be to Allah and all praise belongs to Allah and Allah is the greatest.)

EXPLANATION: Men have varying temperaments. With difference in temperaments there is also difference in their manners and deeds. Many people have good manners. They are merciful and compassionate, friendly and social, humane and sympathetic, clement and generous and they are soft-hearted. These are excellent characteristics. But, there are many other people with manners that are totally at variance with these. They are proud and cruel, miserly and hard-hearted, ill-natured and oppressive. These are wicked characteristics.

The Prophet ﷺ has said that Allah distributes manners among people as he distributes their sustenance to them. The well mannered are very honorable in His sight. Good manners is the commodity which will outweigh all other 'commodities' that will be placed in the scale on the Day of Resurrection.

The Messenger of Allah ﷺ also said, "The people most dear to me, and the nearest to me on the Day of Resurrection will be those who have good manners." He also declared that he was sent to perfect good manners.

It is a sign of the believer that he adopts good manners and abstains from bad manners. The author of *al-Adab al-Mufrad* also placed in this chapter the Hadith declaring that whenever the Messenger of Allah ﷺ was faced with choosing one of two courses, he opted for the easier one provided it was not sinful and if that was a sin then he kept away from it more than anyone else.

It is also asserted that he never took revenge from anyone for his own sake. However, if someone violated tha religion of Allah then he took revenge from him for that. It is a matter of great patience and large-heartedness to not seize revenge for wrong committed against one and it is a most superior form of good manners.

The Hadith # 276 discloses that as far as wealth is concerned Allah gives it to everyone, friend and foe, but, He puts faith only in the hearts of His beloved slaves. The believing men must be very grateful to Him for the blessing of faith that Allah has bestowed on them.

136. Chapter
باب سخاوة النفس
Contentment of the Soul

٢٧٦. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ عَجْلَانَ عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَيْسَ الْغِنٰى عَنْ، كَثْرَةِ الْعَرَضِ، وَلٰكِنَّ الْغِنٰى غِنَى النَّفْسِ).

276. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "Riches do not come from abundance of wealth and possessions, but true richness is contentment of the mind."❶

(Bukhari, Muslim, Tirmizi, Ibn Majah, Ahmad)

٢٧٧. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ وَ سُلَيْمَانُ بْنُ الْمُغِيْرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: خَدَمْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِيْنَ، فَمَا قَالَ لِيْ أُفٍّ قَطُّ، وَمَا قَالَ لِيْ لِشَيْئٍ لَمْ أَفْعَلْهُ: اَلَا كُنْتَ فَعَلْتَهُ؟ وَلَا لِشَيْئٍ فَعَلْتُهُ: لِمَ فَعَلْتَهُ؟

277. Sayyidina Anas ﷺ has narrated that he served the Prophet ﷺ for ten years but the Prophet ﷺ never said to him 'Oh!' and never asked him, "Why did you do it? Have you not done it?" And, if he had done anything the Prophet ﷺ never said, "Why have you done it?" (Because there was no sin in doing any of that or in neglecting to do them, while the affairs of administration concern the world so he did not exercise authority over them).❷

٢٧٨. حَدَّثَنَا ابْنُ أَبِي الْأَسْوَدِ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا سَحَّامَةُ بْنُ عَبْدِ الرَّحْمٰنِ الْأَصَمِّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُوْلُ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحِيْمًا. وَكَانَ لَا يَأْتِيْهِ أَحَدٌ إِلَّا وَعَدَهُ، وَأَنْجَزَ لَهُ إِنْ كَانَ عِنْدَهُ وَأُقِيْمَتِ الصَّلَاةُ، وَجَاءَهُ أَعْرَابِيٌّ فَأَخَذَ بِثَوْبِهِ فَقَالَ: إِنَّمَا بَقِيَ مِنْ حَاجَتِيْ يَسِيْرَةٌ وَأَخَافُ أَنْسَاهَا. فَقَامَ مَعَهُ حَتّٰى فَرَغَ مِنْ حَاجَتِهِ ثُمَّ أَقْبَلَ فَصَلّٰى.

278. It is reported by Sayyidina Anas bin Maalik ﷺ that the Prophet ﷺ was merciful. No one came to him but he promised (to give) him. And he always gave what he promised to give if he had the means. (One day) as the congregation for prayers was ready and a villager came to him and holding his garments said, "I have a little demand but, I am afraid I might forget it, "So the Prophet ﷺ stood with him until he had said what he wanted to say. Then the Prophet ﷺ turned his attention towards the worshippers and led the congregation.❸

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❶ (٢٧٦) اخرجه المصنف فى الصحيح ٨/١١٨، ومسلم فى الصحيح (الزكاة) ب ٤٠ رقم ١٢٠، والترمذى فى السنن ٣، ٢٣، وابن ماجه فى السنن ٤١٣٧، واحمد فى المسند ٢/٢٦١.

❷ (٢٧٧) اخرجه المصنف فى الادب، وفى الوصايا، ومسلم، والترمذى فى الشمائل.

❸ (٢٧٨) اخرجه المصنف فى باب الامام تعرض له الحاجة قبل ابواب صلاة الجماعة والامامة، ومسلم قبل كتاب الصلاة مختصرًا، وابو داؤد، النسائى والترمذى، وابن ماجه قصة التاخير بعد الاقامة.

EXPLANATION: The Prophet ﷺ was very compassionate. If he had anything to give, he gave it promptly to the needy. If he did not have it with him then he would promise him to give it later and always fulfilled his promise. He was so careful to meet the needs of the people that he waited for the villager to finish saying what he had to say although the *iqamah* for the prayer had been called out and the *takbeer tahrimah* was about to be called. He heard the villager, satisfied him and then led the prayers.

The Hadith # 276 establishes that abundance of wealth, property and possessions is not a sign of richness. A man is rich truly when he is content at heart. Many people have much wealth but they continue to seek more. They devote themselves to earn more and they do not have enough time for their meals even. They do not give in the way of Allah and they do not even spend on themselves. Obviously, this is not richness. True richness is of the heart and a man may have little but he must be peaceful and he must spend on himself, his family and his guests and other slaves of Allah. Such a man is really rich. He has little money but he is patient and content and he is engaged in zikr. He does not aspire for the wealth of other people and he never asks them to give him anything. This is the man the Hadith refers to.

٢٧٩. حَدَّثَنَا قَبِيصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: مَا سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَا .

279. Sayyidina Jabir ﷺ has narrated that the Prophet ﷺ never said, "No," whatever he was asked for.[1] (Ahmad)

٢٨٠. حَدَّثَنَا فَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ قَالَ مَا رَأَيْتُ امْرَأَتَيْنِ أَجْوَدَ مِنْ عَائِشَةَ وَ أَسْمَاءَ، وَجُودُهُمَا مُخْتَلِفٌ: أَمَّا عَائِشَةُ فَكَانَتْ تَجْمَعُ الشَّيْئَ إِلَى الشَّيْئِ، حَتّٰى إِذَا كَانَ اجْتَمَعَ عِنْدَهَا قَسَمَتْ: وَأَمَّا أَسْمَاءُ فَكَانَتْ لَا تُمْسِكُ شَيْئًا لِغَدٍ.

280. Sayyidina Abdullah bin Zubayr ﷺ has narrated that he never saw anyone more generous in giving than two women, Sayyidah Ayeshah رضى الله عنها and Sayyidah Asma رضى الله عنها. Their methods of giving were different. Sayyidah Ayeshah رضى الله عنها collected one thing with another until she had a fair collection which she then gave away. But Sayyidah Asma رضى الله عنها never kept anything aside for the tomorrow.

(Sayyidah Ayeshah رضى الله عنها and Sayyidah Asma رضى الله عنها were two sisters, both daughters of Sayyidina Abu Bakr ﷺ while Sayyidina Abdullah bin Zubayr ﷺ was the son of Sayyidah Asma رضى الله عنها.)

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[1] (٢٧٩) أخرجه أحمد فى المسند ١٦٨. ٢٧٢.

137. Chapter

بـــاب الـشـــــح

Stinginess

٢٨١. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ، عَنْ سُهَيْلِ بْنِ أَبِيْ صَالِحٍ، عَنْ صَفْوَانَ بْنِ أَبِيْ يَزِيْدَ، عَنِ الْقَعْقَاعِ بْنِ اللَّجَلَاجِ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَجْتَمِعُ غُبَارٌ فِيْ سَبِيْلِ اللّٰهِ، وَ دُخَانُ جَهَنَّمَ، فِيْ جَوْفِ عَبْدٍ أَبَدًا. وَلَا يَجْتَمِعُ الشُّحُّ وَالْإِيْمَانُ فِيْ قَلْبِ عَبْدٍ أَبَدًا).

281. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "The dust in the path of Allah and the smoke of hell cannot ever stay together in the belly of a Muslim. And, miserliness and faith cannot ever remain together in the heart of a slave."❶

(Tirmizi, Nasai, Ibn Majah, Hakim, Ahmad)

٢٨٢. حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ مُوْسٰى، هُوَ أَبُو الْمُغِيْرَةِ السُّلَمِيّ قَالَ: حَدَّثَنَا مَالِكُ بْنُ دِيْنَارٍ، عَنْ عَبْدِ اللّٰهِ بْنِ غَالِبٍ الْحُدَّانِيّ، عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيّ، عَنِ النَّبِيّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (خَصْلَتَانِ لَا يَجْتَمِعَانِ فِيْ مُؤْمِنٍ؟ الْبُخْلُ، وَسُوْءُ الْخُلُقِ).

282. Sayyidina Abu Saeed al-Khudri ﷺ has reported the Prophet ﷺ as saying, "Two characteristics cannot be found in Believer, miserliness and bad manners."❷ (Al-Zubaydi, al-Jhya, al-Targheeb wa al-Traheeb)

٢٨٣. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ مَالِكِ بْنِ الْحَارِثِ عَنْ عَبْدِ اللّٰهِ بْنِ رَبِيْعَةَ قَالَ: كُنَّا جُلُوْسًا عِنْدَ عَبْدِ اللّٰهِ فَذَكَرُوْا رَجُلًا، فَذَكَرُوا مِنْ خُلُقِهٖ فَقَالَ عَبْدُ اللّٰهِ: أَرَأَيْتُمْ لَوْ قَطَعْتُمْ رَأْسَهُ، أَكُنْتُمْ تَسْتَطِيْعُوْنَ أَنْ تُعِيْدُوْهُ؟ قَالُوْا: لَا قَالَ: فَيَدَهُ؟ قَالُوْا: لَا قَالَ: فَرِجْلَهُ؟ قَالُوْا: لَا قَالَ: فَإِنَّكُمْ لَا تَسْتَطِيْعُوْنَ أَنْ تُغَيِّرُوْا خُلُقَهُ حَتّٰى تُغَيِّرُوْا خَلْقَهُ: إِنَّ النُّطْفَةَ لَتَسْتَقِرُّ فِي الرَّحِمِ أَرْبَعِيْنَ لَيْلَةً. ثُمَّ تَنْحَدِرُ دَمًا، ثُمَّ تَكُوْنُ عَلَقَةً، ثُمَّ تَكُوْنَ مُضْغَةً، ثُمَّ يَبْعَثُ اللّٰهُ مَلَكًا فَيَكْتُبُ رِزْقَهُ، وَ خُلُقَهُ، وَ شَقِيًّا أَوْ سَعِيْدًا.

283. Sayyidina Abdullah bin Rabeeah ﷺ said that while they were seated with Sayyidina Abdullah ﷺ someone mentioned the character of man. Sayyidina Abdullah ﷺ asked them if they were be severe somebody's head would they be able to replace it exactly as it was? They replied that they could not do so. He then asked them if they were to cut his hand would they be able put it backed and then asked them if they were to amputate his legs would they be able to restore them as they were? The people there answered in the negative.

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❶ (٢٨١) القعقاع بن اللجاج، قيل اسمه حصين بن اللجلاج مجهول من الثالثة.
اخرجه الترمذى فى السنن ١٦٣٣ و ٢٣١١، والنسائى فى السنن ١٣١٦، وابن ماجه فى السنن ٢٧٧٤، والحاكم فى المستدرك ٢/٧٢. ٤/٢٦٠، واحمد فى المسند ٢/٢٥٦.

❷ (٢٨٢) صرمة بن موسى الدقيقى، ابو المغيرة او ابو محمد السلمى البصرى، صدوق له اوهام، من السابعة.
انظر اتحاف السادة المتقين للزبيدى ٨/١٩٧، ٩/٢٣١، تخريج الاحياء للعراقى ٣/٢٤٧، والترغيب والترهيب للمندرى ٣/٣٨١.

(They could not replace them.) So, he then said that just as they cannot alter a man's physical features so also they could not change his moral character. He said, "Surely, the sperm drop remains for forty days in a mother's womb. Then it turns into, a clot, then a lump of flesh. Then Allah sends an angel who writes down the sustenance allocated to him and its character. It also writes down whether it would be blessed or wretched.[1]

EXPLANATION: Sayyidina Abdullah bin Masood ﷺ meant to say that the instinctive characteristics in man do not change just as his limbs cannot be cut off and replaced. He also said that the angels come down to write a child's destiny and fate while he is in the womb of his mother. They also write down the amount of provision he will have in his lifetime, and the type of manners he will have.

Thus, whatever is written down in his destiny is bound to happen. And he will live and spend his life in accordance with what is written down for him.

However, it is seen from experience that a man's character and manners change when he keeps the company of the men of Allah while Sayyidina Abdullah bin Masood ﷺ has said that manners do not change. The truth is that it is not his manners that change but it is his bent of mind and his inclinations that change.

138. Chapter
باب حسن الخلق إذا فقهوا
Good Manners for One Who Understands

٢٨٤. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ النُّمَيْرِيّ، عَنْ صَالِحِ بْنِ خَوَّاتِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ يَحْيٰى بْنِ حِبَّانٍ، عَنْ أَبِيْ صَالِحٍ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِنَّ الرَّجُلَ لَيُدْرِكُ بِحُسْنِ خُلُقِهٖ دَرَجَةَ الْقَائِمِ بِاللَّيْلِ).

284. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Surely a man attains the rank of one who keeps vigil in the right because of his good manners.[2] (Ahmad, Hakim)

EXPLANATION: A person has good manners and another is given to worship Allah in the night. The former will attain the rank of the latter because Shari'ah has attached great importance to good manners. While this Hadith mentions only one who keeps vigil in the night, another also mentions one who keeps fast during the day, and it is narrated by Sayyidah Ayeshah رضى الله عنها and transmitted by Imam Abu Dawood as found in *Mishkat* (p-433 Urdu). If we read the two Ahadith togather we know that a man with good manners achieves the same rank as one who keeps vigil in the night and fasts during the day.

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[1] (٢٨٣) اخرجه احمد القطعه الاخيرة من طريق ابن ابى عبيدة بن مسعود وهو منقطع.

[2] (٢٨٤) اخرجه احمد فى المسند ٦/١٣٣ و ١٨٧، والحاكم فى المستدرك ١/٦٠.

٢٨٥. حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (خَيْرُكُمْ إِسْلَامًا أَحَاسِنُكُمْ أَخْلَاقًا إِذَا فَقُهُوا).

285. Sayyidina Abu Hurayrah ﷺ said, "I have heard Abu al-Qasim (which is the *Kunyah* of the Prophet ﷺ) say that in Islam the best of you are those who are best mannered while they have a sound understanding of religion.❶

(Ahmad)

EXPLANATION: The word used in the Arabic text is Figh and it implies a religious knowledge coupled with an understanding of religion. If a man has religious knowledge, religious understanding and good manners then it is a great blessing of Allah. Ranks are elevated thereby although, on their own, good manners and knowledge are very important.

٢٨٦. حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي ثَابِتُ بْنُ عُبَيْدٍ قَالَ: مَا رَأَيْتُ أَحَدًا أَجَلَّ إِذَا جَلَسَ مَعَ الْقَوْمِ، وَلَا أَفْكَهَ فِي بَيْتِهِ مِنْ زَيْدِ بْنِ ثَابِتٍ.

286. Thabit bin Ubayd ﷺ said that he did not find anyone better than Zayd bin Thabit ﷺ who sat with other people in their gatherings respectfully and, when he went home, he was very light-hearted (meaning that he laughed and joked and did not always scold his family members).

٢٨٧. حَدَّثَنَا صَدَقَةُ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ إِسْحٰقَ عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ قَالَ الْحَنِيفِيَّةُ السَّمْحَةُ).

287. It is reported by Sayyidina Ibn Abbas ﷺ that someone asked the Prophet ﷺ, "Which of the religions is dearest to Allah?" He said "The religion al-Hanifiyah al-Samhah is the most dear.❷

EXPLANATION: Al-Hanifyah al-Samhah is the creed of Sayyidina Ibrahim عليه السلام. Allah said about him that he is Hanif, one who shuns falsehood and professes the Truth. The Messenger of Allah ﷺ was instructed to follow this religion. The word al-Samhah is a wide-meaning word. It means case, good manners, mildness, forgiving nature, overlooking, forbearance, tolerance. There are things that make up good manners and that is why the author has placed this Hadith in this chapter.

٢٨٨. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي مُوسَى بْنُ عَلِيٍّ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: أَرْبَعُ خِلَالٍ إِذَا أُعْطِيتَهُنَّ فَلَا يَضُرُّكَ مَا عُزِلَ عَنْكَ مِنَ الدُّنْيَا حُسْنُ خَلِيقَةٍ، وَعَفَافُ طُعْمَةٍ، وَصِدْقُ حَدِيثٍ، وَحِفْظُ أَمَانَةٍ.

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❶ (٢٨٥) اخرجه احمد فى المسند ٢/٤٦٩، ٤٨١.

❷ (٢٨٧) داؤد بن الحصين، الاموى مولاهم، ابو سليمان المدنى، ثقة الا فى عكرمة ورمى برو أى الخوارج من السادسة مات سنة خمس وثلاثين.

288. Sayyidina Abdullah bin Amr ﷺ has said that there are four things which if you have them, it does not matter if you lose the remaining things of this world. (They are:) (i) Good manners, (ii) Lawfulness of the morsel, (iii) Truthful conversation and (iv) Keeping a trust.[1] (Ahmad)

EXPLANATION: This Hadith is a saying of the Messenger of Allah ﷺ but Imam Bukhari has stopped the chain of transmission at Sayyidina Abdullah bin Amr ﷺ. The *Mishkat* has reproduced it from *Ahmad* and *Bayhaqi* and the Prophet ﷺ is mentioned as the source. The four things are very important and one who possesses them has been given a tremendous wealth by Allah. Once he has them, he should not feel sorry to miss all the other things of this world.

٢٨٩. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ يَزِيْد قَالَ: سَمِعْتُ أَبِيْ يَقُوْلُ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُوْلُ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (تَدْرُوْنَ مَا أَكْثَرُ مَا يُدْخِلُ النَّارَ؟ قَالُوْا: اللّٰهُ وَ رَسُوْلُهُ أَعْلَمُ. قَالَ (الْأَجْوَفَانِ: الْفَرْجُ وَ الْفَمُ وَمَا أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ؟ تَقْوَى اللّٰهِ وَحُسْنُ الْخُلُقِ).

289. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Holy Prophet ﷺ asked, "Do you know what is most instrumental in getting a person admitted to Hell?" The Companions ﷺ said that only Allah and His Messenger know better. He said, "Two hollow things," (and he explained), "The private part and the mouth." He then asked," What is most responsible for getting one admitted to paradise?" (He then gave the answer himself) "Piety and good manners."[2]

EXPLANATION: The two hollow things are named as the private parts and the mouth because both are hollow and empty inside. Although they are empty, they are most responsible for getting one to be admitted to hell. Most of the sins committed in this world are through these things. The sin committed by the private parts is well known while the sin committed by the mouth are of two kinds. One is to feed on the unlawful and the other is to speak the unlawful. Unlawful speech includes all sins of the tongue like telling lies, backbiting, tale-bearing, obscene language, abusing and reviling.

The Prophet ﷺ is quoted in another Hadith as saying, "If anyone guarantees me what is between his jaws and what is between his legs, I shall guarantee him paradise." (Bukhari as quoted in Mishkat)

٢٩٠. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا أَبُوْ عَامِرٍ قَالَ: حَدَّثَنَا عَبْدُ الْجَلِيْلِ بْنُ عَطِيَّةَ، عَنْ شَهْرٍ، عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ: قَامَ أَبُو الدَّرْدَاءِ لَيْلَةً يُصَلِّيْ، فَجَعَلَ يَبْكِيْ وَ يَقُوْلُ: اَللّٰهُمَّ أَحْسَنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ، حَتّٰى أَصْبَحَ فَقُلْتُ يَا أَبَا الدَّرْدَاءِ! مَا كَانَ دُعَاؤُكَ مُنْذُ اللَّيْلَةِ إِلَّا فِيْ حُسْنِ الْخُلُقِ. فَقَالَ: يَا أُمَّ الدَّرْدَاءِ ! إِنَّ الْعَبْدَ الْمُسْلِمَ يُحْسِنُ خُلُقَهُ حَتّٰى يُدْخِلَهُ حُسْنُ خُلُقِهِ الْجَنَّةَ. وَيُسِيْءُ خُلُقَهُ حَتّٰى يُدْخِلَهُ

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[1] (٢٨٨) اخرجه احمد من طريق الحسن عن ابن لهيعة عن جنادة بن امية.

[2] (٢٨٩) داؤد بن يزيد بن عبد الرحمن الزغافرى، ابو يزيد الكوفى الاعرج، عم عبد الله بن ادريس، ضعيف من السادسة، مات سنة احدى وخمسين.

سُوْءُ خُلُقِهِ النَّارَ. وَالْعَبْدُ الْمُسْلِمُ يُغْفَرُ لَهُ وَهُوَ نَائِمٌ. فَقُلْتُ يَا أَبَا الدَّرْدَاءِ! كَيْفَ يُغْفَرُ لَهُ وَهُوَ نَائِمٌ؟ قَالَ: يَقُوْمُ أَخُوْهُ مِنَ اللَّيْلِ فَيَتَهَجَّدُ فَيَدْعُوا اللّٰهَ عَزَّ وَجَلَّ فَيَسْتَجِيْبُ لَهُ وَيَدْعُوْا لِأَخِيْهِ فَيَسْتَجِيْبُ لَهُ فِيْهِ.

290. Sayyidah Umm Darda رضى الله عنها has reported that one night Abu Darda woke up and offered prayers. He wept and made this supplication:

اللّٰهم حسنت خلقى فاحسن خلقى.

(O Allah, You have made may features good so make my manners good too).

He continued to make this supplication until dawn,. So, Umm Darda رضى الله عنها said to him, "Abu Darda all night you have made one supplication only to be given good manners."

He said, "Umm Darda; a Muslim slave improves his manners until good manners take him to paradise. And he adopts bad manners so that they get him admitted to hell. And a Muslim slave gets forgiven even while he is sleeping."

Umm Darda asked him, "How can one obtain forgiveness while he is sleeping?' He answered, "A man's brother stands up in the night for *Tahajjud* prayers and makes a supplication to Allah for himself and for his brother and Allah will accept his supplication for his brother."

٢٩١. حَدَّثَنَا أَبُوا النُّعْمَانِ قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ أُسَامَةَ بْنِ شَرِيْكٍ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَاءَتِ الْأَعْرَابُ، نَاسٌ كَثِيْرٌ مِنْ هٰهُنَا وَ هٰهُنَا، فَسَكَتَ النَّاسُ لَا يَتَكَلَّمُوْنَ غَيْرَهُمْ. فَقَالُوْا: يَا رَسُوْلَ اللّٰهِ ! أَعَلَيْنَا حَرَجٌ فِيْ كَذَا وَ كَذَا؟ فِيْ أَشْيَاءٍ مِنْ أُمُوْرِ النَّاسِ لَا بَأْسَ بِهَا. فَقَالَ (يَا عَبْدَ اللّٰهِ! وَضَعَ اللّٰهُ الْحَرَجَ. إِلَّا امْرَءً اِقْتَرَضَ امْرَءً ظُلْمًا، فَذَالِكَ الَّذِيْ حَرِجَ وَهَلَكَ). قَالُوْا: يَا رَسُوْلَ اللّٰهِ ! أَنَتَدَاوٰى؟ قَالَ (نَعَمْ يَا عَبَادَ اللّٰهِ! تَدَاوَوْا. فَإِنَّ اللّٰهَ عَزَّ وَ جَلَّ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً، غَيْرَ دَاءٍ وَاحِدٍ). قَالُوْا: وَمَا هُوَ؟ يَا رَسُوْلَ اللّٰهِ! قَالَ (الْهَرَمُ) قَالُوْا: يَا رَسُوْلَ اللّٰهِ! مَا خَيْرُ مَا أُعطِيَ الْإِنْسَانُ؟ قَالَ (خُلُقٌ حَسَنٌ).

291. Sayyidina Usamah bin Sahareek ﷺ related that he was persent with the Prophet ﷺ when many villagers came to him from different places. The Companions ﷺ kept quiet while the villagers talked on and on. They asked, "Messenger of Allah, is there a sin in doing this-and-that." And, they asked about many things and those thinsg were proper. There being nothing wrong in them. Then the Propeht ﷺ said, "O slaves of Allah! Allah has put an end to hardship except for him who does something oppressive. There is hardship in that and destruction."

He was asked, medicine (for illness)?" He said, "Yes, O slaves of Allah! Take medicine, for Allah has not created any illness for which there is no cure except one illness." He was asked, "Messenger of Allah, what is that illness?" he said that was old age.

The Companions ﷺ then asked, "Messenger of Allah, which of the things given to man is the best?" he said, " That is good manners."

٢٩٢. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ بْنِ عُتْبَةَ، أَنَّ ابْنَ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ بِالْخَيْرِ وَكَانَ أَجْوَدَ مَا يَكُوْنُ فِيْ رَمَضَانَ حِيْنَ يَلْقَاهُ جِبْرِيْلُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ كَانَ جِبْرِيْلُ يَلْقَاهُ فِيْ كُلِّ لَيْلَةٍ مِّنْ رَمَضَانَ، يَعْرِضُ عَلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ. فَإِذَا لَقِيَهُ جِبْرِيْلُ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيْحِ الْمُرْسَلَةِ.

292. Sayyidina Ibn Abbas ﷺ has said that the Messenger of Allah ﷺ was the most generous of all men. And he was more generous in Ramadan then at any other time. When Jibrail met him in Ramadan, and that was every night, he would go over the Qur'an to him. Thus, when he met Jibrail عليه السلام, he was more generous than the wind that was sent with rain.

٢٩٣. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا أَبُوْ مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيْقٍ، عَنْ أَبِيْ مَسْعُوْدٍ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (حُوْسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ، فَلَمْ يُوْجَدْ لَهُ مِنَ الْخَيْرِ إِلَّا أَنَّهُ كَانَ رَجُلًا يُخَالِطُ النَّاسَ وَ كَانَ مُوْسِرًا فَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَّتَجَاوَزُوْا عَنِ الْمُعْسِرِ، قَالَ اللّٰهُ عَزَّ وَ جَلَّ: فَنَحْنُ أَحَقُّ بِذٰلِكَ مِنْهُ. فَتَجَاوَزُوْا عَنْهُ.

293. Sayyidina Abu Masood al-Ansari has said that the Messenger of Allah ﷺ said, "A man among the people before you went through the reckoning but nothing good was found with him. He was a rich man who maintained contact (relationship) with other people. He said to his servants, "If anyone is in diffuiculty, forgive him (his debt)." Allah said, "We are move worthy than him to forgive anyone. "(So He said to the angels responsible to take the reckoning) "Let him alone."

٢٩٤. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، عَنِ ابْنِ إِدْرِيْسَ قَالَ: سَمِعْتُ أَبِيْ يُحَدِّثُ، عَنْ جَدِّيْ، عَنْ أَبِيْ هُرَيْرَةَ: سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: مَا أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ؟ قَالَ (تَقْوَى اللّٰهِ وَحُسْنُ الْخُلُقِ) قَالَ: وَمَا أَكْثَرُ مَا يُدْخِلُ النَّارَ؟ قَالَ.....! الْأَجْوَفَانِ: الْفَمُ وَالْفَرْجُ).

294. Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ was asked. "What is most effective in getting one admittance to praadise?" He said, "It is fear of Allah and good manners." He was then asked, "What is most responsible in getting one admittance to Hell?" He said, "The mouth and the private parts."

٢٩٥. حَدَّثَنَا إِبْرَاهِيْمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا مَعْنٌ. عَنْ مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ، عَنْ أَبِيْهِ، عَنْ نَوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ، أَنَّهُ سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ؟ قَالَ (الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَاحَكَّ فِيْ نَفْسِكَ، وَ كَرِهْتَ أَنْ يَّطَّلِعَ عَلَيْهِ النَّاسُ).

295. Sayyidina al-Nawwas bin Saman al-Ansari ﷺ said that he asked the Messenger of Allah ﷺ, "What is piety and what is sin?" He said, "Righteous-

ness is good manners while sin is that which pricks you in our heart and about which you do not want other people to know.

EXPLANATION: The author رحمة الله عليه has collected some Ahadith in this chapter that relate to good manners, generosity and amnesty. The chapter, however, is entitled حسن الخلق إذا فقهوا and the first Hadith does bear a relationship with the title while the other ahadith do not appear to have a connection with the heading. However, the first Hadith points out the excellence of having an understanding of religion so that anyone who is rightesous should make an effort to understand religion and in that sense all the ahadith bear a link with the caption. The effort to understand is necessary to help attain perfection in piety.

The last Hadith defines sin as what pinches a man in his heart. This discloses that Allah has placed in the hearts of the Bleievers a sort of an alarm for which the words of a Hadith are:

واعظ اللّٰه فی قلب کل مومن.

The warning of Allah in the heart of every Beliver. (Mishkat p-31, Urdu)

If a person inclines to commit a sin then the alarm in his heart sounds a warning and he is reminded that he is about to takesa wrong step and must restrain hismself. There may arise a situation wheraby a person cannot decide for himself whether a thing is allowed or disallowed because he does not possess proper knowledge of religion. Even in situations when a decision is required the alarm in the heart will click. A person may wish to know if Shari'ah permits him to go ahead or cease what he intends to prusue. If that is not proper than he will feel disinclined to pursue the matter and will sense a discomfort. This is a sign for a Believer and he should realise that what he has in his mind is wrong from the point of view of Shari'ah. This is stated in antoher Hadith in these words:

الإ ثم ماحاک فی نفسک وترد فی الصدر.

Sin is what burdens your heart and hurts you in the chest.

One of the signs of sin is that a beliveers's heart does not accept it (provided he has not committed many sins and pulled down the alarm of the heart). The other sign of sin is the answer a person gets to his gquestion to himself, "Is it okay with me if other people come to know of my deed?" So, if he does not like other peopet to know what he does then it is clear that he is commiting a sin. If what he has in mind was correct and permitted by Shari'ah then he would not have worried about it and would have done it openly. He would not mind if other people come to know of it.

It is clear that if anyone does not like other people to know what he does then he is on the verge of committing a sin and must stop himself from doing it. Take the example of prayers or other pious deeds. No one would mind anyone else watching him perform these and it would make no difference to him if no one watches him. The heart is satisfied when a person intends to do a pious deed but it is dissatisfied if the deed he intends to perform is a sin. Those people who are

employed often face this question wherther they are in offices, factories, shops or elsewhere. They have to consider frequently whether they are doing a right thing or not. They have to ask themselves if it is proper that they save some money, put in less hours of work, derive commission on sales or purchases, prepare wrong vouchers and do other such things. If they ponder over it, they will know that they are doing a wrong thing and that much of their income is unlawfully earned. The beating of their hearts will tell them.

139. Chapter
بـــاب البخـــــل
Miserliness

٢٩٦. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ أَبِي الْأَسْوَدِ قَالَ حَدَّثَنَا حُمَيْدُ بْنِ الْأَسْوَدِ، عَنِ الْحَجَّاجِ الصَّوَّافِ قَالَ: حَدَّثَنِي أَبُو الزُّبَيْرِ قَالَ: حَدَّثَنَا جَابِرٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَيِّدُكُمْ يَا بَنِيْ سَلْمَةَ؟ قُلْنَا: جَدُّ بْنُ قَيْسٍ، عَلٰى أَنَّا نُبَخِّلُهُ. قَالَ (وَ أَيُّ دَاءٍ أَدْوٰى مِنَ الْبُخْلِ؟ بَلْ سَيِّدُكُمْ عَمْرُو بْنُ الْجَمُوْحِ) وَكَانَ عَمْرُو عَلٰى أَصْنَامِهِمْ فِي الْجَاهِلِيَّةِ. وَكَانَ يُوْلِمُ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا تَزَوَّجَ.

296. It is reported by Sayyidina Jabir ﷺ that the Messenger of Allah ﷺ asked, "Who is your chief, O Banu Salimah?" They answered, "Jadd Ibn Qays. Besides, we ascribe to him miserliness." He said, "What malady can exceed miserliness. Rather, Your chief is Amr bin al-Jamoo."

The narrator continued to say that Amr bin al-Jamoo, used to look after that idols in the pre-Islamic days while in the days of Islam) he arranged the *valimah* on behalf of the Messenger of Allah ﷺ when he married. (This shows that he was generous and far-removed from miserliness).❶

EXPLANATION: The man whom his people knew as a miser was removed as their chief and replaced by Amr bin al-Jamoo who was a generous man. The Prophet ﷺ also remakred at the same time, "Which malady is greater than miserliness?" It is a spriritual illness and of the illnesses of the soul it is the most destructive.

٢٩٧. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: حَدَّثَنَا وَرَّادٌ كَاتِبُ الْمُغِيْرَةِ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيْرَةِ بْنِ شُعْبَةَ أَنِ اكْتُبْ إِلَيَّ بِشَيْءٍ سَمِعْتَهُ مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَتَبَ إِلَيْهِ الْمُغِيْرَةُ: أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْهٰى عَنْ قِيْلَ

❶ (٢٩٦) حميد بن الاسود بن الاشقر البصرى، ابو الاسود الكرابيسى، صدوق يهم قليلاً من الثامنه. انظر المعجم الكبير للطبرانى ١٩/٨١، الطبقات الكبرى لابن سعد ٣/٢/١٢، مجمع الزوائد للهيثمى ٩/٣١٥، فتح البارى لابن حجر ٥/١٧٨، الدر المنثور للسيوطى ٦/١٩٦، اتحاف السادة المتقين للزبيدى ٨/١٤٩، تفسير ابن كثير ٤/١٠٢، تغليق التعليق لابن حجر ٨٥٨.

وَقَالَ، وَإِضَاعَةِ الْمَالِ، وَكَثْرَةِ السُّؤَالِ وَعَنْ مَنْعٍ وَهَاتِ، وَعُقُوقِ الْأُمَّهَاتِ، وَعَنْ وَأْدِ الْبَنَاتِ.

297. It is reported by Warrad, the scribe of Sayyidina Mughirah ﷺ that Sayyidina Muawiyah ﷺ wrote to Sayyidina Mughirah bin Shubah ﷺ, "Write to me of something that you might have heard from the Messenger of Allah ﷺ."

He wrote in answer that the Messenger of Allah ﷺ forbade idle-talk, squandering wealth, asking many questions, refusing (to give) receiving property from other people, disobeying mothers, and burying alive of daughters.❶

EXPLANATION: This Hadith is very comprehensive. The first thing the Prophet ﷺ forbade was gossip. It is disallowed to occupy in idletalk whether it is sinful or mere tittle-tattle which is advantageous neither in this wourld nor the next. It is a sign of the Beliver that he refrains from meaningless, vain talk. Too much talking hardens the heart and makes one lose concentration on *zikr*.

He also forbade wasting of wealth. Generostity is not the same thing as squandering wealth but it is to spend on pious things. This Hadith cautions those people who spend extravangtly and imagine that they are practicing generosity.

The Prophet ﷺ also disallowed the asking of too many questions. To put questions unnecessarily and without purpose frequently time in meaningless pursuit. Many people have this habit. Their questions are not of a religious nature and will not help them improve their Hereafter. Such impertinent questions are disallowed. However, there is no harm in putting questions that are pertinent and necessary.

The Prophet ﷺ also forbade withholding the rights of others and refraining to spend where it is essential to spend. He also disallowed receiving from someone what it is not rightful to receive.

The Holy Prophet ﷺ prohibitted disobediece to mothers and to hurt them. He also prohibtted the burying of female children alive which the Arabs used to do in the Jahiliyah (pre-Islamic days). Islam rescued the Arabs from this evil practice.

٢٩٨. حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: سَمِعْتُ ابْنَ عُيَيْنَةَ قَالَ: سَمِعْتُ ابْنَ، الْمُنْكَدِرِ، سَمِعْتُ جَابِرًا: مَا سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ شَيْءٍ قَطُّ، فَقَالَ لَا.

298. It is reported by Ibn al Munkadir that he heard Sayyidina Jabir ﷺ say that whenever the Prophet ﷺ was asked for some thing he never said 'No!'❷

EXPLANATION: When anyone asked the Prophet ﷺ for something, he would give him even a little of what he had. If he did not have anything with him then he would direct him to someone else and even get a loan to grant to him what he wanted. The author of *Qaseedah Buradah* has said about this example of generosity:

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❶ (٢٩٧) راجع حديث رقم ١٦، باب ٧، والحديث رقم ٤٦٠، باب ٢١٦.
❷ (٢٩٨) راجع الحديث رقم ٢٧٩ باب ١٢٦.

لا يقـــل لا قـــط الا فى تشـهد بـه لـولا التشهـد لـكـــان لاؤه نعـــم

"He has not said 'No' ever except in the *tashahhud*. If there was no 'No' in the *tashahhud*, his 'No' would have been 'Yes'."

The *tashahhud* تشهد is what is recited in prayers in the sitting posture and the word لا No! is spoken in the testimony that 'there is no god except Allah' لا إله إلا الله

140. Chapter
باب المال الصالح للمرء الصالح
Pure Wealth is For the Righteous Man

٢٩٩. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يَزِيْدٍ قَالَ: حَدَّثَنَا مُوْسَى بْنُ عَلِيٍّ قَالَ: سَمِعْتُ أَبِيْ يَقُوْلُ: سَمِعْتُ عَمْرَو بْنِ الْعَاصِ قَالَ: بَعَثَ إِلَيَّ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَنِيْ أَنْ آخُذَ عَلَيَّ ثِيَابِيْ وَسَلَاحِيْ ثُمَّ آتِيْهِ. فَفَعَلْتُ فَأَتَيْتُهُ وَهُوَ يَتَوَضَّأُ، فَصَعَّدَ إِلَيَّ الْبَصَرَ ثُمَّ طَأْطَأَ. ثُمَّ قَالَ (يَا عَمْرُو! إِنِّيْ أُرِيْدُ أَنْ أَبْعَثَكَ عَلَى جَيْشٍ فَيُغْنِمَكَ اللّٰهُ، وَأَرْغَبُ لَكَ رَغْبَةً مِّنَ الْمَالِ، صَالِحَةً قُلْتُ: إِنِّيْ لَمْ أُسْلِمْ رَغْبَةً فِي الْمَالِ، إِنَّمَا أَسْلَمْتُ رَغْبَةً فِي الْإِسْلَامِ فَأَكُوْنَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا عَمْرُو! نِعْمَ الْمَالُ الصَّالِحُ لِلْمَرْءِ الصَّالِحِ).

299. Sayyidina Amr bin Aas ﷺ said that the Prophet ﷺ summoned him and commanded him to present himself to him with his clothes and weapons. He did accordingly and (when he came) found the Prophet ﷺ performing ablution. He looked up, gaze to him and lowered his gaze. He then said, "O Amr! I oppoint you the amir of an army that I am about to despatch. Allah will grant you the spoils and I wish that you get a good share." He (Amr) said, "I have not become a Muslim for the love of wealth but, that I may be counted among those who are with the Messenger of Allah." The Prophet ﷺ said, "The best wealth is a blessing for a righteous man."[1]

EXPLANATION: The Hadith discloses that as it is wealth is not a bad thing to have. If anyone receives lawful wealth and he is a righteous man then it is a blessing for him. The reasons are that, first of all, the wealth is lawful. Next, the owner of wealth is a pious and righteous man and he will spend it on pious causes. He will refrain from spending it on sinful pursuits. Hence, the wealth will be best for him in this life and the next. A person's wealth may be lawful or unlawful (that is a question aside) but if it is use on sinful causes then it will attract punishment on the owner.

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[1] (٢٩٩) اخرجه احمد فى المسند ٤/١٩٧.

141. Chapter
باب من اصبح آمنا فى سربه
He Who Arises Peacefully with His Family

٣٠٠. حَدَّثَنَا بِشْرُ بْنُ مَرْحُومٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي شُمَيْلَةَ الْأَنْصَارِيِّ الْقُبَائِيِّ، عَنْ سَلَمَةَ بْنِ عُبَيْدِ اللّٰهِ بْنِ مِحْصَنٍ الْأَنْصَارِيِّ عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ أَصْبَحَ آمِنًا فِي سِرْبِهِ مُعَافًى فِي جَسَدِهِ، عِنْدَهُ طَعَامُ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا.

300. Sayyidina Ubaydullah bin Mihsan al-Ansari ﷺ reported the Messenger of Allah ﷺ as saying, "If anyone among you is secure in mind in the morning, healthy in body, possessed of food for the day, it is as though the whole world had been brought into his prossession.❶

EXPLANATION: The Hadith aims to tell us that men have placed on themselves many responsibilities and desires and needs. The true need, nevertheless, is that a man should not fear anything and be safe in his house. He should be of a sound body with no problems and he should have with him a day's provision. These are his basic needs and anyone who has this much is like one who has received the whole world in his possession.

142. Chapter
باب طيب النفس
Happinses of Soul

٣٠١. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ عَبْدِ اللّٰهِ بْنِ سُلَيْمَانَ بْنِ أَبِي سَلَمَةَ الْأَسْلَمِيِّ، أَنَّهُ سَمِعَ مَعَاذَ بْنَ عَبْدِ اللّٰهِ بْنَ خُبَيْبٍ الْجُهَنِيَّ يُحَدِّثُ، عَنْ أَبِيهِ، عَنْ عَمِّهِ، أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَيْهِمْ وَعَلَيْهِ أَثَرُ غُسْلٍ وَهُوَ طَيِّبُ النَّفْسِ، فَظَنَنَّا أَنَّهُ أَلَمَّ بِأَهْلِهِ. فَقُلْنَا: يَا رَسُولَ اللّٰهِ نَرَاكَ طَيِّبَ النَّفْسِ قَالَ: وَالْحَمْدُ لِلّٰهِ ثُمَّ ذُكِرَ الْغِنٰى فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِنَّهُ لَا بَأْسَ بِالْغِنٰى لِمَنِ اتَّقٰى، وَالصِّحَّةُ لِمَنِ اتَّقٰى خَيْرٌ مِنَ الْغِنٰى، وَطِيبُ النَّفْسِ مِنَ النَّعِيمِ).

301. It is reported by Sayyidina Muaz bin Abdullah bin Khubayb al-Juhuniy on the authority of his father and his uncle that the Messenger of Allah ﷺ come to them one day with traces on him of (water from) bath. He seemed to be in high spirits and (the narrator adds that) they imagined he had came from

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❶ (٣٠٠) بشر بن عبيس ابن مرحوم، ابن عبد العزيز العطار البصرى نزيل الحجاز وقد ينسب الى جده صدوق يخطئ من العاشرة.
سلمة بن عبيد الله بن محصن الانصارى الخطمى المدنى، مجهول، من الرابعة.

one of his wives, and they said, "O Messenger of Allah, we find you now in high spirits." He confirmed that and said." All praise belongs to Allah." He then spoke about riches and said that for one who fears Allah there is no harm in riches. He added, "For the God-fearing and righteous, health is better than riches and the pleasure of heart is a blessing of Allah."[1] (Ibn Majah)

EXPLANATION: This Hadith repeats what the previous Hadith affirmed that there is no harm in riches for a righteous man. It adds that health is a greater blessing for the righteous than wealth because he will be able to apply his health to pious deeds and to keep away from sin.

The Prophet ﷺ also said that to be in high spirits and pleased at heart are blessings of Allah to be sorrowful is distressing and to be happy and high-spirited is a blessing of Allah.

٣٠٢. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا مَعْنٌ، عَنْ مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ أَنَّهُ سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ فَقَالَ (الْبِرُّ حُسْنُ الْخُلُقِ. وَالْإِثْمُ مَا حَكَّ فِي نَفْسِكَ، وَ كَرِهْتَ أَنْ يَّطَّلِعَ عَلَيْهِ النَّاسُ).

302. Sayyidina Nawwas bin Saman al-Ansari ﷺ has reported that he asked the Messenger of Allah ﷺ, about piety and sin. He said, "Piety is the name of good manners while evil is what pricks your heart and you do not prefer that other people know of it."[2] (Muslim, Tirmizi, Ahmad, Hakim)

EXPLANATION: On the face of it, the hearing of the chapter does not call for this Hadith. He can say however, that when a man is pleased at heart, he will distinguish between good and bad and in that sense *sin is what pricks your heart* deserves this chpater.

This Hadith is also found at # 295 and is explanied there.

٣٠٣. حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا حَمَّادٌ، عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَأَجْوَدَ النَّاسِ وَأَشْجَعَ النَّاسِ وَلَقَدْ فَزِعَ أَهْلُ الْمَدِيْنَةِ ذَاتَ لَيْلَةٍ، فَانْطَلَقَ النَّاسُ قِبَلَ الصَّوْتِ، فَاسْتَقْبَلَهُمُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ سَبَقَ النَّاسَ إِلَى الصَّوْتِ. وَهُوَ يَقُوْلُ (لَنْ تُرَاعُوْا، لَنْ تُرَاعُوْا) وَهُوَ عَلٰى فَرَسٍ لِأَبِيْ طَلْحَةَ عُرْيٍ، مَا عَلَيْهِ سَرْجٌ، وَفِيْ عُنُقِهِ السَّيْفُ فَقَالَ (لَقَدْ وَجَدْتُهُ بَحْرًا. أَوْ إِنَّهُ لَبَحْرٌ).

303. Sayyidina Anas ﷺ has said, "The Messenger of Allah ﷺ was the best of men, the most generous of men and the bravest of them. One night, the people of Madinah were startled (because of a fearful voice they had heard) and they went towards that sound (to investigate) there, they met the Prophet ﷺ who was returning for he had gone in that direction before them all alone. He said to them, 'you have nothing to fear, you have nothing to fear'. He was on the bare-backed horse of Abu Talhah which had no saddle on it and he had a

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[1] (٣٠١) اخرجه ابن ماجة فى اوائل التجارات.

[2] (٣٠٢) اخرجه مسلم فى الصحيح (كتاب البر والصلة) ١٤، سنن الترمذى ٢٣٨٩، واحمد فى المسند ٤/١٨٢، والحاكم فى المستدرك ٢/١٤.

sword slung on his neck. He remarked about the horse, "I found him like a great rived (in swiftness)."

EXPLANATION: This Hadith describes the Prophet ﷺ as the best of men, the most generous and the bravest of them. The actual words are:

احسن الناس، اجود الناس، اشجع الناس

The frist احسن الناس (the best of men) embraces handsome features, good manners and excellent social life. This is why Imam Bukhari has placed this Hadith in this chapter, *Happiness of the Soul.*

The next characteristic is اجود الناس (most generous of men) and then اشجع الناس (bravery), Sayyidina Anas ﷺ cited an example. He said that a terrible sound startled the people of Madinah one night and it came from the outskirts of Madinah. The Madinans were yet going toward it when they found the Prophet ﷺ returning from there. He had gone alone in that direction and investigated at the source of the nature of the sound. He found nothing of concern and set back towards Madinah. He told the people who were proceeding in the direction of the sound that there was nothing to fear.

The Prophet ﷺ had slung a sword on his neck and was riding an unsaddled horse belonging to Abu Talhah ﷺ and this reflects his simplicity and humbleness.

The Prophet's ﷺ going all alone toward danger at night time and returning quite composedly and comforting his Companions ﷺ not only displays his bravery and courage but also speaks of his concern for his ummah and compassion for them. His characteristic of *Rahmatul lil-Aalameen* (Mercy for the worlds) is seen in the fact that he did not dem it wise to take the people along for that would have delayed investigations. Henec, he took immediate steps to proceed and investigated the sound. He returned and let his Companions ﷺ know that there was notheing to fear.

٣٠٤. حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (كُلُّ مَعْرُوْفٍ صَدَقَةٌ وَإِنَّ مِنَ الْمَعْرُوْفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلِقٍ، وَأَنْ تُفْرِغَ مِنْ دَلْوِكَ فِيْ إِنَاءِ أَخِيْكَ).

304. Sayyidina Jabir ﷺ has reported that the Messenger of Allah ﷺ said, "Every act of piety is sadaqah and it is an act of piety that you meet your brother with a smiling face. And, it is also an act of piety that you pour water into the bucket of your brother from your own bucket."[1] (Tirmizi)

EXPLANATION: This Hadith declares the universal principle that very good deed is sadaqah. It is not necessary that money or property alone be given in sadaqah but any pious thing is sadaqah and worthy of reward as such. There are many pious deeds, which we will see in Ahadith # 306 and 307.

This Hadith has made special mention of two things. One that we should

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[1] (٣٠٤) اخرجه الترمذى فى السنن ١٩٧٠، واحمد فى المسند ٣/ ٣٦٠.

meet our brother with a smiling happy face so that he feels pleased. This deed is conducive of reward and there is a word of encouragemnet in this Hadith for those people who meet others with a dry expression and sullen face and who always have a wrinkle on their brows and who lack humour. These people must force themselves to meet their Muslim brothers with a happy face.

The other thing that the Hadith mentions is that we should pour water into our brother's bucket from our own. This does not involve any trouble and only a little water is given. Someone is needy and stands for his turn. If we pour the water from our bucket into his them we are doing something virtuous and rewarding.

143. Chapter
باب ما يجب من عون الملهوف
Helping the Helpless

٣٠٥. حَدَّثَنَا الأويسيُّ قال: حدثنا عبدالرحمن بن ابى الزناد، عن أبيه عن عروة عن ابى مُرَاوِحٍ، عَنْ أَبِي ذَرٍّ، سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ خَيْرٌ؟ قَالَ (إِيْمَانٌ بِاللّٰهِ وَجِهَادٌ فِي سَبِيْلِهِ) قَالَ فَأَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ (أَغْلَاهَا ثَمَنًا وَأَنْفَسُهَا عِنْدَ أَهْلِهَا) قَالَ أَفَرَأَيْتَ إِنْ لَمْ أَسْتَطِعْ بَعْضَ الْعَمَلِ؟ قَالَ (تُعِيْنُ ضَائِعًا أَوْ تَصْنَعُ لِأَخْرَقَ) قَالَ: أَفَرَأَيْتَ إِنْ ضَعُفْتُ؟ قَالَ (تَدَعُ النَّاسَ مِنَ الشَّرِّ فَإِنَّهَا صَدَقَةٌ تَصَدَّقُهَا عَلٰى نَفْسِكَ).

305. It is reported by Sayyidina Abu Zarr ﷺ that someone asked the Prophet ﷺ what deed was the best. He said, "To belive in Allah and to wage Jihad for his cause."

He was then asked, "Which slave is it best (to set free)?" He said, "He who is dearer in trems of price and is very much worthy in the sight of one's family members."

He was then asked, "Tell me what (should I do) if I cannot do this." He said, "Help a person who is withering away or do something for a fool." He was asked again to say what should he do if he could not perform these tasks and he said, "Leave the people alone and do not hurt or harass them (and if you do not hurt them) then this is a sadaqah that you have given for your life."[1]

٣٠٦. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ حَدَّثَنَا شُعْبَةُ قَالَ أَخْبَرَنِي سَعِيْدُ بْنُ أَبِي بُرْدَةَ، سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ جَدِّي، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (عَلٰى كُلِّ مُسْلِمٍ صَدَقَةٌ قَالَ: أَفَرَأَيْتَ إِنْ لَمْ يَجِدْ؟ قَالَ (فَلْيَعْمَلْ، فَلْيَنْفَعْ نَفْسَهُ، وَلْيَتَصَدَّقْ) قَالَ أَفَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ؟ قَالَ (لِيُعِنْ ذَا الْحَاجَةِ الْمَلْهُوْفِ) قَالَ أَفَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ؟ قَالَ (فَلْيَأْمُرْ بِالْمَعْرُوْفِ قَالَ أَفَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ؟ قَالَ (يُمْسِكُ عَنِ الشَّرِّ، فَإِنَّهَا لَهُ صَدَقَةٌ).

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[1] (٣٠٥) راجع الحديث رقم ٢٢٠، باب ١١٣.

306. It is narrated by Sa'eed bin Abu Burdah on the authority of his father and grandfather that the Prophet ﷺ said, "It is (incumbent) on every Muslim to give sadaqah." He was asked, "What (should one do) if he has nothing to give in sadaqah?" He said, "Then he must work (and labour) and earn for himself and give some sadaqah." He was asked again, "Tell us if he is unable to do that, or he does not do it?" The Prophet ﷺ said, "In that case let him assist the needy or the aggrieved."

He was asked again, "If he cannot do that or does not do that then what should he do?" The Prophet ﷺ said, "Then, he should enjoin what is pious." But, again the question was put to him, "Do tell us what should he do if he cannot do that or does not do it?" The Prophet ﷺ said, "The least he can do is abstain from sin and this is a sadaqah for himself."[1] (Bukhari, Muslim, Nasai, Ahmad)

EXPLANATION: There are many ways in which one may practice piety and whatever is done with the pleasure of Allah in mind that will fetch a reward. Such a deed as is done to seek the pleasure of Allah may be minor or major. The Messenger of Allah ﷺ was asked to explain the ruling and he went on explaining (all the questions). The many pious deeds he shoured included service to hyumanity, to the destitute and aggrieved and to the helpless, to do something for the insensible to guide to piety, to forbid evil, and so on. When the man who had asked the questions said finally, "What, if I cannot do all of that?" He was told by the Prophet ﷺ, "If you cannot do anything then you can at least keep youself away from sin. And, that too is a sadaqah for youself." This may be explained in this way. If a man commits a sin, he is called to task for that but if does not commit it, there will be no retribution and that is a sadaqah for himself.

144. Chapter

باب من دعا الله ان يحسن خلقه

He Who Prays to Allah to Give Him Good Manners

٣٠٧. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِي عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادِ بْنِ أَنْعم عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَافِعٍ التَّنُوخِيِّ عَنْ عَبْدِ اللّٰهِ بْنِ عَمرٍو، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَكْثِرُ أَنْ يَدْعُوا (اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ الصِّحَّةَ وَالْعِفَّةَ) وَالْأَمَانَةَ، وَحُسْنَ الْخُلُقِ، وَالرِّضَا بِالْقَدْرِ).

307. It is narrated by Sayyidina Abdullah bin Amr ﷺ that the Messenger of Allah ﷺ used to make this supplication frequently:

اللّٰهم إني أسئلك الصحة والعفة والأمانة وحسن الخلق والرضا بالقدر.

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[1] (٣٠٦) اخرجه المصنف فى الصحيح ٢/١٤٣. ٨/١٣. ومسلم فى الصحيح (كتاب الزكوة) ٥٥، والنسائى فى السنن ٥/٦٤، واحمد فى المسند ٤/٣٩٥. ٤١١.

(O Allah! Indeed, I ask you for good health, chastity, integrity and good manners, and a willing submission to what is written down in fate).[1]

٣٠٨. حَدَّثَنَا جَعْفَرٌ، عن ابى عمرانَ، عن يزيد بن بابَنُوس قال دخلنا على عائشة فقلنا يَا أُمَّ الْمُؤْمِنِيْنَ! مَا كَانَ خُلُقُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَتْ: كَانَ خُلُقُهُ الْقُرْآنَ تَقْرَأُوْنَ سُوْرَةَ الْمُؤْمِنِيْنَ؟ قَالَتِ اقْرَأْ (قَدْ أَفْلَحَ الْمُؤْمِنُوْنَ) قَالَ يَزِيْدُ فَقَرَأْتُ (قَدْ أَفْلَحَ الْمُؤْمِنُوْنَ. إِلٰى لِفُرُوْجِهِمْ حَافِظُوْنَ. (المؤمنون ٢٣: ١ – ٥) قَالَتْ كَانَ خُلُقَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

308. Yazid bin Babanoos said, "We went to Sayyidah Ayeshah رضى الله عنها and asked her: 'O Umm al-Mo'mineen, tell us about the manners of the Messenger of Allah ﷺ.' She said: 'His manners from head to foot were according to the Qur'an: and she asked, 'Do you recite the surah al-Mo'minoon?' We said, 'Yes.' She said: 'Recite from قد افلح المؤمنون to لفروجهم حافظون. These were the manners of the Messenger of Allah'."[2] (Al-Kamil fi al-Du'afa)

EXPLANATION: The Qur'an often refers to good character and righteous deeds and the Messenger of Allah ﷺ live exatly according to the character and deeds described by the Qur'an. Sayyidah Ayeshah رضى الله عنها had said about him:

كان خلقه قرآن

(His manners were according to Qur'an from top to bottom).

She then asked them to recite the verses of the Qur'an in which many of the excellent traits are mentioned. The verses are:

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ، وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ، وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ، وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَo

Prosperous indeed are the Believers, those who in their salah (prayers) are humble, and those who of Zakah are doers, and those who of their private parts are guards. (Al-Mo'minoon, 23:1-2)

145. Chapter
باب ليس المؤمن بالطعان
A Believer does not Taunt

٣٠٩. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنِ شَيْبَةَ قَالَ: أَخْبَرَنِى ابْنُ أَبِى الْفُدَيْكِ، عَنْ كَثِيْرِ بْنِ زَيْدٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللّٰهِ قَالَ: مَا سَمِعْتُ عَبْدَ اللّٰهِ، لَاعِنًا أَحَدًا قَطُّ لَيْسَ إِنْسَانًا.

وَكَانَ سَالِمٌ يَقُوْلُ: قَالَ عَبْدُ اللّٰهِ بْنُ عُمَرَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَنْبَغِىْ لِلْمُؤْمِنِ أَنْ

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[1] (٣٠٧) عبد الرحمن بن رافع التنوخى المصرى، قاضى افريقية، ضعيف، من الرابعة، مات سنة ثلاث عشرة، ويقال بعدها. اخرجه البيهقى فى الدعوات الكبير.

[2] (٣٠٨) انظر: الكامل فى الضعفاء ٢/ ٥٩٠.

يَكُونَ لَعَّانًا).

309. Salim bin Abdullah ﷺ said, "I Have never heard Abdullah bin Umar ﷺ curse even an inhaman being (let alone human beings)."

Salim narrated also that Sayyidina Abdullah bin Umar ﷺ said that the Messenger of Allah ﷺ said, "It is not fitting for a Bleiever to curse others."❶ (Hakim)

٣١٠. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا الْفَزَارِيُّ، عَنِ الْفَضْلِ بْنِ مُبَشِّرٍ الْأَنْصَارِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ، قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِنَّ اللّٰهَ لَا يُحِبُّ الْفَاحِشَ الْمُتَفَحِّشَ، وَلَا الصَّيَّاحَ فِي الْأَسْوَاقِ).

310. Sayyidina Jabir bin Abdullah ﷺ has reported the Messenger of Allah ﷺ as saying, "Surely, Allah does not love obscene talk and one who shouts in the market places."❷ (Abu Dawood)

٣١١. وَعَنْ عَبْدِ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا، أَنَّ يَهُوْدًا أَتَوُا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا: السَّامُ عَلَيْكُمْ. فَقَالَتْ عَائِشَةُ وَعَلَيْكُمْ، وَلَعَنَكُمُ اللّٰهُ وَغَضِبَ اللّٰهُ عَلَيْكُمْ: قَالَ (مَهْلًا، يَا عَائِشَةَ عَلَيْكِ بِالرِّفْقِ، وَ إِيَّاكِ وَالْعُنْفَ وَالْفُحْشَ) قَالَتْ: أَوَلَمْ تَسْمَعْ مَا قَالُوْا؟ قَالَ (أَوَلَمْ تَسْمَعِيْ مَا قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ، فَيُسْتَجَابُ لِيْ فِيْهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِيَّ).

311. Sayyidah Ayeshah رضى الله عنها has said that once some Jews visited the Prophet ﷺ and said, "As-Saam Alaykum" (death be upon you, saying it with a twist of the tongue so that a listener might believe that they had said as-Salaam Alaykum).

She said (that she caught them red handed and retorted) "No, but upon you be death and the curse of Allah. And, may He be angry at you."

The Prophet ﷺ heard her and said, gently, "Ayeshah! Be mild. Avoid harsh and strong language." She remarked, "Did you not hear what they said?" And he asked her, "Did you not hear how I replied to them. I responded with Wa Alaykum (and on you). Their curse returned on them and my prayer regarding them will be answered but theirs regarding me will not be answered."❸ (Bukhari)

٣١٢. حَدَّثَنَا أَحْمَدُ بْنُ يُوْنُسَ قَالَ: حَدَّثَنَا أَبُوْ بَكْرِ بْنُ عَيَّاشٍ، عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيْدَ، عَنْ أَبِيْهِ، عَنْ عَبْدِ اللّٰهِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ، وَلَا اللَّعَّانِ، وَلَا الْفَاحِشِ، وَلَا الْبَذِيِّ).

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❶ (٣٠٩) اخرجه الحاكم فى المستدرك ١/٤٧.

❷ (٣١٠) اخرجه ابو داؤد (كتاب الادب) ب ٦، والحاكم فى المستدرك ١/٧٥. ٤/٥١٣.

❸ (٣١١) عبد الوهاب، ليس من شيوخ البخارى، بل روى عنه بواسطة بندار او ابى موسى او عمرو بن على او محمد بن سلام فالحديث معلق و اخرجه المصنف فى الصحيح عن طريق هشام بن يوسف.

312. It is reported by Sayyidina Abdullah bin Masood ﷺ that a Beliver is not given to accuse others or to curse them nor is he given to immoral or shameless talk.[1] (Tirmizi, Hakim)

٣١٣. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَنْبَغِي لِذِي الْوَجْهَيْنِ أَنْ يَكُونَ أَمِينًا).

313. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "A two-faced man does not deserve to be considered trust worthy.[2]

EXPLANATION: A two-faced person is two-sided. He vistis two opposing men or parties and presents himself to each of them as a sympathier. He has no character and does not have his own personality. Such a man cannot be trusted at all.

٣١٤. حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي إِسْحٰقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللّٰهِ قَالَ (أَلَامُ أَخْلَاقِ الْمُؤْمِنِ الْفُحْشُ).

314. Sayyidina Abdullah bin Masood ﷺ has said that the meanest character in a Believer is obscene speech.

٣١٥. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ الْكِنْدِيُّ الْكُوفِيُّ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: لُعِنَ اللَّعَّانُونَ: قَالَ مَرْوَانُ: الَّذِينَ يَلْعَنُونَ النَّاسَ.

315. Sayyidina Ali ﷺ has said, "Those who are given to curse are (themselves) cursed." Marwan defined the word اللعانون (al-La'anoon) as 'those who curse others.'

EXPLANATION: These Ahadith make it clear that it is not fitting for a Muslim to taunt, to accuse, to curse, to shout in market palces, to use obscene language or to be harsh and coarse in speaking. A believer is well-mannered. Sayyidah Ayeshah رضى الله عنها is well-mannered. Sayyidah Ayeshah رضى الله عنها responded sternly to the uncomplimentary words of the Jews but the Prophet ﷺ forbade her form speaking harshly even in those cases. If that is the case that the Prophet ﷺ disallowed anything but mild language against obscene Jews then how can we use accusing or immoral words for a Muslim.

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[1] (٣١٢) اخرجه الترمذى فى السنن ١٩٧٧، والحاكم فى المستدرك ١/١٢.

[2] (٣١٣) انظر اتحاف السادة المتقين للزبيدى ٧/٥٦٨، فتح البارى لابن حجر ١٠/٤٧٥، والكامل فى الضعفاء لابن عدى ٦/٢٠٨٨.

146. Chapter
باب اللعّـــان
Those Who Curse

٣١٦. حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنَّ اللَّعَّانِينَ لَا يَكُونُونَ يَوْمَ الْقِيَامَةِ شُهَدَاءَ وَلَا شُفَعَاءَ).

316. It is reported by Sayyidina Abu Darda ﷺ that the Prophet ﷺ said, "Those who curse will not be allowed to stand as witnesses on the Day of Resurrection nor to act as intercessors."[1] (Ahmad)

EXPLANATION: The ummah of Prophet Muhammad ﷺ will give witness against the other people and will intercede for each other. This is a great honour for them but those of them that curse fellow men will be deprived of this honour.

٣١٧. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنِ الْعَلَاءِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا يَنْبَغِي لِلصِّدِّيقِ أَنْ يَكُونَ لَعَّانًا).

317. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "It is not fitting for the Siddiq (truthful) to be one who curses others."[2] (Ahmed)

EXPLANATION: The Hadith # 320 is a bit more explanatory about it. To curse does not behove a Siddiq and it is contrary to his station. The Prophet ﷺ then swore on the Lord of the Ka'bah that the two characteristics cannot be found together in one man. If anyone is given to crusing others, he will not own the quality of turthfulness and if anyone is truthful them he will not be given to curse other people.

٣١٨. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ أَبِي ظَبْيَانَ عَنْ حُذَيْفَةَ قَالَ: (مَا تَلَا عَنْ قَوْمٍ قَطُّ إِلَّا حَقَّ عَلَيْهِمُ اللَّعْنَةُ).

318. Sayyidina Huzayfah ﷺ has said that those people who are accustomed to curse one another should know that curse is bound to recoil on them.

EXPLANATION: It is forbidden to curse one another. We will see in Hadith # 321 that those who curse one another will draw the curse on themsleves.

147. Chapter
باب من لعن عبده فأعتـقه
He Who Curses His Slave Must Set Him Free

٣١٩. حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ الْمِقْدَامِ بْنُ شُرَيْحٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ:

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[1] (٣١٦) اخرجه احمد فى المسند ٦/٤٤٨.
[2] (٣١٧) اخرجه احمد فى المسند ٢/٣٣٧ و ٣٦٦.

أَخْبَرَتْنِيْ عَائِشَةُ أَنَّ أَبَا بَكْرٍ لَعَنَ بَعْضَ رَقِيْقِهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (يَا أَبَا بَكْرٍ، اَللَّعَّانُوْنَ وَالصِّدِّيْقُوْنَ، كَلَّا وَرَبِّ الْكَعْبَةِ) مَرَّتَيْنِ أَوْ ثَلَاثًا. فَأَعْتَقَ أَبُوْ بَكْرٍ يَوْمَئِذٍ بَعْضَ رَقِيْقِهِ ثُمَّ جَاءَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَا أَعُوْدُ.

319. It is reported by Sayyidah Ayeshah رضى الله عنها that once Sayyidina Abu Bakr ﷺ cursed some of his slaves. So, the Messenger of Allah ﷺ said to him, "Abu Bakr, can it be that those who curse are Siddiq? To curse is not harmonious with the station of a Siddiq and both (characteristics) cannot co-exist." He said that by taking an oath; "By the Lord of the ka'bah, it is not so!" He said that two or three times. Hearing that Sayyidina Abu Bakr released some of his slaves that very day and presented himself before the Holy Prophet ﷺ and assured him, "I will not do it again." (He affirmed that he would never again curse anyone.)❶ (Bayhaqi)

EXPLANATION: In atonement of his mistake, Sayyidina Abu Bakr released some of his slaves. In this way, he hoped to perfect his repentance. It seems appropriate that he might have released those very slaves whom he had cursed. He then visted the Prophet ﷺ and made an oral repentance and affirmed that he would not do such a thing ever again.

148. Chapter
باب التلاعن بلعنة الله وبغضب الله وبالنار
Calling for the Curse of Allah and His Anger and the Fire on Someone

٣٢٠. حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا هَشَّامٌ، عَنْ قَتَادَةَ عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَا تَتَلَاعَنُوْا بِلَعْنَةِ اللّٰهِ، وَلَا بِغَضَبِ اللّٰهِ، وَلَا بِالنَّارِ).

320. It is reported by Sayyidina Samurah bin Jundub ﷺ that the Messenger of Allah ﷺ said, "Do not invoke the curse of Allah, his anger, or the fire (of Hell) on one another."❷ (Abu Dawood, Tirmizi)

EXPLANATION: The Hadith forbids us to pray against anyone. The tongue that is used to pray against someone can also be used to pray for someone. We must pray for our brothers. Why should we pray against them? If a man prays for another, he too will reciprocate with a like gesture but if the first man invlokes a curse on him, he too will respond with curse, and that is contrary to religious brotherhood.

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❶ (٣١٩) اخرجه البيهقى فى شعب الايمان.

❷ (٣٢٠) اخرجه ابو داؤد والترمذى فى الادب.

149. Chapter
باب لعن الكافر
To Curse the Infidel

٣٢١. حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا يَزِيْدُ، عَنْ أَبِيْ حَازِمٍ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: قِيْلَ: يَا رَسُوْلَ اللّٰهِ اُدْعُ اللّٰهَ عَلَى الْمُشْرِكِيْنَ قَالَ (إِنِّيْ لَمْ أُبْعَثْ لَعَّانًا، وَلٰكِنْ بُعِثْتُ: رَحْمَةً.

321. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ was asked to invoke a curse on the polytheists. He said, "I have not been sent to curse anyone but I have been sent as a mercy (for all)."❶ (Muslim)

EXPLANATION: The Holy Prophet ﷺ refrained from invoking a curse on the polytheists even and from praying against them. He said, "I am mercy." He asserted that he was sent as a mercy for his ummah and it is incumbent on them also that they follow the path of mercy.

150. Chapter
بـــاب النّـمّـــــام
Tale Bearing

٣٢٢. حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُوْرٍ عَنْ إِبْرَاهِيْمَ، عَنْ هَمَّامٍ، كُنَّا مَعَ حُذَيْفَةَ فَقِيْلَ لَهُ، إِنَّ رَجُلًا يَرْفَعُ الْحَدِيْثَ إِلٰى عُثْمَانَ، فَقَالَ حُذَيْفَةُ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ).

322. Someome said to Sayyidina Huzayfah ﷺ that a particular person reported to Sayyidina Uthman ﷺ the doings of other people. Sayyidina Huzayfah ﷺ said that he had heard the Prophet ﷺ say, "A *qattat* (a mischief-maker) will not enter paradise."❷

(Bakari, Muslim, Abu Dawood, Tirmizi, Nazi, Ahamed)

EXPLANATION: The tale-bearer are those people who lend an ear to gossip that they may pass it on to other people. This creates discord and sets people against one another. A tale-bearer or a mischief-monger will not enter paradise.

٣٢٣. حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيْدَ قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَلَا

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❶ (٣٢١) يزيد بن كيسان ايشكرى، ابو اسماعيل أو أبو منين الكوفى، صدوق يخطئ من السادسة. اخرجه مسلم فى الصحيح ٢٠٠٧.

❷ (٣٢٢) اخرجه المصنف فى الصحيح ٨/٢١، ومسلم فى الصحيح (كتاب الايمان) ب ٤٥ رقم ١٧٠٠١٦٩، وابو داؤد فى السنن ٤٨٧١، والترمذى فى السنن ٢٠٢٦، والنسائى فى السنن ٨/٣١٨، واحمد فى المسند ٣٨٢٥.٣٨٩.٣٩٧.٤٠٣.

أُخْبِرُكُمْ بِخِيَارِكُمْ؟ قَالُوْا: بَلٰى: قَالَ (الَّذِيْنَ إِذَا رُؤُوا ذُكِرَ اللّٰهُ، أَفَلَا أُخْبِرُكُمْ بِشِرَارِكُمْ) قَالُوْا بَلٰى. قَالَ (الْمَشَّاؤُنَ بِالنَّمِيْمَةِ، الْمُفْسِدُوْنَ بَيْنَ الْأَحِبَّةِ، الْبَاغُوْنَ الْبُرَاءَ الْعَنَتَ).

323. It is reported by Sayyidah Asma bint Yazid رضى الله عنها that the Prophet ﷺ said, "Shall I tell you who are the best among you?" The Companions ﷺ said, "Do tell us!" He said, "The best slaves of Allah are those who when they are seen then asked, "Shall I not tell you who the worst among you are?' They said, "Tell us, definitely," and he said, "The worst slaves of Allah are those who go about slandering, who separate friends, and seek to corrupt and distress the upright who are free from evil."[1] (Ahmad, Hakim)

EXPLANATION: This Hadith tells us that the best people are those who remind of Allah from their appearances and the worst are the tale-bearers who engage in rumour-monging and reporting against one another. They separate friends causing a discord between them and they tempt those who are innocent causing them distress.

151. Chapter
باب من سمع بفاحشة فأفشاها
He Who Hears the Indecent and Circulates It

٣٢٤. حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنّٰى قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيْرٍ قَالَ: حَدَّثَنَا أَبِيْ قَالَ: سَمِعْتُ يَحْيٰى بْنَ أَيُّوْبَ، عَنْ يَزِيْدَ بْنِ أَبِيْ حَبِيْبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللّٰهِ، عَنْ حَسَّانِ بْنِ كُرَيْبٍ عَنْ عَلِيِّ بْنِ أَبِيْ طَالِبٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: الْقَائِلُ الْفَاحِشَةَ، وَالَّذِيْ يَشِيْعُ بِهَا، فِي الْإِثْمِ سَوَاءٌ.

324. Sayyidina Ali bin Abu Talib ﷺ has said that one who speaks indecent words and one who spreads them (indecent words) are alike in sin.[2]

٣٢٥. حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنَا إِسْمَاعِيْلُ بْنُ أَبِيْ خَالِدٍ، عَنْ شُبَيْلِ بْنِ عَوْفٍ قَالَ: كَانَ يُقَالُ مَنْ سَمِعَ بِفَاحِشَةٍ فَأَفْشَاهَا فَهُوَ فِيْهَا كَالَّذِيْ أَبْدَاهَا.

325. Shubayl bin Auf ﷺ has said that it was well-known among the predecessors that he who hears something immoral and spreads it is like one who first perpetrated it.

٣٢٦. حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا قُبَيْصَةُ، حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ أَنَّهُ كَانَ يَرَى النَّكَالَ عَلٰى مَنْ أَشَاعَ (الزِّنَا : يَقُوْلُ أَشَاعَ) الْفَاحِشَةَ.

326. Sayyidina Ata ﷺ said that he who publicises an act of adultery should be punished for he publicises an immoral act.

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[1] (٣٢٣) اخرجه احمد فى المسند ٦/٤٥٩، والحاكم فى المستدرك ٤/٢٧٠.

[2] (٣٢٤) اخرجه البيهقى فى شعب الايمان.

EXPLANATION: The foregoing three Ahadith condemn the circulation of immoral words and deeds. The Qur'an says in this regard:

إِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ فِى الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ فِى الدُّنْيَا وَالْاٰخِرَةِ (النور ٢٤:١٩)

Surely those who love that indecencey should be spread concerning those who believe, for them shall be a painful chastisement in this world and the Hereafter.

151. Chapter
باب العيّاب
Ascribing Defect

٣٢٧. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عِمْرَانَ بْنِ ظَبْيَانَ، عَنْ أَبِيْ يَحْيَى حُكَيْمِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُوْلُ: لَا تَكُوْنُوْا عُجَلًا مَذَايِيْعَ بُذُرًا فَإِنَّ مِنْ وَّرَائِكُمْ بَلَاءً مُبْرِحًا مَمْلِحًا، وَأُمُوْرًا مُتَمَاحِلَةً رُدُحًا.

327. It is stated by Hakim bin Sa'ad ﷺ that he heard Sayyidina Ali ﷺ say, "Do not be quick to spread news, revealers of secrets because a severe trial will follow that will put you in great distress and it will make you helpless. Such matters will crop up as trials which will subdue you completely like a heavily laden camel who cannot get up because of the load."[1] (Kanz al-Ummal)

EXPLANATION: This Hadith says that we should not be quick to believe everything we hear about anyone. If it should be investigated then we must first investigate it and act afterwards according to the dictates of Shari'ah. If investigation in not required in view of Shari'ah then we must leave it alone. We must tell the person who speaks in this manner that he should not discloes secrets of other people and ask him why does he backbite anyone. We must silence that man on the spot and if we happen to hear of someone's defect then we must nip it in the bud promptly and not tell it to anyone alse. By investigation into other peoples's faults, many trials are opened and these take everyone in their stride causing them difficulty.

٣٢٨. حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ : حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنَا إِسْرَائِيْلُ بْنُ أَبِيْ إِسْحٰقَ، عَنْ أَبِيْ إِسْحٰقَ، عَنْ أَبِيْ يَحْيٰى، عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: إِذَا أَرَدْتَّ أَنْ تَذْكُرَ عُيُوْبَ صَاحِبِكَ، فَاذْكُرْ عُيُوْبَ نَفْسِكَ.

328. Sayyidina Ibn Abbas ﷺ said, "If you intend to mention a fault of your colleague then you must first remember your own faults."

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[1] (٣٢٧) عمران بن ظبيان الكوفى ضعيف ورمى بالتشيع تناقض فيه ابن حبان وارخه سنة سبع وخمسين من السابعة. انظر كنز العمال للمتقى الهندى ٥/٤٢٥ على هامش المسند.

٣٢٩. حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنَا أَبُوْ مَوْدُوْدٍ، عَنْ زَيْدٍ مَوْلَى قَيْسٍ الْحَـذَّاءِ عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ فِيْ قَوْلِهٖ عَزَّ وَجَلَّ (وَلَا تَلْمِزُوْٓا أَنْفُسَكُمْ) (الحجرات ٤٩: ١١) قَالَ: لَا يَطْعَنُ بَعْضُكُمْ عَلٰى بَعْضٍ.

329. Sayyidina Ibn Abbas ﷺ (said while) explaining the verse of the Qur'an:

وَلَا تَلْمِزُوْٓا أَنْفُسَكُمْ. (الحجرات ٤٩: ١١)

And find not fault with one another. (Al-Hujurat, 49:11)

He said let no one accuse or taunt any other person.❶

٣٣٠. حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: أَخْبَرَنَا دَاوُدَ، عَنْ عَامِرٍ قَالَ: حَدَّثَنِيْ أَبُوْ جُبَيْرَةَ بْنِ الضَّحَّاكِ قَالَ: فِيْنَا نَزَلَتْ. فِيْ بَنِيْ سَلِمَةَ (وَلَا تَنَابَزُوْا بِالْأَلْقَابِ) (الحجرات ٤٩: ١١) قَالَ: قَدِمَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ لَيْسَ مِنَّا رَجُلٌ إِلَّا لَهٗ اسْمَانِ، فَجَعَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (يَا فُلَانُ): فَيَقُوْلُوْنَ يَا رَسُوْلَ اللّٰهِ! إِنَّهٗ يَغْضِبُ مِنْهُ.

330. Sayyidina Abu Jubayrah bin al-Dhahak ﷺ said that the (following) verse was revealed concerning the Banu Salimah:

وَلَا تَنَابَزُوْا بِالْأَلْقَابِ o

And revile not one another with nicknames. (Al-Hujurat, 49:11)

The Messenger of Allah ﷺ came to them (the Banu Salimah). Everone of them had two names (the real good-meaning name and a teasing nickname). The Messenger of Allah ﷺ began to call them (one by one) "O so-and-so", but they told him, "Messenger of Allah, he gets annoyed with that name.' (Hence, that verse was revealed.)❷

(Abu Dawood, Nasai, Tirmizi, Ibn Majah, Ahmad, Hakim)

٣٣١. حَدَّثَنَا الْفَضْلُ بْنُ مَقَاتِلٍ قَالَ: حَدَّثَنَا يَزِيْدُ بْنُ أَبِيْ حَكِيْمٍ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ عِكْرَمَةَ يَقُوْلُ: لَا أَدْرِيْ أَيُّهُمَا جَعَلَ لِصَاحِبِهٖ طَعَامًا، ابْنُ عَبَّاسٍ أَوِ ابْنُ عَمِّهٖ، فَبَيْنَا الْجَارِيَةُ تَعْمَلُ بَيْنَ أَيْدِيْهِمْ إِذْ قَالَ أَحَدُهُمْ لَهَا. يَا زَانِيَةُ! فَقَالَ: مَهْ؟ إِنْ لَّمْ تَحُدَّكَ فِي الدُّنْيَا تَحُدَّكَ فِي الْآخِرَةِ قَالَ: أَفَرَأَيْتَ إِنْ كَانَ كَذٰلِكَ؟ قَالَ: إِنَّ اللّٰهَ لَا يُحِبُّ الْفَاحِشَ الْمُتَفَحِّشَ. ابْنُ عَبَّاسٍ الَّذِيْ قَالَ: إِنَّ اللّٰهَ لَا يُحِبُّ الْفَاحِشَ الْمُتَفَحِّشَ.

331. Sayyidina Ikramah ﷺ has narrated that Sayyidina Ibn Abbas ﷺ or his paternal cousin invited some people. His slave-girl was performing the household chores in the presence of the guests. One of whom called her out 'O Adultress!'. Sayyidina Ibn Abbas ﷺ said, "O! (what have you done?) If she does not get you Hadd (punished as it is prescribed) in this life then she will get the prescribed punishmnet on you in the Hereafter." That man asked if that

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❶ (٣٢٩) ابو مودود هو فضة: بكزر اوله وتشديد المعجمة، ابو مودود، البصرى، نزيل خراسان مشهور بكنيته، فيه لين، من الثامنة.

❷ (٣٣٠) اخرجه ابو داؤد فى الادب والنسائى والترمذى فى التفسير وابن ماجه فى الادب، واحمد والحاكم فى التفسير والادب.

was really so and Sayyidina Ibn Abbas ﷺ confirmed, "Surely Allah does not love the indecent and the indecent talker."❶

٣٣٢. حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللّٰهِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيِّ).

332. It is narrated by Sayyidina Abdullah bin Masood ﷺ that the Prophet ﷺ said, "A Beliver is not given to accusing other people or cursing them, nor is he given to immoral or shameless talk."❷ (Tirmizi, Hakim)

EXPLANATION: These Ahadith tell us generally that it is a sin to mention other people's faults and spread them, to call them with bad, derogatory names, to curse and accuse them, to ascribe to someone a sin and call him by that. These things are disallowed. If someone is accused or slandered and he cannot get the accuser punisher as perscribed in this world by Shari'ah then he will surely get him punished in the Hereafter.

153. Chapter
باب ماجاء فى التمادح
To Prasie One Another

٣٣٣. حَدَّثَنَا اٰدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ أَنَّ رَجُلًا ذَكَرَ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَثْنَى عَلَيْهِ رَجُلٌ خَيْرًا. فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَيْحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ) يَقُولُهُ، مِرَارًا. (إِنْ كَانَ أَحَدُكُمْ مَادِحًا لَّا مَحَالَةَ فَلْيَقُلْ: أَحْسِبُ كَذَا وَكَذَا. إِنْ كَانَ يُرٰى أَنَّهُ كَذٰلِكَ وَحَسِيبُهُ اللّٰهُ وَلَا يُزَكِّي عَلَى اللّٰهِ أَحَدًا).

333. It is reported by Abdur Rahman Ibn Bakrah on the authourty of his father that a man mentioned someone in the presence of the Messenger of Allah ﷺ and another man praised him, The Prophet ﷺ commented, "Woe to you! You have cut the neck of you friend!" He repeated it frequently and then said, "If you wish to praise anyone, say 'He is such in my opinion' and if you think he is really as you say, then you must say وَحَسِيبُهُ اللّٰهُ (Allah knows best for He alone is the one to call to account). And you should not sanctify anyone over Allah."❸ (Bukhari, Muslim, Ibn Majah, Ahmad)

EXPLANATION: In other words, only Allah knows what is true. It is

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❶ (٣٣١) اخرجه ابو داؤد فى السنن (كتاب الادب) ب-٦، والحاكم فى المستدرك ١/٧٥، ٤/٥١٣.

❷ (٣٣٢) اخرجه الترمذى فى السنن ١٩٧٧، والحاكم فى المستدرك ١/١٢.

❸ (٣٣٣) خالد بن مهران ابو المنازل، البصرى، الحذاء قيل له ذلك لانه يجلس عندهم وهو ثقه يرسل من الخامسة، وقد اشار حماد بن زيد الى ان حفظه تغير لما قدم من الشام وعاب عليه بعضهم دخوله فى عمل السلطان. اخرجه المصنف فى الصحيح ٨/٢٢، ومسلم فى الصحيح (كتاب الزهد) ٦٥، ٦٦، وابن ماجه فى السنن ٣٧٤٤، واحمد فى المسند ٥/٤١.

possible that the man is not like what you say. Hence, you must not say about anyone that he is like that for if you say that with a certainty then it would imply that he really is like what you describe him and Allah knows that.

Hence, instead of a firm statement you must say that you believe or suppose that he has such traits but Allah alone know the truth.

٣٣٤. حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللّٰهِ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسٰى قَالَ: سَمِعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُثْنِي عَلٰى رَجُلٍ وَيُطْرِيهِ. فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَهْلَكْتُمْ، أَوْقَطَعْتُمْ ظَهْرَ الرَّجُلِ).

334. It is related by Sayyidina Abu Musa ﷺ heard someone praising another and he indulged exageration. The Prophet ﷺ said to him, "You have destroyed (him)," or he said, "You have broken his back."[1] (Bukhari)

٣٣٥. حَدَّثَنَا قَبِيصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِيهِ قَالَ: كُنَّا جُلُوسًا عِنْدَ عُمَرَ فَأَثْنٰى رَجُلٌ عَلٰى رَجُلٍ فِي وَجْهِهِ: فَقَالَ: عَقَرْتَ الرَّجُلَ، عَقَرَكَ اللّٰهُ.

335. Ibrahim al-Jaym ﷺ has reported on the authority of his father that they were present with Sayyidina Umar ﷺ when one of them praised another man, Sayyidina Umar ﷺ said to him, "You have injured him. May Allah injure you![2]

٣٣٦. حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ قَالَ: حَدَّثَنَا حَفْصٌ عَنْ عُبَيْدِ اللّٰهِ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: الْمَدْحُ ذَبْحٌ قَالَ مُحَمَّدٌ: يَعْنِي إِذَا قَبِلَهَا.

336. Sayyidina Zayd bin Aslam ﷺ has reported on the authority of his father that Sayyidina Umar ﷺ said, "To praise anyone is to slaughter him."

Imam Bukhari رحمة الله عليه has said that it will amount to slaughtering him if the person (who is praised) accepts the praise.

EXPLANATION: These Ahadith teach us that when we praise anyone we must not use emphatic words to confirm that he really is as we describe him. Rather, we must make a conditional comment and say that we suppose that he is like that and that Allah alone knows the truth. He will reckon with him according to his konwledge. If anyone is praised on his face then it is not good for him because he begins to think much of himself and becomes arrogant.

We must protect our brother from arraogance. However, there is some permission to praise a man who does not take it into his head and praise will not make him think much of himself because he constantly keeps an eye on his own faults and short comings. But, again we must exercise moderation in praising him.

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[1] (٣٣٤) اخرجه المصنف فى الصحيح ٣/٢٣١-٨/٢٢.

[2] (٣٣٥) عمران بن مسلم المنقرى، أبوبكر القصير البصرى، صدوق، ربما وهن، قيل هو الذى روى عن عبد الله بن دينار وقيل بل هو غيره وهو مكى من السادسة.

154. Chapter

باب من اثنى على صاحبه إن كان أمنا به

A Man may be Praised on His Face if He will not Begin to Think Too Much of Himself

٣٣٧. حَدَّثَنَا عَبْدُ الْعَزِيْزِ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنِيْ عَبْدُ الْعَزِيْزِ بْنُ أَبِيْ حَازِمٍ عَنْ سُهَيْلٍ، عَنْ أَبِيْهِ، عَنْ أَبِيْ هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (نِعْمَ الرَّجُلُ أَبُوْ بَكْرٍ، نِعْمَ الرَّجُلُ عُمَرُ، نِعْمَ الرَّجُلُ أَبُوْ عُبَيْدَةَ، نِعْمَ الرَّجُلُ أُسَيْدُ بْنُ حُضَيْرٍ، نِعْمَ الرَّجُلُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَاسٍ، نِعْمَ الرَّجُلُ مُعَاذُ بْنُ عَمْرُو بْنُ الْجَمُوْحِ، نِعْمَ الرَّجُلُ مُعَاذُ بْنُ جَبَلٍ) قَالَ (وَ بِئْسَ الرَّجُلُ فُلَانٌ وَ بِئْسَ الرَّجُلُ فُلَانٌ) حَتّٰى عَدَّ سَبْعَةً.

337. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "Abu Bakr is a fine man, Umar is a fine man, Abu Ubaydah is a fine man, Usayd bin Hudayr is a fine man, Thabit bin Qays bin Sahmmas is a fine man, Mu'az bin Amar bin al-Jumu is a fine man." He then said, "so-and-so is and evil man, so-and-so is an evil man," until he had counted seven men.

EXPLANATION: This Hadith quotes the Prophet ﷺ as saying about some men that they were fine men. We learn, therefore, that it is a good thing to call a good man good, however, we must exervise care in praising anyone lest he get it into his head and our praise has a bad effect on him. This is why Imam Bukhari has added the qualification to the heading of this chapter.

٣٣٨. حَدَّثَنَا إِبْرَاهِيْمُ قَالَ: حَدَّثَنَا أَبِيْ عَنْ عَبْدِ اللّٰهِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيْ يُوْنُسَ مَوْلٰى عَائِشَةَ. أَنَّ عَائِشَةَ قَالَتْ: اسْتَأْذَنَ رَجُلٌ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (بِئْسَ ابْنُ الْعَشِيْرَةِ) فَلَمَّا دَخَلَ هَشَّ لَهُ وَ انْبَسَطَ إِلَيْهِ. فَلَمَّا خَرَجَ الرَّجُلُ اسْتَأْذَنَ آخَرُ، قَالَ (نِعْمَ ابْنُ الْعَشِيْرَةِ) فَلَمَّا دَخَلَ لَمْ يَنْبَسِطْ إِلَيْهِ كَمَا انْبَسَطَ إِلَى الْآخَرِ، وَلَمْ يَهُشَّ إِلَيْهِ كَمَا هَشَّ لِلْآخَرِ. فَلَمَّا خَرَجَ قُلْتُ: يَا رَسُوْلَ اللّٰهِ قُلْتَ لِفُلَانٍ ثُمَّ هَشَشْتَ إِلَيْهِ، وَقُلْتَ لِفُلَانٍ وَلَمْ أَرَكَ صَنَعْتَ مِثْلَهُ؟ قَالَ (يَا عَائِشَةُ! إِنَّ مِنْ شَرِّ النَّاسِ مَنِ اتُّقِيَ لِفُحْشِهِ).

338. Sayyidah Ayeshah رضى الله عنها has said that a man asked permission to visit the Prophet ﷺ. The Messenger of Allah ﷺ said, " He is a bad member of his tribe." But when he came in the Prophet ﷺ met him and talked to him in a friendly way and when he departed another man asked permission to meet him. The Prophet ﷺ said, "He is a fine member of his tribe." But when he came in the Prophet ﷺ did not treat him as frankly and in as friendly a way as he had treated the first man. When he departed, Sayyidah Ayeshah رضى الله عنها said to him, "Messenger of Allah, you said such -and-such about that (first) man but met him in a very friendly way. And you said such-and-such about the second man but you not treat him as you had treated the first man."

The Prophet ﷺ said, "O Ayeshah, the worst of man is he whom other people avoid because of his obscence language."

EXPLANATION: The fact is that an evil man was pointed out because of the necessity to do so but it was not proper to speak to him roughly. No one meets a man who used obscense language. People avoid him because of fear of his ribaldry and he is counted among the evil; a man may be evil but it does not call upon us to talk to him in a rough, impolite way. Rather is is preferable to talk gently to an evil man so that we may be safe from his mischief and we way encourage him to develop good manners. As for one who is among our close men and is counted among the good, if we do not talk to him in a very friendly, intmated manner then there is no harm. He will not budge from his close association because of his love and devotion.

155. Chapter
باب يحثى فى وجوه المداحين
Put Dust on the Face of Those Who Praise

٣٣٩. حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيْدٍ، عَنْ حَبِيْبِ بْنِ أَبِيْ ثَابِتٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِيْ مَعْمَرٍ قَالَ: قَامَ رَجُلٌ يُثْنِي عَلٰى أَمِيْرٍ مِّنَ الْأُمَرَاءِ: فَجَعَلَ الْمِقْدَادُ يَحْثِيْ فِيْ وَجْهِهِ التُّرَابَ وَقَالَ: أَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ نَحْثِيَ فِيْ وُجُوْهِ الْمَدَّاحِيْنَ التُّرَابَ.

339. Abu Mamar ؓ has narrated that a man got up to praise an amir (chief, leader), Sayyidina al-Miqdad ؓ began to put dust on his face and said that the Messenger of Allah ﷺ has commanded us that we must pour dust over the face of those who are given to praise others.[1] (Muslim, Ahmad)

٣٤٠. حَدَّثَنَا مُوْسَى بْنُ إِسْمَاعِيْلَ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَطَاءِ بْنِ أَبِيْ رَبَاحٍ، أَنَّ رَجُلًا كَانَ يَمْدَحُ رَجُلًا عِنْدَ ابْنِ عُمَرَ. فَجَعَلَ ابْنُ عُمَرَ يَحْثُوا لِلتُّرَابَ نَحْوَ فِيْهِ. وَقَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِذَا رَأَيْتُمُ الْمَدَّاحِيْنَ فَاحْثُوْا فِيْ وُجُوْهِهِمُ التُّرَابَ).

340. It is narratedd by Ata bin Abu Rabah ؓ that a man began to praise another person in the presence of Sayyidina Ibn Umar ؓ who began to throw dust on his face, saying the while that the Messenger of Allah ﷺ has said, "When you see those who indulge in praise, fill their mouths with dust."[2] (Muslim, Ahmad)

٣٤١. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ، عَنْ أَبِيْ بِشْرٍ، عَنْ عَبْدِ اللّٰهِ بْنِ شَقِيْقٍ، عَنْ رَجَاءٍ أَبِيْ

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[1] (٣٣٩) اخرجه مسلم فى الصحيح (كتاب الزهد) ٦٨، واحمد فى المسند ٥/٦، ٥/٦.

[2] (٣٤٠) اخرجه مسلم فى الصحيح (كتاب الزهد) ٦٩، واحمد فى المسند ٥/٦٠.

رَجَاءٍ، عَنْ مِحْجَنٍ الْأَسْلَمِيِّ قَالَ رَجَاءُ أَقْبَلْتُ مَعَ مِحْجَنٍ ذَاتَ يَوْمٍ حَتَّى انْتَهَيْنَا إِلَى الْمَسْجِدِ أَهْلِ الْبَصْرَةِ فَإِذَا بُرَيْدَةُ الْأَسْلَمِيُّ عَلَى بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ جَالِسٌ. قَالَ وَكَانَ فِي الْمَسْجِدِ رَجُلٌ يُقَالُ لَهُ سَكَبَةُ، يُطِيلُ الصَّلَاةَ، فَلَمَّا انْتَهَيْنَا إِلَى بَابِ الْمَسْجِدِ، وَعَلَيْهِ بُرْدَةٌ. وَكَانَ بُرَيْدَةُ صَاحِبُ مِزَاحَاتٍ، فَقَالَ: يَا مِحْجَنُ! أَتُصَلِّي كَمَا يُصَلِّي سَكَبَةُ؟ فَلَمْ يَرُدَّ عَلَيْهِ مِحْجَنٌ وَرَجَعَ، قَالَ قَالَ مِحْجَنٌ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِي فَانْطَلَقْنَا نَمْشِي حَتَّى، صَعَدْنَا أُحُدًا فَأَشْرَفَ عَلَى الْمَدِينَةِ فَقَالَ (وَيْلٌ أُمِّهَا مِنْ قَرْيَةٍ يَتْرُكُهَا أَهْلُهَا كَأَعْمَرَ مَا تَكُونُ، يَأْتِيهَا الدَّجَّالُ فَيَجِدُ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِهَا مَلَكًا فَلَا يَدْخُلُهَا) ثُمَّ انْحَدَرَ حَتَّى إِذَا كُنَّا فِي الْمَسْجِدِ رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُصَلِّي وَيَسْجُدُ وَيَرْكَعُ: فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَنْ هَذَا) فَأَخَذْتُ أُطْرِيهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا فُلَانٌ، وَ هَذَا فُلَانٌ: فَقَالَ (امْسِكْ لَا تُسْمِعْهُ فَتَهْلِكَهُ).

قَالَ فَانْطَلَقَ يَمْشِي. حَتَّى إِذَا كَانَ عِنْدَ حُجَرِهِ لَكِنَّهُ نَفَضَ يَدَيْهِ ثُمَّ قَالَ إِنَّ خَيْرَ دِينِكُمْ أَيْسَرُهُ: إِنَّ خَيْرَ دِينِكُمْ أَيْسَرُهُ) ثَلَاثًا.

341. It is is reported by Raja bin Abu Raja ﷺ that he was going somewhere one day with Sayyidina Mihajan al-Ahlami ﷺ. They came to the mosque of the people of Busrah and they found there Sayyidina Buraydah al-Aslami ﷺ sitting at one of the doors of the mosque, in the mosque a man called Sakabah was engaged in a lengthy prayer. When they came nearer to the door of the mosque Sayyidina Buraydah ﷺ had a mantle over him and he was in a light hearted mood given to humour. He said, "O Mihajan, will you offer prayers as Sakabah offers his prayers?" Sayyidina Mihajan ﷺ did not give an answer to him but returned from there.

Sayyidina Mihajan ﷺ then said (to Raja), "The Messenger of Allah ﷺ held my hand (one day) and we walked ahead until we ascended the mount Uhud. The Prophet ﷺ turned towards Madinah and remarked, this place will be in a bad shape when its inhabitants will desert it while it will be well populated. Dajjal will come to it but find an angel at every door and so he will not be able to enter it. He then descended down the mountain and (we walked on until) we came into the mosque. He saw a man who was offering his prayers, bowing down and prostrating. The Messenger of Allah ﷺ said to me, 'Who is he?' and I began to praise the man very much, and told him who he was. The Prophet ﷺ said, 'Quiet! Do not let him hear you lest you destroy him.'

Then the Prophet ﷺ kept walking until he came to the rooms. Here he shook off his hands clean and said to me, 'The best deeds in your religion is what is the easiest.' He repreated that three times."[1] (Ahmed)

EXPLANATION: Imam Bukhari captioned the chapter 153 *To praise one another* and placed the Hadith woe to you! You have cut the neck of your friend in this chapter. Then he captioned the next chapter 154. *A man may be praised on*

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[1] (٣٤١) اخرجه احمد فى المسند ٣/٤٧٩، ٤/٣٣٨، ٥/٣٢.

his face if he will not begin to think too much of himself and placed in it the Hadith Abu Bakr is a fine man to the end. Then he entitled chapter 155 *Put dust on the face of those who praise* and narrated the Ahadith about Sayyidina Miqdah ﷺ and Sayyidina Ibn Umar ﷺ filling dust in the mouths of those who had begun to praise other people, asserting that the Messenger of Allah ﷺ had given that command. By narrating and formating the different Ahadith in to three chapters, Imam Bukhari has suggested a link between the Ahadith which have a common message that it is not correct to praise anyone on his face when there is the risk of the man's getting it into his head, boasting about it and feeling arrogant. On the other hand, if a man is pious and learned and he does not have his eye on his piety, learning and prowess and he will not be affected on praise then it is right to praise him.

As for filling dust in the mouth of those who shower praise, these are the literal words of the Ahadith. And, Sayyidina Miqadad ﷺ and Sayyidina Ibn Umar ﷺ acted on the literal instruction and began to pour dust into the mouth of those people who were praising others. Both of them understood the Ahadith in this way and the words do have that meaning literally. Some scholars have interpraeted it to mean that he who praises should not be given anything and when they praise let them be deprived. It is the practice of poets that they expect to receive money on showering praise, so they should not be allowed to succeed in this way. Instead of wealth they should be given dust (Sharah Muslim, Nawawi v-2, p-414).

Some other scholars have opined that the Hadith asks us to give something to those who praise so that they do not satirise later on. This payment is made to them in order to protect one's own honour. Imam Bukhari has referred to this interpretation in the chapter 175 entitled *Paying something to a poet when one fears his mischief* in which the Hadith # 343 is placed.

It is stated in Hadith # 341 that the people of Madinah will forsake it at a time when they inhabit it in large numbers. This will take place much after the arrival of Dajjal. It is stated in *Muwatta Imam Malik* that the Messenger of Allah ﷺ said, "You will leave Madinah when it will be in a good state (and its people will go away so that) the dog or the wolf would urinate on some of the pillars or pulpit of the mosque. (Kitab, al-Jami, Muwatta Hadith # 1579). Allamah Suyuti has quoted Imam Nawawi رحمة الله عليه in his Sharah of *Muwatta* that apparently this would happen in the last days close to the Last Hour.

156. Chapter
باب من مدّح فى الشعر
He Who Praises Poetry

٣٤٢. حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ

عَنِ الْأَسْوَدِ بْنِ سَرِيعٍ، قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُوْلَ اللّٰهِ ؟ قَدْ مَدَحْتُ اللّٰهَ بِمَحَامِدَ وَمِدَحٍ، وَإِيَّاكَ فَقَالَ (أَمَا إِنَّ رَبَّكَ يُحِبُّ الْحَمْدَ) فَجَعَلْتُ أُنْشِدُهُ، فَاسْتَأْذَنَ رَجُلٌ طِوَالٌ أَصْلَعُ فَقَالَ لِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اسْكُتْ) فَدَخَلَ فَتَكَلَّمَ سَاعَةً ثُمَّ خَرَجَ: فَأَنْشَدْتُهُ، ثُمَّ جَاءَ فَسَكَتَنِيْ ثُمَّ خَرَجَ، فَعَلَ ذٰلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا فَقُلْتُ: مَنْ هٰذَا الَّذِيْ سَكَّتَنِيْ لَهُ؟ قَالَ (هٰذَا رَجُلٌ لَا يُحِبُّ الْبَاطِلَ).

342. Sayyidina al-Aswad bin Suray ﷺ said, "I presented myself before the Prophet ﷺ and said to him 'Mesenger of Allah, I have spoken of praise of Allah in different ways and also spoken your praise'. He said, 'Surely, Allah loves praise.' I began to recited my poetry but suddently someone asked permission to be allowed in. He was a tall man with a bald forehead. The Prophet ﷺ asked me to keep quiet. Then the man came in and talked a little while and went afterwards and I began to recite my poetry once again. He came again and the Prophet ﷺ again asked me to keep quiet. He went away again but this happened two or three times. So, I said, 'Messenger of Allah, who is he that for whom you ask me to stop speaking? The Prophet ﷺ said, 'This man does not like vain talk'."[1] (Ahmad)

حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِيْ بَكْرَةَ، عَنِ الْأَسْوَدِ بْنِ سَرِيْعٍ، قُلْتُ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : مَدَحْتُكَ وَ مَدَحْتُ اللّٰهَ عَزَّ وَجَلَّ.

Sayyidina Aswad bin Suray ﷺ has reported that he said, "Messenger of Allah, I have praised you (in poetry) and praised Allah also."

EXPLANATION: It is stated in some versions that the man who had come to the Prophet ﷺ was Sayyidina Umar ﷺ. The Prophet ﷺ was listening to the poetry but he stopped listening when Sayyidina Umar ﷺ came in, saying that the man who came in did not like to listen to vain talk. But, the question does arise why did the Prophet ﷺ allow himself to listen to vain talk. The truth is that it was not a sinful pusmit and that partiular poetry was proper and listening to is was allowed. It was the Prophet's ﷺ practice to act on the permitted course and show its validity through his action. He tolerated listening to it and since it is not necessary to act on the allowed course and some people do not like some things and he knoe that Umar ﷺ did not like poetry so he asked the poet to suspend rrcital.

The part of Hadith quoted above after the main Hadith and before explanation is abridged by the author to show that it is transmited through a different chain of narrators also.

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[1] (٣٤٢) اخرجه احمد فى المسند ٣/٤٣٥.

157. Chapter

باب اعطاء الشاعر إذا خاف شره

Paying Something to the Poet when One Fears His Mischief

٣٤٣. حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا عَلِيٌّ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حَبَّابٍ قَالَ حَدَّثَنَا يُوسُفُ بْنُ عَبْدِ اللّٰهِ نُجَيْدٍ بْنِ عِمْرَانَ بْنِ حُصَيْنٍ الْخُزَاعِيِّ قَالَ: حَدَّثَنِي أَبِي نُجَيْدٍ: أَنَّ شَاعِرًا جَاءَ إِلَى عِمْرَانَ بْنِ حُصَيْنٍ، فَأَعْطَاهُ: فَقِيْلَ لَهُ: تُعْطِي شَاعِرًا! فَقَالَ: أُبْقِي عَلَى عِرْضِي.

343. Abu Nujayd ﷺ said that a poet came to Sayyidina Imran bin Husayn ﷺ and he gave him something. Objections were raised on that so he said; "I wish to preserve my honour (by spending some money)."

EXPLANATION: Someimes there is a risk that the poets may stirise a man. Hence, it is allowed to silence them by offering them some money.

158. Chapter

باب لا تكرم صديقک بما يشق عليه

Do not Honour Your Friend in a Way that Burdens Him with Favour

٣٤٤. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنّٰى قَالَ حَدَّثَنَا مَعَاذٌ قَالَ: ؟حَدَّثَنَا ابْنُ عَوْنٍ عَنْ، مُحَمَّدٍ قَالَ: كَانُوْا يَقُوْلُوْنَ: لَا تُكْرِمْ صَدِيْقَکَ بِمَا يَشُقُّ عَلَيْهِ.

344. Sayyidina Muhammad (Ibn Sireen) رحمة الله عليه has said that our worthy predecessors used to say, "Do not honour your friend to such a great extent that he finds himself overburdened with favour."

EXPLANATION: In other words, there is a limit to honouring someone. If he is honoured in such a way that he considers it beyond his station then he will feel uneasy about it. He will feel that his friend had gone out of the way to honour him for his sake and spent on it more than he could afford while he himself did not need that. We an find examples of it in our daily life, and it is embarrassing for the person who is given the honour.

159. Chapter

بـاب الـــزيارة

Visiting One Another

٣٤٥. حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ الْمُبَارَکِ، أَخْبَرَنَا حَمَّادُ

بْنُ سَلْمَةَ، عَنْ أَبِي سِنَانَ الشَّامِيِّ، عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا عَادَ الرَّجُلُ أَخَاهُ أَوْ زَارَهُ، قَالَ اللّٰهُ لَهُ: طِبْتَ وَطَابَ مَمْشَاكَ وَتَبَوَّأْتَ مَنْزِلًا فِي الْجَنَّةِ).

345. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "When a man pays a sick visit or an ordinary visit to his Muslim brother Allah says to him, "You are in a very good state and your walking is good and you have built a house (for yourself) in paradise'."[1]

(Tirmizi, Ibn Majah)

٣٤٦. (ث٨٦) حَدَّثَنَا بِشْرُبْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ الْمُبَارَكِ، عَنِ ابْنِ شَوْذَبٍ قَالَ: سَمِعْتُ مَالِكَ بْنَ دِينَارٍ يُحَدِّثُ، عَنْ أَبِي غَالِبٍ، عَنْ أُمِّ الدَّرْدَاءِ، قَالَتْ زَارَنَا سَلْمَانُ مِنَ الْمَدَائِنِ إِلَى الشَّامِ مَاشِيًا، عَلَيْهِ كِسَاءٌ وَأَنْدَرُ وَرْدُ قَالَ يَعْنِي سَرَاوِيلَ مُشَمَّرَةٌ) قَالَ ابْنُ شَوْذَبٍ رُؤِيَ سَلْمَانُ وَعَلَيْهِ كِسَاءٌ مَطْمُومُ الرَّأْسِ، سَاقِطُ الْأُذُنَيْنِ. يَعْنِي أَنَّهُ كَانَ أَرْفَشَ: فَقِيلَ لَهُ: شَوَّهْتَ نَفْسَكَ قَالَ: إِنَّ الْخَيْرَ خَيْرُ الْآخِرَةِ.

346. Sayyidah Umm Darda رضى الله عنها (the wife of Sayyidina Abu Darda ﷺ) has said that Sayyidina Salman Farsi ﷺ visited them. He walked all the way from al-Madain to Syria. He had a mantle over him and wore a pair of lower garments whose hem was raised up fairly high.

Ibn Shawzab reported that Sayyidina Salman Farsi ﷺ was observed with a mantle over him, his head clean shaved and his ears very big. (On seeing him) someone said to him, "You have kept yourself unadorned (so that an observer feels repulsed.)" He said in answer, "Truer beauty (goodness) is the beauty (goodness) of the Hereafter (what if one does not adorn himself in this world?)"

EXPLANATION: Both the Ahadith relate the excellence and merit of paying visits to one another. Sayyidina Salman Farsi ﷺ walked all the way from al-Madain to Syria to visit Sayyidina Abu Darda ﷺ and met his brother. The Messenger of Allah ﷺ had created a *muwakhat*, between the two (that is a fraternal relationship between them).

160. Chapter
باب من زار قو ما فطعم عندهم
He Who Visits a People and Eats with Them

٣٤٧. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ

[1] (٣٤٥) عيسى بن سنان الحنفى ابو سنان القسملى الفلسطينى نزيل البصرة لين الحديث من السادسة. اخرجه الترمذى فى البر والصلة، وابن ماجه فى الجنازة.

أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَارَ أَهْلَ بَيْتٍ مِّنَ الْأَنْصَارِ، فَطَعِمَ عِنْدَهُمْ طَعَامًا، فَلَمَّا خَرَجَ أَمَرَ بِمَكَانٍ مِّنَ الْبَيْتِ، فَنُضِحَ لَهُ عَلٰى بِسَاطٍ، فَصَلّٰى عَلَيْهِ، وَدَعَا لَهُمْ.

347. It is reported by Sayyidina Anas رضى الله عنه that the Messenger of Allah ﷺ visited a family of the Ansar and he ate (a meal) with them. Then, while he was about to depart from them, he gave orders about a portion of the house that it should be cleaned and tidied. Accordingly, a mattress was laid down after cleaning and tiding the place. The Prophet ﷺ offered prayers there and made a supplication for those people.❶

٣٤٨ (الف): حَدَّثَنَا عَلِيُّ ابْنُ حُجْرٍ قَالَ: أَخْبَرَنَا صَالِحُ بْنُ عُمَرَ الْوَاسِطِيُّ، عَنْ أَبِيْ خَلْدَةَ جَاءَ عَبْدُ الْكَرِيْمِ أَبُوْ أُمَيَّةَ إِلٰى أَبِي الْعَالِيَةِ، وَعَلَيْهِ ثِيَابُ صُوْفٍ. فَقَالَ أَبُو الْعَالِيَةِ إِنَّمَا هٰذِهِ ثِيَابُ الرُّهْبَانِ، إِنْ كَانَ الْمُسْلِمُوْنَ إِذَا تَزَاوَرُوْا تَجَمَّلُوْا.

348 (A). It is reported by Abu Khaldah that Abdul Karim whose Kunyah was Abu Umayyah went to Abu al-Aliyah (a tabi'ee). He was dressed in woolen clothes when he went to him. Abu al-Aaliyah told him that that was what the monks wear while it was the practice of the Muslims to adorn and tidy themselves before visiting one another. (Abu Dawood)

٣٤٨ (ب): حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيٰى، عَنْ عَبْدِ الْمَلِكِ الْعَزْزَمِيِّ قَالَ حَدَّثَنَا عَبْدُ اللّٰهِ مَوْلَى أَسْمَاءَ قَالَ: أَخْرَجَتْ إِلَيَّ أَسْمَاءُ جُبَّةً مِنْ طَيَالِسَةٍ عَلَيْهَا لِبْنَةُ شِبْرٍ مِّنْ دِيْبَاجٍ: وَإِنَّ فَرْجَيْهَا مَكْفُوْفَانِ بِهِ، فَقَالَتْ: هٰذِهِ جُبَّةُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَلْبَسُهَا لِلْوُفُوْدِ وَيَوْمَ الْجُمُعَةِ.

348 (B). Sayyidina Abdullah, the freed slave of Sayyidah Asma رضى الله عنها said that Sayyidah Asma رضى الله عنها gave him a large robe. There was silk patch with a design on it, not more than a span. The cuttings on the right and left sides also had designs on side. She said to him, "This robe belongs to the Messenger of Allah ﷺ and he used to wear it when delegations arrived to him and on Friday."❷

٣٤٩. حَدَّثَنَا الْمَكِّيُّ قَالَ: حَدَّثَنَا حَنْظَلَةُ، عَنْ سَالِمِ بْنِ عَبْدِاللّٰهِ قَالَ: سَمِعْتُ عَبْدَ اللّٰهِ بْنَ عُمَرَ قَالَ: وَجَدَ عُمَرُ حُلَّةَ اسْتَبْرَقٍ، فَأَتٰى بِهَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اشْتَرِ هٰذِهِ وَالْبَسْهَا عِنْدَ الْجُمُعَةِ، أَوْحِيْنَ تَقْدَمُ عَلَيْكَ الْوُفُوْدُ، فَقَالَ عَلَيْهِ السَّلَامُ: إِنَّمَا يَلْبَسُهَا مَنْ لَّا خَلَاقَ لَهُ فِي الْآخِرَةِ) وَأُتِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِحُلَلٍ. فَأَرْسَلَ إِلٰى عُمَرَ بِحُلَّةٍ، وَ إِلٰى أُسَامَةَ بِحُلَّةٍ وَ إِلٰى

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❶ (٣٤٧) اخرجه المصنف فى الصحيح.

❷ (٣٤٨) عبد الكريم بن ابى المخارق ابو امية، المعلم البصرى، نزيل مكة واسم ابيه قيس وقيل طارق ضعيف له فى البخارى زيادة فى الذكر عند القيام قال سفيان زاد عبد الكريم فذكر شيئًا وهذا موصول، وعلم له المذى علامة التعليق وليس هو معلقًا وله ذكر فى مقدمة مسلم وما روى له النسائى الا قليلا من السادسة ايضًا، مات سنة ست وعشرين، وقد شارك الجزرى فى بعض المشايخ فربما التبس به على من لا فهم له. اخرجه مسلم و ابو داؤد.

عَلِيّ بِحُلَّةٍ، فَقَالَ عُمَرُ: يَا رَسُوْلَ اللّٰهِ أَرْسَلْتَ بِهَا إِلَيَّ، لَقَدْ سَمِعْتُكَ تَقُوْلُ فِيْهَا مَا قُلْتَ: فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (تَبِيْعُهَا أَوْ تَقْضِيْ بِهَا حَاجَتَكَ).

349. It is reported by Sayyidina Abdullah bin Umar ﷺ that once Sayyidina Umar ﷺ found a garment of thick silk and he brought it to the Prophet ﷺ. He said, "Messenger of Allah, buy it and wear it on Friday and when delegations come to you. "The Prophet ﷺ said, "Only those people wear it in this world who have no share in the Hereafter."

Similar robes were then brought to the Prophet ﷺ (as gifts). So he sent from them one each to Sayyidina Umar ﷺ, to Sayyidah Asma رضى الله عنها and to Sayyidina Ali ﷺ. Sayyidina Umar ﷺ said, "Messenger of Allah, you have sent (this robe) to me while I have heard from you what you have said to me about it." So, the Prophet ﷺ said to him, "Sell this robe," or, he said, "Fulfil your means through it."[1] (Bukhari, Nasai, Muslim, Ibn Majah, Abu Dawood, Ahmad)

EXPLANATION: The robe that Sayyidah Asma رضى الله عنها had was adorned with a span-length of silk with design and so it could be worn. The robe that Sayyidina Umar ﷺ had brought was wholly silk. So the Prophet ﷺ forbade him to wear it. He said, "Those who have no share in the Hereafter were the only ones who wore it."

Then he received a gift of some pieces of silk garment and he sent one of them to Sayyidina Umar ﷺ who was put in doubt because of the gift of something which the Prophet ﷺ had disallowed himself. The Prophet ﷺ told him that a man was not allowed to wear silk but if he owned something, he was allowed to sell it. The proceeds can be used upon oneself for one's needs. The author has narrated the two Ahadith in this chapter although they say nothing of having meals. Perhaps the scribes have omitted giving the title of a chapter which the author might have placed somewhere here. It could have been entitled التجمل للزيارة والوفود.

161. Chapter
باب فضل الزيارة
Excellence of Ziyarah (Visiting Other People)

٣٥٠. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَمُوْسَى بْنُ إِسْمَاعِيْلَ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ عَنْ أَبِيْ رَافِعٍ، عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ زَارَ رَجُلٌ أَخًا لَهُ فِيْ قَرْيَةٍ. فَأَرْصَدَ اللّٰهُ لَهُ مَلَكًا عَلٰى مَدْرَجَتِهِ. فَقَالَ أَيْنَ تُرِيْدُ؟ قَالَ: أَخًا لِيْ فِيْ هٰذِهِ الْقَرْيَةِ. فَقَالَ: هَلْ لَهُ عَلَيْكَ مِنْ نِعْمَةٍ

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[1] (٣٤٩) اخرجه المصنف فى الصحيح ٢/٥، ٣/٢١٣-٢١٤ و ٤/٨٥ و ٧/١٩٥ و ٨/٥، والنسائى فى السنن ٣/٩٦.١٨١.١٩٧.١٩٨، ومسلم فى الصحيح (كتاب اللباس) ٩/٨٩، وابن ماجه فى السنن ٣٥٩١، وابو داؤد فى السنن ١٠٧٦ و ٤٠٤٠، واحمد فى المسند ٢/٢٠.١٠٣.

تَرُبُّـهَا؟ قَالَ لَا: إِنِّيْ أُحِبُّهُ فِي اللّٰهِ قَالَ: فَإِنِّيْ رَسُوْلُ اللّٰهِ إِلَيْكَ إِنَّ اللّٰهَ أَحَبَّكَ كَمَا أَحْبَبْتَهُ).

350. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Holy Prophet ﷺ said, "A man proceeded to meet a brother who lived in another village and Allah made an angel live in wait for him on his way. (When he reached that place) the angel asked him, "Where do you intend to go?" He said that he was proceeding to a brother of his who lived in the village. The angel asked him, "Do you owe him a favour or is there some good thing that you cherish?" The man replied, "No! I just love him for the sake of Allah (and that is why I am going to him to see and meet him). The angel revealed to him that he was a Messenger of Allah and came to tell him that Allah loved him as he loved (his brother) for the sake of Allah.[1] (Kanz al-Ummal)

EXPLANATION: The story that the Prophet ﷺ has narrated apparently concerns an earlier ummah. This discloses that sometimes the angels of Allah do come to ordinary people who are not prophets. They come at the command of Allah and speak to the man to whom they come.

Sayyidina Jibrail عليه السلام had come to Sayyidah Maryam عليها السلام at the command of Allah and he had spoken to her. This fact is mentioned in the Holy Qur'an although we know that Sayyidah Maryam عليها السلام was not a Prophet of Allah.

The essence of this story and the main purpose of the Prophet ﷺ in narrating it is to emphasise that it is very dear to Allah that his slave loves his brother and goes to him to meet him. Because of this deed of his, he is loved by Allah. Sometimes, Allah sends an angel to him to convey His message of love to him.

162. Chapter
باب الرجل يحب قوما ولما يلحق بهم
Advantage of Love of Those People Whose Deeds cannot be Matched

٣٥١. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُسَلَمَةَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيْرَةِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللّٰهِ بْنِ الصَّامِتِ عَنْ أَبِيْ ذَرٍ. قُلْتُ: يَا رَسُوْلَ اللّٰهِ! الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَا يَسْتَطِيْعُ أَنْ يَلْحَقَ بِعَمَلِهِمْ؟ قَالَ (أَنْتَ يَا أَبَا ذَرٍّ مَعَ مَنْ أَحْبَبْتَ) قُلْتُ: إِنِّيْ أُحِبُّ اللّٰهَ وَرَسُوْلَهُ قَالَ (أَنْتَ مَعَ مَنْ أَحْبَبْتَ، يَا أَبَا ذَرٍّ!

351. Sayyidina Abdullah bin Samit ﷺ has narrated on the authority of Sayyidina Abu Zarr ﷺ said to the Prophet ﷺ, "Messenger of Allah, a man loves the (pious) men of Allah but he is unable to perform deeds which those men do. (What will happen to him?)." The Messenger of Allah ﷺ said, "Abu Zarr, you will be with those people whom you love." Abu Zarr ﷺ said,

[1] (٣٥٠) انظر: كنز العمال للمتقى الهندى ٢٤٦٦٣.

"Surely, I love Allah and his Messenger." The Prophet ﷺ said to him, "You will be with those whom you love."[1] (Bukhari, Muslim, Ahmad)

٣٥٢. حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هَشَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا نَبِيَّ اللَّهِ مَتَى السَّاعَةُ؟ فَقَالَ (وَمَا أَعْدَدْتَ لَهَا؟ قَالَ! مَا أَعْدَدْتُ مِنْ كَبِيرٍ، إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ فَقَالَ (الْمَرْءُ مَعَ مَنْ أَحَبَّ).

قَالَ أَنَسٌ: فَمَا رَأَيْتُ الْمُسْلِمِينَ فَرِحُوا بَعْدَ الْإِسْلَامِ أَشَدَّ مِمَّا فَرِحُوا يَوْمَئِذٍ).

352. It is reported by Sayyidina Anas ﷺ that a man asked the Prophet ﷺ saying, "O Prophet of Allah! When will the Last Hour come?" He said, "What preparation have you made for it?" The man said that he had not made much preparation for it but that he loved Allah and His Messenger. The Prophet ﷺ said to him, A man will be with those he loves."

Sayyidina Anas ﷺ said, "I have never seen Muslims so happy about anything after their acceptance of Islam as they were on this day (with these tidings)."[2] (Bukhari, Tirmizi, Ahmad)

EXPLANATION: In another version of this Hadith the concluding words of Sayyidina Anas ﷺ are as follows:

فما فرحنا بشيئ فرحنا بقوله صلى الله عليه وسلم انت مع من احببت فانا احب النبى صلى الله عليه وسلم وابا بكر وعمر وارجو ان اكون معهم بحبى اياهم وان لم اعمل اعمالهم.

"We (the Companions ﷺ) were never so happy at anything as we were over the saying of the Prophet (ﷺ) انت مع من احببت (You will be with those whom you love). Thus, I love the Prophet ﷺ, Abu Bakr and Umar, and I hope that I will be with them, particularly because of my love although I do not perform deeds as they do."

Readers need to understand two main things about these Ahadith.

What does Being Together Because of Love Mean?

The first thing is that being together does not imply that because of love the lover will enjoy the same rank and station as of the loved, and that both will receive like treatment. Rather, the being together will not disturb each other's state and rank. Both will continue to have their own ranks and be in their individual states. We see their example in this world in the relationship of servant and master or of the followers and the followed (disciples and mentor). Surely, this too is a great honour and a great blessing.

Love Demands Obedience

The second thing is that love demands obedience. It is impossible that a man

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[1] (٣٥١) اخرجه المصنف فى الصحيح ٥/١٤-٨/٤٩-٩/٨١، ومسلم فى الصحيح ١٦١ و ١٦٢، ١٦٣ و ١٦٤، واحمد فى المسند ٣/١٦٨ و١٧٢ و ١٧٣ و ١٧٨ و ١٩٨ و ٢٠٢ و ٢٠٧ و ٢٠٨ و ٢٥٥ و ٢٧٦ و ٢٨٨-٥/١٦٦.

[2] (٣٥٢) اخرجه المصنف فى الصحيح ٨/٤٨ و ٤٩. والترمذى فى السنن ٢٣٨٦، واحمد فى المسند ٣/١٠٤ و ١٠٠ و ١٥٩، ١٦٥.

loves Allah and His Messenger ﷺ but he leads a life of rebellion and disobedience. Thus those people who violate the commands of Allah and his Messenger ﷺ openly and fearlessly are liears if they claim to love Allah and His Messenger ﷺ. And, If they really imagine themselves to be among the lovers then they are under a deception. Sayyidah Rabiah addressed herself to such claimants to love and spoke the truth. She said,

تعصي الإله وانت تظهر حبه هذا لعمري في القياس بديع

لو كان حبك صادقا لاطعتهُ ان المحب لمن يحب مطيع

"O false claimant of love. You disobey Allah and claim to love him. This is very strange intellectually if you were true in you claim to love then you would have obeyed him because every lover loves with his heart and soul what the beloved says."

Nevertheless, to love Allah and His Messenger, it is necessary to obey them. Rather, the truth is perfect obedience grows from love alone. Those who obey Allah and His Messenger ﷺ are given glad tidings in the Qur'an of Companionship with Prophets, the truthful, the martyrs and the righteous.

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَأُولٰٓئِکَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ وَحَسُنَ اُولٰٓئِکَ رَفِيْقًاo (النساء ۴:۶۹)

And whosoever obeys Allah and the Messenger, they are with those whom Allah has blessed of the Prophets and the truthful and the martyrs and the righteous. And an excellent company they are. (Al-Nisa 4:69)

This becomes more clear from the Hadith narrated by Sayyidah Ayeshah رضی اللہ عنہا and cited by Hafiz Ibn Kathir while delving on the background of revelation of this verse of surah al-Nisa. He has transmitted it on the authority of Ibn Mardawiyah and Tabarani. A summary of this Hadith is presented.

"A man came to the Prophet ﷺ and said to him, "Messenger of Allah, I love you more then I love my wife, my children and my own self. It is with me that when I am at my home and I remember you, I become impatient and restless until I come to you and have a glimpse of you. And when I think of my death and of your death, I know that you will go to paradise and to the elevated status of the Prophets ﷺ and if I go to paradise through the mercy of Allah, I will not be able to attain your elevated position and, it seems, that I will be deprived of your glimpse in the Hereafter." The Messenger of Allah ﷺ did not give him an answer on his own until this verse of surah al-Nisa was revealed."

In other words, this verse brought good tidings to this true lover of the Prophet ﷺ and others like him. They are told that if they really love the Prophet ﷺ then they will surely obey Allah and His Messenger ﷺ and they will join the company of Allah's chosen slaves in paradise.

Many people harbour a misunderstanding about love and they do not realise the link between love and obedience because of their unawareness and slave to customs. Therefore, we considered it necessary to throw some light on this subject.

اللّٰهم ارزقنا حبک وحب رسولک وحب من ینفعنا حبهٗ عندک

"O Allah, grant us Your love, and love of Your Messenger, and love of those whose love will benefit us with You."

163. Chapter
باب فضل الكبير
Merit of the Elders

٣٥٣. حَدَّثَنَا أَحْمَدُ بْنُ عِيسٰى قَالَ حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ، عَنْ أَبِيْ صَخْرٍ، عَنْ اَبِيْ قُسَيْطٍ، عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ لَّمْ يَرْحَمْ صَغِيْرَنَا، وَ يَعْرِفْ حَقَّ كَبِيْرِنَا، فَلَيْسَ مِنَّا).

353. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, " He who does not show mercy to our youngsters and does not recognise the rights of our elders is not one of us."[1] (Abu Dawood, Ahmed)

٣٥٤. حَدَّثَنَا عَلِيٌّ قَالَ: حَدَّثَنَا سُفْيَانُ حَدَّثَنَا ابْنُ أَبِيْ جُرَيْجٍ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَامِرٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ، يَبْلُغُ بِهِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَّمْ يَرْحَمْ، صَغِيْرَنَا، وَيَعْرِفْ حَقَّ كَبِيْرِنَا، فَلَيْسَ مِنَّا.

354. It is reported by Sayyidina Abdullah bin Amr bin Aas ﷺ that the Prophet ﷺ said, "If anyone does not show mercy to our youngsters and recognise the rights of our elders then he is not one of us."[2]

٣٥٥. حَدَّثَنَا عَبْدَةُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَيْسَ مِنَّا مَنْ لَّمْ يَعْرِفْ حَقَّ كَبِيْرِنَا وَ يَرْحَمْ صَغِيْرَنَا).

355. It is narrated by Sayyidina Amr bin Shuayb ﷺ on the authority of his father and grandfather that Messenger of Allah ﷺ said, "He is not one of us who does not recognise the rights of our elders and have mercy on our youngsters."[3] (Ahmad)

٣٥٦. حَدَّثَنَا مَحْمُوْدٌ قَالَ: حَدَّثَنَا يَزِيْدُ بْنُ هَارُوْنَ، أَخْبَرَنَا الْوَلِيْدُ بْنُ جَمِيْلٍ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيْ أُمَامَةَ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ لَّمْ يَرْحَمْ صَغِيْرَنَا، وَيُجِلَّ كَبِيْرَنَا، فَلَيْسَ مِنَّا).

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[1] (٣٥٣) حميد بن زياد ابو صخر ابن ابى المخارق الخراط صاحب العباء مدنى سكن مصر ويقال هو حميد بن صخر ابو مودود الخراط وقيل انهما اثنان صدوق يهم من السادسة مات سنة تسع وثمانين. اخرجه ابو داؤد فى السنن (كتاب الادب) ب ٦٥، واحمد فى المسند ٢/٢٢٢.

[2] (٣٥٤) انظر المصادر فى الحديث السابق.

[3] (٣٥٥) اخرجه احمد فى المسند ٢/٢٧.

356. It is reported by Sayyidina Abu Umamah ﷺ that the Messenger of Allah ﷺ said, "He who does not have mercy on our youngsters and does not respect our elders is not one of us."❶

164. Chapter
باب إجلال الكبير
Being Respectful to the Elders

٣٥٧. حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا عَوْفٌ، عَنْ زِيَادِ بْنِ مِخْرَاقٍ قَالَ: قَالَ أَبُوْ كِنَانَةَ، عَنِ الْأَشْعَرِيِّ قَالَ: إِنَّ مِنْ إِجْلَالِ اللّٰهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ! وَ حَامِلِ الْقُرْآنِ غَيْرِ الْغَالِيْ فِيْهِ وَلَا الْجَافِيْ عَنْهُ وَ إِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ.

357. Sayyidina Abu Musa al-Ashari ﷺ is reported to have said, "Respect for Allah includes respect for an old Muslim and respect for one who carries the Qur'an (in his heart, that is, he who has memorised it) who does not exaggerate (while reciting it) and does not keep himself, away from it, and respect for a just man of high office (all these are included in showing respect to Allah)."❷ (Abu Dawood)

٣٥٨. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا جَرِيْرٌ، عَنْ مُحَمَّدِ بْنِ إِسْحٰقَ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيْهِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ مِنَّا مَنْ لَّمْ يَرْحَمْ صَغِيْرَنَا وَ يُوَقِّرْ كَبِيْرَنَا).

358. It is narrated by Sayyidina Amr bin Shuayb on the authority of his father who narrated on the authority of Abdullah bin Amr bin al-Aas ﷺ said, "He does not belong to us who is not merciful to our youngsters and respectful to our elders."

EXPLANATION: In the two foregoing chapters Imam Bukhari has narrated Ahadith that call upon us to respect our elders and show compassion and mercy to our young people. These Ahadith also tell us that anyone who does not behave in this way is not one of us.

The Hadith # 359 calls upon us to show respect to an old Muslim, to one who has the Qur'an in his heart and to a just man holding a responsible post. As for one who has the Qur'an in his heart who (we are called upon to respect) must not exaggerate in its recital and must not distance himself from it. Exaggeration might be the rules of *tajweed* (correct recital) by prolonging letters and words or over-stressing them or creating an unnatural (singing) voice or ignoring rules of

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❶ (٣٥٦) الوليد بن جميل الفلسطيني ابو الحجاج، صدوق يخطئ من السادسة.

❷ (٣٥٧) ابو كنانة، القرشي، عن ابي موسى، مجهول، من الثالثة، ويقال هو معاوية بن قرة ولم يثبت. اخرجه ابو داؤد في الادب مرفوعًا وقال النووي في التبيان حديث حسن.

tajweed. Exaggeration might be committed in interpretation by introducing own ideas into it as the innovators do. To keep away from the Qur'an or to distance oneself from it can be in several ways. One of these is to forget what one had learnt from it while another is not abide by it. (from Mirqat Sharah al-Mishkat)

165. Chapter
باب يبدأ الكبير بالكلام والسؤال
The Elder will Begin Conversation and Questioning

٣٥٩. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ مَوْلَى الْأَنْصَارِ، عَنْ رَافِعِ بْنِ خَدِيجٍ وَ سَهْلِ بْنِ أَبِي حَثْمَةَ، أَنَّهُمَا حَدَّثَا. أَوْ حَدَّثَاهُ، أَنَّ عَبْدَ اللّٰهِ بْنَ سَهْلٍ، وَمُحَيِّصَةَ بْنَ مَسْعُودٍ أَتَيَا خَيْبَرَ، فَتَفَرَّقَا فِي النَّخْلِ. فَقُتِلَ! عَبْدُ اللّٰهِ ابْنُ سَهْلٍ، فَجَاءَ عَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ، وَحُوَيِّصَةُ وَمُحَيِّصَةُ ابْنَا مَسْعُودٍ، إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتَكَلَّمُوْا فِي أَمْرِ صَاحِبِهِمْ فَبَدَأَ عَبْدُ الرَّحْمٰنِ. وَكَانَ أَصْغَرَ الْقَوْمِ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (كَبِّرِ) الْكُبْرَ، قَالَ يَحْيٰى: لِيَلِيَ الْكَلَامَ الْأَكْبَرُ فَتَكَلَّمُوْا فِي أَمْرِ صَاحِبِهِمْ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: (أَتَسْتَحِقُّوْنَ قَتِيلَكُمْ. أَوْ قَالَ صَاحِبَكُمْ: بِأَيْمَانِ خَمْسِيْنَ مِنْكُمْ)؟ قَالُوْا يَا رَسُوْلَ اللّٰهِ! أَمْرٌ لَمْ نَرَهُ. قَالَ (فَتُبَرِّئُكُمْ يَهُوْدُ بِأَيْمَانِ خَمْسِيْنَ مِنْهُمْ؟ قَالُوْا يَا رَسُوْلَ اللّٰهِ قَوْمٌ كُفَّارٌ: فَفَدَاهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ قِبَلِهِ. قَالَ سَهْلٌ: فَإِذْ رَكَضَتْ نَاقَةٌ مِنْ تِلْكَ الْإِبِلِ فَدَخَلَتْ مِرْبَدًا لَهُمْ، فَرَكَضَتْنِي بِرِجْلِهَا.

359. Sayyidina Rafi bin Khadij and Sayyidina Sahl bin Abu Hathmah ﷺ said that Sayyidina Abdullah bin Sahl and Sayyidina Muhayyisah bin Masood ﷺ came to Khyber and were separated among the palm-trees. Abdullah bin Sahl ﷺ was killed and Huwayyisah and Muhayyisah, sons of Masood came to the Prophet ﷺ and spoke to him about the killing of their friend. Abdur Rahman bin Sahl who was the youngest of them spoke first, but he Prophet ﷺ directed him to let the oldest speak. They spoke about their man who was slain. The Prophet ﷺ said, "You can demand bloodwit if fifty of you take oath (that the Jews of Khyber have killed him)." They said, "Messenger of Allah, how can we take oath on a matter we did not see?" He said, "Then the Jews will exonerate themselves by the oaths of fifty of them (claiming that they have no part in slaying your man)." So, They said, "Messenger of Allah, they are infidels (how can their oaths be reliable?)."

Sahl (Ibn Abu Hathmah) said, "Of the camels that the Prophet ﷺ had offered in bloodwit, one kicked me when I entered their stack.[1] (Muslim)

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[1] (٣٥٩) اخرجه مسلم فى الصحيح (أول القسامة).

EXPLANATION: The Hadith defines the issue of oath-taking. If a slain man is found at any place and the murderer is to be traced then the heir of the murdered man will select fifty men of the area and ask them to take oath. They will tell on oath that neither did they slay the man nor do they know who slew him. This issue is very complicated and the books of figh deal with it in detail.

Imam Bukhari has narrated the Hadith here to show that if there are many men who wish to speak and there are young and old among them then the oldest may speak and begin the questions and answers. In this case, Abdur Rahman bin Sahl was the youngest and wished to speak but the Prophet ﷺ said to him Kabbir al-Kubr meaning let the older get the leadership, let him speak. When an elder is present, he should be allowed to speak. This is the etiquette to be observed at all times and in all meetings, some youngsters are very eager to speak and they do not exercise care in this regard. They precede their elders in speaking and here in this Hadith is a message for them.

167. Chapter

باب إذالم يتكلم الكبير هل للأصغر ان يتكلم؟

If an Elder does not Speak, Can a Younger Man Speak?

٣٦٠. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيْدٍ، عَنْ عُبَيْدِ اللّٰهِ قَالَ: حَدَّثَنِيْ نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَخْبِرُوْنِيْ بِشَجَرَةٍ، مَثَلُهَا مَثَلُ الْمُسْلِمِ، تُؤْتِيْ أُكُلَهَا كُلَّ حِيْنٍ بِإِذْنِ رَبِّهَا، لَا تَحُتُّ وَرَقُهَا) فَوَقَعَ فِيْ نَفْسِي النَّخْلَةُ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ، وَثَمَّ أَبُوْ بَكْرٍ وَعُمَرُ رَضِيَ اللّٰهُ عَنْهُمَا فَلَمَّا لَمْ يَتَكَلَّمَا، قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (هِيَ النَّخْلَةُ) فَلَمَّا خَرَجْتُ مَعَ أَبِيْ قُلْتُ: يَا أَبَتِ! وَقَعَ فِيْ نَفْسِي النَّخْلَةُ. قَالَ: مَا مَنَعَكَ أَنْ تَقُوْلَهَا؟ لَوْ كُنْتَ قُلْتَهَا كَانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا. قَالَ: مَا مَنَعَنِيْ إِلَّا لَمْ أَرَكَ، وَلَا أَبَا بَكْرٍ، تَكَلَّمْتُمَا فَكَرِهْتُ.

360. Sayyidina Ibn Umar ﷺ has narrated that the Messenger of Allah ﷺ said, (to his Companions). "Name for me a tree whose qualities resemble a Muslim (meaning it is ever beneficial like a Muslim). It is a tree that with the command of Allah always bears fruit and it does not shed its leaves." Sayyidina Ibn Umar ﷺ said that he felt it was palm-tree but he did not like to speak because Sayyidina Abu Bakr ﷺ and Sayyidina Umar ﷺ were also present there. When both of them did not say anything the Prophet ﷺ himself disclosed that it was a palm-tree.

Ibn Umar ﷺ said that when they were returning he said to his father, "Father. I had felt that it was a palm-tree." Sayyidina Umar ﷺ asked him, "Who had stopped you from saying that? If you had spoken out, if would have been

dearer to me than possessing so much and so much wealth." Sayyidina Ibn Umar ﷺ said to his father "Nothing precluded me (from disclosing the answer) but that I observed that you and Sayyidina Abu Bakr were not speaking and I thought I must also keep quiet."❶

EXPLANATION: This Hadith asserts two things. First, when elders are there the younger people should not speak. It in necessary to be respectful to the elders. The second thing is that if elders do not speak at all and something has to be told then a youngster may speak especially if an address is delivered to all the members of the meeting. It is this second thing which Imam Bukhari has chosen for the caption of this chapter.

167. Chapter
باب تسويد الأكابر
Giving Leadership to Elders

٣٦١. حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعْتُ مُطَرِّفًا، عَنْ حَكِيمِ بْنِ قَيْسِ بْنِ عَاصِمٍ، أَنَّ أَبَاهُ أَوْصَى عِنْدَ مَوْتِهِ بَنِيهِ فَقَالَ: اتَّقُوا اللَّهَ وَسَوِّدُوا أَكْبَرَكُمْ: فَإِنَّ الْقَوْمَ إِذَا سَوَّدُوا أَكْبَرَكُمْ: خَلَفُوا آبَاهُمْ، وَإِذَا سَوَّدُوا أَصْغَرَهُمْ أَزْرَى بِهِمْ ذٰلِكَ فِي أَكْفَائِهِمْ وَعَلَيْكُمْ بِالْمَالِ وَاصْطِنَاعِهِ، فَإِنَّهُ مَنْبَهَةٌ لِلْكَرِيمِ، وَيَسْتَغْنِي بِهِ عَنِ اللَّئِيمِ. وَإِيَّاكُمْ وَمَسْأَلَةَ النَّاسِ، فَإِنَّهَا مِنْ آخِرِ كَسْبِ الرَّجُلِ، وَإِذَا مِتُّ فَلَا تَنُوحُوا، فَإِنَّهُ لَمْ يُنَحْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِذَا مِتُّ فَادْفِنُونِي بِأَرْضٍ لَا يَشْعُرُ بِدَفْنِي بَكْرُ بْنُ وَائِلٍ، فَإِنِّي كُنْتُ أُغَافِلُهُمْ فِي الْجَاهِلِيَّةِ.

361. Hakim bin Qays bin Aasim said that, at the time of his death, Qays bin Aasim ﷺ, his father, gave instructions to his sons, "Fear Allah, and, choose the eldest among you as your chief. Surely, the people who choose their eldest as their chief continue to maintain the good deeds of their father but if they choose a younger one as their chief then they are disgraced among their contemporaries. And, be mindful of preserving and earning wealth because it retains awareness in the noble man and there by his free of the ignoble. And, do not beg from men because this is the last means for men of earning money (that he seeks what is necessary out of compulsion). And, when I die, do not wail over me because there was no loud mourning and lamenting when the Messenger of Allah ﷺ died. And, when I die, bury me at a place unknown to Bakr bin Wail because in the Days of Ignorance I used to attack them suddenly (without warning).❷ (Nasai, Ahmad, Tabarani, Bukhari)

EXPLANATION: We learn from this Hadith that the eldest must be handed

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❶ (٣٦٠) اخرجه المصنف فى صحيحه ٦/٩٩. ٨/٤٢، ومسلم فى الصحيح (كتاب صفات المنافقين) ١٦٤.

❷ (٣٦١) اخرجه النسائى مختصرًا فى النهى عن النوحة فى الجنائز، واحمد فى المسند ٥/٣٤ و ٦١. والطبرانى فى الاحاديث الطوال، والمصنف بطوله فى الحديث رقم ٩٥٣.

over leadership. If the eldest is ignored and a younger one is made the chief then not only will the eldest be disgraced among his colleagues who will mock him at being bypassed but also the younger will be disgraced by his age group and mocked for being shameless in by passing his elder.

The Hadith also mentions the importance of wealth because it preserves its owner from asking for aid from others. Also, to retain wealth is a sign of intelligence and awareness and to waste wealth is neither good nor religious. However, only lawful wealth must be sought and the directives of Shari'ah must be observed in earning it. The Hadith also disallows begging from fellow men and tells us that this is the final means of satisfying one's needs and one may seek one's bare necessities from fellow-men as a last resort. But, one must not become a professional beggar.

168. Chapter
باب يعطى الثمرة أصغر من حضر من الولدان
Giving Fruit to the Youngest Child

٣٦٢. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ، كَانَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِالزَّهْوِ قَالَ (اَللّٰهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا، وَمُدِّنَا، وَصَاعِنَا، بَرَكَةً مَعَ بَرَكَةٍ) ثُمَّ نَاوَلَهُ أَصْغَرَ مَنْ يَلِيهِ مِنَ الْوِلْدَانِ.

362. It is narrated by Sayyidina Abu Hurayrah ﷺ that when the Messenger of Allah ﷺ was brought first fruits he made this supplication:

اَللّٰهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا، وَمُدِّنَا، وَصَاعِنَا، بَرَكَةً مَعَ بَرَكَةٍ.

"O Allah! Bless us in our city, in our mudd and or sa'a, blessing upon blessing."

Then he would give the fruit to the youngest child who was nearest to him.[1]

(Muslim, Ahmed, Ibn Majah)

EXPLANATION: Mudda and sa'a, were measures of weight use by the Arabs, they bought and sold according to these measures.

169. Chapter
باب رحمة الصغير
Merciful to the Young

٣٦٣. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللّٰهِ حَدَّثَنِي ابْنُ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ، عَنْ

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[1] (٣٦٢) أخرجه مسلم في الصحيح (كتاب الحج) ٤٧٤ و ٤٧٦، وأحمد في المسند ٢/ ١١٤، وابن ماجة في السنن ٣٣٢٩.

عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَيْسَ مِنَّا مَنْ لَّمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ حَقَّ كَبِيرِنَا).

363. Sayyidina Amr bin Shuayb has said on the authority of his father and grand father that the Messenger of Allah ﷺ said. "He is not one of us who does not show mercy to our youngsters and does not recognise the rights of our elders."❶ (Tirmizi, Ahmed, Hakim)

170. Chapter
باب معانقة الصبى
Embracing a Child

٣٦٤. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَّاشِدِ بْنِ سَعْدٍ، عَنْ يَّعْلَى بْنِ مُرَّةَ، أَنَّهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَدُعِينَا إِلٰى طَعَامٍ، فَإِذَا حُسَيْنٌ يَّلْعَبُ فِي الطَّرِيقِ فَأَسْرَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَمَامَ الْقَوْمِ ثُمَّ بَسَطَ يَدَيْهِ فَجَعَلَ الْغُلَامُ يَفِرُّ هٰهُنَا وَهٰهُنَا وَيُضَاحِكُهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى أَخَذَهُ. فَجَعَلَ إِحْدٰى يَدَيْهِ فِي ذَقَنِهِ وَالْأُخْرٰى فِي رَأْسِهِ، ثُمَّ اعْتَنَقَهُ. ثُمَّ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حُسَيْنٌ مِّنِّي وَأَنَا مِنْ حُسَيْنٍ: أَحَبَّ اللّٰهُ مَنْ أَحَبَّ حُسَيْنًا. اَلْحُسَيْن سِبْطٌ مِنَ الْأَسْبَاطِ).

364. Sayyidina Yala bin Murrah ﷺ has narrated that they accompanied the Prophet ﷺ to a feast to which they were invited. The Prophet's ﷺ sight fell on (Sayyidina) Husayn (ﷺ) who was playing in the street. So he overtook his Companions and (to catch hold of his grandson) he stretched his hands but the child began to run here and there. The Prophet ﷺ laughed with him until he caught hold of him placing a hand under his chin and the other on his head, he embraced him and said, "Husayn is mine and I am Husayn's. Husayn is a child of the children of our family."❷ (Tirmizi, Ibn Majah, Ahmad)

171. Chapter
باب قبلة الرجل الجارية الصغيرة
A Man Kissing a Little Girl

٣٦٥. حَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، أَنَّهُ رَأٰى عَبْدَ اللّٰهِ بْنَ جَعْفَرٍ يُّقَبِّلُ زَيْنَبَ بِنْتَ عُمَرَ بْنِ أَبِي سَلَمَةَ، وَهِيَ ابْنَةُ سَنَتَيْنِ أَوْ نَحْوِهِ.

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❶ (٣٦٣) اخرجه الترمذى فى السنن ١٩١٩ و ١٩٢٠، ١٩٢١، واحمد فى المسند ٢/١٨٥، والحاكم فى المستدرك ١/٦٢.

❷ (٣٦٤) اخرجه الترمذى فى السنن ٣٧٧٥، وابن ماجه فى السنن ١٤٤، واحمد فى المسند ٤/١٧٢.

365. Makhramah bin Bukayr has reported on the authority of his father that he saw Abdullah bin Jafar ﷺ kiss the daughter of Umar bin Abu Salamah, Zaynab, and she was two years old or thereabouts (at that times).

٣٦٦. حَدَّثَنَا مُوسٰى قَالَ: أَخْبَرَنَا الرَّبِيْعُ بْنُ عَبْدِ اللّٰهِ بْنِ خُطَّافٍ عَنْ حَفْصٍ، عَنِ الْحَسَنِ قَالَ إِنِ اسْتَطَعْتَ اَنْ لَّا تَنْظُرَ إِلٰى شَعْرِ أَحَدٍ مِّنْ أَهْلِكَ إِلَّا أَنْ يَّكُونَ أَهْلَكَ أَوْ صَبِيَّةً، فَافْعَلْ.

366. Sayyidina Hasan ﷺ said, "If you can, avoid seeing (even) the hair of anyone of your family members except (that she is) your wife or a little girl; (in that case) you may see (their hair)."

EXPLANATION: A man must not let his eyes wander over the hair of woman who is not a Mahram. He may only see the hair of his wife or a young child.

172. Chapter
باب مسح رأس الصبى
Stroking the Head of a Child

٣٦٧. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِى الْهَيْثَمِ الْعَطَّارِ قَالَ حَدَّثَنِىْ يُوْسُفُ بْنُ عَبْدِ اللّٰهِ بْنِ سَلَامٍ قَالَ سَمَّانِىْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْسُفَ وَأَقْعَدَنِىْ عَلٰى حِجْرِهٖ، وَمَسَحَ عَلٰى رَأْسِىْ.

367. It is narrated by Sayyidina Yusuf bin Abdullah bin Salam ﷺ that the Messenger of Allah ﷺ had given him the name Yusuf and placed him on his lap and stroked his head.❶ (Ahmad, Tirmizi)

٣٦٨. حَدَّثَنَا: مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ، حَدَّثَنَا هَشَّامُ بْنُ عُرْوَةَ، عَنْ أَبِيْهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَ لِىْ صَوَاحِبُ يَلْعَبْنَ مَعِىْ. فَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ يَنْقَمِعْنَ مِنْهُ، فَيُسَرِّبُهُنَّ إِلَىَّ، فَيَلْعَبْنَ مَعِىْ.

368. Sayyidah Ayeshah رضى الله عنها said, "(After my marriage) I used to play with dolls in the house of the Prophet ﷺ and I had friends who played with me (or they came here to play as we did play before I married). But when the Messenger of Allah ﷺ entered the house they would scatter about here and there (out of respect for him). He would send them back to me and they would play with me again."❷ (Bukhari, Muslim, Abu Dawood, Ibn Majah)

EXPLANATION: According to an authentic Hadith, Sayyidah Ayeshah رضى الله عنها was nine years old when she came to the house of the Holy Prophet ﷺ as his

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❶ (٣٦٧) اخرجه احمد بطرق، والترمذى فى الشمائل وقال الحافظ: سنده صحيح.

❷ (٣٦٨) اخرجه المصنف فى الصحيح، ومسلم فى الفضائل، وابو داؤد فى الادب، وابن ماجة فى النكاح.

wife. At that age, she used to play with dolls and the Prophet ﷺ let her play.

According to another Hadith in Saheeh Muslim it is said about Sayyidah Ayeshah رضی اللہ عنہا when she married:

وزفت إليه وهي بنت تسع ولعبها معها

When she came to the house of the Prophet ﷺ after marriage she was nine years old and her play dolls were with her.

We know, therefore, that the Messenger of Allah ﷺ not only did not disallow her from playing and enjoy but he also encouraged her in this regard and when her friends ran away on seeing him he would send for them and let them play together. This is the best example of encouraging and showing kindness to one's wife.

The Question of Sayyidah Ayeshah's رضی اللہ عنہا Dolls as Pictures

Some people might raise a question here. We know that we are not allowed to make, draw or keep pictures of animated objects with us in our homes as authentic Ahadith have sounded a stern warning to those who violate the prohibition. In view of this, why did the Messenger of Allah ﷺ permit Sayyidah Ayeshah رضی اللہ عنہا to keep and play with dolls (as a girl of nine years)?

Some of the exegetes have contended that the time when Sayyidah Ayeshah رضی اللہ عنہا played with dolls was the early period of Hijrah. The ban on keeping and drawing pictures was not enforced till then. Later on, when the ban was enforced the making and keeping of dolls was out of question. However, it is my[1] humble opinion that the dolls of Sayyidah Ayeshah رضی اللہ عنہا did not attract the rule disallowing pictures. This was because they were a crude creation which could not be called pictures. A piece of cloth was folded into a form but it lacked a case, head, nose, ears and so could not be called a picture. It is not necessary that a child's doll have a perfect human look: Even today, such crude dolls are made by careful people for their babies to play. The child, (Sayyidah Ayeshah رضی اللہ عنہا, had such dolls and they did not fall under the purview of pictures.

This Hadith seems to be out of place in this chapter, perhaps the scribes have omitted to write down the chapter here. The chapter heading should be (Chapter: Playing with dolls باب:اللعب بالنهات)

173. Chapter
باب قول الرجل للصغير يابنى
A Man Calling a Child, My Son!

٣٦٩. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ قَالَ: حَدَّثَنَا أَبُوْ أُسَامَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ حُمَيْدِ بْنِ أَبِيْ غُنَيَّةَ،

[1] Mawlana Muhammad Khalid Khangarhi, he exponent and translator from Arabic to Urdu.

عَنْ أَبِيْهِ، عَنْ أَبِي الْعَجْلَانِ الْمُحَارِبِيِّ قَالَ: كُنْتُ فِيْ جَيْشِ بْنِ الزُّبَيْرِ، فَتُوُفِّيَ ابْنُ عَمٍّ لِيْ وَأَوْصٰى بِجَمَلٍ لَهُ فِيْ سَبِيْلِ اللّٰهِ، فَقُلْتُ لِابْنِهِ اِدْفَعْ إِلَيَّ الْجَمَلَ، فَإِنِّيْ فِيْ جَيْشِ ابْنِ الزُّبَيْرِ: فَقَالَ: اذْهَبْ بِنَا إِلَى ابْنِ عُمَرَ حَتّٰى نَسْأَلَهُ: فَأَتَيْنَا ابْنُ عُمَرَ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! إِنَّ وَالِدِيْ تُوُفِّيَ وَأَوْصٰى بِجَمَلٍ لَهُ فِيْ سَبِيْلِ اللّٰهِ! وَ هٰذَا ابْنُ عَمِّيْ، وَهُوَ فِيْ جَيْشِ ابْنِ الزُّبَيْرِ . أَفَأَدْفَعُ إِلَيْهِ الْجَمَلَ؟ قَالَ ابْنُ عُمَرَ: يَا بُنَيَّ! إِنَّ سَبِيْلَ اللّٰهِ كُلُّ عَمَلٍ صَالِحٍ، فَإِنْ كَانَ وَالِدُكَ إِنَّمَا أَوْصٰى بِجَمَلِهِ فِيْ سَبِيْلِ اللّٰهِ عَزَّ وَجَلَّ، فَإِذَا رَأَيْتَ قَوْمًا مُسْلِمِيْنَ يَغْزُوْنَ قَوْمًا مِّنَ الْمُشْرِكِيْنَ، فَادْفَعْ إِلَيْهِمُ الْجَمَلَ، فَإِنَّ هٰذَا وَأَصْحَابَهُ فِيْ سَبِيْلِ غِلْمَانِ قَوْمٍ أَيُّهُمْ يَضَعُ الطَّابِعَ.

369. Abu al-Ajlan al-Maharabi said that he was in the army of Ibn al-Zubayr. His parental cousin had died leaving instructions to give a camel in the cause of Allah. So, he said to his son, "Give that camel to me because I am with the army of Ibn al- Zubayr." He said, "Come with me to Ibn Umar ﷺ so that we might ask him."

When they went to Ibn Umar ﷺ, he (the son) said, "O Abu Abdur Rahman (the Kunyah of Ibn Umar ﷺ) my father has died and instructed (while dying) that I give a camel in the cause of Allah. This is my uncle's son and is with the army of Ibn al-Zubayr. Shall I give the camel to him?" Sayyidina Ibn Umar ﷺ said, "O my son! Surely, every pious deed is the path of Allah. So, if your father has left instructions to give a camel in the path of Allah and you see Muslims fighting the idolaters then give the camel to the Muslim (but) because this man and his colleagues fight in the path of their own sons each one of them wondering who will (gain leadership to) promulgate the law."

EXPLANATION: The author رحمة الله عليه has narrated this Hadith here simply to show that somebody else's son may be called, "My son".

The incident mentioned in the Hadith refers to the time when Abdullah bin Zubayr ﷺ had established his rule over the Hijaz and Iraq while Abdul Malik bin Marwan ruled over Syria. Abdul Malik's army repeatedly provoked Ibn al-zubayr's army and Abdullah bin al-Zubayr's army was defending itself.

Accordingly, Abdullah bin Umar ﷺ was asked for a ruling. He was asked whether a camel could be given to one who was fighting for the army of Ibn al-Zubayr ﷺ which a dying man had instructed must be given on his behalf in the path of Allah. Sayyidina Ibn Umar ﷺ ruled that Ibn al-Zubayr's army was fighting a war between men who aspire for leadership and it was not a war in the cause of Allah. Hence, the camel could not be given to a soldier fighting this war. This was the personal opinion of Sayyidina Ibn Umar ﷺ for he thought that a war between two armies both comprising Muslim soldiers was not in the cause of Allah. However, other people regarded fighting to crush rebellion as a war in the cause of Allah. Therefore, many of them participated in the war as members of the army of Sayyidina Ibn al-Zubayr ﷺ.

٣٧٠. حَدَّثَنِيْ عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِيْ قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِيْ زَيْدُ بْنُ وَهْبٍ قَالَ: سَمِعْتُ جَرِيْرًا، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَّا يَرْحَمِ النَّاسَ، لَا يَرْحَمْهُ اللّٰهُ عَزَّ وَجَلَّ).

370. It is narrated by Zayd bin Wahb that he heard Sayyidina Jarir ﷺ say that the Prophet ﷺ said, "He who is not merciful to other people will find that Allah too will not show mercy to him."❶ (Muslim, Ahmad)

٣٧١. حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنِيْ شُعْبَةُ قَالَ: أَخْبَرَنِيْ عَبْدُ الْمَلِكِ قَالَ: سَمِعْتُ قَبِيْصَةَ بْنِ جَابِرٍ قَالَ: سَمِعْتُ عُمَرَ أَنَّهُ قَالَ: مَنْ لَّا يَرْحَمُ لَا يُرْحَمُ وَلَا يُغْفَرُ مَنْ لَّا يَغْفِرُ وَلَا يُعْفَ عَمَّنْ لَّمْ يَعْفُ وَلَا يُوَقَّ مَنْ لَّا يَتَوَقَّ.

371. Qabisah bin Jabir has narrated that he heard Sayyidina Umar ﷺ say, "He who is not merciful will not be shown mercy, and he who does not pardon will no be pardoned, and he who does not forgive will not be forgiven, and he who does not save himself from sin will not be saved from sin (by Allah)."❷ (Ahmed)

EXPLANATION: Both the Hadith # 372 and # 373 do not pertain to this chapter. Perhaps the scribes have written them ahead of the next chapter heading.

174. Chapter
باب ارحم من فى الأرض
Show Mercy to Those on Earth

٣٧٢. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ قَبِيْصَةَ بْنِ جَابِرٍ، عَنْ عُمَرَ قَالَ: لَا يُرْحَمُ مَنْ لَّا يَرْحَمُ، وَلَا يُغْفَرُ لِمَنْ لَّا يَغْفِرُ، وَلَا يُتَابُ عَلٰى مَنْ لَّا يَتُوْبُ، وَلَا يُوَقَّ مَنْ لَّا يَتَوَقَّ.

372. It is reported by Sayyidina Qabisah bin Jabir ﷺ that Sayyidina Umar ﷺ said, "He is not shown mercy who does not show mercy (to other people). He is not pardoned who does not pardon other people and repentance is not accepted from him who does not accepted from him who does not accept repentance (of other people). And he is not saved (by Allah) from sin who does not save (himself) from sin."

٣٧٣. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيْلُ بْنُ إِبْرَاهِيْمَ قَالَ: حَدَّثَنَا زِيَادُ بْنُ مِخْرَاقٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيْهِ قَالَ: قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ! إِنِّيْ لَأَذْبَحُ الشَّاةَ فَأَرْحَمُهَا وَقَالَ إِنِّيْ لَأَرْحَمُ الشَّاةَ أَنْ أَذْبَحَهَا. قَالَ (وَالشَّاةُ إِنْ رَحِمْتَهَا، رَحِمَكَ اللّٰهُ) مَرَّتَيْنِ.

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❶ (٣٧٠) اخرجه مسلم فى الصحيح (كتاب الفضائل) ٦٦، واحمد فى المسند ٤/٣٥٨، ٣٦٠، ٣٦٦.

❷ (٣٧١) اخرجه المصنف فى الصحيح ٨/٩/١٢١، ومسلم فى الصحيح (كتاب الفضائل) ٦٥، وابو داؤد فى الادب ١٥٧، واحمد فى المسند ٢/٢٤١، ٥١٤، ٤/٣٦٥.

373. It is reported by Muawiyah bin Qurrah on the authority of his father who said that a man said (to the Prophet ﷺ), "Messenger of Allah, when I slaughter a goat I feel mercy towards it. "Or, he said, "I have mercy on the goat when I sacrifice it." The Prophet ﷺ said, "If you feel mercy for the goat, Allah will show mercy to you." The Prophet ﷺ said that twice.

٣٧٤. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ: سَمِعْتُ أَبَا عُثْمَانَ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّادِقَ الْمَصْدُوقَ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (لَا تُنْزَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ.

374. Sayyidina Abu Hurayrah ﷺ has said that he heard the Truthful, Abu al-Qasim ﷺ say, "Mercy is taken away only from the heart of the miserable."[1] (Tirmizi, Abu Dawood, Ahmad)

EXPLANATION: In other words, only those people are given the characteristic of mercy who are fortunate and who are good people. It is only the unfortunate from whose heart mercy is taken away and so they are for removed from mercy. So that if anyone is bereft of mercy then it is a sign that he is unfortunate and miserable in Allah's decree and him heart knows not what mercy is.

٣٧٥. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ قَالَ: أَخْبَرَنِي قَيْسٌ قَالَ أَخْبَرَنِي جَرِيرٌ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَا يَرْحَمُ النَّاسَ، لَا يَرْحَمُهُ اللَّهُ).

375. Sayyidina Jarir ﷺ has said that the Prophet ﷺ said, "He who does not show mercy to other people, Allah does not have mercy on him."[2]

(Muslim, Ahmad)

EXPLANATION: We have seen this Hadith in the preceding chapter, and it is repeated here in this chapter. The word 'people' in this Hadith includes Believers and disbelievers, pious and wicked—all without distinction. Indeed, everyone has right over mercy. However, true mercy to a disbeliever and sinner is to feel sorry for them knowing that they will suffer a painful consequence of their behaviour. Efforts should be made to protect them. Besides, it is also a demand of mercy to help them if they suffer a worldly distress. We are commanded to be merciful to them in this regard, too.

175. Chapter
باب رحمة العيال
Be Merciful to Family Members

٣٧٦. حَدَّثَنَا حَرَمِيُّ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَنَسٍ

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[1] (٣٧٤) اخرجه الترمذى فى السنن ١٩٢٣، وابو داؤد فى السنن ٤٩٤٢، واحمد فى المسند ٢/ ٣١٠، ٤٤٢، ٤٦١.

[2] (٣٧٥) يراجع تخريج الحديث رقم ٣٧٠.

بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْحَمَ النَّاسِ بِالْعِيَالِ. وَكَانَ لَهُ ابْنٌ مُسْتَرْضَعٌ فِيْ نَاحِيَةِ الْمَدِيْنَةِ وَكَانَ ظِئْرُهُ قَيْنًا. وَكُنَّا نَأْتِيْهِ: وَقَدْ دَخَّنَ الْبَيْتَ بِإِذْخِرٍ، فَيُقَبِّلُهُ وَيَشُمُّهُ.

376. It is stated by Sayyidina Anas bin Maalik ﷺ that the Prophet ﷺ was, of all people, the most merciful to his family members. He said, "His son (Ibrahim) was with his nurse-maid (who suckled him) and who lived in the out shirts of Madinah. Her husband was an ironsmith. We used to accompany the Prophet ﷺ to the child. The house would be filled with smoke from burnt إذخر izkhir (lemon grass). (In those days, ironsmiths used to heat their kiln by burning izkhir grass.) The Prophet ﷺ used to pick up the child and kiss him.❶

(Muslim, Abu Dawood, Partty Bukhari, Ahmad)

EXPLANATION: The manners of Islam include love and compassion for wife and children. The Prophet ﷺ not only taught it but also gave its practical demonstration. Although the house of the ironsmith was filled with smoke yet the Prophet ﷺ used to enter it and take his child in his arms and kiss him.

٣٧٧. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَرْوَانُ قَالَ: حَدَّثَنَا يَزِيْدُ بْنُ كَيْسَانَ، عَنْ اَبِيْ حَازِمٍ، عَنْ اَبِيْ هُرَيْرَةَ قَالَ: اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ وَمَعَهُ صَبِيٌّ فَجَعَلَ يَضُمُّهُ اِلَيْهِ: فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اَتَرْحَمُهُ) قَالَ: نَعَمْ. قَالَ (فَاللّٰهُ اَرْحَمُ بِكَ، مِنْكَ بِهٖ، وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ).

377. Sayyidina Abu Hurayrah ﷺ has reported that a man came to the Holy Prophet ﷺ and he had a child with him. He clutched the child tightly to his chest (out of love for him). The Prophet ﷺ (saw this and) asked him whether he was merciful to the child and he affirmed that he was. The Prophet ﷺ assured him that Allah was more merciful to him than he was to his child. Indeed, He was more merciful than all those who show mercy.

176. Chapter
باب رحمة البهائم
Merciful to Beasts

٣٧٨. حَدَّثَنَا إِسْمَاعِيْلُ قَالَ: حَدَّثَنِيْ مَالِكٌ، عَنْ سُمَيٍّ، مَوْلٰى أَبِيْ بَكْرٍ عَنْ أَبِيْ صَالِحٍ السَّمَّانِ، عَنْ أَبِيْ هُرَيْرَةَ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (بَيْنَمَا رَجُلٌ يَمْشِيْ بِطَرِيْقٍ اشْتَدَّ بِهِ الْعَطَشُ. فَوَجَدَ بِئْرًا فَنَزَلَ فِيْهَا فَشَرِبَ، ثُمَّ خَرَجَ. فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرٰى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هٰذَا الْكَلْبَ مِنَ الْعَطَشِ مِثْلُ الَّذِيْ كَانَ بَلَغَنِيْ فَنَزَلَ الْبِئْرَ فَمَلَاءَ خُفَّهُ ثُمَّ أَمْسَكَهَا بِفِيْهِ فَسَقَى الْكَلْبَ فَشَكَرَ اللّٰهُ لَهُ فَغَفَرَ لَهُ) قَالُوْا: يَا رَسُوْلَ اللّٰهِ! وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ قَالَ (فِيْ كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ).

378. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "While a man was going along a path, he felt a severe thirst. After he

❶ (٣٧٦) اخرجه مسلم بمعناه فى الفضائل و ابو داؤد فى الجنائز، والمصنف بعضه فى الجنائز و احمد.

walked some distances, he saw a well and he got down into it, drank water and climbed out of it again. He observed a dog near the well; it was very thirsty and had its tongue wide out. It ate wet, sticky mud to quench his thirst. This man realised that the dog was very thirsty, as thirsty as he had been and he felt a mercy in him for the dog and again descended down the well. There he filled water into his leather sock and holding it into his mouth climbed up the well and out of it. He gave the water to the dog (who drank it). Allah looked at his kind-heartedness and labour with favour decided to and forgive him because of his deed."

Some of the Companions ﷺ who heard this story from the Prophet ﷺ asked him. "Messenger of Allah, is there reward for us in removing an animal's difficulty?" The Prophet ﷺ said, "Yes! There is reward in removing the difficult by of every animal that is alive and carries a wet liver."[1] (Ahmad)

EXPLANATION: Sometimes a simple action receives a grand approval of Allah because of the sincerity behind it and the doer earns pardon. The action of the man giving water to the dog is of that nature. A man who treks to his destination in the hot summer days becomes very thirsty. He cannot quench his thirst until he comes to a well but there is no way he can draw water from it, neither a bucket nor a rope lies there. So he has to go down into the well himself and quench his thirst. He drinks water and comes up only to find that a dog faces a situation like he had faced before drinking water. The dog tries to moist itself by licking the wet, sticky mud. He feels pity on it and decides to relieve a creature of Allah of hardship. He goes down the well again, a troublesome venture, fills his sock with water and holds it between his lips and with difficulty climbs up the well. Once outside, he waters the dog. His little action arouses the mercy of Allah and he receives forgiveness. In short, we must not connect the forgiveness he receives with his minor deed but it is the spirit that prompted him to it that earns him forgiveness. Allah loved very much the sincerity that moved him to water the dog and He forgave him.

٣٧٩. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِيْ مَالِكٌ، عَنْ نَّافِعٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (عُذِّبَتْ اِمْرَأَةٌ فِيْ هِرَّةٍ حَبَسَتْهَا حَتّٰى مَاتَتْ جُوْعًا فَدَخَلَتْ فِيْهَا النَّارَ يُقَالُ. وَاللّٰهُ أَعْلَمُ: لَا أَنْتِ أَطْعَمْتِهَا وَلَا سَقَيْتِيْهَا حِيْنَ حَبَسْتِيْهَا، وَلَا أَنْتِ أَرْسَلْتِيْهَا فَأَكَلَتْ مِنْ خَشَاشِ الْأَرْضِ).

379. It is narrated by Sayyidina Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said, "A woman was punished because of a cat which she had tied until it died of hunger. It was said to her, "Neither did you feed it after chaining it nor did you release it that it might eat the worms and crawling creatures of the earth."[2] (Bukhari, Muslim, Ahmad)

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[1] (٣٧٨) اخرجه احمد فى المسند ٢/ ٣٧٥.

[2] (٣٧٩) اخرجه المصنف فى الصحيح ٣/ ١٤٧. ٤/ ٢١٥، ومسلم فى الصحيح (البر والصلة) ١٣٤ (والسلام) ١٥١، ١٥٢، واحمد فى المسند ٢/ ٤٢٤. ٣/ ٣٣٥.

EXPLANATION: A version found in *Saheeh Muslim*, narrated by Sayyidina Jabir ﷺ tells us that the wicked woman was one of the Banu Israil. The Prophet ﷺ himself saw her being punished in Hell while he had ascended to the heavens during his Miraj or in a dream, or while awake in one of the disclosures to him.

We know from this Hadith that Allah is very displeased and angry when anyone is cruel and merciless to animals. This conduct makes him liable to be sent to Hell. اَللّٰهُمَّ احْفَظْنَا (O Allah protect us!)

٣٨٠. حَدَّثَنَا مُحَمَّدُ بْنُ عُقْبَةَ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْقُرَشِيّ قَالَ حَدَّثَنَا حَرِيزٌ قَالَ: حَدَّثَنَا حِبَانُ بْنُ زَيْدٍ الشَّرْعَبِيُّ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (ارْحَمُوْا تُرْحَمُوْا. وَاغْفِرُوْا يَغْفِرِاللّٰهُ لَكُمْ وَيْلٌ لِأَقْمَاعِ الْقَوْلِ. وَيْلٌ لِلْمُصِرِّيْنَ الَّذِيْنَ يُصِرُّوْنَ عَلٰى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ).

380. It is reported by Sayyidina Abdullah bin Amr al-Aas ﷺ that the Holy Prophet ﷺ said, "Have maercy and you will be shown mercy. Forgive and Allah will forgive you. Woe be to those who act like a funnel! Woe be to those who are stubborn who persist in that which they do while they know it.❶

(Ahmad)

EXPLANATION: A funnel is used to pour liquid, like oil from one vessel into another. The liquid does not spill here and there and when it is poured out the funnel does not retain anything within itself. The Hadith decribes such people as funnels who listen to good words but do not retain anything of that in their memory nor put anything of that in practice.

٣٨١. حَدَّثَنَا مَحْمُوْدٌ قَالَ: حَدَّثَنَا يَزِيْدُ قَالَ: أَخْبَرَنَا الْوَلِيْدُ بْنُ جَمِيْلٍ الْكِنْدِيّ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيْ أُمَامَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ رَّحِمَ وَلَوْ ذَبِيْحَةً رَحِمَهُ اللّٰهُ يَوْمَ الْقِيَامَةِ).

381. It is reported by Sayyidina Abu Umamah ﷺ that the Messenger of Allah ﷺ said. "If anyone has mercy on another, nay even on an animal that is slaughtered, then Allah will have mercy on him on the Day of Resurrection."❷

(Majma al-Zawaid by Haithmi, Muajjam al-Kabir be Tabarani)

EXPLANATION: It is allowed to slaughter animals for human consumption. There is mercy on animals that are slaughtered in this way because if that is not done and they are allowed to roam about freely they will grow old and weak and fall here and there unattended. Men will not feed them because they are of no use to them and no one would care for them. However, even while slaughtering animals, a procedure must be adopted that is least painful to them. The knife must be very sharp and only that many veins should be cut as Shari'ah permits us

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❶ (٣٨٠) محمد بن عقبه بن هرم السدوس البصرى، صدوق، يخطئ كثيرًا من العاشرة. اخرجه احمد فى المسند ٢/١٦٥ و ٢١٩.

❷ (٣٨١) انظر: مجمع الزوائد للهيثمى ٤/٣٣ والمعجم الكبير للطبرانى ٨/٢٧٩.

slaughtering and the head must not be severed from the vest of the body. The animal must be allowed to cool down before its hide is removed.

177. Chapter
باب اخذ البيض من الحمرة
To Take Away Bird's Eggs

٣٨٢. حَدَّثَنَا طَلْقُ بْنُ غَنَّامٍ قَالَ: حَدَّثَنَا الْمَسْعُوْدِيُّ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللّٰهِ عَنْ عَبْدِ اللّٰهِ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَزَلَ مَنْزِلًا فَأَخَذَ رَجُلٌ بَيْضَ حُمَّرَةٍ فَجَآءَتْ تَرِفُّ عَلٰى رَأْسِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (أَيُّكُمْ فَجَعَ هٰذِهِ بِبَيْضَتِهَا؟ فَقَالَ رَجُلٌ: يَا رَسُوْلَ اللّٰهِ! أَنَا أَخَذْتُ بَيْضَتَهَا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَرْدُدْهُ، رَحْمَةً لَّهَا).

382. Sayyidina Abdullah bin Masood ﷺ has said that the Prophet ﷺ stopped at a place (while travelling somewhere). A man (in the group) picked up an egg of a bird. The bird flew to the Messenger of Allah ﷺ and circled over him, and he said, "One of you has caused it hardship concerning its eggs. "So, a man confessed that he had picked up its egg. The Prophet ﷺ said, "Have mercy on the bird and return to it its egg."[1] (Bukhari in Tareekh)

EXPLANATION: We learn from this Hadith that we must not hurt any creature of Allah, animal or bird or the crawling insects, even ants.

178. Chapter
باب الطير فى القفص
To Cage Birds

٣٨٣. حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: كَانَ ابْنُ الزُّبَيْرِ بِمَكَّةَ وَأَصْحَابُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْمِلُوْنَ الطَّيْرَ فِي الْأَقْفَاصِ.

383. Hisham bin Urawah has said that Sayyidina Ibn Umar ﷺ lived at Makkah while the Companions ﷺ of the Prophet ﷺ carried along birds in cages.

٣٨٤. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيْرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَأَى ابْنًا لِّأَبِيْ طَلْحَةَ يُقَالُ لَهُ أَبُوْ عُمَيْرٍ، وَكَانَ لَهُ نُغَيْرٌ يَّلْعَبُ بِهِ، فَقَالَ (يَا أَبَا عُمَيْرٍ! مَا فَعَلَ. أَوْ أَيْنَ النُّغَيْرُ)؟

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[1] (٣٨٢) اخرجه المصنف فى التاريخ ٥ / ٣٠٠.

384. It is narrated by Sayyidina Aans ﷺ that the Prophet ﷺ came to their house and saw the son of Abu Talhah, Abu Umayr. He had a nightingale with which he used to play (but it had died). He said to him in a light-hearted manner, "O Abu Umayr what has become to al-Nughayr?"[1] (Bukhari & Muslim)

EXPLANATION: We have seen this hadtith already in the cahpter 134 humoring a child (Hadith # 269). It has been explained there and any reader who wishes may read it there.

179. Chapter
باب ينمى خيرا بين الناس
To Spread Piety Among People

٣٨٥. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِيْ اللَّيْثُ قَالَ: حَدَّثَنِيْ يُوْنُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِيْ حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ، أَنَّ أُمَّهُ أُمَّ كُلْثُوْمٍ ابْنَةَ عُقْبَةَ بْنِ أَبِيْ مُعَيْطٍ. أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (لَيْسَ الْكَذَّابُ الَّذِيْ يُصْلِحُ بَيْنَ النَّاسِ فَيَقُوْلُ خَيْرًا أَوْ يُنْمِيْ خَيْرًا) قَالَتْ وَلَمْ أَسْمَعْهُ يُرَخِّصُ فِيْ شَيْءٍ مِّمَّا يَقُوْلُ النَّاسُ مِنَ الْكِذْبِ إِلَّا فِيْ ثَلَاثٍ: اَلْإِصْلَاحِ بَيْنَ النَّاسِ. وَحَدِيْثِ الرَّجُلِ امْرَأَتَهُ. وَحَدِيْثِ الْمَرْأَةِ زَوْجَهَا.

385. Sayyidah Umm Kulthum, daughter of Uqbah bin Abu Muayt ﷺ said that she heard the Messenger of Allah ﷺ say, "He is not a liar who puts things right between men, who says what is good and draws towards what is good."

And Umm Kulthum رضى الله عنها said that she had not heard the Prophet ﷺ ever allowing people to speak lies except in three matters: Putting things right between people, what a man says to his wife and what a woman says to her husband.[2] (Bukhari, Muslim)

EXPLANATION: When two men are on bad terms with each other and a third tries to bring them together, he is allowed to say to them that the other speaks good of him and is all praise for him. This wil not be counted as a lie. The saying that he speaks good of you is described in the caption ينمى خيرا (increases goodness).

The same method may be adopted between husband and wife to strike a compromise between them if they are at logger heads.

However, one should try and avoid a clear lie and may try to do with metaphor and example.

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[1] (٣٨٤) اخرجه المصنف فى الصحيح ٢٧٢، ٢٧٣. وابو داؤد فى السنن (كتاب الادب) ٣/١١٥، والترمذى فى السنن ٤٨، ٣٣٣.

[2] (٣٨٥) اخرجه المصنف فى الصحيح ٣/٢٤٠، ومسلم فى الصحيح (كتاب البر والصلة) ب ١٧، رقم ١٠١.

180. Chapter
باب لا يصلح الكذب
Falsehood does not Prosper

٣٨٦. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ دَاوُدَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللّٰهِ، عَنِ النَّبِي صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَ إِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ. وَإِنَّ الرَّجُلَ يَصْدُقُ حَتّٰى يُكْتَبَ عِنْدَ اللّٰهِ، صِدِّيقًا. وَ إِيَّاكُم وَ الْكِذْبَ فَإِنَّ الْكِذْبَ يَهْدِي إِلَى الْفُجُوْرِ، وَالْفُجُوْرُ يَهْدِي إِلَى النَّارِ، وَ إِنَّ الرَّجُلَ لَيَكْذِبُ حَتّٰى يُكْتَبَ عِنْدَ اللّٰهِ كَذَّابًا).

386. It is reported by Sayyidina Abdullah bin Masood ﷺ that the Prophet ﷺ said, "Hold fast to truth. Surely, truth leads to piety and piety leads to paradise. And, surely a man goes on speaking the truth until he is recorded as truthful with Allah. And, refrain from telling lies because telling a lie leads to bad deeds and bad deeds lead to Hell. And, Surely, a man goes on telling lies until he is recorded with Allah as a liear."[1] (Muslim, Abu Dwood, Tirmizi, Ahmad)

٣٨٧. حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيْرٌ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللّٰهِ قَالَ: لَا يَصْلُحُ الْكَذِبُ فِي جِدٍّ وَّلَا هَزْلٍ. وَلَا أَنْ يَّعِدَ أَحَدُكُمْ وَلَدَهُ شَيْئًا ثُمَّ لَا يُنْجِزُ لَهُ.

387. Sayyidina Abdullah bin Masood ﷺ has said that a lie is never allowed neither seriously nor in joke. And, a lie is not allowed for anyone of you who promises something to his child but does not fulfil it.

EXPLANATION: Lying is a great sin. We must speak the truth under all circumstances whether we are joking or serious, and even if we promise a child that we will give him something in order to pacify him them we must make good our promise. In truth lies salvation. A man who is given to speaking the truth ends up in the record books with Allah as a truthful man; in other words, he becomes a great true man. On the other hand, one who lies is recorded in the record with Allah and in other words, he is a great and confirmed liar.

Truth takes one to piety, which takes the pious to paradise. Lies take one to evil, which takes the liar to hell.

The circumstances have been narrated in the previous chapter when one is allowed to lie but that will not be counted as a lie. Therefore, that is not sinful.

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[1] (٣٨٦) اخرجه مسلم فى الصحيح (كتاب البر والصلة) ١٠٥، وابو داؤد فى السنن (كتاب الادب) ب ٨٧، والترمذى فى السنن ١٩٧١، واحمد فى المسند ١/ ٣٨٤، ٤٣٢.

181. Chapter
باب الذى يصبر على اذى الناس
He Who Endures Hardship Caused to Him by Others

٣٨٨. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ الَّذِيْ يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلٰى أَذَاهُمْ، خَيْرٌ مِّنَ الَّذِيْ لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى الْأَذٰى.

388. It is narrated by Sayyidina Ibn Umar ﷺ that the Prophet ﷺ said, "The Believer who keeps connections with other people and endures patiently the trouble they cause him is better than the Believer who keeps away from them and does not show patience when they cause him truouble."[1]

EXPLANATION: This Hadith has a message for those people who keep to themselves when offering prayers, observing fasts and reciting the Qur'an but neglect teaching and propagation of religion, which involves contact with other persons. If a man keeps contact with people for the sake of Allah and then bears patiently the hardships they cause him then he is superiour in rank to those who do not involve themselves in collective affairs. They spend their time in worship on their own and it is true. that too is a pious effort.

182. Chapter
باب الصبر على الأذى
Patience on Hardship

٣٨٩. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيْدٍ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي الْأَعْمَشُ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ، عَنْ أَبِيْ عَبْدِ الرَّحْمٰنِ السَّلَمِيِّ عَنْ أَبِيْ مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

قَالَ (لَيْسَ أَحَدٌ، أَوْ لَيْسَ شَيْئٌ. أَصْبَرَ عَلٰى أَذًى يَسْمَعُهُ مِنَ اللّٰهِ عَزَّ وَجَلَّ: إِنَّهُمْ لَيَدْعُوْنَ لَهُ وَلَدًا، وَإِنَّهُ لَيُعَافِيْهِمْ وَيَرْزُقُهُمْ.)

389. It is reported by Sayyidina Abu Musa ﷺ that the Prophet ﷺ said, "There is no one or, nothing more patient than Allah the majestic, the Glorious, over an affront that he hears. Indeed, peoples accuse Allah, the Majestic, the Glorious, of (having) children, yet he continues to give them security and to grant them provision."[2] (Ahmad)

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[1] (٣٨٨) انظر: فتح الباري لابن حجر ١٠/٥١٢.

[2] (٣٨٩) اخرجه أحمد في المسند ١٨.

٣٩٠. حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِيْ قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ شَقِيْقًا يَّقُوْلُ: قَالَ عَبْدُ اللّٰهِ: قَسَمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، قِسْمَةً. كَبَعْضِ مَا كَانَ يَقْسِمُ. فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَاللّٰهِ! إِنَّهَا، لَقِسْمَةٌ مَا أُرِيْدُ بِهَا وَجْهَ اللّٰهِ عَزَّ وَجَلَّ. قُلْتُ أَنَا: لَأَقُوْلَنَّ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَأَتَيْتُهُ. وَهُوَ فِيْ أَصْحَابِهِ، فَسَارَرْتُهُ. فَشَقَّ ذٰلِكَ عَلَيْهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَتَغَيَّرَ وَجْهُهُ، وَغَضِبَ حَتّٰى وَدِدْتُ أَنِّيْ لَمْ أَكُنْ أَخْبَرْتُهُ، ثُمَّ قَالَ (قَدْ أُوْذِيَ مُوْسٰى بِأَكْثَرَ مِنْ ذٰلِكَ فَصَبَرَ).

390. Sayyidina Abdullah bin Masood ﷺ said that the Holy Prophet ﷺ divided (property among people) as he was used to distributing sometimes. One of the men of the Ansar remarked, "By Allah, this division is such that it had not in mind the pleasure of Allah," Abdullah ﷺ thought that he should surely inform the Prophet ﷺ of that. Accordingly, he went to the Prophet ﷺ while he was seated with his Companions ﷺ. He told the Prophet quietly what he had heard. He found that very hurtful and his face changed colour and he became angry and Abdullah wished that he had not reported that to the Prophet ﷺ. The Prophet ﷺ said, "Musa عليه السلام was caused a greater hardship but he endured it (so I am tolerating it patiently, also)."[1] (Bukhari, Muslim)

EXPLANATION: The first Hadith tells us that no one is more pateint than Allah. People asribe partners to Him and impute children to Him but he continues to give them security and sustenance. Imam Bukhari has placed this Haidth here to encourage people to emulated the attributes of Allah and be patient when others cause them hardship.

The second Hadith relates an event concerning a distribution made by the Prophet ﷺ. When the had made the distribution a man of the Ansar objected to that. His words acused concern the Prophet ﷺ and he said that Sayyidina Musa عليه السلام was also given trouble, more than what he was given, but he faced that with patience.

183. Chapter
باب اصلاح ذات البين
Rectify Mutual Discord

٣٩١. حَدَّثَنَا صَدَقَةُ قَالَ: حَدَّثَنَا أَبُوْ مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (أَلَا أُنَبِّئُكُمْ بِدَرَجَةٍ أَفْضَلَ مِنَ الصَّلَاةِ وَالصِّيَامِ وَالصَّدَقَةِ)؟ قَالُوْا: بَلٰى، قَالَ (صَلَاحُ ذَاتِ الْبَيْنِ، وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ).

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[1] (٣٩٠) انظر: الطبقات الكبرى لابن سعد ٢/١/٥٦، فتح البارى لابن حجر ١٠/٥١١، واخرجه المصنف فى الصحيح ٨/٣١ بلفظ (قد أوذى موسى بأكثر من هذا فصبر) وكذلك مسلم فى صحيحه ١٤١.

391. It is reported by Sayyidina Abu al-Darda ﷺ that the Prophet ﷺ said, "Shall I not inform you of a rank that is greater in excellence than prayers, fasting and sadaqah?" The Companions ﷺ said, "Do tell us definitely." The Prophet ﷺ said, "It is to correct mutual disagreement. Indeed, mutual discord is a characteristic that shaves off."[1] (Abu Dawood, Tirmizi)

EXPLANATION: This Hadith calls mutual dissention as something that shaves off. In another Hadith the same thing is said in different words, "Mutual rancour is a characteristic that shaves off. I do not say that it clean shaves the hair but it cuts off religion." (Ahmad, Tirmizi, as found in Mishkat)

٣٩٢. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ الْحُسَيْنِ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ (اتَّقُوا اللّٰهَ وَأَصْلِحُوْا ذَاتَ بَيْنِكُمْ) (الأنفال ٨: ١) قَالَ: هٰذَا تَحْرِيْجٌ مِّنَ اللّٰهِ عَلَى الْمُؤْمِنِيْنَ أَنْ يَّتَّقُوا اللّٰهَ وَأَنْ يُصْلِحُوْا ذَاتَ بَيْنِهِمْ.

392. Sayyidina Ibn Abbas ﷺ explained the verse of the Qur'an:

اتقو اللّٰه واصلحوا ذات بينكم

Fear Allah and keep straight the relations between yourselves. (al-anfal, 18:1)

(He said:) "It is a particular instruction to the Believers from Allah that they should fear Allah and keep their mutual relationship cordial and correct."[2]

(Tabari)

184. Chapter

باب إذا كذبت لرجل هو لك مصدق

If You Lie to One Who Regerds You as Truthful

٣٩٣. حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ: حَدَّثَنَا بَقِيَّةُ، عَنْ ضُبَارَةَ بْنِ مَالِكٍ الْحَضْرَمِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُبَيْرِ بْنِ نُفَيْرٍ، أَنَّ أَبَاهُ حَدَّثَهُ، أَنَّ سُفْيَانَ بْنَ أُسَيْدٍ الْحَضْرَمِيَّ حَدَّثَهُ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (كَبُرَتْ خِيَانَةً أَنْ تُحَدِّثَ أَخَاكَ حَدِيْثًا هُوَ لَكَ مُصَدِّقٌ، وَ أَنْتَ لَهُ كَاذِبٌ).

393. It is stated by Saufyan bin Usayd Hadrami ﷺ that he heard the Prophet ﷺ say, "It is highly treacherous that you tell a lie to your brother although he believes you to be true in what you say."[3]

EXPLANATION: To speak a lie is a sin anyway and a grave sin too. However, in certain cases the gravity increases manifold. One such case is that a man places complete trust on another and regards him as perfectly truthful but this second man takes undue advantage of his trust and tells lies to him and thus cheats him.

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[1] (٣٩١) اخرجه ابو داؤد فى الادب، والترمذى فى الزهد. [2] (٣٩٢) اخرجه الطبرى هذا السند.

[3] (٣٩٣) ضبارة بن عبد الله بن مالك بن ابى السليل الحضرمى، ابو شريع الحمصى مجهول من السادسة.

185. Chapter
باب لا تعد اخاک شیئًا فتخلفه
Do not Dishonour Your Promise to Your Brother

٣٩٤. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنِ مُحَمَّدٍ الْمُحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ عَبْدِ الْمَلِكِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَا تُمَارِ أَخَاكَ، وَلَا تُمَازِحْهُ، وَلَا تَعِدْهُ مَوْعِدًا فَتُخْلِفَهُ).

394. It is narrated by Sayyidina Ibn Abbas ﷺ that the Messenger of Allah ﷺ said, "Do not quearrel with your borther, nor make fun of him. If you give him your word then do not retract on your promise."[1] (Tirmizi)

EXPLANATION: This Hadith forbids us to quarrel with one another and to make fun or ridicule anyone. Any joke that the person on whom it is carcked does not like it is included in the prohibition. The third thing that the Hadith tells us is not to go back on our promise. It is not a sign of a Believer to go back on his pronise but it is a sign of hypocrisy.

186. Chapter
باب الطعن فی الأنساب
Ridculing Anyone on His Descent

٣٩٥. حَدَّثَنَا أَبُوْ عَاصِمٍ، عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِيْهِ، عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (شُعْبَتَانِ لَا تَتْرُكُهُمَا أُمَّتِيْ: النِّيَاحَةُ، وَالطَّعْنُ فِي الْأَنْسَابِ.

395. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "My ummah, will never cease to do two things. They are: wailing and deriding on ancestry."[2]

EXPLANATION: To wail is to make a loud lament when somebody dies. It was the practice of the Days of Ignorance. To deride someone because of his ancestry is to find fault with it. It is to say that a person is lowly because of his descent or connection with a certain people although he may be very pious and righteous. The Prophet ﷺ forbade us from these practices but he said that people will go no doing it and ignoring his instructions not to do it. They will follow the customs and practices of the world.

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[1] (٣٩٤) اخرجه الترمذی فی السنن ١٩٩٥.

[2] (٣٩٥) اخرجه احمد فی المسند ٢/ ٤٣١.

187. Chapter
باب حب الرجل قومه
A Man's Love for His Tribe

٣٩٦. حَدَّثَنَا زَكَرِيَّا قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ الْمُبَارِكِ قَالَ: حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنِي عَبَّادُ الرَّمْلِيُّ قَالَ: حَدَّثَتْنِي امْرَأَةٌ يُقَالُ لَهَا فُسَيْلَةُ، قَالَتْ سَمِعْتُ أَبِي يَقُولُ: قُلْتُ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمِنَ الْعَصَبِيَّةِ أَنْ يُعِينَ الرَّجُلَ قَوْمَهُ عَلَى ظُلْمٍ؟ قَالَ (نَعَمْ).

396. It is reported by Ubada bin Kathir al-Shami[1] that a woman called Faseelah told him that she heard her father Say that he asked the Prophet ﷺ, "Messenger of Allah. Is it partisanship (or tribalism) for a man to help his people in wrongdoing?" The Prophet ﷺ said, "Yes, it is."[2]

EXPLANATION: The party spirit, partisanship or tribalism is what the Arabic word العصبيه (al-Asbiyah) means. A man only sees that the other person belongs to his tribe or community. He does not consider what is right and worng. His fellow tribesman may be behaving unjustly or oppressing someone but he goes to his aid on purely ethnic basis. This is party spirit. But, to relate oneself to one's tribe or to aid an oppressed one of one's tribe are not examples of partyspirit.

188. Chapter
باب هجرة الرجل
Snapping Bonds

٣٩٧. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَوْفِ بْنِ الْحَارِثِ بْنِ الطُّفَيْلِ. وَهُوَ ابْنُ أَخِي عَائِشَةَ لِأُمِّهَا أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حُدِّثَتْ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ قَالَ فِي بَيْعٍ. أَوْ عَطَاءٍ. أَعْطَتْهُ عَائِشَةُ: وَاللَّهِ! لَتَنْتَهِيَنَّ عَائِشَةُ أَوْ لَأَحْجُرَنَّ عَلَيْهَا. فَقَالَتْ: أَهُوَ قَالَ هٰذَا؟ قَالُوا: نَعَمْ. قَالَتْ عَائِشَةُ: فَهُوَ لِلَّهِ نَذْرٌ أَنْ لَا أُكَلِّمَ ابْنَ الزُّبَيْرِ كَلِمَةً أَبَدًا. فَاسْتَشْفَعَ ابْنُ الزُّبَيْرِ بِالْمُهَاجِرِينَ حِينَ طَالَتْ هِجْرَتُهَا إِيَّاهُ. فَقَالَتْ: وَاللَّهِ! لَا أُشَفِّعُ فِيهِ أَحَدًا أَبَدًا، وَلَا أَحْنِثُ نَذْرِي الَّذِي نَذَرْتُ أَبَدًا. فَلَمَّا طَالَ ذٰلِكَ عَلَى ابْنِ الزُّبَيْرِ كَلَّمَ الْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمٰنِ بْنَ الْأَسْوَدِ بْنِ يَغُوثَ، وَهُمَا مِنْ بَنِي زُهْرَةَ فَقَالَ لَهُمَا، أَنْشُدُكُمَا اللَّهَ إِلَّا دَخَلْتُمَا عَلَى عَائِشَةَ فَإِنَّهَا لَا يَحِلُّ لَهَا أَنْ تَنْذُرَ قَطِيعَتِي فَأَقْبَلَ بِهِ الْمِسْوَرُ وَعَبْدُ الرَّحْمٰنِ، مُشْتَمِلَيْنِ عَلَيْهِ بِأَرْدِيَتِهِمَا، حَتَّى اسْتَأْذَنَا عَلَى عَائِشَةَ فَقَالَا: السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، أَنَدْخُلُ فَقَالَتْ عَائِشَةُ ادْخُلُوا. قَالَا: كُلُّنَا؟ يَا أُمَّ الْمُؤْمِنِينَ! قَالَتْ: نَعَمْ، ادْخُلُوا كُلُّكُمْ، وَلَا تَعْلَمُ عَائِشَةُ أَنَّ مَعَهُمَا ابْنَ الزُّبَيْرِ. فَلَمَّا

[1] In al-Adab al-Mufrad this name is given as Abad al-Ramli but Mishkat gives it as Ubadah bin Kather.

[2] (٣٩٦) عباد بن عباد الرملى الارسوفى ابو عتبة الخواص صدوق بهم، افحش ابن حبان فقال: يستحق الترك من التاسعة. اخرجه الترمذى فى السنن ٦٦٩. ٧٢٦، وابن ماجه فى السنن ٥٥٧، ٨٤٢، ٢٧١٧، واحمد فى المسند ١/ ٢٧. ٥/ ١٠٠.

دَخَلُوْا دَخَلَ ابْنُ الزُّبَيْرِ فِي الْحِجَابِ وَاعْتَنَقَ عَائِشَةَ وَطَفِقَ يُنَاشِدُهَا يَبْكِيْ. وَطَفِقَ الْمِسْوَرُ وَعَبْدُ الرَّحْمٰنِ يُنَاشِدَانِ عَائِشَةَ إِلَّا كَلَّمَتْهُ وَقَبِلَتْ مِنْهُ وَيَقُوْلَانِ قَدْ عَلِمْتِ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَمَّا قَدْ عَلِمْتِ مِنَ الْهِجْرَةِ وَأَنَّهُ لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَّهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ. قَالَ: فَلَمَّا أَكْثَرُوْا التَّذْكِيْرَ وَالتَّحْرِيْجَ طَفِقَتْ تَذْكُرُهُمْ وَتَبْكِيْ وَتَقُوْلُ: إِنِّيْ قَدْ نَذَرْتُ، وَالنَّذْرُ شَدِيْدٌ فَلَمْ يَزَالَا بِهَا حَتّٰى كَلَّمَتِ ابْنَ الزُّبَيْرِ، ثُمَّ أَعْتَقَتْ فِيْ نَذْرِهَا أَرْبَعِيْنَ رَقَبَةً ثُمَّ كَانَتْ تَذْكُرُ بَعْدَ مَا أَعْتَقَتْ أَرْبَعِيْنَ رَقَبَةً، فَتَبْكِيْ حَتّٰى تَبُلَّ دُمُوْعُهَا خِمَارَهَا.

397. It is stated by Auf bin al-Harith bin al-Tufayl a brother of Sayyidina Ayeshah رضى الله عنها from the mother's side, that she was informed that Abdullah bin al-Zubayr ﷺ had said about her that she spent wealth (extravagantly). He warned her that she should stop that otherwise he would restrain her. (Abdullah bin al-Zubayr was her nephew and at that time the Khalifah at Hijaz.) He had said this at a time when Sayyidah Ayeshah رضى الله عنها had sold something or given away excessively to someone. When she learnt of what Abdullah bin al-Zubayr ﷺ had said, Sayyidah Ayeshah رضى الله عنها verified (from the people) if it was true that he had said (what was attributed to him) and the people confirmed that he had indeed said that. So, she said, "I vow to Allah that I will never talk to Ibn al-Zubayr ﷺ again."

So, Ibn al-Zubayr ﷺ asked that Muhair to intercede for him when a long time had passed since Sayyidah Ayeshah رضى الله عنها had severed relationship with him. She said, "By Allah, I will not accept anyone's recommendation in this regard. I will not interupt my vow." When more time had passed and the matter had prolonged much, Sayyidina Abdullah bin al-Zubayr ﷺ asked Miswar bin Makharamah and Abdur Rahman bin al-Aswad ﷺ to intercede for him. They both belonged to the tribe of Banu Zuhrah. Sayyidina Abdullah bin Zubayr ﷺ said to them, "I assure you on Allah that you will take me to Ayeshah and to her house, for it is not lawful for her to vow to sever ties with me."

Sayyidina Miswar bin Makhramah ﷺ and Sayyidina Abdur Rahman bin al-Aswad ﷺ put their mantles over them and took Abdullah bin al-Zubayr ﷺ with them (to the house of Sayyidah Ayeshah رضى الله عنها). They asked permission to enter the house, saying "As-Salamu Ala an-Nabi wa Rahmat Allahi wa Barakatuh, May we come in?" She said, "Enter!" They asked, "All of us, O Mother of the Believers?" She said, "Yes! All of you come in." And she did not know that Abdullah Ibn Zubayr ﷺ was with them. When they entered the house, Sayyidina Abdullah bin al-Zubayr ﷺ went behind the curtain and embraced Sayyidah Ayeshah رضى الله عنها and pleaded with her. (He was the son of her sister and a Mahram so he could go behind the curtain.)

Miswar bin Makharamah and Abdur Rahman bin al-Aswad ﷺ also persisted in their pleadings with Sayyidah Ayeshah رضى الله عنها to speak to Ibn al-Zubayr ﷺ and accept his pleas. They both reminded her that Islam forbids severely the cutting of bonds of relationship between two people as she knew well. It is

not proper for a Muslim to sever ties with another Muslim for more than three days.

While they persisted in their request and reminded her of the warnings on severing ties of relationship, she too talked with them and wept bitterly. She said, "I have made a vow which is a very serious affair." But, they continued to request her and insisted that she should forgive him and finally got her to speak to Sayyidina Ibn al-Zubayr ﷺ.

Then, she set free forty slaves in atonement of her vow. Ever after that wenever she remembered her vow she wept, and she wept unitl her scarf was wet with tears.❶ (Bukhari, Muslim, Abu Dawood, Tirmizi, Ahmad)

EXPLANATION: The expiation of breaking a vow is to free only one slave but Sayyidah Ayeshah رضى الله عنها set forty slaves free. She could not reconcile herself with her mistake in making the vow and she kept releasing the slaves. May Allah be pleased with her and make her pleased.

188. Chapter
باب هجرة المسلم
Severing Ties with a Muslim

٣٩٨. حَدَّثَنَا إِسْمَاعِيلُ قَالَ:حَدَّثَنِيْ مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا تَبَاغَضُوْا، وَ لَا تَحَاسَدُوْا وَ لَا تَدَابَرُوْا. وَ كُوْنُوْا، عِبَادَ اللّٰهِ. إِخْوَانًا، وَّلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَّهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ).

398. It is narrated by Sayyidina Anas bin Malik ﷺ that the Messenger of Allah ﷺ said, "Do not nurse mutual hatred or jealosy and do not turn you backs to one another. And, O slaves of Allah, live as brothers, one of the other. And, it is not lawful for a Muslim to keep his relations estranged with his brother beyond three days."❷

٣٩٩. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِيْ اللَّيْثُ قَالَ: حَدَّثَنِيْ يُوْنُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيْدَ اللَّيْثِيِّ ثُمَّ الْجُنْدَعِيِّ، اَنَّ اَبَا اَيُّوْبَ صَاحِبَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخْبَرَهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَحِلُّ لِاَحَدٍ اَنْ يَّهْجُرَ اَخَاهُ فَوْقَ ثَلَاثِ لَّيَالٍ. يَلْتَقِيَانِ فَيَصُدُّ هٰذَا وَيَصُدُّ هٰذَا. وَخَيْرُهُمَا الَّذِيْ يَبْدَأُ بِالسَّلَامِ).

399. It is reported by Sayyidina Ata bin Yazid al-Laythi ﷺ that the Messenger of Allah ﷺ said, "It is not lawful for anyone to forsake his brother for more

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❶ (٣٩٧) اخرجه المصنف فى الصحيح ٨/٢٣ و ٢٥، ومسلم فى الصحيح (كتاب البر والصلة) ب ٨ رقم ٢٣ و ٢٥ و ابو داؤد فى السنن ٤٩١١، ٤٩١٤، والترمذى فى السنن ١٩٣٣، ١٩٣٥، ٢٠٢٣، واحمد فى المسند ١/١٧٦، ١٨٣، ٣/١١٠، ١٦٥، ١٩٩، ٢٠٩، ٤/٣٢٧، ٥/٤١٦.

❷ (٣٩٨) اخرجه المصنف فى الصحيح ٨/٢٣، ٢٥ و مسلم فى الصحيح (كتاب البر والصلة) ب ٧ رقم ٢٣ وابو داؤد فى السنن ٤٩١٠ واحمد فى المسند ١/٥، ٣/٢٠٩ و ٢٢٥ و ٢٧٧.

than three nights. When the two happen to meet then he shies away from him, and he from him (they do not meet and say As-Salaam). The better of the two is he who is first to greet with salaam."

٤٠٠. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا تَبَاغَضُوا، وَلَا تَنَافَسُوا، وَكُونُوا، عِبَادَ اللَّهِ إِخْوَانًا).

400. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "Do not nurse malice against one another and do not outbid one another (to gain worldly possessions). And live as brothers and slaves of Allah."

٤٠١. حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٌو، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَا تَوَادَّ، اثْنَانِ فِي اللَّهِ جَلَّ وَعَزَّ أَوْ فِي الْإِسْلَامِ فَيُفَرِّقُ بَيْنَهُمَا أَوَّلُ ذَنْبٍ يُحْدِثُهُ أَحَدُهُمَا).

401. Sayyidina Anas ﷺ has reported the Messenger of Allah ﷺ as saying, "When two men love each other for the sake of Allah they should not let the first difference between them become the reason for their separation. (Rather, and, if there is something unpleasant between them again then they may ask each other why it happened.)[1] (Kanz al-Ummal, Al-Silsilah al-Saheehah)

٤٠٢. حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ يَزِيدَ، عَنْ مَعَاذَةَ قَالَتْ: سَمِعْتُ هِشَامَ بْنَ عَامِرٍ الْأَنْصَارِيَّ ابْنَ عَمِّ أَنَسِ بْنِ مَالِكٍ، وَكَانَ قُتِلَ أَبُوهُ يَوْمَ أُحُدٍ. أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُصَارِمَ مُسْلِمًا فَوْقَ ثَلَاثٍ، فَإِنَّهُمَا نَاكِبَانِ عَنِ الْحَقِّ مَا دَامَا عَلَى صِرَامِهِمَا وَأَنَّ أَوَّلَهُمَا فَيْئًا يَكُونُ كَفَّارَةً عَنْهُ سَبْقُهُ بِالْفَيْءِ. وَإِنْ مَاتَا عَلَى صِرَامِهِمَا لَمْ يَدْخُلَا الْجَنَّةَ جَمِيعًا أَبَدًا. وَإِنْ سَلَّمَ عَلَيْهِ فَأَبَى أَنْ يَقْبَلَ تَسْلِيمَهُ وَسَلَامَهُ، رَدَّ عَلَيْهِ الْمَلَكُ، وَرَدَّ عَلَى الْآخَرِ الشَّيْطَانُ).

402. It is narrated by Hisham bin Aamir al-Ansari ﷺ, the parternal cousin of Sayyidina Anas bin Malik ﷺ whose father was martyred on the day of Uhud, that he heard the Messenger of Allah ﷺ say, "It is not lawful for any Muslim to forsake a Muslim for more than three days. Surely, both of them violate the Truth as long as they continue strained relations and the first of them who returns to the truth (in restoring relationship) has atoned for what he had done till then. And, if both of them die while their bonds are broken then none of them will ever enter paradise. And, if one of them slautes the other but the other does not accept his salam then an angel responds to his salams and the other gets a response (of appreciation) from the devil (for not reciprocating the salaam of the first).[2]

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[1] (٤٠١) انظر: كنز العمال للمتقى الهندى ٢٤٦٥٢، السلسلة الصحيحة للالبانى ٢٣٧.

[2] (٤٠٢) انظر: موارد الظمآن للهيثمى ١٩٨٠، ارواء الخليل للالبانى ٧/ ٩٠.

٤٠٣. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنِّيْ لَأَعْرِفُ غَضَبَكِ وَرِضَاكِ) قَالَتْ قُلْتُ: وَكَيْفَ تَعْرِفُ ذٰلِكَ؟ يَا رَسُوْلَ اللّٰهِ قَالَ: إِنَّكَ إِذَا كُنْتِ رَاضِيَةً، قُلْتِ: بَلٰى، وَ رَبِّ مُحَمَّدٍ، وَ إِذَا كُنْتِ سَاخِطَةً قُلْتِ: لَا، وَرَبِّ إِبْرَاهِيْمَ) قَالَتْ قُلْتُ: أَجَلْ لَسْتُ أُهَاجِرُ إِلَّا اسْمَكَ.

403. Sayyidah Ayeshah رضى الله عنها has narrated that the Messenger of Allah ﷺ said (to her), "I know your anger and your pleasure." She said, "How do you recognise them?" He said, "When you are pleased, you say بلى ورب محمد (Yes, by the Lord of Muhammad!). But when you are displeased, you say لا ورب ابراهيم (No, by the Lord of Ibrahim!)."

Sayyidah Ayeshah رضى الله عنها confessed to him "Yes! (It is as you say.) I only leave your name (when there is a tiff or a slight misunderstanding common to couples, I do not call your name with my tongue but the heart and love are as fresh as ever)."❶

190. Chapter
باب من هجر اخاه سنة
He Who Has Strained Relations with His Brother for a Year

٤٠٤. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يَزِيْدَ قَالَ: حَدَّثَنَا حَيْوَةُ قَالَ: حَدَّثَنِيْ أَبُوْ عُثْمَانَ الْوَلِيْدُ بْنُ أَبِي الْوَلِيْدِ الْمَدَنِيُّ، أَنَّ عِمْرَانَ بْنَ أَبِيْ أَنَسٍ حَدَّثَهُ، عَنْ أَبِيْ خِرَاشٍ الْأَسْلَمِيِّ، أَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (مَنْ هَجَرَ أَخَاهُ سَنَةً فَهُوَ كَسَفْكِ دَمِهِ).

404. It is narrated by Abu Khairash al-Sulamity رضي الله عنه that he heard the Messenger of Allah ﷺ say, "If one keeps apart from his brother for a year (the relations being severed), it is like shedding his blood. (That is, killed him unnecessarily)."❷ (Abu Dawood, Ahmad)

٤٠٥. حَدَّثَنَا ابْنُ أَبِيْ مَرْيَمَ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوْبَ قَالَ: حَدَّثَنِي الْوَلِيْدُ بْنُ أَبِي الْوَلِيْدِ الْمَدَنِيُّ، أَنَّ عِمْرَانَ بْنَ أَبِيْ أَنَسٍ حَدَّثَهُ، أَنَّ رَجُلًا مِّنْ أَسْلَمَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَدَّثَهُ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (هِجْرُ الْمُؤْمِنِ سَنَةً كَدَمِهِ وَفِي الْمَجْلِسِ مُحَمَّدُ بْنُ الْمُنْكَدِرِ وَعَبْدُ اللّٰهِ بْنُ أَبِيْ عَتَّابٍ فَقَالَا: قَدْ سَمِعْنَا هٰذَا عَنْهُ.

405. It is reported by Imran bin Abu Anas that one of the Companions رضي الله عنهم of the Prophet ﷺ narrated that the Prophet ﷺ said, "To snap bonds of kinship with a Believer for a year is like shadding his blood (unnecessarily)."❸ (Kanz al-Ummal)

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❶ (٤٠٣) اخرجه احمد فى المسند ٦/ ٣٠.
❷ (٤٠٤) اخرجه ابو داؤد فى السنن ٤٩١٥، واحمد فى المسند ٤/ ٣٢٠.
❸ (٤٠٥) انظر: كنز العمال للمتقى الهندى ٢٤٧٨٩.

EXPLANATION: All these Ahadith exhort the Muslims to keep ties of friendship joined with one another and to live together with love. They are instructed to help one another and not to trouble anyone. They must not show malice or hatred to fellow Muslims or sever ties with them. The Ahadith also give a warning to those who violate these directions. It is not lawful to snap ties with a Muslim brother for three days but if anyone keeps apart for more than three days and one of them dies then he will be sent to hell. If anyone keeps the ties snapped for a year then he has sinned like one who slays his brother.

The common practice of people to snap ties and then to look the other way when they come across each other is not the way for Muslims to behave. Islam does not permit it. If there is a misunderstarding between two Muslims, they must clear it up as quickly as they can and make a reconciliation. He is the better of the two who takes the first step towards a reconciliation. No one should feel shy of taking an initiative in this regard. The devil will prompt against taking such a step and suggest that it is insulting to do so. At such times, a Muslim must suppress such temptations from the evil and his own base self and abide by the guidance of Allah and his Messenger.

191. Chapter
باب المهتجرين
Those Who Snap Ties

٤٠٦. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِيْ مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيْدَ اللَّيْثِيِّ، عَنْ أَبِيْ أَيُّوْبَ الْأَنْصَارِيِّ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَّهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ، يَلْتَقِيَانِ فَيُعْرِضُ هٰذَا وَ يُعْرِضُ هٰذَا، وَ خَيْرُهُمَا الَّذِيْ يَبْدَأُ بِالسَّلَامِ).

406. It is reported by Sayyidina Abu Ayyub al-Ansari ﷺ that the Messenger of Allah ﷺ said, "It is not lawful for a Muslim to forsake his brother for more than three days. The two meet each other while they turn away he from the other and the other from him. The better man of two is he who is the first to offer the salam."❶

٤٠٧. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ يَّزِيْدَ، عَنْ مُعَاذَةَ أَنَّهَا سَمِعَتْ هَشَّامَ بْنَ عَامِرٍ يَّقُوْلُ: سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (لَا يَحِلُّ لِمُسْلِمٍ يُّصَارِمُ مُسْلِمًا فَوْقَ ثَلَاثِ لَيَالٍ، فَإِنَّهُمَا مَا صَارَ مَا فَوْقَ ثَلَاثِ لَيَالٍ، فَإِنَّهُمَا نَاكِبَانِ عَنِ الْحَقِّ، مَا دَامَا عَلٰى صِرَامِهِمَا، وَإِنَّ أَوَّلَهُمَا فَيْئًا يَّكُوْنُ كَفَّارَةً لَّهُ سَبْقُهُ بِالْفَيْءِ، وَإِنْ هُمَا مَاتَا عَلٰى صِرَامِهِمَا لَمْ يَدْخُلَا الْجَنَّةَ جَمِيْعًا).

407. Sayyidina Hisham bin Aamir ﷺ has said that he heard the Messenger of

❶ (٤٠٦) انظر التخريج فى الحديث رقم ٣٩٩.

Allah ﷺ say, "It is not allowed to a Muslim to keep apart from another Muslim for more than three days. If both of them carry the strained relationship for more than three days then both of them are removed from truth as long as they keep their ties snapped. The one of the two who is the first to return to the truth (by restoring the ties) has made amends for whaterver he had done till their ties are snapped. If on the other hand they both do not return to the truth then none of them will go to paradise."❶

EXPLANATION: When malice and hatred become part of a relationship then people cannot bear to see one another. As two pcoople give up talking to each other, each cannot stand the sight of the other. The Shari'ah of Islam has laid emphasis on mutual love and affection and asked Muslims to refrain from malice, ill-will, enmity and hatred, and not to degrade each other.

A man may sometimes succumb to natural tendencies and feel displeased with another person. It is not beyond human nature to feel in this way but Shari'ah has placed a limit to observing such tendencies and that limit extends to three days. That is why these Ahadith tell us that it is not allowed to a Muslim to sever relationship with another Muslim for more than three days. If he keeps apart for more than three days and and dies during that period then he will be sent to hell.

As for turning away from each other, the Ahadith tell us that it is not lawful for anyone to keep ties severed from his Muslim brother for more than three nights and if he happens to come across the other, he must not look at the other side while the other man also turns away his glance from him.

The better of the two is he who says As-Salaamu Alaykum first. And then initaties conversation and relationship. In doing so, he must ignore what his base self tells him but listen to the command of Allah. He should take the first step towards a reconciliation without being arrogant and asking himself, "Why should I be the first?" He must not susccumb to base promptings but abide by the guidance of Allah and his Messenger.

192. Chapter
باب الشحناء
Enmity Against One Another

٤٠٨. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا عَبْدَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُوْ سَلَمَةَ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ :قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَا تَبَاغَضُوْا، وَلَا تَحَاسَدُوْا، وَكُوْنُوْا عِبَادَ اللّٰهِ إِخْوَانًا).

408. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Do not bear malice against one another. Do not be jealous of others. Do not be jealous of others. And live as slaves of Allah, brothers of one anothers."❷

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❶ (٤٠٧) انظر التخريج فى الحديث رقم ٤٠٢.

❷ (٤٠٨) اخرجه احمد فى المسند ٢/٢٨٧.

٤٠٩. حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا عَمْرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. قَالَ: (تَجِدُ مِنْ شَرِّ النَّاسِ يَوْمَ الْقِيَامَةِ، عِنْدَ اللّٰهِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هٰؤُلَاءِ بِوَجْهٍ، وَهٰؤُلَاءِ بِوَجْهٍ).

409. Sayyidina Abu Hurayrah ﷺ has narratred that the Holy Prophet ﷺ said, "On the Day of Resurrection, you will find that in the sight of Allah that man is in the worst of conditions who is two-faced. When he goes to them, the has a face but when he goes to the others, he has a different face."❶

EXPLANATION: Some people have the habit of meeting each of two dissenting men or groups of people separately and then provoking one against the other. There are some other people separately and then provoking one against the other. There are some other people who, when they meet someone speak will of him and prise him to heights but when they separate they backbit him and disclose his weakness. Such people are called ذوالوجهين (two-faced). Obviously, this behaviour is a kind of hypocrisy and cheating and the Messenger of Allah ﷺ has laid great stress on the need to refrain from it. He has said emphatically that it is a grate sin and those who perpetate it will face a severe punishment.

There is another Hadith narrated by Sayyidina Imran bin Yasir ﷺ in which the Messenger of Allah ﷺ is quoted as saying, "Whoever follows a dual behavour in this life will have two tongues of fire in his mouth on the Day of Resurrection." Thus, a dual personality is (a kind of hypocrisy and it is) punished with two tongues of fire in the mouth in the here after. اللّٰهم احفظنا (O Allah, protect us!)

Some evil deeds and wicked manners are truly very dangerous and extremely grave in the estimation of Allah but we consider them ordinary and do not care to keep away from them. It is about such wickedness that the Qur'an tells us:

وَتحسبونه هينا وهوعند اللّٰه عظيمo

And you thought of it trifle, while in the sight of Allah, it was a mighty thing.
(Al-Nur, 24:15)

The bad habit of a dual character is one of these and many of us regared it as very ordinary. We do not care to refrain from it although we have the message of the Ahadith that it is a very grave and dangerous sin and a painful chastisement awaits the perpetrator in the Hereafter.

٤١٠. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِيَّاكُمْ وَ الظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيْثِ وَلَا تَنَاجَشُوْا، وَ لَا تَحَاسَدُوْا، وَ لَا تَبَاغَضُوْا، وَ لَا تَنَافَسُوْا، وَلَا تَدَابَرُوْا، وَكُوْنُوْا عِبَادَ اللّٰهِ إِخْوَانًا).

410. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Avoid suspicion. Surely, suspicion is the greatest of all lies. And do not betray one another and do not be jealous of one another and do not bear

❶ (٤٠٩) اخرجه احمد فى المسند ٢/٣٩٨.

malice for one another excessively to amass worldly gains). And, do not turn your backs to one another. And, live as slaves of Allah and as brothers of one another.❶ (Bukhari, Muslim, Abu Dawood, Ahad, Timizi)

EXPLANATION: This Hadith has disallowed all those things that grow malice and hatred in the heart and spoil mutual relations. The Prophet ﷺ first took up suspicion.

It is and imaginary doubt in a sick mind. The result is that a man who is afflicted with this malady reads wrong ideas and intentions in action of all those persons with whom he is at a disagreement. He then blames those people with many acts which they have not done and for which they are not responsible and it turns out that this is reflected in his relationship with him. Then there is a retaliation from the other man and there is bad blood on both sides and a permand slide in their mutual dealings. The Prophet ﷺ has called suspicion as اكذب الحديث, gravest lie in speech (greatest of all lies, in our text). In other words, every Muslim knows that it is highly sinful to lie about somebody with the tongue but no one believes that suspicion is a bad thing and sinful. The Messenger of Allah ﷺ said that suspicion is also a grave sin. It is not less than the sin of the tongue although it is a sin of the heart.

Just as this Hadith declares suspicion as detestable so too another Hadith declares a good opinion about others as the best kind of worship.

حسن الظن من حسن العبادة

A good opinion is (from) a good worship.

The other bad habits disallowed in this Hadith include betraying anyone, feeling jealous, turning one's back to other people. These things also create bad blood. They leave no opportunity for relationship on the basis of faith, love, compassion and fratermity.

The Hadith concludes with calling the slaves of Allah to live as brothes. This indicates that only if hearts are cleaned of these evils then may they hope to live in a fraternal manner.

٤١١. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ وَ يَوْمَ الْخَمِيسِ، فَيُغْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللّٰهِ شَيْئًا، إِلَّا رَجُلٌ كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ فَيُقَالُ: انْظُرُوا هٰذَيْنِ حَتّٰى يَصْطَلِحَا).

411. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "The gates of paradise are opened on Monday and Thursday and everyone who does not associate a partner with Allah is forgiven except he between whom and his brother is enmity. It is proclaimed about them: 'Wait for these two until they reconcile'."❷ (Msulim, Tirmizi)

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❶ (٤١٠) اخرجه البخارى فى الصحيح ٤/٥، ٧، ٢٤، ٨/٢٣ و ١٨٥، ومسلم فى الصحيح (كتاب البر والصلة) ٢٨، وابو داؤد (كتاب الادب) ب ٥٥، واحمد فى المسند ٢/٣١٢ و ٤٧٠، و ٤٨٢ و ٤٩٢ و ٥٠٤ والترمذى فى السنن ١٩٨٨.

❷ (٤١١) اخرجه مسلم فى الصحيح (كتاب البر والصلة) ٣٥، والترمذى فى السنن ٢٣.

EXPLANATION: This Hadith is explained through another which is cited by Imam Munjisi in *al-Targheeb wa al-Tarheeb* from Awasat Tabarani. It says that deeds of men are presented to Allah every Monday and Thursday. Anyone who seeks Allah's forgiveness is forgiven. Anyone who has repented, his repentance is accepted. But, those people who bear malice with each other are returned their deeds (and a decision is not given on the repentance and aksing for froiveness) unitl they refrain from that.

There are a few other Ahadith on this subject and all of them give the same message that a Muslim who holds a grudge, rancour or hatred for another is not entitled to the mecry and forgiveness of Allah as long as he retains this attitude.

٤١٢. حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ. أَنَّهُ سَمِعَ أَبَا الدَّرْدَاءِ يَقُولُ: أَلاَ أُحَدِّثُكُمْ بِمَا هُوَ خَيْرٌ لَّكُمْ مِنَ الصَّدَقَةِ وَالصِّيَامِ؟ صَلاَحُ ذَاتِ الْبَيْنِ، أَلاَ وَإِنَّ الْبَغْضَةَ هِيَ الْحَالِقَةُ.

412. It is reported by Abu Idrees رحمة الله عليه that he heard Abu Darda ﷺ say, "Shall I not show you something that is better for you than sadaqah and fasting?" (He then said that they are,) "Correcting mutial discord. Beware! malice is what shaves off."

EXPLANATION: This Hadith tells us that reconciling is better than voluntary fasting and charity. It is a reconciliation of two warring men, parties or groups. Each regards the other as an eneny is very dangerous. It gives rise to much mischief and disorder. Sometimes, it leads to killing and shedding of blood. Enmity grows to such an extent that everyone considers it a right to oppress and tyrannise the other.

If a sincere and selfless man comes forward and strikes a reproachment between the warring factions and thus ends the state of disorder and mischief then this man's effort is greater than optional charity and fasting.

The other thing that the Hadith tells us is that mutual discord is what shaves off. This is stated in more detail in another Hadith which is transmitted by *Musnad Ahamd* and *Tirmizi* as narrated by Sayyidina Zubayr ﷺ. According to it, the Messenger of Allah ﷺ said, "The destructive malady of the previous ummah, jealousy and hatred, is overtaking you. It is what cleans off and shaves off completely." (He then explained,) "I do not mean to say that is slaves off hair but it cleans away and shaves off completely the religion."

The Messenger of Allah ﷺ warned his ummah of the malady that was to strike them. He told them that racour and jealousy destroyed many earlier people's religion and faith and they would overtake his own ummah too. Hence, the slaves of Allah must be cautious and preserve their hearts from this curse.

٤١٣. حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو شِهَابٍ، عَنْ كَثِيرٍ، عَنْ أَبِي فَزَارَةَ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ،

عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (ثَلَاثٌ مَّنْ لَّمْ يَكُنْ فِيْهِ، غُفِرَ لَهُ مَا سِوَاهُ لِمَنْ شَآءَ، مَنْ لَّا يُشْرِكُ بِاللّٰهِ شَيْئًا. وَّلَمْ يَكُنْ سَاحِرًا يَتَّبِعُ السَّحَرَةَ: وَلَمْ يَحْقِدْ عَلٰى أَخِيْهِ).

413. Sayyidina Ibn Abbas ﷺ has reported that the Prophet ﷺ said, "If anyone does not possess three traits then he is forgiven all the rest and it is for whom Allah wills. (The three things are) associating parners with Allah, practising magic, nursing rancour for a brother. He who dies while he did not associate anyone with Allah, did not practice magic or follow a magician and did not nurse malice for his brother will be forgiven.[1] (Ibn Hjar, Kanz al-Ummal)

EXPLANATION: To practice magic is a grave sin and if words of disbelief are part of the pracitce then the person becomes an infidel. There remains no possibility of his being forgiven ever.

193. Chapter
باب إن السلام يجزى من الصَّرم
Salam Erases the Sin of Severing Ties

٤١٤. حَدَّثَنَا إِسْمَاعِيْلُ بْنُ أَبِيْ أُوَيْسٍ قَالَ: حَدَّثَنِيْ مُحَمَّدُ بْنُ هِلَالِ بْنِ أَبِيْ هِلَالٍ مَوْلَى ابْنِ كَعْبٍ الْمُذْحِجِيِّ، عَنْ أَبِيْهِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (لَا يَحِلُّ لِرَجُلٍ أَنْ يَّهْجُرَ مُؤْمِنًا فَوْقَ ثَلَاثَةِ أَيَّامٍ، فَإِذَا مَرَّتْ ثَلَاثَةُ أَيَّامٍ فَلْيَلْقَهُ فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ رَدَّ عَلَيْهِ السَّلَامَ فَقَدِ اشْتَرَكَا فِي الْأَجْرِ، وَ إِنْ لَّمْ يَرُدَّ عَلَيْهِ فَقَدْ بَرِئَ الْمُسَلِّمُ مِنَ الْهِجْرَةِ).

414. Sayyidina Abu Hurayrah ﷺ has reported that he heard the Messenger of Allah ﷺ say, "It is not allowed for a man to keep apart from a believing brother for more than three days. If three days pass, he should meet him and offer him salam (salutation). If he responds to it then they will both have shared in the regard; but, if he does not reply then (he will bear his sin and) the one who gives the salutation will be absolved of the sin of severing ties of relationship.[2] (Bukhari, Abu Dawood)

194. Chapter
باب التفرقة بين الأحداث
To Keep Young Boys Apart

٤١٥. حَدَّثَنَا مَخْلَدُ بْنُ مَالِكٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنِ مَغْرَاءَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُبَشِّرٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللّٰهِ، عَنْ أَبِيْهِ، كَانَ عُمَرُ يَقُوْلُ لِبَنِيْهِ: إِذَا أَصْبَحْتُمْ فَتَبَدَّدُوْا وَ لَا تَجْتَمِعُوْا فِيْ دَارٍ وَّاحِدَةٍ،

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[1] (٤١٣) انظر: المطالب العالية لابن حجر ٢٨٧٨، كنز العمال للمتقى الهندى ٤٣٣٣٤.

[2] (٤١٤) اخرجه المصنف فى الصحيح ٨/ ٢٤، وابو داؤد فى السنن (كتاب الادب) ب ٥٤.

فَإِنِّيْ أَخَافُ عَلَيْكُمْ أَنْ تَقَاطَعُوْا، أَوْ يَكُوْنَ بَيْنَكُمْ شَرٌّ.

415. Saalim bin Abdullah has reported from his father (Sayyidina Abdullah bin Umar ﷺ) that Sayyidina Umar ﷺ used to tell his sons, "When it is morning, separate from on another and do not stay together in one house. For, I fear you might snap ties with one another or quarrel with the other."❶

EXPLANATION: The message is clear. It happens that temperament of different boys is not always alike. If they are gathered at one place, they might not see eye to eye and quarrel but if they are apart and they meet now and then, there is little risk of their quarreling.

195. Chapter

باب من أشار على اخيه وان لم يستشره

He Who Gives Suggestion to His Brother Even if He does not Seek

٤١٦. حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ: حَدَّثَنَا بَكْرٌ، عَنِ ابْنِ عَجْلَانَ، أَنَّ وَهْبَ بْنِ كَيْسَانَ أَخْبَرَهُ، وَكَانَ وَهْبٌ أَدْرَكَ عَبْدُ اللّٰهِ بْنُ عُمَرَ. أَنَّ ابْنَ عُمَرَ رَأَى رَاعِيًا وَّ غَنَمًا فِيْ مَكَانٍ قَبِيْحٍ وَّرَأَى مَكَانًا أَمْثَلَ مِنْهُ، فَقَالَ لَهُ: وَيْحَكَ يَا رَاعِيْ: حَوِّلْهَا فَإِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (كُلُّ رَاعٍ مَّسْئُوْلٌ عَنْ رَّعِيَّتِهِ).

416. It is reported by Wahab bin Kaysan that Sayyidina Abdullah bin Umar ﷺ observed a shepherd who was watering his goots at a place where there was little water. Sayyidina Abdullah bin Umar ﷺ found another watering palce where there was more water (than the place the shepherd had chosen). So, he said to the shepherd, "O shepherd! Remove these goats from this place (and take them to the better place) because I have heard the Messenger of Allah ﷺ say that every watchman will be asked concerning his charge."

(Mu'ajjam al-Kabir Tabarani, Ibn Adi's al-Kamil al-Duafa, Kanz al-Ummal, Tabaranis Mu'ajjam al-Saghir)

EXPLANATION: The shepherd was told that he was deputed to look after the goats. Hecnes, it was his responsibility to care for them and oversee them and when he had a choice of a better place why should he choose an inferior one to water them?

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❶ (٤١٥) انظر: المعجم الكبير للطبرانى ١٢/٣٣٨ والكامل فى الضعفاء لابن عدى ٣/١٠٨١، كنز العمال للمتقى الهندى ١٤٦٦٨، المعجم الصغير للطبرانى ١/٢٤٠.

196. Chapter
باب من كره امثال السوء
He Who Detests a Poor Example

٤١٧. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوْبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَيْسَ لَنَا مَثَلُ السَّوْءِ الْعَائِدُ فِيْ هِبَتِهِ، كَالْكَلْبِ يَرْجِعُ فِيْ قَيْئِهِ).

417. It is reported by Sayyidina Ibn Abbas ﷺ that the Holy Prophet ﷺ said, "An evil example is not applicable to us (Muslims). One who seeks to take back a gift is like a dog who returns to its vomit."[1] (Bukhari, Nasai, Ahmad)

EXPLANATION: In other words, it is very repulsive to everyone who sees a dog lcking back it vomit, now, if a man gives a gift to someone else, while it is proper for him to take it back under ecrtain conditions), yet it is highly repulsive even to follow the prper coure. It is like a dog eating what it vomits.

The chapter created by Imam Bukhari رحمة الله عليه is of a general nature. It informs us that it is not only undesirable to take back a gift but everything is undesirable which does not befit a Muslim be it in terms of common sense, Shari'ah or natural tendency.

197. Chapter
باب ما ذكر فى المكرو الخديعة
What is Said About Deceit and Cheating

٤١٨. حَدَّثَنَا أَحْمَدُ بْنُ الْحَجَّاجِ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيْلَ قَالَ: حَدَّثَنَا أَبُو الْأَسْبَاطِ الْحَارِثِيّ. وَاسْمُهُ بِشْرُ بْنُ رَافِعٍ عَنْ يَحْيَى بْنِ أَبِيْ كَثِيْرٍ، عَنْ أَبِيْ سَلَمَةَ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اَلْمُؤْمِنُ غِرٌّ كَرِيْمٌ، وَ الْفَاجِرُ خَبٌّ لَئِيْمٌ).

418. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "A Believer is simple and generous while the wicked is deceitful and ignoble."[2] (Abu Dawood, Tirmizi, Hakim)

EXPLANATION: A Believer has in his mind the Hereafter. He is occupied in religious matters and so is not aware of the scheming of the sinners and profligates. These people manage to deceive the believer. They are occupied constantly in worldly matters and have nothing else on their mind. Their entire life is devoted to this end and they often deceive one another also. Some scholars have translated the word خب (Khabb) as a cheat, a cheating person.

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[1] (٤١٧) اخرجه المصنف فى الصحيح ٣/٢١٥ و ٩/٣٥، والنسائى فى السنن ٦/٢٢٧، واحمد فى المسند ١/٢١٧.

[2] (٤١٨) ابو الاسباط الحارثى. قال ابن حجر هو بشر بن رافع الحارثى ابو الاسباط النجرانى، بالنون والجيم، فقيه ضعيف الحديث، من السابعة،
اخرجه ابو داؤد فى السنن ٤٧٩٠، والترمذى فى السنن ١٩٦٤، والحاكم فى المستدرك ١/٤٣.

198. Chapter
باب السباب
Abusing, Reviling

٤١٩. حَدَّثَنَا مُحَمَّدُ بْنُ أُمَيَّةَ قَالَ: حَدَّثَنَا عِيسَى بْنُ مُوسَى، عَنْ عَبْدِ اللّٰهِ بْنِ كَيْسَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ اسْتَبَّ رَجُلَانِ عَلَى عَهْدِ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَسَبَّ أَحَدُهُمَا وَالْآخَرُ سَاكِتٌ. وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ. ثُمَّ رَدَّ الْآخَرُ، فَنَهَضَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَقِيلَ: نَهَضْتَ؟ قَالَ (نَهَضَتِ الْمَلَائِكَةُ فَنَهَضْتُ مَعَهُمْ. إِنَّ هٰذَا مَا كَانَ سَاكِتًا رَدَّتِ الْمَلَائِكَةُ عَلَى الَّذِي سَبَّهُ، فَلَمَّا رَدَّ نَهَضَتِ الْمَلَائِكَةُ).

419. It is reported by Sayyidina Ibn Abbas ﷺ that two men abused each other in the times of the Messenger of Allah ﷺ. One of them abused the other who kept quiet and the Prophet ﷺ was seated there. Then the other retaliated (with abuse) and the Prophet ﷺ got up from there and he said, "The angels got up and I too got up with them. As long as he (the second man) was quiet, the angels replied to the man who was abusing him but when he retaliated the angels got up from there."❶

٤٢٠. حَدَّثَنَا هَشَّامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا رُدَيْحُ بْنُ عَطِيَّةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عَبْلَةَ، عَنْ أُمِّ الدَّرْدَاءِ أَنَّ رَجُلًا أَتَاهَا فَقَالَ: إِنَّ رَجُلًا نَالَ مِنْكِ عِنْدَ عَبْدِ الْمَلِكِ. فَقَالَتْ: أَنْ نُؤْبَنَ بِمَا لَيْسَ فِينَا، فَطَالَمَا زُكِّينَا بِمَا لَيْسَ فِينَا.

420. Sayyidah Umm Darda رضى الله عنها said that a man came to her and told her that things were said about her to Abdul Malik (Khalifah Abbasi). She said, "If we are blamed for something which is not found in us then many a time it has also happened that we were praised for something that we did not possess."

EXPLANATION: Sayyidah Umm Darda رضى الله عنها, indeed, said something very worthwhile. If anyone speaks ill of us and finds our faults, we must console and pacify ourselves that, though he has blamed us unjustly, he has also praised us for certains things, piety and righteous conduct. He has praised us but we did not deserve that praise. If we could tolerate wrong praise, we must also tolerate wrong criticism. We can tell ourselves that our praise was a pack of lies and this thing he says against us is also a lie and we must bracket the two together.

٤٢١. حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ الرُّؤَاسِيُّ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: عَبْدُ اللّٰهِ إِذَا قَالَ الرَّجُلُ لِصَاحِبِهِ: أَنْتَ عَدُوِّي فَقَدْ خَرَجَ أَحَدُهُمَا مِنَ الْإِسْلَامِ. أَوْ بَرِيءَ مِنْ صَاحِبِهِ: قَالَ قَيْسٌ: وَ أَخْبَرَنِي. بَعْدَ. أَبُو جُحَيْفَةَ، أَنَّ عَبْدَ اللّٰهِ قَالَ: إِلَّا مَنْ تَابَ.

❶ (٤١٩) عبد الله بن كيسان المروزى ابو مجاهد، صدوق يخطئ كثيرًا ثقة، من السادسة.

421. Sayyidina Abdullah (Ibn Masood) ﷺ said, "If a man says to his friend, 'You are my enemy' then one of them goes out of the folds of Islam." Or (He said), "He is absolved of his colleague."

Then Abu Juhayfah said that Sayyidina Abdullah also said, "But not he who repents (for his sin is washed away)."

EXPLANATION: The point is that it sis the ubeliever who is an enemy of a Muslim. He cannot be a Muslim. When a man says to another that he is his enemy, it means that either the speaker is not a Muslim or the one who is called an enemy is not a Muslim. When he calls a Muslim his enemy that means that he is tired of him. They then have a cold relationship and are dissatisfied with each other. A Muslim brother must not be called an enemy. Of course, having said that word, he repents then like any other sin that is forgiven. Once, he makes a repentance, his relations are restored with his Muslim brother.

199. Chapter
باب سقى الماء
To Give Water to Drink

٤٢٢. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ (أَظُنُّهُ رَفَعَهُ، شَكَّ لَيْثٌ) قَالَ: فِي ابْنِ آدَمَ سِتُّونَ وَثَلَاثُ مِائَةِ سُلَامِيٰ. أَوْ عَظْمٍ أَوْ مِفْصَلٍ عَلٰى كُلِّ وَاحِدٍ فِيْ كُلِّ يَوْمٍ صَدَقَةٌ كُلُّ كَلِمَةٍ طَيِّبَةٍ صَدَقَةٌ. وَعَوْنُ الرَّجُلِ أَخَاهُ صَدَقَةٌ. وَالشُّرْبَةُ مِنَ الْمَاءِ يَسْقِيْهَا صَدَقَةٌ. وَإِمَاطَةُ الْأَذٰى عَنِ الطَّرِيْقِ صَدَقَةٌ.

422. Sayyidina Ibn Abbas ﷺ has said, "Ibn Aadam (the son of Aadam) has three hundred and sixty joints or bones. There is a sadaqah on each of them every day (meaning, it is *wajib* to give a sadaqah against every joint). Every good word spoken is a sadaqah. Any man's helping his brother is a sadaqah. To give a man a sip of water to drink is sadaqah, and, to remove a hurdle from the thoroughfare is a sadaqah."[1] (Bazzar)

EXPLANATION: We are told in another Hadith that (it is *wajib* to give a sadaqah against every joint every day. The Companions ﷺ said, "Messenger of Allah, who has enough strength to offer that much sadaqah every day?" The Prophet ﷺ said, "It is a sadaqah to bury nasal mucus found in the mosque. If there is any thing that causes inconvenience to passerby on the thoroughfare then it is a sadaqah to remove it. To say SubhanAllah is a sadaqah and to say all Alhamdu-lillah is a sadaqah. To say Lailaha ill Allah is a sadaqah and to say Allahu Akbar[2]

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[1] (٤٢٢) اخرجه البزارجع اختلاف يسير.

[2] SubhanAllah is Glory be to Allah, al-Hamdu lillah is praise belongs to Allah, Lailaha ill Allah is 'There is no god but Allah' and AllahuAkbar is 'Allah is the Greatest'.

is a sadaqah. It is a sadaqah to enjoin piety and it is a sadaqah to forbid evil. And, to offer two raka'at Chasht[1] prayer against all these things is enough (in other words, if anyone offers two raka'at prayer at the time of Chasht then sadaqah is discharged against every joints).

It would have been better if this chapter was placed after a few ofters so that the sequence would have been mintained but there has been an error in transcribing the the manuscript. The subject has been interrupted in its continuty because of this chapter.

200. Chapter

باب المستبان ما قالا فعلى الاوّل

When Two Men Abuse Each Other, their Sin is on Him Who was the First to Absuse

٤٢٣. حَدَّثَنَا اِبْرَاهِيْمُ بْنُ مُوْسٰى قَالَ: حَدَّثَنَا إِسْمَاعِيْلُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيْهِ عَنْ أَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (اَلْمُسْتَبَّانِ مَا قَالَا فَعَلَى الْبَادِيءِ، حَتّٰى يَعْتَدِ الْمَظْلُوْمُ).

423. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "When two men abuse each other the punishment of whatever said will be given to him who begins as long as the oppressed does not exceed the limit."[2]

٤٢٤. حَدَّثَنَا اَحْمَدُ بْنُ عِيْسٰى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِيْ عَمْرُو بْنُ الْحَارِثِ، عَنْ يَّزِيْدَ بْنِ أَبِيْ حَبِيْبٍ عَنْ سَعْدٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (اَلْمُسْتَبَّانِ مَا قَالَا فَعَلَى الْبَادِيءِ، حَتّٰى يَعْتَدِيَ الْمَظْلُوْمُ).

424. Sayyidina Anas ﷺ has narrated that the Holy Prophet ﷺ said, "The punishment of whatever is said by two men who abuse each other will be metted out to the one who has begun the brawl as long as the oppressed does not transgress.[3]

٤٢٥. وَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَتَدْرُوْنَ مَا الْعَضْهُ؟ قَالُوْا اللّٰهُ وَرَسُوْلُهُ اَعْلَمُ قَالَ نَقْلُ الْحَدِيْثِ مِنْ بَعْضِ النَّاسِ اِلٰى بَعْضٍ لِيُفْسِدُوْا بَيْنَهُمْ.

425. The Prophet ﷺ asked his Companions ﷺ, "Do you know what tale-

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[1] Raka'ah is unit of prayer. Chasht is an optional forenon prayer, also called Busha.

[2] (٤٢٣) اخرجه مسلم فى الصحيح (كتاب البر والصلة) ٦٨، وابو داؤد فى السنن ٤٨٩٤، والترمذى فى السنن ١٩٨١، واحمد فى المسند ٢/٢٣٥، ٤٤٨.

[3] (٤٢٤) اخرجه البيهقى فى السنن الكبرى ١٠/٢٤٦، المعجم الكبير للطبرانى ٩/٩٩، وانظر السلسلة الصحيحة للالبانى ٨٤٥، مشكل الآثار للطحاوى ٣/١٣٩.

bearing is?" They said, "Only Allah and His Messenger know better." So, he said, "To convery information about one to another so that discord is created beween them (is talebearing)."❶

٤٢٦. وَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ عَزَّ وَجَلَّ أَوْحٰى إِلَيَّ أَنْ تَوَاضَعُوْا، وَلَا يَبْغِ بَعْضُكُمْ عَلٰى بَعْضٍ.

426. The Prophet ﷺ also said, "Allah has revealed to me that gentleness and moderation should be obeserved. In mutual affairs and no one must transgress over another."❷ (Bayhaqi, Tabarani, etc.)

EXPLANATION: The person who begins the abuse is the oppresseor in the view of these Ahadith. And the one whom he abuses is the oppressed. If the oppressed is patient and does not retaliated at all or returns only that much as is hurled on him then, in both these cases, the punishment will be given to the oppressor who was the first man to revile. If the oppressed goes beyond limit in returning the abuses on him then punishment will be given to both of them. And, after committing excess, he will go deeper into sin.

201. Chapter

باب المستبان شيطانان يتهاتران ويتكاذبان

Both the Persons Who Abuse are Devils, Both are Rude and Both Tell Lies

٤٢٧. حَدَّثَنَا عَمْرُو بْنُ مَرْزُوْقٍ قَالَ أَخْبَرَنَا عِمْرَانُ، عَنْ قَتَادَةَ، عَنْ يَزِيْدَ بْنِ عَبْدِ اللّٰهِ بْنِ الشِّخِّيْرِ، عَنْ عِيَاضِ بْنِ حِمَارٍ قَالَ: قُلْتُ : يَا رَسُوْلَ اللّٰهِ ! الرَّجُلُ يَسُبُّنِيْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (الْمُسْتَبَّانِ شَيْطَانَانِ يَتَهَاتَرَانِ وَ يَتَكَاذَبَانِ.

427. Sayyidina Ayaz bin Himar ﷺ reported that he said, "Messenger of Allah, a man abuses me." The Prophet ﷺ said, "Two men who abuse each other are both devils both rude and both speak lies."❸

(Tabarani, bayhaqi haithmi, al-Munzir, Ibn majah)

٤٢٨ (الف): حَدَّثَنَا أَحْمَدُ قَالَ حَدَّثَنَا أَبِيْ قَالَ حَدَّثَنِيْ إِبْرَاهِيْمُ، عَنْ حَجَّاجِ بْنِ حَجَّاجٍ، عَنْ قَتَادَةَ، عَنْ يَزِيْدَ بْنِ عَبْدِ اللّٰهِ عَنْ عِيَاضِ بْنِ حِمَارٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِنَّ اللّٰهَ أَوْحٰى إِلَيَّ أَنْ تَوَاضَعُوْا، حَتّٰى لَا يَبْغِيْ أَحَدٌ عَلٰى أَحَدٍ، وَلَا يَفْخَرُ أَحَدٌ عَلٰى أَحَدٍ) فَقُلْتُ: يَا رَسُوْلَ اللّٰهِ! أَرَأَيْتَ

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❶ (٤٢٥) اخرجه البيهقى فى السنن الكبرى. ١/٢٤٦، والطبرانى فى المعجم الكبير ٩/٩٩، والالبانى فى السلسلة الصحيحه ٨٤٥.

❷ (٤٢٦) اخرجه مسلم فى الصحيح (كتاب الجنة) ٦٤، وابو داؤد فى السنن ٤٨٩٥، وابن ماجة فى السنن ٤١٧٨. ٤٢١٤.

❸ (٤٢٧) اخرجه الطبرانى فى المعجم الكبير ١٧/٣٩٢ والبيهقى فى السنن الكبرى ١/٢٣٥، الهيثمى فى موارد الظمآن ١٩٧٧، المنذرى فى الترغيب والترهيب ٣/٤٦٧، ابن حجر فى فتح البارى ١/٤٦٥.

لَوْ أَنَّ رَجُلًا سَبَّنِيْ فِيْ مَلَإٍ هُمْ أَنْقَصُ مِنِّيْ، فَرَدَدْتُ عَلَيْهِ، هَلْ عَلَيَّ فِيْ ذٰلِكَ جُنَاحٌ؟ قَالَ (الْمُسْتَبَّانِ شَيْطَانَانِ يَتَهَاتَرَانِ وَيَتَكَاذَبَانِ).

428 (A). It is reported by Ayaz bin Himar that the Messenger of Allah ﷺ said, "Allah has revealed to me that gentleness and moderation should guide you mutual affaris so that none of you commits excess over another or prides himself over him (which couses him hardship)."

Ayas asked him, "Messenger of Allah, "If someone abuses me while we are with a group of people and he is lower than me in status and I retaliate (by abusing him, will that be a sin against me?" He said, 'Two men who abuse each other are devils, both are rude and both are liars."

٤٢٨ (ب): قَالَ عَيَاضٌ: وَكُنْتُ حَرْبًا لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَهْدَيْتُ إِلَيْهِ نَاقَةً قَبْلَ أَنْ أُسْلِمَ، فَلَمْ يَقْبَلْهَا، وَقَالَ (إِنِّيْ أَكْرَهُ زَبْدَ الْمُشْرِكِيْنَ).

428 (B). It is stated by Ayaz, "At one time I was an opponent of the Prophet ﷺ and I used to fight war against him. Before I embraced Islam, I presented him a she-camel but he did not accept it saying, "I do not eye the gift of an idolator with approval."[1]

EXPLANATION: As long as the oppressed does not exceed limits, sin is on the man who begins to abuse. But, it is a sign of '*taqwa* (righteoueness) and excellence that he does not retaliated at all. We have seen that the Messenger of Allah ﷺ did not allow Ayaz Himar رضي الله عنه to give a reply to one who abuses him.

202. Chapter
باب سباب المسلم فسوق
It is a Grave Sin for a Muslim to Abuse Anyone

٤٢٩. حَدَّثَنَا إِبْرَاهِيْمُ بْنُ مُوْسٰى قَالَ أَخْبَرَنِيْ يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِيْ زَائِدَةَ، عَنْ زَكَرِيَّا، عَنْ أَبِيْ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيْهِ؟ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ(سِبَابُ الْمُسْلِمِ فُسُوْقٌ).

429. Sayyidina Sadi bin Malik رضي الله عنه has narrated that the Prophet ﷺ said, "It is a grave sin for a Muslim to abuse anyone."[2]

٤٣٠. حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ قَالَ: أَخْبَرَنَا فُلَيْحُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنْ أَنَسٍ

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[1] (٤٢٨) يراجع تخريج الحديث رقم ٤٢٦.

[2] (٤٢٩) ابو اسحق اختلف زكريا بن ابى زائدة ومعمر بن راشد على ابى اسحاق فى الراوى بينه وبين سعد من هو من بنيه نسماه زكريا محمدًا وسماه معمر عمر، قال الطحاوى والله اعلم بحقيقة ذلك من هو منهما (مشكل الآثار).

قَالَ: لَمْ يَكُنْ رَّسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَّ لَا لَعَّانًا وَ لَا سَبَّابًا. كَانَ يَقُوْلُ عِنْدَ الْمَعْتَبَةِ مَالَهُ؟ تَرِبَ جَبِيْنُهُ).

430. Sayyidina Anas ﷺ said, "The Messenger of Allah ﷺ was not unseemly in his language, or given to cursing or rviling. When angry, all he said was, 'What is wrong with him? May his forehead cleave to dust'."❶ (Bukhari)

EXPLANATION: It was the custom of the Arabs that when they were angry with anyone they used to say, "May his forehead become dusty!" The intention is not to curse him but merely to exress displeasure.

٤٣١. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ قَالَ سَمِعْتُ أَبَا وَائِلٍ، عَنْ عَبْدِ اللّٰهِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (سِبَابُ الْمُسْلِمِ فُسُوْقٌ، وَ قِتَالُهُ كُفْرٌ)

431. It is narrated by Sayyidina Abdullah bin Masood ﷺ that the Prophet ﷺ said, "A Muslim abusing anyone (or, to abuse a Muslim) is a great sin and to fight him is infidelity."❷ (Bukhari, Muslim, Nasai, Tirmizi, Ibn Majah, Ahmad)

٤٣٢. حَدَّثَنَا أَبُوْ مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، عَنْ عَبْدِ اللّٰهِ بْنِ بُرَيْدَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَعْمُرَ أَنَّ أَبَا الْأَسْوَدِ الدُّوْلِي حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا ذَرٍّ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (لَا يَرْمِيْ رَجُلٌ رَجُلًا (بِالْفُسُوْقِ)، وَلَا يَرْمِيْهِ بِالْكُفْرِ، إِلَّا ارْتَدَّتْ عَلَيْهِ، إِنْ لَّمْ يَكُنْ صَاحِبُهُ كَذٰلِكَ).

432. It is narrated by Sayyidina Abu Zarr ﷺ that he heard the Prophet ﷺ say, "No one slanders anyone or calls him an infidel without it recoiling on him if the other is not so."❸ (Bukhari, Ahmad)

٤٣٣. وَبِالسَّنَدِ عَنْ أَبِيْ ذَرٍّ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (مَنِ ادَّعٰى لِغَيْرِ أَبِيْهِ وَهُوَ يَعْلَمُ، فَقَدْ كَفَرَ، وَمَنِ ادَّعٰى قَوْمًا لَّيْسَ هُوَ مِنْهُمْ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ وَمَنْ دَعَا رَجُلًا بِالْكُفْرِ، أَوْقَالَ: عَدُوَّ اللّٰهِ، وَلَيْسَ كَذٰلِكَ؟ إِلَّا حَارَتْ عَلَيْهِ).

433. And, it is reported by Sayyidina Abu Zarr ﷺ from the same lime of transmission that he heard the Messenger of Allah ﷺ say, "No one refers to another person as his father while he knows (that he is not) but commits disbelief. And he who claims to belong to a people to whom he does not belong must make his abode in the fire. And he who attributes disbelief to anyone or calls him an enemy of Allah while he is not, then that thing will recoil on him."❹ (Bukhari, Muslim, Abu Dawood, Ibn Majah, Ahmad)

٤٣٤. حَدَّثَنَا عُمَرُ قَالَ: حَدَّثَنَا أَبِيْ قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ

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❶ (٤٣٠) اخرجه المصنف فى الصحيح.

❷ (٤٣١) اخرجه المصنف فى الصحيح ١/١٩. ٨/١٨. ٩/٦٣، ومسلم فى الصحيح (كتاب الايمان) ب ٢٨ رقم ١١٦، والنسائى فى السنن ٧/١٢٢، والترمذى فى السنن ١٩٨٣. ٢٦٣٥، وابن ماجه فى السنن ٦٩. ٣٩٣٩. ٣٩٤٠. ٣٩٤١، واحمد فى المسند ١/٣٨٥. ٤١١. ٤٣٣. ٤٥٤.

❸ (٤٣٢) اخرجه احمد فى المسند ٥/١٨١، والمصنف فى الصحيح ٨/١٨.

❹ (٤٣٣) اخرجه المصنف فى الصحيح ٥/١٩٩، ٨/١٩٤، ومسلم فى الصحيح (كتاب الايمان) ١١٥، وابو داؤد فى السنن (كتاب الادب) ب ١٢٠ وابن ماجه فى السنن ٢٦١٠، واحمد فى المسند ١/١٧٤ و ١٧٩. ٥/٣٨.

سُلَيْمَانَ بْنَ صُرَدٍ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَغَضِبَ أَحَدُهُمَا فَاشْتَدَّ غَضَبُهُ حَتَّى انْتَفَخَ وَجْهُهُ وَ تَغَيَّرَ. فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ) فَانْطَلَقَ إِلَيْهِ الرَّجُلُ فَأَخْبَرَهُ بِقَوْلِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَ قَالَ: تَعَوَّذْ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، وَ قَالَ: أَتَرَى بِيْ بَأْسًا! أَمَجْنُوْنٌ أَنَا اِذْهَبْ؟

434. It is reported by Adi bin Thabit that he heard Sulayman bin Surad ﷺ, a Companion of the Prophet ﷺ say, "Two men reviled each other in the presence of the Prophet ﷺ. One of them became very angry so that he was red in his face with anger and his jugular vein swelled. The Prophet ﷺ remarked, "I know an expression by repeating which the condition in which he is will vanish from him. So, one of the men told him of the assertion of the Prophet ﷺ telling him to recite:

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِo

(I seek refuge in Allah from the accursed devil).

He said, "Do you suppose that I have gone insane?"❶

EXPLANATION: The devil has great hand in making a man angry and increasing his anger and getting him to act on his desire. Hence, the Prophet ﷺ prescribed a cure to remove anger. He said one who gets it should recite: اعوذ بالله من الشيطان الرجيم.

That man was in terrrible anger. When he was told of the prescription, he was not in his senses because of his terrible temper, so he did not realise that the cure was suggested by the Prophet ﷺ himself and he should cool down. Rather, he rebounded in anger on the man who conveyed to him what the Prophet ﷺ had suggested and told him flately that he was not insane or possesed of that devil. Perhaps he was a villager for normally villagers are hard-hearted and angry. They do not know manners and because he was unaware of that he spoke in a rude way and out of sheer anger did not act on the advice of the Prophet ﷺ. Some authorities have also suggested that he was a hypocrite and showed rudeness and failed to abied by the demands of faith.

٤٣٥. حَدَّثَنَا خَلَّادُ بْنُ يَحْيٰى قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيْدَ بْنِ أَبِيْ زِيَادٍ، عَنْ عَمْرِو بْنِ سَلَمَةَ، عَنْ عَبْدِ اللّٰهِ قَالَ: مَا مِنْ مُسْلِمَيْنِ إِلَّا بَيْنَهُمَا مِنَ اللّٰهِ عَزَّ وَ جَلَّ سِتْرٌ. فَإِذَا قَالَ أَحَدُهُمَا لِصَاحِبِهِ كَلِمَةَ هُجْرٍ، فَقَدْ خَرَقَ سِتْرَ اللّٰهِ وَإِذَا قَالَ أَحَدُهُمَا لِلْآخِرِ: أَنْتَ كَافِرٌ، كَفَرَ أَحَدُهُمَا.

435. Sayyidina Abdullah bin Masood ﷺ said, "There are no two Muslims without there being a curtain between from Allah. When one of them speaks a word of abuse to his colleague he rips the curtain of Allah. And, if one of the

❶ (٤٣٤) اخرجه أبو داؤد فى السنن ٤٧٨٠، والحاكم فى المستدرك ٢/ ٤٤١.

two calls the other 'You are a disbeliver' then one of them is (indeed) a disbeliever.'[1]

EXPLANATION: It is haram (unlawful) to call a Muslim 'disbeliever'. If a man calls another a disbeliever and he really is one then his calling him so is correct. But, if the man who is called a disbeliever is not one then he who calls him so is a disbeliever. This is because he knows him to be a Muslim yet calls him a disbeliever and it is not lawful to call a Muslim in that way.

203. Chapter
باب من لم يواجه الناس بكلامه
He Who does not Address the People Directly

٤٣٦. حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ:حَدَّثَنَا أَبِيْ قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا مُسْلِمٌ عَنْ مَسْرُوْقٍ قَالَ: قَالَتْ عَائِشَةُ: صَنَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا، فَرَخَّصَ فِيْهِ: فَتَنَزَّهَ عَنْهُ قَوْمٌ: فَبَلَغَ ذٰلِكَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَخَطَبَ فَحَمِدَ اللّٰهَ ثُمَّ قَالَ (مَا بَالُ أَقْوَامٍ يَتَنَزَّهُوْنَ عَنِ الشَّيْئِ أَصْنَعُهُ؟ فَوَاللّٰهِ! إِنِّيْ لَأَعْلَمُهُمْ بِاللّٰهِ، وَ أَشَدُّهُمْ لَهُ خَشْيَةً.

436. Sayyidah Ayeshah رضى الله عنها said that the Prophet ﷺ did something and gave his permission to everyone to do it. Some people abstained from availing of it (on the assumption that it was not wajib to seize the concession and therefore, there was no harm in not taking advantage and observing the obligation. When the Prophet ﷺ learnt of it, he delivered a sermon. He praised and glaorifed Allah and said, "What is the matter with many people who abstain from what I do. By Allah, I know Allah more than they do and fear Him more than they fear."

EXPLANATION: In other words, it is sunah to seize a permission or a concession. If the Prophet ﷺ has taken the opportumity of a concession then he must be emulated. Those people who did not avail of the concession had presumed that they must observe the obligatory. The Prophet ﷺ rejected their idea and asserted that he knew Allah better than they and feared Him more than they feared Him. It is necessary to avail the concession on the occasion as he did avail.

Imam Bukhari has presented this Hadith here to prove that it is not necessary to name the person who is censured for his mistake, sin or lapse or to tell him on his face, one of the way is to give a general sermon so that those who are responsible for the lapse may realise their mistake and others may heed the warning.

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[1] (٤٣٥) يزيد بن ابى زياد الهاشمى. مولاهم. الكوفى، ضعيف، كبر فتغير، صاريتلقن، وكان شيعيًا من الخامسة، مات سنة وثلاثين.

٤٣٧. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْمُبَارِكِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سَلَمٍ الْعَلَوِيِّ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا يُوَاجِهُ الرَّجُلَ بِشَيْءٍ يَكْرَهُهُ فَدَخَلَ عَلَيْهِ يَوْمًا رَجُلٌ وَعَلَيْهِ أَثَرُ صُفْرَةٍ. فَلَمَّا قَامَ قَالَ لِأَصْحَابِهِ (لَوْ غَيَّرَ. أَوْ نَزَعَ. هٰذِهِ الصُّفْرَةَ)!

437. It is related by Sayyidina Anas ﷺ that very seldom did the Prophet ﷺ reprimand a man who committed a wrong on his face directly. (He also sent a message through other people.) One day a man came to him with traces of yellow on him (meaning, he wore a yellow dress while Shari'ah has disallowed men to wear yellow garments). When the Prophet ﷺ stood up he said to his Companions ﷺ that if he changed, or, if he took off the yellow that would be better."❶

EXPLANATION: This man's clothes were yellow in clour and it is not allowed for a man to wear garments of this colour, hence the Prophet ﷺ let it be known that it was not allowed; but, again, he was particular to declare the prohibition of these garments to the general body of his Companions. He suggested that it would have been better if the man charged the colour or took off his dress. He did not talk directly to that man lest he feel ashamed. And the general instructions to his Companions ﷺ also ensured that they would learn that it was disallowed to wear clothes of yellow colour at the same time as the man who was wearing them.

204. Chapter
باب من قال لآخر يا منافق فى تأويل تأوله
He Who Calls Another a Hypocrite According to His Own Presumption

٤٣٨. حَدَّثَنَا مُوسٰى قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ قَالَ: حَدَّثَنَا حُصَيْنٌ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السَّلَمِيِّ قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللّٰهُ عَنْهُ يَقُولُ: بَعَثَنِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالزُّبَيْرَ بْنَ الْعَوَّامِ. وَكِلَانَا فَارِسٌ فَقَالَ (انْطَلِقُوا، حَتّٰى تَبْلُغُوا رَوْضَةَ كَذَا وَكَذَا، وَبِهَا امْرَأَةٌ مَعَهَا كِتَابٌ مِّنْ حَاطِبٍ إِلَى الْمُشْرِكِينَ. فَأْتُونِي بِهَا فَوَا فَيْنَاهَا تَسِيرُ عَلٰى بَعِيرٍ لَّهَا حَيْثُ، وَصَفَ لَنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا: الْكِتَابُ الَّذِي مَعَكِ، قَالَتْ مَا مَعِيَ كِتَابٌ. فَبَحَثْنَاهَا وَبَعِيرَهَا. فَقَالَ صَاحِبِيْ: مَا أَرٰى. فَقُلْتُ: مَا كَذِبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَأُجَرِّدَنَّكِ أَوْ لَتُخْرِجَنَّهُ: فَأَهْوَتْ بِيَدِهَا إِلٰى حُجْزَتِهَا. وَعَلَيْهَا إِزَارُ صُوفٍ. فَأَخْرَجَتْ. فَأَتَيْنَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ عُمَرُ: خَانَ اللّٰهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ دَعْنِي أَضْرِبُ عُنُقَهُ: وَقَالَ (مَا حَمَلَكَ)؟ فَقَالَ: مَا بِيْ إِلَّا أَنْ أَكُونَ مُؤْمِنًا بِاللّٰهِ. وَ أَرَدْتُ أَنْ يَّكُونَ لِيْ عِنْدَ الْقَوْمِ يَدٌ. قَالَ:

❶ (٤٣٧) سلم بن قيس العلوى البصرى، ضعيف من الرابعة.

صَدَقَ. يَا عُمَرُ! أَوَ لَيْسَ قَدْ شَهِدَ بَدْرًا؟ لَعَلَّ اللّٰهَ اطَّلَعَ إِلَيْهِمْ فَقَالَ: اعْمَلُوْا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمُ الْجَنَّةُ) فَدَمِعَتْ عَيْنَا عُمَرَ وَقَالَ: اللّٰهُ وَرَسُوْلُهُ أَعْلَمُ.

438. Abu Abdur Rahman al-Salami رحمة الله عليه has reported that he heard Sayyidina Ali ﷺ say, "The Prophet ﷺ sent me and Zubayr bin al-Awam ﷺ on horseback with instructions to go on till we came to a certain garden and find a woman who would be carrying a letter from Hatib to the idolators (of Makkah). He asked us to bring the letter to him. We overtook the woman who was travelling on a camel as the Prophet ﷺ had described to us. We asked her about the letter but she said that she did not have any letter. We searched her and her camel (and did not find anything). My compainion told me that the letter was not found and I told him that the Prophet ﷺ had not lied. 'By him who has my life in His grasp, I will surely undress you, or you give us that letter.' She placed her hand over Her waist band and she was wearing a woollen lower garment. She drew out the letter and we went to the Prophet ﷺ (with it).

Sayyidina Umar ﷺ said, '(By writing this letter,) Haib has betrayed Allah, His Messenger and the Believers. If you permit me I will sever his neck.' The Prophet ﷺ said (to Hatib), 'What made you do it (that is to write a letter to the idolators of Makkah)?' Hatib said, 'I have no evil design in my heart. I am not but a believer in Allah and I have no secret. I only intended to do a favour to the Makkan.'

The Prophet ﷺ said, 'He has spoken the truth. O Umar ﷺ! Was he not present at Badr? Allah knows the condition of all who participated in (the war of) Badr and that is why He said: Do what you like. Paradise is (already) written down for you.'

On hearing that tears rolled down the eyes of Sayyidina Umar ﷺ and he asserted, 'Allah and His Messenger know better'."[1] (Ahmad)

EXPLANATION: The purpose of Imam Bukhari رحمة الله عليه in presenting this Hadith in this chapter is to show that someone is likely to call another Muslim a hypocrite when he sees deeds in him not consonant with his outward appearance. It is a kind of personal judgemnet or conclusion which is passed on looking at the apparent. When Sayyidina Umar ﷺ called Sayyidina Hatib bin Baltaab ﷺ a hypocrite the Prophet ﷺ cautioned him and said that he was one of the participants at the war of Badr. And, Allah had said about them, "Do what you like, I have forgiven you." That showed that he was Believer and continued to remain one until the rest of his life. Such a man could not be called a hypocrite. This shows that it is necessary to exercise restraint in passing such a judgement.

Sayyidina Hatib ﷺ was not a Quraysh but he was one of their allies. He had a connection with the Quraysh of Makkah and some of his relatives lived there. He wrote a letter to the Quraysh of Makkah and disclosed to them some of the

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[1] (٤٣٨) اخرجه احمد فى المسند ١/٧٩، ١٠٥.

intentions of the Messenger of Allah ﷺ. He assumed that the information would not benefit the idolaters because victory was the lot of the Messenger of Allah ﷺ and his Companions رضى الله عنهم.

However, he hoped thereby to show favour to the Quraysh of Makkah who would then be under obligation to him and so would treat his relatives in Makkah well. He made this known when the letter was intercepted. He also asserted that he had not done that as a disbeliever or an apostate. Imam Bukhari had disclosed this in the explanation of surah al-Mumtahinah. However, whatever his intentions, he had not done a current thing. Allah revealed the verse:

يَآاَيُّهَا الَّذِيْنَ اٰمَنُوْ لَا تَتَّخِذُوْا عَدُوِّىْ وَعَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِ بِالْمَوَدَّةِo

O you who believer, take not my enemy and your enemy for friends, offering them love. (Al-Mumtahinah, 60:1)

205. Chapter

باب من قال لأخيه يا كافر

He Who Says to His Brother, 'O Disbeliever!'

٤٣٩. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِىْ مَالِكٌ، عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (أَيُّمَا رَجُلٍ قَالَ لِأَخِيْهِ كَافِرٌ. فَقَدْ بَاءَ بِهَا أَحَدُهُمَا.

439. It is narrated by Sayyidina Abdullah bin Umar رضى الله عنه that the Messenger of Allah ﷺ said, "If any man calls his brother an unbeliever then one of them is inflicted with that (disbelief)."❶ (Ahmad.)

٤٤٠. حَدَّثَنَا سَعِيْدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا مَالِكٌ، أَنَّ نَافِعًا حَدَّثَهُ، أَنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ أَخْبَرَهُ: أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ قَالَ (إِذَا قَالَ لِلْاٰخَرِ كَافِرٌ فَقَدْ كَفَرَ أَحَدُهُمَا: إِنْ كَانَ الَّذِىْ قَالَ لَهُ كَافِرًا فَقَدْ صَدَقَ، وَإِنْ لَّمْ يَكُنْ كَمَا قَالَ لَهُ فَقَدْ بَاءَ الَّذِىْ قَالَ لَهُ بِالْكُفْرِ).

440. Sayyidina Abdullah bin Umar رضى الله عنه said that the Messenger of Allah ﷺ declared, "When someone calls another a disbeliever. If the man he called a disbeliever is really that then he has spoken the truth. But, if he is not that then the disbelief will recoil on the one who accuses him (of that)."❷

EXPLANATION: This has been explained at Hadith # 435 and may be seen there.

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❶ (٤٣٩) اخرجه احمد فى المسند ٢/١١٣.

❷ (٤٤٠) سعيد بن داؤد بن ابى زنبر، ابو عثمان المدنى، صدوق له مناكير عن مالك ويقال اختلط عليه بعض حديثه، وكذبه عبد الله بن نافع فى دعواه انه سمع من لفظ، من العاشرة، مات فى حدود العشرين.

206. Chapter
باب شماتة الأعداء
Rejoicing of the Enemies

٤٤١. حَدَّثَنَا عَبْدُاللّٰهِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ مِنْ سُوْءِ الْقَضَآءِ، وَ شَمَاتَةِ الْأَعْدَاءِ.

441. It is stated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ used to seek refuge from evil destiny and the rejoicing of the enemies.

EXPLANATION: When a person is in some difficulty and faces an anxiety which makes his enemies rejoice then that is called in Arabic شماتة (shamatah) 'rejoicing' 'triumphant mockery'.The Messenger of Allah ﷺ used to seek refuge from (shamatah al-Ada) 'triumphant mockery of the enemies" and this shows that triumpanty mockery of the enemies is also a calamity. It is not wrong for anyone, therefore, to pay attention to his affairs so that nothing turns out bad for him and which allows his enemies to rejoice.

Allah makes decisions for his creatures some of which are painful to them. It is from such destiny that the Prophet ﷺ sought refuge. May Allah decide for us what is good. *Aameem*!

207. Chapter
باب السرف فى المال
Extravagant Spending of Wealth

٤٤٢. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يُوْسُفَ قَالَ اَخْبَرَنَا مَالِكٌ عَنْ سُهَيْلِ بْنِ اَبِي صَالِحٍ عَنْ اَبِيْهِ عَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللّٰهَ يَرْضَى لَكُمْ ثَلَاثًا وَّيَسْخَطُ لَكُمْ ثَلَاثًا: يَرْضٰى لَكُمْ أَنْ تَعْبُدُوْهُ، وَلَا تُشْرِكُوْا بِهٖ شَيْئًا. وَأَنْ تَعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا، وَأَنْ تَنَاصِحُوْا مَنْ وَّلَّاهُ اللّٰهُ أَمْرَكُمْ. وَيَكْرَهُ لَكُمْ قِيْلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ).

442. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Surely, Allah is pleased with you over three things and displeased with you over three things. He is pleased with you (over these) that (i) you worship Him and not associate anything with Him (ii) and hold fast the rope of Allah, (iii) and be well-wisher of him whom Allah has placed over you as your ruler. And Allah is displeased with you (over these): that (i) you indulge in gossip, (ii) (your) wealth.[1] (Muslim, Ahmad.)

EXPLANATION: To believe in the unity of Allah, worship with Him is the first and basic teaching of Islam. The next instruction which is that the rope of

[1] (٤٤٢) اخرجه مسلم فى الصحيح (كتاب الاقضية) ١٠ و ١١، واحمد فى المسند ٢/٣٦٧.

Allah must be held fast and firmly is a very significant. The Holy Qur'an is the rope of Allah. All Muslims should join together and hold it, and they must hold it firmly by abiding to its guidance. The next instruction is that they must wish the commander of the faithful well and abide by his orders as long as they do not contravene Shari'ah. They must offer good advice to him and refrain from rebelling against him and doing mischief in the land.

These are three approved things with which Allah feels pleased.

Then, the Hadith names the three disapproved things that displease Allah. These three things are explained under Hadith # 297 and anyone who wishes may refer to that.

٤٤٣. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ قَالَ: حَدَّثَنَا سَعِيْدُ بْنُ مَنْصُوْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيْلُ بْنُ زَكَرِيَّا، عَنْ عَمْرِو بْنِ قَيْسٍ الْمَلَائِيِّ، عَنِ الْمِنْهَالِ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِيْ قَوْلِهٖ عَزَّ وَجَلَّ (وَمَآ أَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ، وَهُوَ خَيْرُ الرّٰزِقِيْنَ). (سبأ ٣٤ : ٣٩) قَالَ: فِيْ غَيْرِ إِسْرَافٍ وَلَا تَقْتِيْرٍ.

443. Sayyidina Ibn Abbas ﷺ said about the (following verse of the Qur'an) the saying of Allah:

وَمَآ اَنْفَقْتُمْ مِّنْ شَيْئٍ فَهُوَ يُخْلِفُهٗ وَهُوَ خَيْرُ الرّٰزِقِيْنَo

And whatsoever you expend (for good) He shall replace it. And He is the Best of providers. (Saba, 34:39)

(He said,) "Do not engage in wasteful spending and do not be niggardly."

EXPLANATION: Sayyidina Ibn Abbas ﷺ meant to say that generosity is a great thing but wasteful spending is disallowed and refraining from spending anything at all is also disallowed. It is also not proper to cut down one's spending to a level that leaves bare necessities unfulfilled. The Arabic words for wasteful spending is *tabzeer* (تبذير) and for niggardliness is *taqteer* (تقتير).

208. Chapter
باب المبذرين
The Spendthrifts

٤٤٤. حَدَّثَنَا قَبِيْصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ، عَنْ مُسْلِمٍ الْبَطِيْنِ عَنْ أَبِي الْعُبَيْدَيْنِ قَالَ: سَأَلْتُ عَبْدَ اللّٰهِ عَنِ الْمُبَذِّرِيْنَ، قَالَ: الَّذِيْنَ يُنْفِقُوْنَ فِيْ غَيْرِ حَقٍّ.

444. It is related by Abu al-Ubaydayn that he asked Sayyidina Abdullah Ibn Masood ﷺ about al-Mubazzireen (المبذرين). So, he said, "It refers to those people who spend on other than right things."

٤٤٥. حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا حُصَيْنٌ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ: (الْمُبَذِّرِيْنَ)

قَالَ الْمُبَذِّرِيْنَ فِيْ غَيْرِ حَقٍّ.

445. Sayyidina Ikrimah ﷺ has narrated on the authority of Sayyidina Ibn Abbas ﷺ that those people are meant by (the word) al-Mubazzireen (المبذرين) who (squander their wealth by) spending on other than right expenses.

EXPLANATION: To spend on other than right heads is not to spend on that which earns a reward or which is, at least, praiseworthy. Rather, it is to spend on that which is not permitted by Allah, like disobedience or sinful heads of account.

209. Chapter
باب اصلاح المنازل
Reforming or Repairing Homes

٤٤٦. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يُوْسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنَا ابْنُ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيْهِ قَالَ: كَانَ عُمَرُ يَقُوْلُ عَلَى الْمِنْبَرِ: يَا أَيُّهَا النَّاسُ، أَصْلِحُوْا عَلَيْكُمْ مَثَاوِيْكُمْ وَ أَخِيْفُوْا هٰذِهِ الْجِنَّانِ قَبْلَ أَنْ تُخِيْفَكُمْ فَإِنَّهُ لَنْ يَبْدُوَ لَكُمْ مُسْلِمُوْهَا. وَإِنَّا. وَاللّٰهِ. مَا سَالَمْنَا هُنَّ مُنْذُ عَادَيْنَا هُنَّ.

446. It is reported by Zayd bin Aslam on the authority of his father that Sayyidina Umar ﷺ used to say from the pulpit, "O people! Repair your homes so that you may be safe from loss. As for the snakes that emerge in houses, frighten them before they frighten you (that is, kill them). Because these of them that are Muslims, they do not disclose themselves and come before you (only the disbelievers harass you). And, by Allah, we have not made a truce with the snakes ever since they became our enemies.

EXPLANATION: To keep houses in shape is to plug all holes in walls, roofs or floors. Snakes may emerge from holes if they are left open. If a snake is seen, it must be killed. Your children and woman will be afraid of them, so finish them before your family is frightened.

The concluding remarks are:

ما سالمنا هن منذ عادينا هن.

"We have not compromised with them ever since we have been enemies of one another."

Some of the versions have these words:

"When you see them, say three times, 'Listen, go away from our house and do not come again otherwise we will kill you'. If it goes away then it is okay otherwise kill it because it is a disbeliever."

Another Hadith tell us:

"There are some jinns in Madinah who became Muslim. When you see a snake (and there is a possibility that a jinn may have taken the form of a snake), tell it for three days. 'Dont come out again otherwise we will kill you'.

And if it continues to be seen after that then kill it because that is the devil (meaning, not a Muslim jinn but either a disbelieving jinn or a real snake).

(Mishkat al-Masabeeh, p-360)

210. Chapter
باب النفقة فى البناء
Expenses on Construction

٤٤٧. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُوْسٰى، عَنْ إِسْرَائِيْلَ، عَنْ أَبِيْ إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ، عَنْ خَبَّابٍ قَالَ: إِنَّ الرَّجُلَ لَيُؤْجَرُ فِيْ كُلِّ شَيْءٍ إِلَّا الْبِنَاءِ.

447. Sayyidina Khabbab bin al-Aratt ﷺ said, "Surely, a man receives a reward for everything except construction."[1] (Tirmizi)

EXPLANATION: The Hadith means to say that man will surely be rewarded for what he spends on his necessities with the pleasure of Allah in mind. If anyone builds a house that he needs then he will get a reward for that because that is a necessity, and proper too. But, normally, people build more than what they need, tall and broad house, high and wide, of varying style and design, particularly with the mind of excelling ever other person and ostentatious display of wealth. There is no reward in such buildings. The money is wasted on dust although it should have been spent on pious purposes.

Imam Bukhari has narrated this Hadith in a *mawqoof* way meaning it is shown as a saying of Sayyidina Khabbab ﷺ but, in reality, this Hadith is *marfoo* meaning a saying of the Prophet ﷺ, as narrated by Mishkat al-Masabeeh p-471 from Tirmizi and Ibn Majah. The words of the Hadith marfoo are:

ما انفق مؤمن من نفقة الا اجر منها الا نفقته فى هذا التراب

No Believer spends anything without being rewarded for it, except for what he spends on this dust.

A Hadith is also narrated by Sayyidina Anas ﷺ on this subject. He says the Messenger of Allah ﷺ said:

النفقة كلها فى سبيل الله الا البنٰى فلا خير فيه

All spending is in the path of Allah, except that on building, for there is no good in it. (Tirmizi)

Yet another Hadith tells us:

اما ان كل بناء وبال على صاحبه الا مالا بدمنه

Every building is a misfortune for its owner except what cannot, (be done without). (Abu Dawood., as transmitted by Mishkat p-422)

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[1] (٤٤٧) اخرجه الترمذى فى صفة يوم القيامة، وقطعة منه فى النهى عن تمنى الموت، مرفوعًا وصححه، وليس فيه ذكر النفقة فى البناء.

211. Chapter
باب عمل الرجل مع عماله
A Man's Working with His Employees

٤٤٨. حَدَّثَنَا أَبُوْ حَفْصِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُوْ عِاصِمٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ وَهْبِ الْطَائِفِيّ قَالَ حَدَّثَنَا غُطَيْفُ ابْنُ أَبِيْ سُفْيَانَ، أَنَّ نَافِعَ بْنَ عَاصِمٍ أَخْبَرَهُ أَنَّهُ سَمِعَ عَبْدَ اللّٰهِ بْنِ عَمْرٍو قَالَ لِابْنِ أَخٍ لَهُ خَرَجَ مِنَ الْوَهْطِ: أَيَعْمَلُ عُمَّالُكَ؟ قَالَ: لَا أَدْرِيْ. قَالَ أَمَّا لَوْ كُنْتَ ثَقِيفِيًّا لَعَلِمْتَ مَا يَعْمَلُ عُمَّالُكَ. ثُمَّ الْتَفَتَ إِلَيْنَا فَقَالَ: إِنَّ الرَّجُلَ إِذَا عَمَلَ مَعَ عُمَّالِهِ فِيْ دَارِهِ (وَ قَالَ أَبُوْ عَاصِمٍ مَرَّةً: فِيْ مَالِهِ) كَانَ عَامِلًا مِنْ عُمَّالِ اللّٰهِ عَزَّ وَجَلَّ.

448. Sayyidina Nafi bin Aasim has said that he heard Abdullah bin Umar ﷺ say to his nephew who had come from Waht (a place in Taif), "Are your labourers working?" He said, "I do not know."

Abdullah bin Umar ﷺ said, "If you were from the tribe of Thaqif then you too would have done what your labourers do." Then (Ibn Umar) turned towards them (the narrated and other) and said, "Surely, if a man works in his house with his workers then he is counted as a labourer among the labourers of Allah, the majestic, the Glorious."

EXPLANATION: It means that if a man is occupied in household work then he gets a reward for that too. If a man forms an intention to please Allah and works with his labourers then there is that and it keeps out pride. A man who joins his labourers becomes a labourer of Allah, one who work for Allah.

212. Chapter
باب التطا ول فى البنيان
Competition in Construction

٤٤٩. حَدَّثَنَا إِسْمَاعِيْلُ، حَدَّثَنِي ابْنُ أَبِيْ الزِّنَادِ، عَنْ أَبِيْهِ، عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ (عَنْ أَبِيْ هُرَيْرَةَ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا تَقُوْمُ السَّاعَةُ حَتّٰى يَتَطَاوَلَ النَّاسُ فِي الْبُنْيَانِ).

449. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "The Day of Resurrection will not take place until people vie with one another in raising buildings."[1] (Abu Dawood.)

EXPLANATION: This is a piece from the Hadith Jibrail which is narrated by Sayyidina Abu Hurayrah ﷺ also. It is known as Hadith Jibrail and embraces all sciences of Shari'ah. Just as surah al-Fatihah is called Umm al-Qur'an so too this Hadith may be called Umm al-Hadith. Often, the noble Companions ﷺ were

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[1] (٤٤٩) اخرجه ابو داؤد فى المراسيل عن غسان بن الفضل عن ابن المبارك.

shy to ask questions because of the reverence they attached to the Prophet's ﷺ court, but they had a desire to find out an answer so they looked forward to the arrival of a villager who might ask the Prophet ﷺ questions pertaining to religion and in this way their questions would be answered too. Allah made the task of the Companions ﷺ easy by sending Sayyidina Jibrail عليه السلام to the Prophet ﷺ as a seeker of knowledge who would get answers to his questions for the benefit of the noble Companions ﷺ and through his own physical state.

The said seeker (Sayyidina Jibrail عليه السلام) first asked his question about Islam. The Prophet ﷺ gave him an answer mentioning all the five pillars of Islam.

The next question that he asked was about *Ihsan* (doing good, showing favour). This question was followed by another about the Day of Resurrection, "When will it take place?" The Prophet ﷺ said in answer, "You and I are on the some footing concerning this question." But, he asked again, "At least, tell me of its signs." So, the Prophet ﷺ told him of two signs out of the very many that will be disclosed before the Day of resurrection. The first was that woman will give birth to such daughters who will dictate to them (their mothers). In other words, such small-minded shameless and worthess children will be born whose manners will be base and lowly and they will be domineering over their parents who will be treated like slaves and made to toil. (We see this happening today with our own eyes.)

The Prophet ﷺ disclosed the second sign of the Day of Resurrection: "The Day of Resurrection will not come until people compete with one another in building large houses." Some of the version give the details, "Bare footed, naked and hard pressed people who do not own clothes to cover their bodies and shoes to put on their feet and shepherds will build tall houses and pride themselves over it." The meaning is that before the coming of the Day of Resurrection, such a revolutionary change will take place that wealth will be found in abundance with those people who do not have garments to cover their bodies or shoes to wear and who earn their living by grazing sheep. They will have known of no other way to use their money except to out it into dust and mud to raise lofty houses and feel proud about it.

٤٥٠. أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنَا حُرَيْثُ بْنُ السَّائِبِ قَالَ: سَمِعْتُ الْحَسَنَ يَقُوْلُ: كُنْتُ أَدْخُلُ بُيُوْتَ أَزْوَاجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ خِلَافَةِ عُثْمَانَ بْنِ عَفَّانَ، فَأَتَنَاوَلُ سُقُفَهَا بِيَدِيْ.

450. Sayyidina Hasan ﷺ said that in the times of Khilafah Sayyidina Uthman bin Affan ﷺ he used to enter into the houses of the wives of the Prophet ﷺ. He could touch their ceilings with his hands (because they were very low).

٤٥١. وَبِالسَّنَدِ عَنْ عَبْدِ اللّٰهِ قَالَ: أَخْبَرَنَا دَاوُدُ بْنُ قَيْسٍ قَالَ: رَأَيْتُ الْحُجُرَاتِ مِنْ جَرِيْدِ النَّخْلِ، مُغَشِّيًا مِّنْ خَارِجٍ بِمُسُوْحِ الشَّعْرِ، وَأَظُنُّ عَرْضَ الْبَيْتِ مِنْ بَابِ الْحُجْرَةِ إِلٰى بَابِ الْبَيْتِ نَحْوًا مِنْ سِتِّ

أَوْ سَبْعِ أَذْرُعٍ، وَأَحْزِرُ الْبَيْتَ الدَّاخِلَ عَشْرَ أَذْرُعٍ. وَأَظُنُّ سَمْكَهُ بَيْنَ الثَّمَانِ وَالسَّبْعِ، نَحْوِ ذٰلِكَ وَوَقَفْتُ عِنْدَ بَابِ عَائِشَةَ، فَإِذَا هُوَ مُسْتَقْبِلُ الْمَغْرِبَ.

451. Dawood Bin Qays رحمة الله عليه has said, "I saw the rooms of the wives of the Prophet ﷺ. They were made from branches of palm trees. Their doors were covered with sackcloth. And, I estimate that the breadth of one room from its door to the door of the other room was about six or seven cubics (including a little courtyard). And, I estimate that the house inside was about ten cubics, and I estimate the height at seven or eight cubics. And I stood before the door of Sayyidah Ayeshah رضى الله عنها and found it facing the west."❶

EXPLANATION: This Hadith does not clarify which of the rooms Dawood bin Qays described. If he describes the rooms of the wires of the Prophet ﷺ then with their height seven or eight cubics, how could Hasan رضي الله عنه touch the ceiling. Besides, he was a child of learning age. We might say that he touched the ceiling after standing on something. If that is the case then both the Ahadith are reconciled.

٤٥٢. وَبِالسَّنَدِ عَنْ عَبْدِ اللّٰهِ قَالَ أَخْبَرَنَا عَلِيُّ بْنُ مَسْعَدَةَ عَنْ عَبْدِ اللّٰهِ الرُّوْمِيِّ قَالَ: دَخَلْتُ عَلٰى أُمِّ طَلْقٍ فَقُلْتُ: مَا أَقْصَرَ سَقْفَ بَيْتِكِ هٰذَا! قَالَتْ: يَا بُنَيَّ! إِنَّ أَمِيْرَ الْمُؤْمِنِيْنَ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ كَتَبَ إِلٰى عُمَّالِهِ أَنْ لَّا تُطِيْلُوْا بِنَاءَ كُمْ ، فَإِنَّهُ مِنْ شَرِّ أَيَّامِكُمْ.

452. Abdullah bin al-Rum said that he visited Umm Talq and said to her, "How low is the ceiling of your house!" She said, "O my son, that Ameer al-Mo'mineen (commander of the faithfuls), Umar Ibn al-Khattab رضي الله عنه wrote to his governors that they should not raise their homes high and if they did that then it would be from their bad days."❷

EXPLANATION: In other words, simplicity is better for the Believer. Much money should not be spent on building homes. And tall houses should not be built because that speaks of love for the world. When that happens, it is not a good time for the believers.

213. Chapter
باب من بنى
He Who Builds

٤٥٣. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ حَدَّثَنَا جَرِيْرُ بْنُ حَازِمٍ، عَنِ الْأَعْمَشِ، عَنْ سَلَامِ بْنِ شُرَحْبِيْلٍ، عَنْ

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❶ (٤٥١) اخرجه ابو داؤد فى المراسيل بالسند المتقدم.

❷ (٤٥٢) على بن مسعدة الباهلى ابو حبيب البصرى صدوق له اوهام من السابعة عبد الله الرومى قال ابن حجر: لا يعرف الا انه روى منه على بن مسعدة.

حَيَّةَ بْنِ خَالِدٍ وَّسَوَآءِ بْنِ خَالِدٍ، أَنَّهُمَا أَتَيَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُعَالِجُ حَائِطًا. أَوْ بِنَاءً. لَهُ، فَأَعَانَاهُ.

453. Salam bin Sharjeel said that Hayyah bin Khalid and Sawa bin Khalid ﷺ went to the Prophet ﷺ and found him repairing a wall, or erecting it. So, they both (joied him and) helped him in the task.❶ (Ahmad, Ibn Hibban, Ibn Majah.)

٤٥٤. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: دَخَلْنَا عَلَى خَبَّابٍ نَعُوْدُهُ وَقَدِ اكْتَوَى سَبْعَ كَيَّاتٍ. فَقَالَ: إِنَّ أَصْحَابَنَا الَّذِيْنَ سَلَفُوْا، مَضَوْا وَلَمْ تَنْقُصْهُمُ الدُّنْيَا. وَإِنَّا أَصَبْنَا مَالًا نَجِدُ لَهُ مَوْضِعًا إِلَّا التُّرَابَ. وَ لَوْ لَا أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهَانَا أَنْ نَّدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ).

454. Qays bin Abu Hazim said that they paid a sick visit to Sayyidina Khabbab ﷺ. He had branded himself at seven places on his body. He said, "Our friends who were before us have gone away from this world while the world did not diminish anything from their reward they earned the full reward) while we got the wealth to keep which we have nothing but dust. If the Prophet ﷺ had not disallowed us to pray for death, I would have prayed for it."❷ (Bukhari, Muslim , Nasai, Tirmizi, Ibn Majah)

٤٥٥. ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى وَهُوَ يَبْنِيْ حَائِطًا لَّهُ، فَقَالَ! إِنَّ الْمُسْلِمَ يُؤْجَرُ فِيْ كُلِّ شَيْءٍ يُّنْفِقُهُ إِلَّا فِيْ شَيْءٍ يَّجْعَلُهُ فِي التُّرَابِ.

455. Qays bin Abu Hazam said that they visited Sayyidina Khabbab ﷺ again. He was raising a wall for himself and said, "Surely, a Muslim gets reward for all his spending except for what he spends on dust (meaning, what he puts in building).

٤٥٦. حَدَّثَنَا عُمَرُ قَالَ: حَدَّثَنَا أَبِيْ قَالَ حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا أَبُو السَّفَرِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ أَنَا أُصْلِحُ خُصًّا لِّيْ. فَقَالَ (مَا هٰذَا؟ قُلْتُ أُصْلِحُ خُصَّنَا يَا رَسُوْلَ اللّٰهِ! فَقَالَ لَأَمْرُ أَسْرَعُ مِنْ ذٰلِكَ).

456. Sayyidina Abdullah bin Amr ﷺ said that the Prophet ﷺ passed by while he (Amr) was repairing his thatched roof. He asked, "What is that ?" Amr said to him, " I am repairing my thatched roof," He said, "Death is quicker than that."

EXPLANATION: We have spoken about construction in the explanation of Hadith # 447. Sayyidina Khabbab ﷺ had applied seven brands on his body as the Arabs treated themselves by branding with fire and he had done the same thing. Only the Arabs had known how it was done because this method of treatment was unknown in our areas.

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❶ (٤٥٣) اخرجه احمد وابن حبان وزاد ابن ماجه ولا ياسا من الرزق ما تهزرت، فان الانسان تلده امه احمد ليس عليه قشر ثم يرزقه الله عز وجل.

❷ (٤٥٤) اخرجه المصنف فى الطب والدعوات والرقاق والتمنى، ومسلم فى الدعوات، والنسائى والترمذى فى الجنائز، وابن ماجه فى الزهد.

214. Chapter
باب المسكن الواسع
A Spacious Home

٤٥٧. حَدَّثَنَا أَبُوْ نُعَيْمٍ وَّقَبِيْصَةُ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيْبِ بْنِ أَبِيْ ثَابِتٍ، عَنْ خُمَيْلٍ، عَنْ نَافِعِ بْنِ عَبْدِ الْحَارِثِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مِنْ سَعَادَةِ الْمَرْءِ الْمَسْكَنُ الْوَاسِعُ، وَالْجَارُ الصَّالِحُ، وَالْمَرْكَبُ الْهَنِيْئُ).

457. It is reported by Nafi bin Abdul Harith ﷺ that the Holy Prophet ﷺ said, "Part of the good fortune of a man is that he receives (in the world) a spacious home, righteous neighbours and a choice means of transport."

EXPLANATION: We have already seen this Hadith at # 116 in chapter # 64 The Righteous neighbour. It is a blessing for a man to have a spacious home. And, it does not contradict the earlier Ahadith that there is no spending on dust. For, it does not follow that a spacious home is larger than what one needs or that it is wide all around and luxuriously decorated and designed. If these things are observed than a spacious house is indeed a blessing, and to build on a little area a house according to one's needs so other pious works is laudasie too. There is no paradox in the two ideas.

215. Chapter
بـاب مـن اتخـذ الغـرف
Upper Storey

٤٥٨. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ نَبْرَاسٍ أَبُوالْحَسَنِ، عَنْ ثَابِتٍ، أَنَّهُ كَانَ مَعَ أَنَسٍ بِالزَّاوِيَةِ فَوْقَ غُرْفَةٍ لَّهُ. فَسَمِعَ الْأَذَانَ، فَنَزَلَ وَنَزَلْتُ. فَقَارَبَ فِي الْخِطَا فَقَالَ: كُنْتُ مَعَ زَيْدِ بْنِ ثَابِتٍ فَمَشٰى بِيْ هٰذِهِ الْمَشْيَةَ وَقَالَ: أَتَدْرِيْ لِمَ فَعَلْتُ بِكَ؟ فَإِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَشٰى بِيْ هٰذِهِ الْمَشْيَةَ وَقَالَ (أَتَدْرِيْ لِمَ مَشَيْتُ بِكَ) قُلْتُ اللّٰهُ وَرَسُوْلُهُ أَعْلَمُ، قَالَ (لِيَكْثُرَ عَدَدُ خُطَانَا فِيْ طَلَبِ الصَّلَاةِ).

458. Sayyidina Thabit Ansari ﷺ said that he was at al-Zawayah with Sayyidina Anas ﷺ. They were in an upstairs room. When he heard the azan, he came down and Thabit also descended downstairs. Anas ﷺ walked with short steps and said, "Do you know why I did this before you? The reason is that the Prophet ﷺ had walked with me at a similar pace, and had asked me if I know why he did so and when I told him that only Allah and his Messenger know why, he said to me that (he placed his steps closer and together so that) a greater reward would come for every step while they went for prayers."

EXPLANATION: A pious deed is recorded at every step. Hence, the greater the number of steps, the more the number of pious deeds recorded. This Hadith also confirms that it is proper to build an upper storey. Sayyidina Anas ﷺ was in an upperstairs room when he heard the azan and came downstairs and walked to the mosque with short steps.

216. Chapter
باب نقش البنيان
Decorating the Building

٤٥٩. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يُوْنُسَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْفُدَيْكِ قَالَ: حَدَّثَنَا عَبْدُاللّٰهِ بْنُ أَبِي يَحْيٰى عَنِ ابْنِ أَبِي هِنْدٍ، (عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا تَقُوْمُ السَّاعَةُ حَتّٰى يَبْنِيَ النَّاسُ بُيُوْتًا يُشَبِّهُوْنَهَا بِالْمَرَاجِلِ) قَالَ إِبْرَاهِيْمُ: يَعْنِي الثِّيَابَ الْمُخَطَّطَةَ.

459. It is narrated by Sayyidina Abu Hurayrah ﷺ the Prophet ﷺ said, "The Day of Resurrection will not come until people paint their houses like decorated and patterned cloth."❶

٤٦٠. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ، قَالَ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ وَّرَادٍ كَاتِبِ الْمُغِيْرَةِ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيْرَةِ: اُكْتُبْ إِلَيَّ مَا سَمِعْتَ مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَكَتَبَ إِلَيْهِ: إِنَّ نَبِيَّ اللّٰهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ فِيْ دُبُرِ كُلِّ صَلَاةٍ (لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ. اَللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ. وَلَا مُعْطِيَ لِمَا مَنَعْتَ. وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ وَكَتَبَ إِلَيْهِ: إِنَّهُ كَانَ يَنْهٰى عَنْ قِيْلَ وَقَالَ، وَكَثْرَةِ السُّؤَالِ وَإِضَاعَةِ الْمَالِ. وَكَانَ يَنْهٰى عَنْ عُقُوْقِ الْأُمَّهَاتِ، وَوَأْدِ الْبَنَاتِ، وَمَنْعٍ وَهَاتِ.

460. It is narrated by Sayyidina Warrad (the scribe of Sayyidina Mughirah ﷺ) that Sayyidina Muawiyah ﷺ wrote a letter to Sayyidina Mughirah bin Shu'bah ﷺ asking him to write to him something that he had heard from the Messenger of Allah ﷺ. So, Mughirah ﷺ wrote to him that the Prophet of Allah ﷺ made this supplication after every prayer:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ. اَللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

"There is no god except Allah, the one who has no partner. To Him belongs the dominion and he is over all things powerful. O Allah, there is no one to deny what You bestow and no one to give what You deny. And the wealth of

❶ (٤٥٩) عبد الرحمن بن يونس بن هاشم ابو مسلم المستملي البغدادي، مولى المنصور، طعنوا فيه للرأي من العاشرة مات سنة اربع وعشرين او بعدها.

the wealthy cannot help them against Your wrath and punishment)."

He also wrote to him that the Messenger of Allah ﷺ prohibited us from indulging in gossip, asking too many questions and squandering money, and the Prophet ﷺ also disallowed disobedience to mothers, burying alive female children, and refusing to give, (and receiving wealth of other people).❶

(Abu Dawood, Nasai, Tirmizi, Ibn Majah)

EXPLANATION: We have explained this Hadith at Hadith 329 which may be seen. On the face of it this Hadith seens unrelated to this chapter but decorating a house with elaborate work and designs is a wasteful and unnecessary expenditure which involves squandering of wealth. Hence, Imam Bukhari has placed it in this chapter.

٤٦١. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَنْ يُنْجِيَ أَحَدًا مِنْكُمْ عَمَلٌ) قَالُوْا: وَلَا أَنْتَ يَا رَسُوْلَ اللّٰهِ؟ قَالَ (وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِيَ اللّٰهُ مِنْهُ بِرَحْمَةٍ. فَسَدِّدُوْا وَقَارِبُوْا، وَاغْدُوْا وَرُوْحُوْا، وَشَيْئٌ مِنَ الدُّلْجَةِ. وَالْقَصْدَ وَالْقَصْدَ، تَبْلُغُوْا).

461. It is reported by Sayyidina Abu Hurayrah ؓ that the Prophet ﷺ said, "None of you will receive salvation through his deeds." The Companions ؓ asked him, " Not even your deeds will get you salvation?" He said, "My deeds too will not get me salvation. But, of course, if Allah will wrap me with His mercy (then I will get salvation). Thus, keep straight! And, walk together. Perform some optional worship in the morning, evening and darkness of the night. Adopt a middle course. You will attain your goal (meaning. Success in the Hereafter).❷ (Bukhari, Muslim, Ahmad.)

EXPLANATION: This Hadith may appear out of place in this chapter but it does contain some valuable advice. If these are pursued, they would be very helpful in the Hereafter.

217. Chapter
بـــاب الـــرِّفـق
Mildness

٤٦٢. حَدَّثَنَا عَبْدُ الْعَزِيْزِ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا إِبْرَاهِيْمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: دَخَلَ رَهْطٌ مِّنَ الْيَهُوْدِ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا: السَّامُ عَلَيْكُمْ: قَالَتْ عَائِشَةُ! فَفَهِمْتُهَا، فَقُلْتُ: عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ:

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❶ (٤٦٠) اخرجه ابو داؤد فى السنن (كتاب المناسك) ب ٥٧، (الجهاد) ب ١٦٩، (الدعاء) ب ٣، والنسائى فى السنن (كتاب السهو) ب ٨٣ و ٨٦، والترمذى فى السنن ٢٩٩، ٣٤٢٨، ٣٤٢٩. وابن ماجه فى السنن ٢٢٣٥، ٣٧٩٩.

❷ (٤٦١) اخرجه المصنف فى الصحيح ٨/١٢٢، ومسلم فى الصحيح (كتاب صفات المنافقين) ب ١٧ رقم ٧١، واحمد فى المسند ٢/٤٨٢ و ٤٨٨ و ٣٠٥. ٣/٣٦٢.

قَالَتْ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَهْلًا يَا عَائِشَةُ إِنَّ اللّٰهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ) فَقُلْتُ: يَا رَسُوْلَ اللّٰهِ ! أَوَلَمْ تَسْمَعْ مَا قَالُوْا؟ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (قَدْ قُلْتُ: وَعَلَيْكُمْ).

462. It is reported by Urwah bin al-Zubayr that the wife of the Prophet ﷺ, Sayyidah Ayeshah رضى الله عنها said that a group of Jews came to the Messenger of Allah ﷺ and said al-saam alaykum. (Saam means death). So, by uttering this word they prayed against the Prophet ﷺ for his death. They uttered it with a suppression of their tongue so that it was heard as slaam meaning peace.)

Sayyidah Ayeshah رضى الله عنها said that she understood what they uttered and she said (from behind the curtain). "Death be to you (and the curse of Allah)." The Messenger of Allah ﷺ said (to her). "O Ayeshah, be gentle! Surely, Allah loves mildness in every deed." She said, "O Messenger of Allah, did you not hear what they said?" He said, "I had said in response wa alaykum (and on you!) so their words rebounded on them."[1] (Bukhari, Muslim, Tirmizi, Ahmad.)

EXPLANATION: We have seen this Hadith in the Chapter 145, A Believer does not taunt, Hadith # 311. The Prophet ﷺ has advised us to be mild in all our affairs and assured us that Allah also loves us to adopt mildness in whatever we do. Sayyidah Ayeshah رضى الله عنها gave the Jews a strong reply to their rude words but the Prophet ﷺ asked her to be mild even in that case. If this is what he wanted her to adopt against rude Jews then how can we reconcile ourselves to rude behaviour with Muslims on the whole, how can we expect him to condone mockery and taunt of Muslims. The Prophet ﷺ is quoted in another Hadith to have said, "It does not behove a Muslim to mock, taunt or curse anyone or to shout in the markets uttering indecent words and rude phrases. But a Muslim is good mannered."

٤٦٣. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ تَمِيْمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هِلَالٍ عَنْ جَرِيْرِ بْنِ عَبْدِ اللّٰهِ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ).

463. It is reported by Sayyidina Jarir bin Abdullah رضى الله عنه that the Messenger of Allah ﷺ said, "He who lacks the characteristic of mildness is deprived of all good."[2] (Abu Dawood)

EXPLANATION: The characteristic of mildness is much goodness and is very elevated in rank. If anyone lacks it then it is as though he lacks all goodness. We might say that the root of most of man's good qualities and piety is mildness

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[1] (٤٦٢) اخرجه المصنف ٨/١٤ و ٧١ و ١٠٤، ومسلم فى الصحيح (كتاب السلام) ١٠، والترمذى فى السنن ٢٧٧١، واحمد فى المسند ٣٦/ و ٣٠ و ٨٥ و ١٩٩.

[2] (٤٦٣) اخرجه ابو داؤد فى السنن ٤٨٠٩، ومسلم فى الصحيح (كتاب البر والصلة) ٧٤، ٧٧٦. وابن ماجه فى السنن ٣٦٨٧، واحمد فى المسند ٤/٣٦٢ و ٣٦٦.

which is also their source. Hence, anyone who is deprived of it, is deprived of all goodness and piety.

٤٦٤. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَمْلَكٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ أُعْطِيَ حِظَّهُ مِنَ الرِّفْقِ، فَقَدْ أُعْطِيَ حِظَّهُ مِنَ الْخَيْرِ. وَمَنْ حُرِمَ حِظَّهُ مِنَ الرِّفْقِ، فَقَدْ حُرِمَ حِظَّهُ مِنَ الْخَيْرِ. أَثْقَلُ شَيْءٍ فِي مِيزَانِ الْمُؤْمِنِ. يَوْمَ الْقِيَامَةِ. حُسْنُ الْخُلُقِ. وَإِنَّ اللّٰهَ لَيُبْغِضُ الْفَاحِشَ الْبَذِيَّ).

464. It is reported by Sayyidina Abu Darda ﷺ that the Prophet ﷺ said, "He who is given his share of the characteristic of mildness is like one who is given his share of goodness and piety. And he who is deprived of his share of mildness is as one who is deprived of his share of goodness and piety. And, good character will weigh heaviest in the scale of a Believer on the Day of Resurrection. And, surely, Allah hates the one who utters obscene words and who reviles.[1] (Tirmizi)

EXPLANATION: There is much good in mildness. Any person who is bestowed by Allah the quality of mildness is one who has received the good of this world and the next. And if a man lacks mildness then he literally lacks the good of this world and the Hereafter. We learn from another Hadith that when Allah decides to bestow on the folk of a house the characteristic of mildness then He causes them to benefit through it. Mildness becomes a source of many blessings and favours. And when He deprives a household of the quality of mildness, He makes that a means of (causing them) harm. On account of being deprived, they suffer much loss.

Man possesses various qualities and these include mildness and hard-heartedness. A man in whom hardness is prominent will be severe to his family, wife and children, relatives and associates. He will be severe on his neighbours, too. If he is a teacher, he will be cruel to his students. If he is a ruler or in authority, he will be cruel and unyielding to his subjects and subordinates. In short such a man will be harsh to all those who have to deal with him. His life will be a torment for himself and those who have a connection with him.

In contrast a man who is soft-hearted will be mild in his dealings with his family, neighbours, near one's and strangers—in fact, everyone who comes across him. As a consequence, he will live comfortably and he will be a means of comfort other people. They will all have peace. His mildness will grow mutual love and compassion. There will be mutual respect, and a development of sentiments of goodwill for one another. Heard-heartedness and wickedness, as we have seen, will develop hatred and enmity, there will be jealousy against one another and constant infighting and war-like conditions. These are some of the consequences of mildness and cruelty that we experience in our every day life. As

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[1] (٤٦٤) اخرجه الترمذى فى السنن ٢٠١٣.

for the results in the Hereafter, we will know them when we face them practically but we do have the sayings of the Messenger of Allah with us to guide us.

٤٦٥. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ عَبْدِ الْوَهَابِ قَالَ: حَدَّثَنِيْ أَبُوْ بَكْرِ بْنِ نَافِعٍ وَ اسْمُهُ أَبُوْ بَكْرٍ. مَوْلٰى زَيْدِ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ بَكْرِ بْنِ عَمْرِو بْنَ حَزْمٍ قَالَتْ عَمْرَةُ قَالَتْ عَائِشَةُ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَقِيْلُوْا ذَوِي الْهَيْئَاتِ عَثَرَاتِهِمْ).

465. Sayyidah Umarah said that Sayyidah Ayeshah رضى الله عنها quoted the Prophet ﷺ as saying, "Go on forgiving the lapses of those people who happen to make lapses."[1] (Ahmad.)

EXPLANATION: It is the demand of kindness and compassion that mistakes of people should be forgiven. This was the practice of the most merciful of all on earth. He forgave those who did wrong to him. There is a Hadith in *Bukhari* and *Muslim* narrated by Sayyidah Ayeshah رضى الله عنها which says:

وما انتقم رسول الله صلى الله عليه وسلم لنفسه فى شيئ قط الا ان ينتهک حرمة الله فينتقم

The Messenger of Allah ﷺ never took revenge from anyone for a personal affront unless someone transgressed the limits of Allah in which case he punished the violator.

٤٦٦. حَدَّثَنَا الْغَدَّانِيُّ أَحْمَدُ بْنُ عُبَيْدِ اللّٰهِ قَالَ: حَدَّثَنَا كَثِيْرُ بْنُ أَبِيْ كَثِيْرٍ قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَكُوْنُ الْخُرْقُ فِيْ شَيْءٍ إِلَّا شَانَهُ. وَ إِنَّ اللّٰهَ رَفِيْقٌ يُحِبُّ الرِّفْقَ).

466. It is narrated by Sayyidina Anas رضى الله عنه that Messenger of Allah ﷺ said, "There is never stubbornness in anything but it makes it ugly. Surely, Allah is kind and loves mildness."

EXPLANATION: The quality of hardness and quick-temper put a defect in a person in whom they are found. As against this, mildness beautifies its owner, and Allah also is mild and loves mildness.

٤٦٧. حَدَّثَنَا عَمْرُو بْنُ مَرْزُوْقٍ قَالَ أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عَبْدَ اللّٰهِ بْنِ أَبِيْ عُتْبَةَ يُحَدِّثُ، عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ حَيَاءً مِّنَ الْعَذْرَاءِ فِيْ خِدْرِهَا. وَكَانَ إِذَا كَرِهَ شَيْئًا عَرَفْنَاهُ فِيْ وَجْهِهِ.

467. Sayyidina Abu Saeed al-Khudri رضى الله عنه said, "The Messenger of Allah ﷺ was more shy than an unmarried girl in her veil. When he found anything unpleasant, we could detect it on his countenance."[2] (Bukhari, Muslim, Ahmad.)

٤٦٨. حَدَّثَنَا أَحْمَدُ بْنُ يُوْنُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ قَابُوْسٍ، أَنَّ أَبَاهُ حَدَّثَهُ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ

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[1] (٤٦٥) ابو بكر بن نافع العدوى، مولاهم المدنى، قاضى بغداد، ضعيف من الثامنة. اخرجه احمد فى المسند ٦/١٨١.

[2] (٤٦٧) اخرج المصنف فى الصحيح ٤/٢٣٠، ٨/٣٢. ومسلم فى الصحيح (كتاب الفضائل) ب ١٦ رقم ٦٧، واحمد فى المسند ٣/٧١، ٩١.

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (اَلْهَدْىُ الصَّالِحُ، وَالسَّمْتُ ، وَالْإِقْتِصَادُ، جُزْءٌ مِنْ سَبْعِيْنَ جُزْءًا مِنَ النُّبُوَّةِ).

468. It is reported by Sayyidina Ibn Abbas ﷺ that the Prophet ﷺ said, "Pious living is a good habbit and moderation in expenses is one part out of the seventy parts of Prophethood."❶ (Tabarani in Mu'ajjam al-Kabir)

٤٦٩. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ،عَنِ الْمِقْدَامِ، عَنْ أَبِيْهِ عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا، قَالَتْ: كُنْتُ عَلٰى بَعِيْرٍ فِيْهِ صَعُوْبَةٌ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (عَلَيْكِ بِالرِّفْقِ، فَإِنَّهُ لَا يَكُوْنُ فِيْ شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ).

469. Sayyidina Ayeshah رضى الله عنها said, "I was riding a camel that was unruly (it could not be coaxed softly but had to be urged forward strongly). The Prophet ﷺ said, however, that we should choose mildness. It will grow beauty in whom this quality vanishes, it will make him ugly."❷ (Bayhaqi)

٤٧٠. حَدَّثَنَا عَبْدُ الْعَزِيْزِ قَالَ: حَدَّثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ، عَنْ أَبِيْ رَافِعٍ عَنْ سَعِيْدِ الْمُقْبُرِيِّ، عَنْ أَبِيْهِ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِيَّاكُمْ وَالشُّحَّ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ: سَفَكُوْا دِمَاءَ هُمْ ، وَقَطَعُوْا أَرْحَامَهُمْ. وَالظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ).

470. It is related by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Keep away from niggardliness (for) it destroyed the people before you. They shed blood of one another for no reason and cut off ties of relationship. On the Day of Resurrection, cruelty will present itself as darkness."❸ (Abu Dawood, Ahmad.)

EXPLANATION: The people who are cruel regard themselves as successful in this world but they will find out in the Hereafter that they have been deprived of light. Their cruelty will come before them in the form of darkness in a number of ways. Some scholars interpret it to mean hardship and difficulties. Because of their cruelty here, they will face many difficulties there on the Day of Resurrection.

218. Chapter
باب الرفق فى المعيشة
Simplicity of Life

٤٧١. حَدَّثَنَا حَرَمِيُّ بْنُ حَفْصٍ قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا سَعِيْدُ بْنُ كَثِيْرِ بْنِ عُبَيْدٍ قَالَ:

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❶ (٤٦٨) اخرجه الطبرانى فى المعجم الكبير ١٢/١٠٦. ❷ (٤٦٩) اخرجه البيهقى فى السنن الكبرى ١٠/١٩٣.

❸ (٤٧٠) اسماعيل بن رافع بن عويمر الانصارى المدنى، نزيل البصرة يكنى ابا رافع ضعيف الحفظ من السابعة مات فى حدود الخمسين. اخرجه ابو داؤد (كتاب الزكاة) ب ٤٤، واحمد فى المسند ٢/١٩١ و ١٩٠، والحاكم فى المستدرك ١/١١ و ٤١٥.

حَدَّثَنِي أَبِي قَالَ: دَخَلْتُ عَلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللّٰهُ عَنْهَا فَقَالَتْ: أَمْسِكْ حَتّٰى أُخِيطَ نَقْبَتِي. فَأَمْسَكْتُ. فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَا لَوْ خَرَجْتُ فَأَخْبَرْتُهُمْ لَعَدُّوهُ مِنْكِ بُخْلًا. قَالَتْ: أَبْصِرْ شَأْنَكَ. إِنَّهُ لَا جَدِيدَ لِمَنْ لَا يَلْبَسُ الْخَلَقَ.

471. Kathir bin Ubayd has narrated on the authority of his father Wgo said, "I went to the Umm al-Mo'mineen, Sayyidah Ayeshah رضى الله عنها. She asked me to wait a little until she had patched up her clothes (and would then hear me). So, I waited a while and then (when she had finished) I said to her, "O Umm al-Mo'mineen, if I go out and let the masses know that you were patching up old garments then they will regard that as your niggardliness (for Allah has now bestowed wealth to you).' She said, 'Mind what you say! He who does not wear old garments has no share in the new'."[1] (Ibn Sad)

EXPLANATION: This Hadith speaks of the simplicity of Sayyidina Ayeshah رضى الله عنها. In that period she was blessed by Allah with wealth and the hard times were over but she continued to live a simple life. Sayyidah Ayeshah رضى الله عنها had chosen simplicity for her own self but was otherwise wery generous and philanthropic. She gave away to the poor and needy whatever she received of wealth. Many episodes of her generosity are narrated in books of Ahadith. Sayyidina Urwah ﷺ (her nephew) said that he saw her give away in sadaqah seventy thousand dirham while she had a patch on her own shirt.

As for her saying that one who does not wear an old garment has no share in a new one, it could mean that he has no right to wear a new one or that he will not sense the feeling that one gets on wearing a new garment if he does not wear an old garment.

219. Chapter
باب ما يعطى العبد على الرفق
What a Slave of Allah Gets on Being Mild

٤٧٢. حَدَّثَنَا مُوسٰى قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّ اللّٰهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَ يُعْطِي عَلَيْهِ مَالَا يُعْطِي عَلَى الْعُنْفِ).

472. It is reported by Sayyidina Abdullah bin Mughaffal ﷺ that the Prophet ﷺ said, "Surely, Allah is merciful and He loves mildness. What He bestows against mildness, He does not give to the hard- hearted.[2]

(Bukhari, Muslim, Ahmad.)

EXPLANATION: The Prophet ﷺ described the beauty of mildness at the outset. He said that Allah himself is merciful. It is His attribute. The Prophet ﷺ

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[1] (٤٧١) اخرجه ابن سعد فى الطبقات الكبرى فى سيرة عائشة ٨/ ٥٠.

[2] (٤٧٢) اخرجه المصنف فى الصحيح ٨/ ١٤، ١٠٤. ومسلم فى الصحيح (كتاب البر والصلة) ٧٧. واحمد فى المسند ١/ ١١٢، ٤/ ٨٧.

then said that Allah loves mildness in conduct. He likes that His slaves deal with one another mildly and with compassion. It is His practice that He does not reward a hard-hearted man as much as he rewards a mild person. Rather, he does not bestow against anything else as much as He bestows against mildness. Hence, a man must follow a mild and compassionate course in dealing with other people even if he looks at things from a personal profitable and selfish point of view. In other words one who is desirous that Allah should show him mercy and make his task easy must be merciful to other people and mould his life not on a hard pattern but with a compassionate attitude.

220. Chapter
باب التسكين
Peaceful Living

٤٧٣. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (يَسِّرُوْا وَلَا تُعَسِّرُوْا. وَسَكِّنُوْا وَلَا تُنَفِّرُوْا).

473. It is reported by Sayyidina Anas bin Maalik ﷺ that the Holy Prophet ﷺ said, "Make things easy. Do not be hard and difficult. Let people be calm. Do not cause them to hate."[1] (Ahmad.)

EXPLANATION: In dealing with other people one must make things easy for them. He must not let them feel that face difficulty or hardness. Let it not be that because of anyone's hardness, people shy away from religion and a religious life. They must be allowed to remain in a peaceful and comfortable atmosphere, and hatred must not be created among them. Those people who recognise the path of wisdom and cautious guidance, take their admirers along the right path. But those who are not adept, they frighten people away although they imagine to themselves that they have spoken the truth. If they had taken their people along then they would have spread guidness.

٤٧٤. حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيْرٌ، عَنْ عَطَاءٍ عَنْ أَبِيْهِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ: نَزَلَ ضَيْفٌ فِيْ بَنِيْ إِسْرَائِيْلَ. وَ فِي الدَّارِ كَلْبَةٌ لَهُمْ. فَقَالُوْا: يَا كَلْبَةُ! لَا تَنْبَحِيْ عَلٰى ضَيْفِنَا..... فَصِحْنَ الْجِرَاءُ فِيْ بَطْنِهَا فَذَكَرُوْا لِنَبِيٍّ لَّهُمْ، فَقَالَ: إِنَّ مَثَلَ هٰذَا كَمَثَلِ أُمَّةٍ تَكُوْنُ بَعْدَكُمْ، يَغْلِبُ سُفَهَاؤُهَا عُلَمَآءَهَا.

474. Sayyidina Abdullah bin Amr ﷺ said that some guests came to a house of the Banu Israel. Those people had a bitch and they told her not to bark at their guests. (The dog did not bark). But the puppies in her womb began to bark. So they reported that to their Prophet ﷺ. He said, "This is an example which shows that a people will come after you among whom the stupid will suppress the ulama (scholar's).[2] (Ahmad.)

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[1] (٤٧٣) اخرجه احمد فى المسند ١/٢٣٩، ٢٨٣، ٣/١٣١، ٢٠٩، ٤/٤١٢.

[2] (٤٧٤) اخرجه احمد مرفوعًا ٢/١٧٠.

EXPLANATION: What to say of the bitch. The unborn puppies barked although they had not yet seen the world and no one was before them. There was no apparent reason to bark. In the same way. There will come a people whose foolish men will humiliate their religious scholars and speak against them . mocking and criticising them. Although they will have no knowledge, awareness or understanding and no deeds to their name.

221. Chapter
بـــاب الـخـــــرق
Stupidity

٤٧٥. حَدَّثَنَا أَبُو الْوَلِيْدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ قَالَ: سَمِعْتُ أَبِيْ قَالَ: سَمِعْتُ عَائِشَةَ تَقُوْلُ كُنْتُ عَلٰى بَعِيْرٍ فِيْهِ صَعُوْبَةٌ، فَجَعَلْتُ أَضْرِبُهُ. فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكِ بِالرِّفْقِ، فَإِنَّ الرِّفْقَ لَا يَكُوْنُ فِيْ شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ).

475. Sayyidah Ayeshah رضى الله عنها said that she was riding a camel which was unruly (did not move when coaxed mildly). So, she beat it. The Prophet ﷺ said, "Adopt mildness. He who possesses this characteristic will be beautiful but be who lacks it will become ugly."[1] (Kanz al-Ummal Suuti's)

We have seen this Hadith at # 469.

٤٧٦. حَدَّثَنَا صَدَقَةٌ أَخْبَرَنَا ابْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ: عَنْ أَبِيْ نَضْرَةَ قَالَ رَجُلٌ مِّنَّا يُقَالُ لَهُ جَابِرٌ أَوْ جُوَيْبِرٌ: طَلَبْتُ حَاجَةً إِلٰى عُمَرَ فِيْ خِلَافَتِهِ، فَانْتَهَيْتُ إِلَى الْمَدِيْنَةِ لَيْلًا. فَغَدَوْتُ عَلَيْهِ وَ قَدْ أُعْطِيْتُ فِطْنَةً وَّ لِسَانًا. أَوْ قَالَ مَنْطِقًا. فَأَخَذْتُ فِي الدُّنْيَا فَصَغَّرْتُهَا فَتَرَكْتُهَا لَا تُسَوِّيْ شَيْئًا. وَإِلٰى جَنْبِهِ رَجُلٌ أَبْيَضُ الشَّعْرِ أَبْيَضُ الثِّيَابِ، فَقَالَ لَمَّا فَرَغْتُ: كُلُّ قَوْلِكَ كَانَ مُقَارِبًا إِلَّا وَقُوْعَكَ فِي الدُّنْيَا. وَ هَلْ تَدْرِيْ مَا الدُّنْيَا إِنَّا الدُّنْيَا فِيْهَا بَلَاغُنَا. أَوْ قَالَ زَادُنَا. إِلَى الْآخِرَةِ، وَ فِيْهَا أَعْمَالُنَا الَّتِيْ نُجْزٰى بِهَا فِي الْآخِرَةِ قَالَ فَأَخَذَ فِي الدُّنْيَا رَجُلٌ هُوَ أَعْلَمُ بِهَا مِنِّيْ فَقُلْتُ: يَا أَمِيْرَ الْمُؤْمِنِيْنَ! مَنْ هٰذَا الرَّجُلُ الَّذِيْ إِلٰى جَنْبِكَ؟ قَالَ: سَيِّدُ الْمُسْلِمِيْنَ، أُبَيُّ بْنُ كَعْبٍ.

476. Abu Nadrah said, "There was a man in our tribe who was called Jabir or Juwaybir. He reported that he visited Sayyidina Umar ﷺ on a personal mission when he was a Khalifah. He reached Madinah at night and went to Sayyidina Umar ﷺ in the morning. He described himself as an intelligent man who was a master of refined speech. He spoke (to Sayyidina Umar ﷺ) of the evils of the world and proved that it was very insignificant without any value. A man sat next to Sayyidina Umar ﷺ and he had more grey hair and a white dress. He remarked when Jabir (or Juwaybir) had finished speaking.

[1] (٤٧٥) انظر: كنز العمال للمتقي الهندي ٥٣٦١ ومناهل الضعف للسيوطي ٢١، الشفاء للقاضي عياض ١/١٥٦، كشف الخفاء للعجلوني ٢/٧٥.

"What you have said is satisfactory but what you say about the world (You have exaggerated) is not correct. Do you know what this life is? It is a provision for our journey to the Hereafter. It is here that you will perform you deeds and take them along with you and they will be of use to you in the Hereafter."

Jabir (or Juwaybir) said, "Such a man spoke on the world who knew better than me and asked the Ameer al-Mo'mineen who the man was who sat next to him and he said that he was Sayyid al-Muslim (chief of the Muslims). Abu bin Ka'ab ﷺ."

EXPLANATION: The love of the world is a bad thing because it leads man into amusement and play. It makes one forget Allah. The Qur'an has called it متاع الغرور (comfort of illusions)❶ and لهو ولعب (amusement and play)❷. It is obvious that it will perish. However since man is here he has to live and he is bound to earn as much as is necessary in a lawful manner and spend lawfully what he earns. While he is her, he has to perform deeds that will be helpful to him in the Hereafter. Jabir or Juwaybir whatever his name, saw the first thing-play and amusement, which is meaningless pursuit while he was told that there was another angle too: an earning has to be made in this world for the Hereafter and that is meaningful. Therefore it is not wise to condemn the world as some place without advantage. The slogan is: Be in this world but live for the Hereafter. It anyone follows that then he is indeed. blessed.

٤٧٧. حَدَّثَنَا عَلِيٌّ قَالَ: حَدَّثَنَا مَرْوَانُ قَالَ: حَدَّثَنَا قِنَانُ بْنُ عَبْدِ اللّٰهِ الْنَهْمِيّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنِ عَوْسَجَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اَلْأَشَرَةُ شَرٌّ).

477. It is narrated by Bara bin Azib ﷺ that the Messenger of Allah ﷺ said, "It is bad to brag about onseself."

EXPLANATION: The Arabis word in the original is اشرة (Ashrah) and it means to brag about oneself. Boast egoistically. To speak hihgly of one's family background or ancestry or craft before other people. To present oneself before them as an important person.

We see in surah al-Qamar the people said about Prophet Salih عليه السلام:

أَأُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ۝

Has the admonition been cast upon him alone among us? Nay. He is an impudent liar. (54:25)

And Allah said.

سَيَعْلَمُونَ غَدًا مَّنِ الْكَذَّابُ الْأَشِرُ ۝

They shall surely know tomorrow who is the impudent liar! (54:26)

❶ Aal Imran, 3:185 and al-Hadid 57:20. ❷ Al-Ankasoor 29:64

222. Chapter
باب اصطناع المال
Protections Wealth

٤٧٨. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا حَنَشُ بْنُ الْحَارِثِ عَنْ أَبِيْهِ قَالَ: كَانَ الرَّجُلُ مِنَّا تُنْتَجُ فَرَسُهُ فَيَنْحَرُهَا فَيَقُوْلُ: أَنَا أَعِيْشُ حَتّٰى أَرْكَبَ هٰذَا؟ فَجَاءَ نَا كِتَابُ عُمَرَ: أَنْ أَصْلِحُوْا مَا رَزَقَكُمُ اللّٰهُ، فَإِنَّ فِي الْأَمْرِ تَنَفُّسًا.

478. It is reported by Hanash bin Harith on the authority of hi father that there were same people among them who slaughtered the young of a horse as it was born. Such a man would say, "What do I know about my life? Will I live long enough to ride the colt. (they meant to say that the colt might be slaughtered and its flesh devoured. Death and the last hour are very close. Why wait for it to grow?)

Then they received a command from Sayyidina Umar ﷺ, "Use well the provision that Allah has bestowed upon you for the hour is yet far away (not before the horse's young grows to adulthood."

٤٧٩. حَدَّثَنَا أَبُو الْوَلِيْدِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنْ قَامَتِ السَّاعَةُ وَفِيْ يَدِ أَحَدِكُمْ فَسِيْلَةٌ، فَإِنِ سْتَطَاعَ أَنْ لَّا تَقُوْمَ حَتّٰى يَغْرِسَهَا، فَلْيَغْرِسْهَا.

479. It is narrated by Sayyidina Anas bin Maalik ﷺ that the Holy Prophet ﷺ said, "If the last hour strikes and one of you has the seed of date palm in his hand then he must if he can, sow it before the last hour strikes.

٤٨٠. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ الْبَجَلِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ أَخْبَرَنِيْ يَحْيَى بْنُ سَعِيْدٍ قَالَ: أَخْبَرَنِيْ مُحَمَّدُ بْنُ يَحْيَى بْنُ حَبَّانٍ، عَنْ دَاوُدَ بْنِ أَبِيْ دَاوُدَ قَالَ: قَالَ لِيْ عَبْدُ اللّٰهِ بْنُ سَلَامٍ: إِنْ سَمِعْتَ بِالدَّجَّالِ قَدْ خَرَجَ، وَأَنْتَ عَلٰى وَدِيَّةٍ تَغْرِسُهَا، فَلَا تَعْجَلْ أَنْ تُصْلِحَهَا، فَإِنَّ لِلنَّاسِ بَعْدَ ذٰلِكَ عَيْشًا.

480. Dawood bin Abu Dawood said that that Abdullah bin Salaam said to him, "If you are told that Dajjal has appeared and you are about to plant date in the earth them do not hurry but plant it calmly because people will live even after that.

EXPLANATION: We learn from these Ahadith that we must not waste the blessings of Allah. We must keep them carefully and in a proper way. If there is going to be a delay before it can prove beneficial then we must realise that whoever follow us will be able to use it and benefit from it.

223. Chapter
باب دعوة المظلوم
The Complaint (Petition) of the Oppressed

٤٨١. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيٰى، عَنْ أَبِيْ جَعْفَرٍ، عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (ثَلَاثُ دَعْوَاتٍ مُسْتَجَابَاتٌ دَعْوَةُ الْمَظْلُوْمِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلٰى وَلَدِهٖ).

481. It is reported by Sayyidina Abu Hurayrah ﷺ that the Holy Prophet ﷺ said, "Three supplications are answered. There being no doubt about that. (There are) (i) the supplication of one who has been wronged. (ii) the supplication of a traveller. And (iii) the supplication of a father for his children."[1] (Tirmizi, Abu Dawood, Ibn Maja, Ahmad.)

EXPLANATION: This Hadith discloses three people whose supplication will be answered assuredly. Let us talk about each separately.

The wronged one: Anyone who has been oppressed or subjected to cruelty in any way is the one who is wronged. His supplication against the cruel man or oppressor is granted, surely. We are told in a Hadith that the Prophet ﷺ said, save yourself from the supplication of the one who is wronged because it is answered definitely. The one who is wronged asks Allah for his right and Allah never denies anyone his right." (Bayhaqi in Sha'ab al-Imam)

When the Prophet ﷺ sent Sayyidina Muaz bin Jabal ﷺ as governor of Yaman, he gave him some instructions one of which was:

واتق دعوة المظلوم فانه ليس بينها وبين الله حجاب

"And fear the supplication of the wronged one for there is no obstruction (literally, curtain) between it and Allah."

That there is no obstruction or curtain means that the supplication will receive an approval without doubt. There is nothing that hinders its approval. The same thing is stated in another Hadith in this way: Allah raises the supplication of one who is wronged above the clouds, and the gates of heaven are opened for it. If the person who is wronged is a grave sinner and immoral, nay a disbeliever, even then his supplication against an oppressor is granted. The reason for the approval of his supplication is that he is wronged. Accordingly, the words in some Ahadith:

وإن كان فاجرا And ولو كان كافرا

"Even if he is a grave sinner," and "Even if he is a disbeliever."

Oppression is a very bad thing and it is punished, both, in this world and in

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[1] (٤٨١) أخرجه الترمذى فى السنن ١٩٠٥، وابو داؤد فى السنن ١٥٣٦، وابن ماجه فى السنن ٣٨٦٣، واحمد فى المسند ٢/٢٥٨ و ٣٤٨، ٤٧٨ و ٥١٧ و ٥٢٣.

the Hereafter. We have seen previously a Hadith which says:

الظلم ظلمات يوم القيامة

"Cruelty will appear as darkness on the Day of Resurrection."

Allah forgives his slaves who violate his rights but if they violate rights of fellow slaves and oppress them they can gain forgiveness only when the wronged one forgives. Then a story is narrated in some books that a poor man was carrying home a fish. A policeman snatched that from him and took it home where he sat down to prepare it. One of the fish-bones hurt him on the thumb which became very painful and the injury was soon large and did not respond to treatment. Finally, he had to have the thumb cut off. But the injury had spread to his palm and fingers and when treatment had no effect he had his hand amputated upto the wrist lest the injury spread beyond that to the forearm. However. The arm was also affected and the injury continued to spread and it seemed that arm would have to be severed. A pious slave of Allah learnt of it and advised him," How long will you go on cutting your limbs? Go to the man and asks him to forgive you so that you may be relieved of our anxiety. Finally, he traced out the poor man whose fish he had snatched from his and asked him to forgave him the man forgave him and his anxiety was removed.

The consequence of cruelty is not limited to human beings alone. Even animals fall prey and suffer because of human atrocities. It is narrated by Sayyidina Abu Hurayrah ﷺ, "I swear by Allah that even the bustard dies in its nest from emaciation on account of the oppression of the tyrant." (Mishkat)

Rain is prevented by Allah on account of oppression so that the earth's greenery dries up and birds and beasts die from thirst and hunger.

The traveller: The Prophet ﷺ has included the traveller among those whose supplication is answered. He leaves from home. He lacks the comfort of home and is helpless and anxious of that because he makes a sincere supplication as one who is helpless and needy and his supplication is not rejected. He calls out from the core of his heart and his petition is granted to him.

The father: A father's supplication for his children is granted. In fact, the mother's supplication for her children also receives similar approval very quickly. Children must benefit from their parent's prayers for them and they must never hurt parents lest they complain to Allah. Often Mother's love and father's compassion prevents them from complaining to Allah although children hurt them. But sometimes their heart is broken by their children when they exceed in disobeying parents causing them anxiety . At such times, even an involuntary ouch! From their lips is a petition of complain and that has its effect. As far as possible, parents should not be displeased and troubled. Children must help them and look after them whether it requires a physical effort or a monetary expenditure. If they have to live separately away from them, they must pay them regular visits and enquire after them.

A Hadith tells us that the pleasure of the Lord lies in the pleasure of the father. and the displeasure of the Lord is traced to the displeasure of the father.

The Prophet ﷺ has also said, "May he be humbled, may he be humbled, may he be humbled! He was asked about whom he was speaking and he said." The one who has his parents, or one of them, in their old age but they did not get him admitted to paradise." (Muslim). The meaning is that he did not serve them and please them to entitle himself to paradise.

Children should always keeps their parents pleased. They should not disobey them and should never hurt them in any way. If they harass their parents then they are sure to suffer its consequences in this world.

The Prophet ﷺ has said, "The sins a man commits are such that Allah may forgive anyone he chooses to forgive but not the sin of harassing parents. He punishes its perpetrator in this very world." (Bayhaqi in Sha'ab al-Iman.)

If parents commit excess against their children then they must endure it. They must not be rude to parents or speak a derogatory word against them. if parents have died and children had harassed them when they were alive then Allamah Jazri رحمة الله عليه has given the list of those people whose supplication is answered definitely. In his *al-Hisn al-Hasin*, he has included in the list those people who show kind treatment to parents. If anyone toils and spends money to keep his parents happy and endures difficulty himself to give them comfort then his supplication has the distinction of being approved. Those people who have been enabled by Allah to look after parents must supplicate Him for themselves, their parents and all other Muslims.

(Hom Fadail Dua by Mawlana Muhammad Ashiq Ilahi Buland Shahri)

224. Chapter

باب سئوال العبد الرزق من الله عزوجل لقوله "ارزقنا وأنت خير الرازقين"

The Slave's Supplication to Allah to Grant Him Provision 'Provide Us, for You are the Best of Providers'

٤٨٢. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِيْ أُوَيْسٍ قَالَ: حَدَّثَنِيْ ابْنُ أَبِي الزِّنَادِ، عَنْ مُوْسَى بْنِ عُقْبَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ، نَظَرَ نَحْوَا لْيَمَنِ فَقَالَ (اَللّٰهُمَّ! أَقْبِلْ بِقُلُوْبِهِمْ) وَنَظَرَ نَحْوَا لْعِرَاقِ فَقَالَ مِثْلَ ذٰلِكَ، وَنَظَرَ نَحْوَ كُلِّ أُفُقٍ فَقَالَ مِثْلَ ذٰلِكَ، وَقَالَ (اَللّٰهُمَّ ! ارْزُقْنَا مِنْ تُرَاثِ الْأَرْضِ، وَ بَارِكْ لَنَا فِيْ مُدِّنَا وَصَاعِنَا).

482. It is narrate by Sayyidina Jabir رضي الله عنه that he heard the Holy Prophet ﷺ say

from the pulpit while facing Yaman, "O Allah! Turn their hearts towards us." He then said the same thing while facing Iraq and he turned in every direction and made the same supplication. After that he made this supplication:

اللّٰهم ارزقنامن تراثِ الارض وبارک لنافی مدناوصاعنا

O Allah! Provide us from the produce of the land and bless us in our sa'a and mudd."[1] (Ahmad)

EXPLANATION: Mudd and sa'a were weight measures of those days. Buying and selling was made according to these.

Turn their hearts towards us means turn them towards Islam. 'Let them listen to me and believe in Allah and become Muslims so that they may be successful in the Hereafter.'

Then the Prophet ﷺ prayed, "O Allah, gives us sustenance from the produce of the land," because You alone grow it on land and give provision to Your creatures. If You do not grow the produce of earth and do not provide Your creatures from anywhere then there is none besides You who can arranger for their provision.

225. Chapter
باب الظلم ظلمات
Oppression is Darkness

٤٨٣. حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ قَالَ حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ مُقْسِمٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ: وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، وَحَمَلَهُمْ عَلٰى أَنْ سَفَكُوْا دِمَاءَ هُمْ وَاسْتَحَلُّوْا مَحَارِمَهُمْ).

483. Sayyidina Jabir bin Abdullah ﷺ said that the Messenger of Allah ﷺ said, "Beware of being oppressive. Surely, on the Day of Resurrection, it will come before you as darkness. And, Keep away from niggardliness. Surely, it destroyed the people before you and it made them shed one another's blood and it induced them to treat as lawful what is unlawful.[2]

(Ahmad, Hakim, Ibn Majah)

٤٨٤. حَدَّثَنَا حَاتِمٌ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا الْمُنْكَدِرُ بْنُ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ أَبِيْهِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (يَكُوْنُ فِيْ آخِرِ أُمَّتِيْ مَسْخٌ وَقَذْفٌ وَخَسْفٌ. وَيَبْدَأُ بِأَهْلِ الْمَظَالِمِ).

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[1] (٤٨٢) اخرجه احمد فی المسند ٣/٣٤٢.

[2] (٤٨٣) اخرجه احمد فی المسند ٢/٩٢، والحاكم فی المستدرك ١/١١. اخرجه ابن ماجه فی السنن ٤٠٦١، ٤٠٦٢.

484. Sayyidina Jabir bin Abdullah ﷺ reported that the Messenger of Allah ﷺ said, "In the last days of my ummah, the events of changing face, raining of stones and sinking into the earth would occur. And these chastisements would begin from cruel persons."❶

٤٨٥. حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمَاجِشُونَ قَالَ أَخْبَرَنِي عَبْدُ اللّٰهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ).

485. It is narrated by Sayyidina Ibn Umar ﷺ that the Prophet ﷺ said, "On the Day of Resurrection, oppression will come (before us) as darkness."

(Bukhari, Hakim)

٤٨٦. حَدَّثَنَا مُسَدَّدٌ وَإِسْحَاقُ قَالَ: حَدَّثَنَا مَعَاذٌ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ عَنْ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ، حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيَتَقَاصُّونَ مَظَالِمَ بَيْنَهُمْ فِي الدُّنْيَا. حَتّٰى إِذَا نُقُّوا وَ هُذِّبُوا، أُذِنَ لَهُمْ بِدُخُولِ الْجَنَّةِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَأَحَدُهُمْ بِمَنْزِلَةٍ أَدَلُّ مِنْهُ فِي الدُّنْيَا).

486. It is narrated by Sayyidina Abu Saeed al-Khudri ﷺ that the Messenger of Allah ﷺ said, "When the believers will be salvaged from the Fire (and will be going to paradise), they will be stopped between paradise and Hell. Those who had been oppressive in the world will face retaliation until they are clean and stainless. They will then be allowed to enter into paradise. By Him who has the life of Muhammad in His grasp, they will recognise their houses in paradise better then they recognise their houses on earth."

٤٨٧. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيٰى، عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ. وَإِيَّاكُمْ وَالْفُحْشَ فَإِنَّ اللّٰهَ لَا يُحِبُّ الْفَاحِشَ الْمُتَفَحِّشَ، وَإِيَّاكُمْ وَالشُّحَّ فَإِنَّهُ دَعَا مَنْ كَانَ قَبْلَكُمْ، فَقَطَعُوا أَرْحَامَهُمْ وَدَعَاهُمْ فَاسْتَحَلُّوا مَحَارِمَهُمْ).

487. Sayyidina Abu Hurayrah ﷺ has narrated that the Prophet ﷺ said, "Keep away from oppression. Surely oppression will appear as excessive darkness on the Day of Resurrection. And keep away from obscenity. Surely, Allah does not like both obscenity and the obscene. And keep away from niggardliness because niggardliness induced the people who were before you to sever ties of relationship and it induced them to treat the forbidden as lawful.❷

(Ahmad, Hakim)

٤٨٨. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مَسْلَمَةَ قَالَ حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ عُبَيْدِ اللّٰهِ بْنِ مِقْسَمٍ، عَنْ جَابِرٍ، عَنِ

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❶ (٤٨٤) حاتم: قال ابن حجر لايعرف، وقال الحافظ: اظنه ابن سياه، وهو لا يعرف كذالك. اخرجه المصنف فى الصحيح ٣/١٦٧، والحاكم فى المستدرك ٢/٢٥٤.

❷ (٤٨٧) اخرجه احمد فى المسند ٢/١٠٦ و ١٩١ و ١٩٥ و ٤٣١. ٣/٣٢٣، والحاكم فى المستدرك ١/١١

النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِيَّاكُمْ وَالظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ. وَاتَّقُوا الشُّحَّ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ وَحَمَلَهُمْ عَلَى أَنْ سَفَكُوْا دِمَاءَهُمْ وَاسْتَحَلُّوْا مَحَارِمَهُمْ).

488. It is related by Sayyidina Jabir ﷺ that the Prophet ﷺ said, "Refrain from oppression for, surely, oppression will appear on the Day of Resurrection as excessive darkness. And refrain from being niggardly, for niggardliness destroyed the people who preceded you and induced them to shed one another's blood and to treat unlawful things as lawful."❶

٤٨٩. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ عَنْ أَبِي الضُّحَى قَالَ: اجْتَمَعَ مَسْرُوْقٌ وَ شُتَيْرُ بْنُ شَكَلٍ فِي الْمَسْجِدِ. فَتَقَوَّضَ إِلَيْهِمَا حِلَقُ الْمَسْجِدِ، فَقَالَ مَسْرُوْقٌ لَا أَرَى هٰؤُلَاءِ يَجْتَمِعُوْنَ إِلَيْنَا، إِلَّا لِيَسْتَمِعُوْا مِنَّا خَيْرًا، فَإِمَّا أَنْ تُحَدِّثَ عَنْ عَبْدِ اللّٰهِ فَأُصَدِّقَكَ أَنَا، وَإِمَّا أَنْ أُحَدِّثَ، يَا أَبَا عَائِشَةَ! قَالَ: هَلْ سَمِعْتَ عَبْدَ اللّٰهِ يَقُوْلُ: الْعَيْنَانِ يَزْنِيَانِ ،وَالْيَدَانِ يَزْنِيَانِ، وَالرِّجْلَانِ يَزْنِيَانِ، وَالْفَرْجُ يُصَدِّقُ ذٰلِكَ أَوْ يُكَذِّبُهُ؟ فَقَالَ: نَعَمْ. قَالَ: وَ أَنَا سَمِعْتُهُ. قَالَ: فَهَلْ سَمِعْتَ عَبْدَ اللّٰهِ يَقُوْلُ: مَا فِي الْقُرْآنِ آيَةٌ أَجْمَعَ لِحَلَالٍ وَّحَرَامٍ وَّأَمْرٍ وَنَهْيٍ مِنْ هٰذِهِ الْآيَةِ (إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيْتَآءِ ذِي الْقُرْبٰى) (النحل ١٦: ٩٠) قَالَ: نَعَمْ. (قَالَ) وَأَنَا قَدْ سَمِعْتُهُ قَالَ: فَهَلْ سَمِعْتَ عَبْدَ اللّٰهِ يَقُوْلُ مَا فِي الْقُرْآنِ آيَةٌ أَسْرَعُ فَرَجًا مِنْ قَوْلِهِ (وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهُ مَخْرَجًا) (الطلاق ٦٥: ٢)؟ قَالَ: نَعَمْ قَالَ: وَأَنَا قَدْ سَمِعْتُهُ قَالَ: فَهَلْ سَمِعْتَ عَبْدَ اللّٰهِ يَقُوْلُ مَا فِي الْقُرْآنِ آيَةٌ أَشَدُّ تَفْوِيْضًا مِنْ قَوْلِهِ (يَا عِبَادِيَ الَّذِيْنَ أَسْرَفُوْا عَلٰى أَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ) (الزمر ٣٩: ٥٣): وَأَنَا سَمِعْتُهُ.

489. It is reported by Abu al-Duha that Masrooq رحمة الله عليه and Shutayr bin Shakal رحمة الله عليه met each other in a mosque. So, people in the mosque gathered round them. Masrooq said, "I see that these people have gathered round us to listen to words of piety. Either you narrate the Hadith of Sayyidina Abdullah (Ibn Masood) ﷺ and I will corroborate your narration, or let me narrated and you confirm what I transmit from Sayyidina Abdullah ﷺ.

So, Shutayr bin Shakal رحمة الله عليه said, "O Abu Ayeshah❷! You go on, narrate it." And he began by asking, "Have you heard Sayyidina Abdullah ﷺ say that eyes do commit adultery and hands do commit adultery and legs also commit adultery and the private parts confirm or deny that?"

Shutayr bin Shakal رحمة الله عليه confirmed that and added, "I have heard that (from Sayyidina Abdullah ﷺ). Masrooq رحمة الله عليه then asked, "Have you heard Sayyidina Abdullah ﷺ say that there is no verse in the Qur'an mentioning the lawful and unlawful and the approved and disapproved as clearly as the verse:

إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيْتَآءِ ذِي الْقُرْبٰى٥

Surely Allah enjoins justice and good-doing and giving to kinsmen.

(Al-Nahl, 16:90)

❶ (٤٨٨) انظر مصادر الحديث رقم ٤٨٧.

❷ This is the Kunyah of Masrooq.

Shutayr bin Shakal رحمة الله عليه confirmed that saying, "Yes, I have heard that from Sayyidina Abdullah ﷺ." Masrooq رحمة الله عليه then said, "Have you heard Sayyidina Abdullah ﷺ say that there is no verse in the Qur'an greater than:

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۝

And whosoever fears Allah, He appoints a way out for him. (Al-Talaq, 65:2)

Which, if abided by, opens the doors to abundance?" Shutayr bin Shakal رحمة الله عليه said, "Yes." And he added, "I have heard that from Sayyidina Abdullah ﷺ."

Masrooq رحمة الله عليه then asked him, "Have you heard Sayyidina Abdullah ﷺ say that there is no verse in the Qur'an that teaches the slaves to (place their) trust (in Allah) as much as this verse?"

يَا عِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۝

O My servants who have been prodigal against themselves, despair not of Allah's Mercy. (Al-Zumar, 39:53)

Shutayr bin Shakal رحمة الله عليه confirmed that he had heard that from Sayyidina Abdullah ﷺ.[1] (Hakim, Tabari, Ahmad)

EXPLANATION: A Muslim must be hopeful that Allah will forgive him. This condition is referred to in the Hadith as تفويض (Tafweed). The verse urges Allah's slaves to be hopeful and not to despair of his mercy, and it is a great blessing of Allah. No amount of gratitude is enough for this blessing. Slaves of Allah must go on performing pious deeds and placing reliance on Allah, leaving consequences to Him.

٤٩٠. حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ مِسْهَرٍ (أَوْ بَلَغَنِيْ عَنْهُ) قَالَ: حَدَّثَنَا سَعِيْدُ بْنُ عَبْدِ الْعَزِيْزِ، عَنْ رَبِيْعَةَ بْنِ يَزِيْدَ، عَنْ أَبِيْ إِدْرِيْسَ الْخَوْلَانِيِّ، عَنْ أَبِيْ ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ اللّٰهِ تَبَارَكَ وَتَعَالٰى قَالَ: (يَا عِبَادِيْ إِنِّيْ قَدْ حَرَّمْتُ الظُّلْمَ عَلٰى نَفْسِيْ، وَجَعَلْتُهُ مُحَرَّمًا بَيْنَكُمْ، فَلَا تَظَالَمُوْا يَا عِبَادِيْ! إِنَّكُمُ الَّذِيْنَ تَخْطَئُوْنَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوْبَ وَلَا أُبَالِيْ فَاسْتَغْفِرُوْنِيْ أَغْفِرْ لَكُمْ يَا عِبَادِيْ! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُوْنِيْ أُطْعِمْكُمْ. كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُوْنِيْ أَكْسُكُمْ يَا عِبَادِيْ! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوْا عَلٰى أَتْقٰى قَلْبِ عَبْدٍ مِّنْكُمْ لَمْ يَزِدْ ذٰلِكَ فِيْ مُلْكِيْ شَيْئًا وَلَوْ كَانُوْا عَلٰى أَفْجَرِ قَلْبِ رَجُلٍ لَمْ يَنْقُصْ ذٰلِكَ مِنْ مُلْكِيْ شَيْئًا. وَلَوِ اجْتَمَعُوْا فِيْ صَعِيْدٍ وَاحِدٍ فَسَأَلُوْنِيْ فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مِّنْهُمْ مَا سَأَلَ لَمْ يَنْقُصْ ذٰلِكَ مِنْ مُلْكِيْ شَيْئًا إِلَّا كَمَا يَنْقُصُ الْبَحْرُ أَنْ يَغْمِسَ فِيْهِ الْخَيْطُ غَمْسَةً وَّاحِدَةً: يَا عِبَادِيْ! إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيْهَا عَلَيْكُمْ فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللّٰهَ وَمَنْ وَّجَدَ غَيْرَ ذٰلِكَ فَلَا يَلُوْمَنَّ إِلَّا نَفْسَهُ).

490. It is narrated by Sayyidina Abu Zarr ﷺ that the Prophet ﷺ said no behalf of Allah that He says: "O my slaves, have disallowed Myself to oppress

[1] (٤٨٩) أخرجه الحاكم في تفسير سورة النحل، والطبري و بعض قطعاته احمد مرفوعًا.

anyone and made it unlawful for you to oppress one another. Hence, do not be oppressive in you mutual dealings. O My slaves, you commit offences day and night while I forgive your sins and I do not care. Hence, seek my forgiveness and I will forgive you.

O My slave! All of you are starved except those whom I feed. Hence, ask for My provisions and I will grant you sustenance.

O My slave! All of you are unclad accept those whom I clothe. Sop ask Me for something to wear and I will give you garments.

O My slaves! If the first ones of you and the later ones, the men among you and the jinns, (in fact) all of you turn your hearts to the level of piety of the most God-fearing among you, that will not add a wee bit to my dominion. And, if all you turn your hearts to the condition of the heart of the most sinful man among you then that will not diminish from my dominion even a little bit.

And, if all of you collect together at any place and ask me for something and I give to each one of you what he asks for, then that (giving all that) will take away from me treasures only that much as a needle takes away from the ocean when it is immersed into it.

O My slaves! These are your deeds that I have decreed for you (according to which you will be rewarded or punished in the Hereafter). Hence, those among you who find good (in the deeds) must praise Allah for that. And those who find something else, bad deeds) must blames themselves for that.

كان ابو ادريس اذا حدث بهذا الحديث' جثا على ركبتيه

Whenever Abu Idrees narrated this Hadith he placed his knees on the floor.[1]
(Al-Targheeb wa al-Tarheeb, Taghleeq al-Taleeq, Itehaf al-Sadah al-Muttaqeen, al-Tareekh, al-Azkar)

EXPLANATION: This is a very important Hadith. Children must be asked to memorise it with its translation. It speaks of the sovereignty of Allah, the majestic, the Glorious, and of His being Lord over everyone. It shows the helplessness of Allah's slaves.

It begins with the declaration of Allah that he has forbidden oppression the Himself which means that everyone will receive what he earns. Those people who are punished in their graves or on the day of gathering or in Hell will receive the punishment according to their deeds. Allah will never punish anyone who does not deserve punishment. It is stated frequently in the Qur'an that every person will get a recompense of his deeds, and whatever he does in the world; he will find it there in Hereafter. He will get a reward or punishment according to that.

وَوَجَدُوْا مَا عَمِلُوْا حَاضِرًا وَّلَا يَظْلِمُ رَبُّكَ اَحَدًا

And they shall find all that they did present (before them). And your Lord wrongs not anyone. (al-Kahf, 18:49)

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[1] (٤٩٠) انظر الترغيب والترهيب للمنذرى ٢/٤٧٥، تغليق لابن حجر ٦٠، ٥٦٠. اتحاف السادة المتقين للزبيدى ٥/٦٠، التاريخ لابن عساكر ٧/٢٠٦، زاد المسير ٣/٣٧٠ والاذكار النووية للنووى ٣٦٧.

Allah Will Not Wrong Anyone

Allah will not oppress His slaves as is evidenced in this Hadith and a number of verses of the Qur'an. For instance:

إِنَّ اللّٰهَ لَا يَظْلِمُ النَّاسَ شَيْئًا۝

Surely Allah wrongs not mankind in anything. (Yunus, 10:44)

إِنَّ اللّٰهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ۝

Surely Allah wrongs not even so much as the weight of an atom. (Al-Nisa, 4:40)

وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعَالَمِيْنَ۝

And Allah intends not any injustice to (His) creatures. (Aal Imran 3:108)

ذَالِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ۝

That is for what your own hands have forwarded, for Allah is never unjust to (His) servants. (Aal Imran, 3:182)

وَلَا يُظْلَمُوْنَ فَتِيْلًا۝

And they will not be wronged a whit. (al-Nisa, 4:49)

After confirming that He has resolved not to do unjustice to His slaves, He says to His slaves وجلعته بينكم محرما فلا تظلموا (I have made it unlawful for you to be unjust to one another. Hence, do not be oppressive in your mutual dealings.) Man is the Khalifah (vicegerent) of Allah and His representative on earth. He must be merciful and just and refrain from being oppressive and unjust. He must develop the attributes of mercy and justice which are the attributes of the being whose vicegerent he is.

Only Allah Forgives Sins

Again, only Allah who forgives sins. He whom he forgives is successful but he whom he does not forgive is destroyed and in a total loss. It was against this background that Sayyidina Nooh عليه السلام submitted to Allah:

وَاِنْ لَّا تَغْفِرْلِيْ وَتَرْحَمْنِيْٓ اَكُنْ مِّنَ الْخَاسِرِيْنَ۝

And if you forgive me not, and have not mercy on me, I shall be among the losers. (al-Hadid, 11:47)

Everything is easy for Allah, he can forgive every sin bit He has proclaimed in the Qur'an that shirk (associating anything with Allah) will never be forgiven. Only those slaves of Allah are intelligent who occupy themselves in istighfar and Tawbah (seeking forgiveness of Allah, and repenting to Him). A Hadith tells us:

كل بنى آدم خطاء وخير الخطائين التوابون

All the sons of Aadam are sinners but the best of sinners are those who are given to repentance. (Tirmizi)

It is narrated by Sayyidina Abu Saeed al-Khudri that the Prophet ﷺ said that the devil said to Allah, "I swear by Your Majesty, I will continue to tempt Your slaves as long as there is soul in their bodies." Allah, the Majestic Lord, said to him, "I swear by My Honour and Glory and High position, as long as they continue to seek pardon, I will go on forgiving them."

The words of the Hadith in discussion reflect this very assurance of Allah. They are to repeat:

يا عبادى انكم تخطئون بالليل والنهار وانا اغفر الذنوب جميعا فاستغفرونى اغفرلكم.

"My slaves, you are all sinning night and day, but I forgive all sins, so if you ask Me forgiveness I will forgive you."

The Worship of the Slaves does not Benefit Allah in the Least Bit

After that, the Hadith mentions that Allah is independent of everything. If the slaves obey Him, that will not benefit Him in the least and if they disobey him, that will not hurt Him in the least. Allah is not dependent on anyone. The devotion of the worshippers will not increase His kingdom in the least and the disobedience of the rebellious will not decrease His Kingdom even a little bit. He is alone as the creator and owner, and he does not depend on anyone. We can have an idea of his limitless treasures by His saying that if everyone, the first and the last, men and jinn, the living and the dead, the creatures on dry land and in oceans all were to join together on a plain and request him for his favours to a limitless extent then Allah's bestowing favours on everyone would not diminish his treasures more than what a needle would draw from the oceans when it is dipped into it. (This is only by way of example, otherwise Allah's treasures are limitless while the oceans are limited and perishable).

The Prophet ﷺ is quoted in a Hadith of *Bukhari* and *Muslim*:

يدى الله ملاى ولا تغيضها نفقة سحاء الليل والنهار ارأيتم ما انفق منذ خلق السموات والارض فانه لم يغض ما فى يده.

"The Hand of Allah is (always) full no matter how much He spends, it is never emptied. He spends every night and day. See for yourselves! Ever since he has created the heavens and earth, how much he has spent but what he had in his hand has not diminished by any amount."

The Hadith which is the topic of our discussion concludes with the words إنما هى اعمالكم (These are your deeds .....). This is a repetition of the initial remarks in a different way. You will not be wronged in the Hereafter but you will only receive a recompense of your own deeds. However, your deeds, good or bad, little or much, will be preserved. The Qur'an says:

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهُ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهُ o

So, whoever has done an atom's weight of good shall see it, and whoever has done an atom's weight of evil, shall see it. (Al Zilzal, 99:7-8)

The Qur'an also says:

وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ

And you shall surely be paid your full recompense on the Day of Resurrection. (Aal Imran, 3:185)

The Qur'an also repeats the words of Allah:

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَّمَا عَمِلَتْ مِنْ سُوٓءٍ

On the day when every soul shall find itself faced with what it has done of good and what it has done of evil. (Aal Imran, 3:30)

Thus man must concentrate on improving the prospects of his next life by performing pious, righteous deeds. He must not let the angels have an opportunity to write a wicked deed in his record against his name.

If he does a good deed then he must blame himself for it would be of no use to blame himself on the Day of Resurrection or in Hell. There, he would only feel ashamed and regret.

It is only before a person dies that he- should blame himself and make a repentance and seek forgiveness for his sins to get them erased from his records. He should put the blame of his sins on himself and when he commits a sin he must call himself evil. The Arabic words on which these comments are made are:

فمن وجد خيرا فليحمد الله. ومن وجد غير ذلك فلا يلومنّ إلا نفسه.

(from: *Sharah Arabaeen Nawawi*, as explained by: Mawlana Mufti Muhammad Ashiq Ilahi دامت برکاتهم).

226. Chapter
باب كفارة المريض
Atonement of the Patients' Sins

٤٩١. حَدَّثَنَا إِسْحَاقُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ قَالَ حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ سَالِمٍ، عَنْ مُحَمَّدٍ الزُّبَيْدِيِّ قَالَ: حَدَّثَنَا سُلَيْمُ بْنُ عَامِرٍ أَنَّ غُطَيْفَ بْنَ الْحَارِثِ أَخْبَرَهُ، أَنَّ رَجُلًا أَتَى أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَهُوَ وَجِعٌ فَقَالَ: كَيْفَ أَمْسَى أَجْرُ الْأَمِيرِ؟ فَقَالَ: هَلْ تَدْرُونَ فِيمَا تُؤْجَرُونَ بِهِ؟ فَقَالَ: بِمَا يُصِيبُنَا فِيمَا نَكْرَهُ. فَقَالَ: إِنَّمَا تُؤْجَرُونَ بِمَا أَنْفَقْتُمْ فِي سَبِيلِ اللّٰهِ وَاسْتُنْفِقَ لَكُمْ ثُمَّ عَدَّ أَدَاةَ الرَّحْلِ كُلِّهَا. حَتَّى بَلَغَ عِذَارَ الْبِرْذَوْنِ وَلٰكِنَّ هٰذَا الْوَصَبَ الَّذِي يُصِيبُكُمْ فِي أَجْسَادِكُمْ. يُكَفِّرُ اللّٰهُ بِهِ مِنْ خَطَايَاكُمْ.

491. Sulayman bin Aamir reported Ghudayf bin al-Harith as informing him that a man went to Abu Ubaydah bin al-Jarrah ﷺ while he was in pain. The man asked him, "How has the reward of the Ameer fared?" Sayyidina Abu

Ubaydah ﷺ said, "You know the things that fetch you reward." The man answered, "We get reward against those things which are unpleasant to us." Sayyidina Abu Ubaydah ﷺ said, "You get a reward on what you spend in the cause of Allah. And (in return for that, Allah sees that) something is spent on you." Then he counted over everything that makes up a saddle, even the rein that drives the horse. He said, "There is a reward in those things." He added, "But against the pain that afflicts your bodies, Allah erases your mistakes and lapses."❶ (Ahmad, Tahawi)

EXPLANATION Sayyidina Abu Ubaydah ﷺ has stead in this Hadith that there is reared from Allah in two things. On spending in Allah's cause in fact, there is like spending from Allah on the man who spends in the way of Allah. The Qur'an and the sayings of the Prophet ﷺ exhort us to spend and mention its merits very forcefully and very often. If anyone gives sadaqah in Allah's way, he is recompensed innumerable times that amount from Allah. The Ahadith mention a figure between ten times and seven hundred times but that too is not the final limit for Allah will bestow more than that to whom He wills.

وَاللّٰهُ يُضَاعِفُ لِمَنْ يَّشَآءُ٥

It is innumerable times the sadaqah in this world and what Allah will give in the Hereafter will be much more than that.

The second thing that Abu Ubaydah ﷺ said was about physical pain. Allah obliterates a man's offences because of the pain he suffers. Therefore, illness is not merely pain and hardship but it is also a mercy from an angle of view and it clears away sins.

Another Hadith conveys the Prophet's ﷺ saying, "When a Believer faces trouble through illness or otherwise, Allah sheds away his sins otherwise, Allah shed away his sins through that as a tree sheds away it s leaves in autumn."

٤٩٢. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنِ عَمْرٍو قَالَ حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيْدِ الْخُدْرِيِّ وَ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَا يُصِيْبُ الْمُسْلِمَ مِنْ نَّصَبٍ وَلَا وَصَبٍ. وَلَا هَمٍّ وَلَا حَزَنٍ، وَلَا أَذًى وَلَا غَمٍّ حَتّٰى الشَّوْكَةُ يُشَاكُهَا، إِلَّا كَفَّرَ اللّٰهُ بِهَا مِنْ خَطَايَاهُ).

492. It is reported by Sayyidina Abu Saeed and Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "No Muslim is afflicted by difficulty, continuous pain, anxiety, grief, injury, or care, or even by a thorn with which he is pierced, without Allah thereby making an atonement for his sins.❷ (Bayhaqi)

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❶ (٤٩١) اسحق بن ابراهيم بن العلاء: انظر الحديث رقم ٢٤٨. عبد الله بن سالم الاشعرى ابو يوسف الحمصى ثقة، رمى بالنصب من اسابعة مات سنة تسع وسبعين. اخرجه احمد، والطحاوى فى مشكل الآثار.

❷ (٤٩٢) زهير بن محمد التميمى، ابو المنذر، الخراسانى، سكن الشام ثم الحجاز رواية اهل الشام عنه غير مستقيمة فضعف بسببها قال البخارى: عن احمد كان زهير الذى يروى عنه الشاميون آخر وقال ابو حاتم: حدث بالشام من حفظه فكثر غلطه من السابعة مات سنة اثنين وستين. اخرجه البيهقى فى السنن الكبرى ٣/٣٧٣.

٤٩٣. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعِيْدٍ، عَنْ أَبِيْهِ قَالَ: كُنْتُ مَعَ سُلْمَانَ، وَعَادَ مَرِيْضًا فِيْ كِنْدَةَ. فَلَمَّا دَخَلَ عَلَيْهِ قَالَ: أَبْشِرْ فَإِنَّ مَرَضَ الْمُؤْمِنِ يَجْعَلُهُ اللّٰهُ لَهُ كَفَّارَةً وَمُسْتَعْتَبًا. وَإِنَّ مَرَضَ الْفَاجِرِ كَالْبَعِيْرِ عَقَلَهُ أَهْلُهُ، ثُمَّ أَرْسَلُوْهُ، فَلَا يَدْرِيْ لِمَ عُقِلَ وَلِمَ أُرْسِلَ.

493. It is narrated by Abdur Rahman bin Saeed on the authority of his father that he went with Sayyidina Salman Farsi ﷺ and they paid a sick visit to a patient in Kindah. When they were before the patient, Salman ﷺ said to him, 'Good tidings to you! Surely, Allah turns a Believer's illness into an atonement (for his sins) and a means to obtaining the pleasure (of Allah). Surely, the illness of a sinner is like a camel that is tethered by his owners who untie him so that he does not know why he was tied down and why he is was set loose.

EXPLANATION: Sayyidina Salman Farsi visited a patient and conveyed to him the good news that a Believer's illness is a means of expiation of his sins and of gaining the pleasure of Allah. A Believer cannot expect a good news of a greater magnitude. He is ill but that illness gets him forgiveness of his sins as well as the pleasure of Allah. This is a favour for Believers alone.

As for a hypocrite, a Hadith tells us that when a hypocrite falls ill and recovers, he does not derive a lesson from it. He fails to gain a benefit there from. His example is like the camel that is tethered and then untethered by its owner and it does not know why it was chained and why unchained.

٤٩٤. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا عَدِيُّ بْنُ عَدِيٍّ، عَنْ أَبِيْ سَلَمَةَ، عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ، فِيْ جَسَدِهِ وَمَالِهِ، حَتّٰى يَلْقَى اللّٰهَ عَزَّ وَجَلَّ، وَمَا عَلَيْهِ خَطِيْئَةٌ).

494. It is reported by Sayyidina Abu Hurayrah ﷺ that the Holy Prophet ﷺ said, "The believing man or woman continues to have affliction in person, family and property until they finally meet Allah while they are free from sin (because of his affliction)."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ طَلْحَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو .....مِثْلَهُ، وَزَادَ فِيْ وَلَدِهِ).

Muhammad bin Ubayd said that Amr bin Talhah has narrated from Muhammad bin Amr in the same way with the addition of the words فی ولده meaning in children (he will also have affliction in children).❶ (Ahmed)

EXPALANTION: It is explicitly stated in this Hadith that there is atonement of sins in an affliction that a Believer endures. It is not necessary that he may be afflicted in body alone. Rather, the hardship that he endures in his person, children or property turns into means of atonement of his sins. It is better for a Believer because if he had all affliction on his body only, that might have

❶ (٤٩٤) اخرجه احمد فی المسند ٢/٢٨٧، ٤٥٠.

proved difficult to endure. Allah has divided his problems and allowed him an atonement for his sins and a means of elevation in his rank. These are placed in his person in his children and in his property.

We must also realise that in the affliction a Believer suffers in his children, they also receive a reward quite separately on their own, while parents get a reward too. It is the duty of a Believer to live his life with patience and gratitude. It is the unbelievers too who suffer affliction but there is a lot if difference between the two. A Believer collects reward against his affliction and will attain elevated rank in the Hereafter. An unbeliever will get nothing in the Hereafter for the affliction he suffers in this life. In other words, a Muslim does not face affliction at all, for, how can we term it an affliction if a reward is received against it in the Hereafter? We have the example of different people the labourer, the trader or the farmer they all undergo much hardship to earn a living (and more) but they endure it happily. In fact, they do not regard it as a trouble because they earn benefit from their labour.

Every condition of a Believer is proper. He endured affliction with patience and earns a reward. In short, he is at advantage either way. Hence, he must not panic or worry under any circumstances.

٤٩٥. حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا أَبُوْ بَكْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِيْ سَلَمَةَ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: جَاءَ أَعْرَابِيٌّ، فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (هَلْ أَخَذَتْكَ أُمُّ مِلْدَمٍ؟ قَالَ: وَمَا أُمُّ مِلْدَمٍ؟ قَالَ (حَرٌّ بَيْنَ الْجِلْدِ وَاللَّحْمِ). قَالَ لَا. قَالَ (فَهَلْ صُدِعْتَ)؟ قَالَ: وَمَا الصُّدَاعُ؟ قَالَ (رِيْحٌ تَعْرِضُ فِي الرَّأْسِ، تَضْرِبُ الْعُرُوْقَ) قَالَ) لَا: قَالَ فَلَمَّا قَامَ قَالَ (مَنْ سَرَّهُ أَنْ يَّنْظُرَ إِلٰى رَجُلٍ مِّنْ أَهْلِ النَّارِ) أَيْ فَلْيَنْظُرْهُ.

495. It is reported by Sayyidina Abu Hurayrah ﷺ that a villager visited the Prophet ﷺ. The Prophet ﷺ asked him if he ever had fever, and he asked, "What is fever?" The Prophet ﷺ said, "A temperature between the skin and flesh." He said, "No, (I have never had fever)." The Prophet ﷺ asked him, "Have you ever had a headache?" He asked what that was and the Prophet ﷺ said, "It is the pressure on the veins of the gases that collect in the head." He said, "No (It has never been so with me)." When he went away. The Prophet ﷺ said, "If anyone wishes to see a dweller of Hell, he must see this man."[1]

(Ahmad)

EXPLANATION: This is Hadith discloses that it is a characteristic of a Believer that he suffers affliction. It fetches for him a reward and it is a means of his entry into paradise. If a person has never faced a hardship then he will continue to carry his sins on his shoulders, and he will be punished for that. He did not see affliction which could have atoned for his sins and he passed his life in neglect. On the face of it, this is responsible for his consignment to Hell.

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[1] (٤٩٥) اخرجه احمد فى المسند ٢/٣٣٢.

Accordingly, the Prophet ﷺ is quoted in another Hadith as having said, "When on the Day of Resurrection, the slaves of Allah will be rewarded against the hardships and affliction they faced in the world, those people who always remained comfortable and peaceful in the world will lament and wish that their hides and been split in the world with scissors.

277. Chapter
باب العيادة جوف الليل
Visiting a Patient in the Night

٤٩٦. حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا حُصَيْنٌ عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ خَالِدِ بْنِ الرَّبِيعِ قَالَ: لَمَّا ثَقُلَ حُذَيْفَةُ سَمِعَ بِذٰلِكَ رَهْطُهُ وَ الْأَنْصَارُ. فَأَتَوْهُ فِي جَوْفِ اللَّيْلِ أَوْ عِنْدَ الصُّبْحِ قَالَ: أَيُّ سَاعَةٍ هٰذِهِ؟ قُلْنَا: جَوْفُ اللَّيْلِ أَوْ عِنْدَ الصُّبْحِ: قَالَ: أَعُوْذُ بِا اللّٰهِ مِنْ صَبَاحِ النَّارِ. ثُمَّ قَالَ: جِئْتُمْ بِمَا أُكَفَّنُ بِهِ؟ قُلْنَا: نَعَمْ. قَالَ: لَا تَغَالُوْا بِالْأَكْفَانِ. فَإِنَّهُ إِنْ يَّكُنْ لِّيْ عِنْدَ اللّٰهِ خَيْرٌ يُبْدَلْتُ بِهِ خَيْرًا مِنْهُ. وَ إِنْ كَانَتِ الْأُخْرٰى سُلِبَتْ سَلْبًا سَرِيْعًا قَالَ ابْنُ إِدْرِيْسَ: أَتَيْنَاهُ فِيْ بَعْضِ اللَّيْلِ.

496. Khalid bin al-Rabi, reported that when the illness of Sayyidina Huzayfah ﷺ became serious his group and the Ansar heard of it. They visited him at night or in the (early) morning. Sayyidina Huzayfah ﷺ asked, "What time is it?" They said, "It is midnight or nearing morning." He said, "I seek refuge in Allah from the morning which heralds admittance to Hell." He then asked, "Have you brought the cloth? Do not shroud me in costly (cloth), for if there is good for me with Allah then I will be given a better replacement but if it is the other way then even this will be taken away."

Ibn Idrees said that they had visited him somewhere in the night.❶

(Hakim, Ibn al-Jawzi)

EXPLANATION: Two things are known from this Hadith. The first is that a sick visit may be paid at any time (during day or night). If one has to visit a patient at night, he must not hesitate provided the patient and his family members are not inconvenienced.

The second thing is that much money should not be spent on shrouding. If the dead man is entitled to paradise then he will be made to wear a dress of paradise which will be much better then the most expensive cloth we shroud him with. But, if he is consigned to hell then any shroud will also be snatched from him.

٤٩٧. حَدَّثَنَا إِبْرَاهِيْمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا عِيْسَى بْنُ الْمُغِيْرَةِ، عَنِ ابْنِ أَبِيْ ذِئْبٍ، عَنْ جُبَيْرِ بْنِ أَبِيْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ

❶ (٤٩٦) اخرجه الحاكم فى المناقب، وذكره ابن الجوزى فى صفة الصفوة.

(إِذَا اشْتَكَى الْمُؤْمِنُ، أَخْلَصَهُ اللّٰهُ. كَمَا يُخَلِّصُ الْكِيرُ خَبَثَ الْحَدِيْدِ).

497. It is reported by Sayyidah Ayeshah رضى الله عنها that the Prophet ﷺ said, "When a Believer falls ill, Allah cleans him of sin as a kiln removes the rust from iron."❶

(Majma, Zawaid by Haiahtmi, Hanz al-Ummal, Mawarid al-Zuman, Umali al-Shajani.)

٤٩٨. حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا يُوْنُسُ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِيْ عُرْوَةُ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا. عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَا مِنْ مُسْلِمٍ يُصَابُ بِمُصِيْبَةٍ أَوْ وَجَعٍ أَوْ مَرَضٍ. إِلَّا كَانَ كَفَّارَةَ، ذُنُوْبِهِ. حَتَّى الشَّوْكَةَ يُشَاكُهَا، أَوِ النَّكْبَةُ).

498. It is narrated by Sayyidah Ayeshah رضى الله عنها that the Holy Prophet ﷺ said, "When a Muslim is afflicted by an anxiety, pain or sickness then, because of that, his sins are atoned. So much so that if a thorn pricks him or he suffers a simple, minor injury (His sins are forgiven)."❷

(Kanz al-Ummal, Al-Dur al-Manthur)

٤٩٩. حَدَّثَنَا الْمَكِّيُّ قَالَ: حَدَّثَنَا الْجُعَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ بِنْتِ سَعْدٍ، أَنَّ أَبَاهَا قَالَ: اشْتَكَيْتُ، بِمَكَّةَ شَكْوَى شَدِيْدَةً، فَجَاءَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُنِيْ. فَقُلْتُ يَا رَسُوْلَ اللّٰهِ! إِنِّيْ أَتْرُكُ مَالًا، وَ إِنِّيْ لَمْ أَتْرُكْ إِلَّا ابْنَةً وَّاحِدَةً، أَفَأُوْصِيْ بِثُلُثَيْ مَالِيْ وَأَتْرُكُ الثُّلُثَ؟ قَالَ (لَا) قَالَ: أُوْصِيْ بِالنِّصْفِ وَ أَتْرُكُ لَهَا نِصْفَ قَالَ (لَا) قُلْتُ: فَأُوْصِيْ بِالثُّلُثِ وَ أَتْرُكُ لَهَا الثُّلُثَيْنِ! قَالَ (الثُّلُثُ وَ الثُّلُثُ كَثِيْرٌ) ثُمَّ وَضَعَ يَدَهُ عَلٰى جَبْهَتِيْ، ثُمَّ مَسَحَ وَجْهِيْ وَ بَطْنِيْ ثُمَّ قَالَ (اَللّٰهُمَّ! اشْفِ سَعْدًا. وَأَتِمَّ لَهُ هِجْرَتَهُ) فَمَا زِلْتُ أَجِدُ بَرْدَ يَدِهِ عَلٰى كَبِدِيْ فِيْمَا يَخَالُ إِلَيَّ، حَتَّى السَّاعَةِ.

499. It is narrated by Sayyidah Ayeshah رضى الله عنها daughter of Sad رضي الله عنه that her father Sad bin Abu Waqqas رضي الله عنه said: I was seriously ill at Makkah and the Prophet ﷺ visited me. I said to him "Messenger of Allah, I shall leave behind me a good fortune and I have only a daughter (as my heir). Shall I bequeath two-thirds of my property to be spent in charity and leave one-third (for the heir)?" He said, "No!" Then I asked, "Shall I bequeath half and leave her half?" He again said, "No". Then I asked, "Shall I bequeath one-third and leave two-third (for her)?" The Prophet ﷺ said, "You may bequeath one-third, but even one-third is too much."

He then placed his hand on my forehead and passed it over my face and stomach and made this supplication. "O Allah, cure Sad and completed his emigration." Ever since I have not ceased to sense the pleasant cool of his hand on my liver."❸ (Bukhari, Abu Dawood, Ahmad, Muslim)

EXPLANATION: The Ahadith # 497 to 499 should have been placed in the

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❶ (٤٩٧) انظر مجمع الزوائد للهيثمى ٢/٣٠٢، وكنز العمال للمتقى الهندى ٦٦٦٢، وموارد الظمان للهيثمى ٦٩٥، أمالى الشجرى ٢/٢٨.

❷ (٤٩٨) انظر كنز العمال ٣٤٢١، ٣٥٤٤، الدر المنثور للسيوطى ١/١٥٦.

❸ (٤٩٩) اخرجه المصنف فى الصحيح ٧/١٥٣ و ١٥٧. و ابو داؤد فى السنن ٣٤٠١، واحمد فى المسند ١/١٧١، ومسلم فى الصحيح ٢٥٣.

باب كفارة المريض *Chapter Atonement of the patient's sins.* Only one Hadith reflects the title of this chapter, *Visiting a patient in the night.* Perhaps the negligence of the scribes may have upset the sequence of the Ahadith.

From the case of Sayyidina Sad ﷺ, we learn something about the rules of legacy and inheritance. If anyone wishes to leave something behind for a sadaqah, or for someone else other then his heirs whether relatives or strangers then he may bequeath only up to one-third of his property. But, It is better if he bequeathes less than one third. Once a dying man leaves behind a will then the heirs are bound to abide by his instructions if they conform to Shari'ah. They should discharge their obligations in this regard and not usurp all property to themselves. If they do that then they would be committing a sin.

We also learn that the visitor must place his hand on the forehead of a patient and pass it over his body, making supplication for him. We have seen in this Hadith that the Prophet ﷺ passed his hand over the face and body of Sayyidina Sad ﷺ and prayed for him: "O Allah, cure Sad....."

Sayyidah Ayeshah رضى الله عنها (wife of the Prophet ﷺ) has narrated, according to another Hadith, that when anyone of them fell sick the Messenger of Allah ﷺ passed his right hand over their body and made this supplication for them:

اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِيْ لَاشِفَاءَ إِلَّا شِفَآءَكَ شِفَآءً لَّا يُغَادِرُ سُقْمًا.

"Remove the harm, Lord of men, and give him healing. You are the healer. There is no healing but Yours, a healing that leaves no illness behind."

The Hadith concludes with the remarks of Sayyidina Sad ﷺ that ever since then he had not ceased to sense the coolness of the Prophet's ﷺ hand in his liver. And why should he have ceased to feel the cool of Prophet's ﷺ hand over him? The hand of none other but the Imam of the Prophet placed on the chest. How cool and pacified he must have felt! Indeed, auspicious are the chests on which the hands of the Messenger of Allah ﷺ were placed and for whom he prayed!

228. Chapter

باب يكتب للمريض ماكان يعمل وهو صحيح

A Patient is Credit with the Deeds that He Used to Do when Healthy

٥٠٠. حَدَّثَنَا قَبِيْصَةُ بْنُ عُقْبَةَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ (مَا مِنْ أَحَدٍ يُمْرَضُ، إِلَّا كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ وَ هُوَ صَحِيْحٌ).

500. It is narrated by Sayyidina Abdullah bin Amr ﷺ that Prophet ﷺ said,

"When a person falls ill then the reward of those deeds is also recorded for him which he used to perform when he was healthy.

٥٠١. حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا سَنَانٌ أَبُو رَبِيعَةَ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُسْلِمٍ ابْتَلَاهُ اللّٰهُ فِي جَسَدِهِ إِلَّا كُتِبَ لَهُ مَا كَانَ يَعْمَلُ فِي صِحَّتِهِ مَا كَانَ مَرِيضًا. فَإِنْ عَافَاهُ. أَرَاهُ قَالَ. غَسَلَهُ، وَإِنْ قَبَضَهُ غُفِرَ لَهُ.

501. Sayyidina Anas bin Maalik ﷺ has reported that the Prophet ﷺ said, "When Allah involves a Muslim in bodily pain then he is credited with a reward for those deeds which he was used to do when he was healthy as long as he is ill. Thus, if Allah gives him healing, He washes him (clean of sins). But, if he causes him to die then he forgives him.

حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سِنَانٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ..... مِثْلَهُ وَزَادَ قَالَ (فَإِنْ شَفَاهُ غَسَلَهُ).

The same Hadith is transmitted exactly in this way by another chain of narrators but with these additional wards: قال فان شفاه غسله "If Allah cures him, He washes him clean of sins)."[1] (Bukhari, Kanz al-Ummal)

EXLPANTION: Both the Ahadith tell us that it is a great favour and blessing of Allah that if a man cannot perform his pious rotine because of illness or travel, he is neverthess credited with those deeds. They may vary from zikr, worship, teaching, sick-visit, and so on which he was accustomed to do during his days of sound health.

اَللّٰهُمَّ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ لَا نُحْصِي ثَنَاءً عَلَيْكَ.

"O Allah all praise is for You and our gratitude is for You. We cannot do justice to Your praise."

٥٠٢. حَدَّثَنَا قُرَّةُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا إِيَاسُ بْنُ أَبِي تَمِيمَةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَائَتِ الْحُمَّى إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: ابْعَثْنِي إِلَى آثَرِ أَهْلِكَ عِنْدَكَ فَبَعَثَهَا إِلَى الْأَنْصَارِ. فَبَقَتْ عَلَيْهِمْ سِتَّةَ أَيَّامٍ وَلَيَالِيَهِنَّ. فَاشْتَدَّ ذٰلِكَ عَلَيْهِمْ فَأَتَاهُمْ فِي دِيَارِهِمْ، فَشَكَوْا ذٰلِكَ إِلَيْهِ. فَجَعَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ دَارًا دَارًا. وَبَيْتًا بَيْتًا يَدْعُو لَهُمْ بِالْعَافِيَةِ. فَلَمَّا رَجَعَ تَبِعَتْهُ امْرَأَةٌ مِنْهُمْ، فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! إِنِّي لَمِنَ الْأَنْصَارِ وَإِنَّ أَبِي لَمِنَ الْأَنْصَارِ: فَادْعُ اللّٰهَ لِي كَمَا دَعَوْتَ لِلْأَنْصَارِ: قَالَ (مَا شِئْتِ: إِنْ شِئْتِ دَعَوْتُ اللّٰهَ أَنْ يُعَافِيَكِ، وَإِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ) قَالَتْ: بَلْ أَصْبِرُ، وَلَا أَجْعَلُ الْجَنَّةَ خَطَرًا.

502. Sayyidina Abu Hurayrah ﷺ said that fever presented itself before the Holy Prophet ﷺ. It said to him, "Send me to those people with whom you have a very deep connection." The Prophet ﷺ sent it to the Ansar. So, fever

[1] (٥٠١) سنان بن ربيعة الباهلي البصري، ابو ربيعة صدوق فيه بين، اخرج له البخاري مقدونًا من الرابعة. انظر كنز العمال ٦٨٣٦.

gripped them for six days and six nights. Their feverish condition became very serious and the Prophet ﷺ visited them at their homes. They complained of fever and the Holy Prophet ﷺ went to each house and prayed for their health. When he was returning, one of their women followed behind him and said, "By Him who has sent you with the truth, I am of the Ansar and my father is also one of the Ansar. Just as you have prayed for the Ansar, pray for me too." The Prophet ﷺ asked her, "What is it that you wish? If you wish, I will pray to Allah that he grant you health but if you are patient then paradise is for you." She said, "I will endure (fever) patiently and will not risk (my chance of) admission to paradise."❶

(Tabarani, Mu'ajjam al-Kabeer, Haythami's Majma al-Zawaid, Musannaf: Ibn Abu Shaybah.)

EXPLANATION: The Companions ﷺ had full faith in the Prophet ﷺ and firmly believed what he said. He said to a sahabiyah (woman Companion) that if she showed patience then she would be admitted to paradise; she placed complete reliance on his statement and preferred to bear fever with patience. She was confident that she would go to paradise because of that. There is great reward on being patient in the face of hardship and it is not what every one can do. Allah had granted these people exceptional patience and tremendous faith. May he bestow on us some percentage of it. *Aameen*!

٥٠٣. وَعَنْ عَطَاءٍ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: مَا مِنْ مَرَضٍ يُصِيْبُنِيْ، أَحَبُّ إِلَيَّ مِنَ الْحُمَّى، لِأَنَّهَا تَدْخُلُ فِيْ كُلِّ عُضْوٍ مِنِّيْ. وَإِنَّ اللّٰهَ عَزَّ وَجَلَّ يُعْطِيْ كُلَّ عُضْوٍ قِسْطَهُ مِنَ الْأَجْرِ.

503. Sayyidina Abu Hurayrah ﷺ said that he did not like any illness more than fever because it went into each of his limbs. And, Allah grants each limb its share of reward.❷ (Ibn Abu Shayba in Musannaf)

٥٠٤. حَدَّثَنَا مُحَمَّدُ بْنُ يُوْسُفَ قَالَ حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِيْ وَائِلٍ، عَنْ أَبِيْ نُحَيْلَةَ قِيْلَ لَهُ: ادْعُ اللّٰهَ قَالَ: اَللّٰهُمَّ! انْقُصْ مِنَ الْمَرَضِ وَلَا تَنْقُصْ مِنَ الْأَجْرِ. فَقِيْلَ لَهُ: ادْعُ، اُدْعُ. فَقَالَ: اَللّٰهُمَّ! اجْعَلْنِيْ مِنَ الْمُقَرَّبِيْنَ، وَ اجْعَلْ أُمِّيْ مِنَ الْحُوْرِ الْعِيْنِ.

504. It is reported by Abu Wail رحمة الله عليه that someone said to Abu Nuhaylah ﷺ (when he was ill), "Pray to Allah." So, he made this supplication, "O Allah, lessen the illness but do not diminish the reward." He was again asked to supplicate Allah, and he said, "O Allah, let me be among the near ones and make my mother among the *hoor* (maids of Paradise).❸

EXPLANATION: We learn from both the Ahadith that the Companions ﷺ were very eager to earn reward from Allah. We can have an idea of their eagerness from the Hadith that quotes Sayyidina Abu Hurayrah ﷺ as saying that

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❶ (٥٠٢) انظر: المعجم الكبير للطبرانى ٦/٣٠٢، مجمع الزوائد للهيثمى ٢/٣٠٥: ٣٠٦، مصنف ابن ابى شيبة ١٤/٣٦٨: ٣٦٩.

❷ (٥٠٣) اخرجه ابن ابى شيبة فى المصنف حدثنا وكيع عن اياس بن ابى تميمة بن عطاء عنه قال الحافظ. سنده صحيح.

❸ (٥٠٤) اخرجه النسائى وغيره (اصابة، والطبرانى وزاد فى اوله انه رمى بسهم فقيل له انزعه فقال اللهم انقص من الوجع. انتهى. قال الهيثمى رجاله رجال الصحيح وعند ابى منده خرج غازيًا فرمى بحجر فقال.

he did not like any illness more than fever because it penetrated into each of his limbs and Allah rewards against every limb.

The second Hadith also shows from the supplication of Abu Nuhaylah ﷺ that he too was very enthusiastic about receiving a reward from Allah. His supplication reveals his enthusiasm, "O Allah lessen my illness but do not take away anything from my reward!"

٥٠٥. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيٰى، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ أَبِي بَكْرٍ قَالَ حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قُلْتُ: بَلٰى قَالَ: هٰذِهِ الْمَرْأَةُ السَّوْدَاءُ. أَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: إِنِّي أُصْرَعُ، وَ إِنِّي أَتَكَشَّفُ، فَادْعُ اللّٰهَ لِي. قَالَ إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ اللّٰهَ أَنْ يُعَافِيَكِ فَقَالَتْ: أَصْبِرُ فَقَالَتْ: إِنِّي أَتَكَشَّفُ، فَادْعُ اللّٰهَ لِي أَنْ لَا أَتَكَشَّفَ. فَدَعَا لَهَا.

505. Ata bin Abu Rabah رحمة الله عليه said that Sayyidina Ibn Abbas ﷺ asked him if he would like him to show him a woman who would go to paradise. So, he said that he would certainly like (him to show him the woman). Ibn Abbas ﷺ said to him. "This is a black woman who came to the Prophet ﷺ and said to him, "Messenger of Allah, I am subject to fits and become uncovered, so make a supplication to Allah to cure me, "The Prophet ﷺ said to her, "If you endure it patiently, you will be rewarded with paradise, but if you wish I will make a supplication to Allah to cure you." The woman said, 'I shall endure it. But, (when I get fits,) I become uncovered make supplication to Allah that I may not become uncovered. So, he made a supplication for her."[1] (Ahmad)

٥٠٦. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا مَخْلَدٌ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ، أَنَّهُ رَأَى أُمَّ زُفَرَ. تِلْكَ الْمَرْأَةَ. طَوِيلَةً سَوْدَاءَ عَلٰى سُلَّمِ الْكَعْبَةِ.

506. It is reported by Ibn Jurayj that Ata رحمة الله عليه said to him, "I saw the woman, Umm Zufar, on the steps of the Kabah. (She was) a black woman, tall in height."

قال. وَأَخْبَرَنِي عَبْدُ اللّٰهِ بْنُ أَبِي مُلَيْكَةَ أَنَّ الْقَاسِمَ أَخْبَرَهُ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ (مَا أَصَابَ الْمُؤْمِنَ مِنْ شَوْكَةٍ فَمَا فَوْقَهَا فَهُوَ كَفَّارَةٌ).

Sayyidah Ayeshah رضى الله عنها said that the Prophet ﷺ said, "If a thorn pricks a Believer or he is hurt more than that then that is an expiation for his sins."[2]

(Ahmad)

EXPLANATION: This Hadith also tells us that illness and hardship are a blessing for the Believers. Any Muslim, man or woman, who endures pain and restlessness, will enjoy high ranks. The Companions of the Prophet ﷺ, whether they were men or women, had firm faith and reliance on the words of the Prophet

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[1] (٥٠٥) اخرجه احمد فى المسند ١/٣٤٧.

[2] (٥٠٦) اخرجه احمد فى المسند ٦/٣٥٧.

ﷺ and they knew that to be admitted to paradise is a great wealth and blessing. It is this spirit that caused the black lady to endure her predicament so that she could go to paradise and she preferred not to ask the Prophet ﷺ to pray for her recovery. The people of our times are going further away from the teachings of the Qur'an and Hadith. Therefore, when they are faced with a hardship they lose patience and complain loudly and they have no mind to exercise patience and look forward to receiving reward.

It is stated by Sayyidina Yahya bin Saeed (a tabi'ee) رحمة الله عليه that someone died while the Prophet ﷺ was there. A man said, "Congratulations to him, he has died with out suffering illness." The Messenger of Allah said, "I am sorry for you. What do you know about it? Would that Allah had afflicted him with illness and it had atoned for his evil deeds."

It is reported by Sayyidina Anas ﷺ that the Prophet ﷺ said, "When Allah has a good purpose towards his slave he gives him punishment before hand in this world (before his death). But, when His purpose is to punish anyone, he does not deal with him till he takes from him full payment for his sins on the Day of Resurrection."

It is also reported by Sayyidina Anas ﷺ that the Messenger of Allah said, "The magnitude of reward is commensurate with the magnitude of the affliction. When Allah loves a people he afflicts them; and those who go through it pleased with Allah receive the pleasure of Allah. But those who show their displeasure (at the affliction) find that Allah is (also displeased with them.

(Tuhfah Khawateen / A Gift for Women[1])

٥٠٧. حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللّٰهِ بْنِ مَوْهِبٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُوْلُ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فِي الدُّنْيَا، يَحْتَسِبُهَا، إِلَّا قُصَّ بِهَا مِنْ خَطَايَاهُ يَوْمَ الْقِيَامَةِ).

507. Sayyidina Abu Hurayrah ﷺ reported the Messenger of Allah ﷺ as saying, "If a thorn pricks a Muslim in this world and he hopes for the reward against it then Allah forgives him his sins on the Day of Resurrection."[2]

٥٠٨. حَدَّثَنَا عُمَرُ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي أَبُوْ سُفْيَانَ عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (مَا مِنْ مُؤْمِنٍ وَلَا مُؤْمِنَةٍ وَلَا مُسْلِمٍ وَلَا مُسْلِمَةٍ يَمْرَضُ مَرَضًا، إِلَّا قَصَّ اللّٰهُ بِهِ عَنْهُ مِنْ خَطَايَاهُ).

508. It is narrated by Sayyidina Jabir ﷺ that he heard the Messenger of Allah ﷺ say, "If a believing man or a believing woman or a Muslim man or Muslim woman falls ill then Allah, the exalted, forgives them their sins (because of their illness)."[3] (Kanz al-Ummal)

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[1] A Gift for Women, Dar-ul Isha'at (English Translation).

[2] (٥٠٧) عبيد الله بن عبد الرحمن بن عبد الله بن موهوب التيمى ويقال عبد الله، ليس بالقوى من السابعة.

[3] (٥٠٨) انظر: كنز العمال للمتقى الهندى ٦٧٢٨.

EXPLANATION: In the sayings of the Messenger of Allah ﷺ in both these Ahadith we find a common lesson and message for us. A believing slave must not imagine that he is subject to wrath of Allah when he faces hardship and anxieties in this life for these are a necessary part of our everyday life. Those people who maintain a proper dutiful relationship with Allah will find great blessings and mercy in the hardship and anxieties. Their sins are forgiven thereby and they receive special favour of Allah and their ranks are elevated.

It is an immense influence of the teachings of the Messenger of Allah ﷺ that the Muslims who realise the truth of this message consider the hardship and illness as a favour of Allah. Only those people whom Allah has blessed with this understanding know that the illness and hardship strengthen the heart and soul and increase their love for Allah and their bond with Him.

229. Chapter

باب هل يكون قول المريض "إني وجع" يشكاية؟

Is it a Complaint on the Part of the Patient to Say "I am Painful"?

٥٠٩. حَدَّثَنَا زَكَرِيَّا قَالَ: حَدَّثَنَا أَبُوْ أُسَامَةَ، عَنْ هِشَامٍ ،عَنْ أَبِيْهِ قَالَ دَخَلْتُ أَنَا وَعَبْدُ اللّٰهِ بْنُ الزُّبَيْرِ عَلٰى أَسْمَآءَ، قَبْلَ قَتْلِ عَبْدِ اللّٰهِ بِعَشْرِ لَيَالٍ، وَأَسْمَاءُ وَجِعَةٌ. فَقَالَ لَهَا عَبْدُ اللّٰهِ: كَيْفَ تَجِدِيْنَكِ؟ قَالَتْ: وَجِعَةٌ. قَالَ: إِنِّيْ فِي الْمَوْتِ. فَقَالَتْ لَعَلَّكَ تَشْتَهِيْ مَوْتِيْ، فَلِذٰلِكَ تَتَمَنَّاهُ فَلَا تَفْعَلْ، فَوَاللّٰهِ مَا أَشْتَهِيْ أَنْ أَمُوْتَ حَتّٰى يَأْتِيَ عَلٰى أَحَدِ طَرْفَيْكَ أَوْ تُقْتَلَ فَاحْتَسِبَكَ وَإِمَّا أَنْ تَظْفَرَ فَتَقَرَّ عَيْنِيْ. فَإِيَّاكَ أَنْ تُعْرِضَ عَلَيْكَ خُطَّةً فَلَا تُوَافِقُكَ فَتَقْبَلُهَا كَرَاهِيَةَ الْمَوْتِ وَإِنَّمَا عَنِ ابْنُ الزُّبَيْرِ لِيُقْتَلَ فَيَحْزَنَهَا ذٰلِكَ.

509. Hisham reported on the authority of his father (Urwah bin al-Zubayr ﷺ). He and Abdullah bin al-Zubayr ﷺ went to their mother Sayyidah Asma رضى الله عنها ten days before the murder of Sayyidina Abdullah ﷺ. Sayyidah Asma رضى الله عنها was ill and Sayyidina Abdullah bin al-Zubayr ﷺ asked her how she was. She said that she was painful, and Abdullah ﷺ said, "I am also near death." She said, "Perhaps you want me to die? That is why you wish for death. Do not do that. By Allah, I do not wish for death as long as things are not decided, either you are killed and I show patience and ask Allah for reward or you gain victory (over the enemy) cooling my eyes thereby. And beware of facing something that is not consistent with you to which you concede from fear of death." Ibn al-Zubayr ﷺ had passed the comments which implied that she might die earlier so that if he was murdered she would not be saddened because of that.

EXPLANATION: Sayyidina Abdullah bin al-Zubayr ﷺ was the son of Sayyidah Asma رضى الله عنها, the daughter of Sayyidina Abu Bakr ﷺ. Thus he was the nephew of Sayyidah Ayeshah رضى الله عنها. When these words were spoken, he was the Khalifah and Ameer of the Muslims at Makkah until Abdul Malik bin Marwan decided to terminate his rule by despatching Hujjaj bin Yusuf to do that. The battle had not yet begun when he went to his mother and the conversation took place between them as recorded in the Hadith. He was finally martyred by Hujjaj and his corpse was suspended on the scaffold. Sayyidah Asma رضى الله عنها was alive at that time and she had a wordy duel with Hujjaj and she told him clearly that he might have destroyed her son's worldly life but his own Hereafter.

Sayyidina Abdullah ﷺ met his mother ten days before his martyrdom and asked her how she was and she said that she was in pain. These words were merely descriptive of the condition, not words of complaint. We know from this that if a patient says that he is unwell then it does not follow that he is complaining. It is proper for a patient to describe his condition. There is no harm in relating one's medical condition.

٥١٠. حَدَّثَنَا أَحْمَدُ بْنُ عِيسٰى قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي هَشَّامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيْدِ الْخُدْرِيِّ، أَنَّهُ دَخَلَ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ هُوَ، مَوْعُوْكٌ، عَلَيْهِ قَطِيْفَةٌ. فَوَضَعَ يَدَهُ عَلَيْهِ، فَوَجَدَ حَرَارَتَهَا فَوْقَ الْقَطِيْفَةِ فَقَالَ أَبُوْ سَعِيْدٍ: مَا أَشَدَّ حُمَّاكَ يَا رَسُوْلَ اللّٰهِ! قَالَ (إِنَّا كَذٰلِكَ، يَشْتَدُّ عَلَيْنَا الْبَلَاءُ وَيُضَاعَفُ لَنَا الْأَجْرُ) فَقَالَ يَا رَسُوْلَ اللّٰهِ! أَيُّ النَّاسِ أَشَدُّ بَلَاءً قَالَ (الْأَنْبِيَاءُ ثُمَّ الصَّالِحُوْنَ. وَقَدْ كَانَ أَحَدُهُمْ يُبْتَلٰى بِالْفَقْرِ، حَتّٰى مَا يَجِدُ إِلَّا الْعَبَاءَةَ يُجَرِّبُهَا فَيَلْبِسُهَا. وَيُبْتَلٰى بِالْقُمَّلِ حَتّٰى يَقْتُلَهُ وَلَأَحَدُهُمْ كَانَ أَشَدَّ فَرَحًا بِالْبَلَاءِ مِنْ أَحَدِكُمْ بِالْعَطَاءِ).

510. Sayyidina Abu Saeed al-Khudri ﷺ reported that he visited the Messenger of Allah ﷺ when he had a high fever. He was lying down and had covered himself with a sheet. When he placed his hand on the sheet, he could feel the high temperature the Prophet ﷺ was running. He remarked, "O Messenger of Allah, have!" the Prophet ﷺ said, "The calamities are as severs on us and our reward is also two-fold." Abu Saeed ﷺ said, "Messenger of Allah, who are the people that face severs trial?" He said, "The Prophets and then the righteous. Some of them are tried through extreme poverty to the extent that they have no more then one robe to wear which they cut and wear. They were tried through lice so that the lice killed them. But each of them was more happy with the trial than you would be on receiving a gift.[1]

(Al-Tragheeb wa al-Tarheeb, al-Tabqat al-Kubra)

EXPLANATION: Everyone in this world faces a trial some time or the

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[1] (٥١٠) هشام بن سعد المدنى ابو عباد، وابو سعد صدوق له اوهام ورمى باتشيع من كبار السابعة مات سنة ستين او قبلها.
انظر: الترغيب والترهيب للمنذرى ٤/٢٨١، الطبقات الكبرى لابن سعد ٢/٢/١٢.

other. He may a pious man or a sinner, a Muslim or an unbeliever, a rich man or a poor needy person. The Prophet ﷺ is quoted in a Hadith as having said, "A man is tried according to his religious standing. If he is strongly religious, his trial is intensely severs but if he is weak in religion then his trial is mild."

The Prophet ﷺ has said in the Hadith under discussion, "The trials are severs on us and our reward is twofold. It is the characteristic of the Prophets and the righteous men that they are happy to face the trials to such an extent that other people are not as happy on receiving a gift." Indeed, it is the Prophets عليهم السلام alone who are happy on facing trials and it is beyond anyone else to do that.

Surely, the reward is greater on facing trials and hardship but it is very difficult to endure them. The Prophet ﷺ has said, therefore, that we must always ask Allah to provide us safety.

اَللّٰهُمَّ إِنِّیْ أَسْأَلُکَ الْعَفْوَ وَالْعَافِیَةَ فِی الدُّنْیَا وَالْآخِرَةِ.

"O Allah, I ask You for forgiveness and security in this world and the Hereafter."

230. Chapter
باب عيادة المغمى عليه
Visiting an Unconscious Patient

٥١١. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ: مَرِضْتُ مَرَضًا فَأَتَانِی النَّبِیُّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُنِیْ. وَ أَبُوْ بَكْرٍ. وَ هُمَا مَاشِيَانِ، فَوَجَدَانِیْ أُغْمِیَ عَلَیَّ. فَتَوَضَّاءَ النَّبِیُّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ صَبَّ وَضُوْءَهُ عَلَیَّ فَأَفَقْتُ، فَإِذَا النَّبِیُّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُوْلَ اللّٰهِ! كَيْفَ أَصْنَعُ فِیْ مَالِیْ؟ (كيف) اِقْضِیْ فِیْ مَالِیْ؟ فَلَمْ يُجِبْنِیْ بِشَیْءٍ حَتّٰی نَزَلَتْ اٰيَةُ الْمِيْرَاثِ.

511. Sayyidina Jabir bin Abdullah ﷺ recalled that he was taken ill once. The Prophet ﷺ and Sayyidina Abu Bakr ﷺ paid him a sick visit walking up to him. They found him unconscious. The Prophet ﷺ performed ablution and sprinkled the remaining water over him and he recovered (consciousness). He said, "Messenger of Allah, what shall I do about my wealth? How should I decide (in heritance)?" The Prophet ﷺ did not say anything until the verse of inheritance was revealed to him.[1] (Bukhari, Muslim, Nasai)

EXPLANATION: The Messenger of Allah ﷺ has described it as a very pious deed and a highly approved form of worship to visit a sick person, to help him and to show him compassion. He has exhorted us to observe it and it was his own practice to pay a visit to the sick and comfort them with and encouraging

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[1] (٥١١) أخرجه المصنف فی الطهارة الصحيح والفرائض، والتفسير، ومسلم فی الفرائض والنسائی.

conversation which mitigated their sufierings. He would blow on them after reciting the name of Allah and His words and he encouraged others to follow suit.

In this Hadith, Sayyidina Jabir ﷺ has related his own case that the Prophet ﷺ and Sayyidina Abu Bakr ﷺ walked up to his house to enquire after him when he had fallen sick and become unconscious. The Prophet ﷺ performed ablution and sprinkled the water that remained after that and he regained consciousness.

231. Chapter
باب عيادة الصبيان
Visiting a Sick Child

٥١٢. حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّ صَبِيًّا لِابْنَةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَقُلَ فَبَعَثَتْ أُمُّهُ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّ وَلَدِي فِي الْمَوْتِ. فَقَالَ: لِلرَّسُوْلِ (اذْهَبْ فَقُلْ لَهَا: إِنَّ لِلّٰهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ إِلَى أَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ) فَرَجَعَ الرَّسُوْلُ فَأَخْبَرَهَا. فَبَعَثَتْ، إِلَيْهِ تُقْسِمُ عَلَيْهِ لَمَّا جَاءَ فَقَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي نَفَرٍ مِّنْ أَصْحَابِهِ مِنْهُمْ سَعْدُ بْنُ عُبَادَةَ. فَأَخَذَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الصَّبِيَّ فَوَضَعَهُ بَيْنَ فَخِذَيْهِ وَلِصَدْرِهِ قَعْقَعَةٌ كَقَعْقَعَةِ الشَّنَّةِ فَدَمِعَتْ عَيْنَا رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ سَعْدٌ أَتَبْكِي وَأَنْتَ رَسُوْلُ اللّٰهِ؟ فَقَالَ (إِنَّمَا أَبْكِي رَحْمَةً لَّهَا. إِنَّ اللّٰهَ لَا يَرْحَمُ مِنْ عِبَادِهِ إِلَّا الرُّحَمَاءَ).

512. Sayyidina Usamah bin Zayd ﷺ reported that the minor son of the daughter of the Prophet ﷺ, Sayyidah Zaynab رضى الله عنها, was seriously ill. She sent him a message that her son was on the verge of death (and the he must visit her forthwith). So, he asked the messenger to return to her and say to her, "Surely, whatever Allah takes back belongs to Him, and whatever he grants also belongs to Him. And, He has appointed a time for everything. So, she must show patience and expect a reward." The messenger went to her and delivered the message. She again sent a messenger adjuring him to visit her. The Prophet ﷺ got up from his place with some of his Companions ﷺ who included Sad bin Ubadah ﷺ. (There) the Prophet ﷺ picked up the infant and paced him on his bossom. A sound could be heard from the chest of the infant which resembled the sound of something moving inside a water-skin. Tears dropped down the eyes of the Prophet ﷺ and Sayyidina Sad bin Ubadah ﷺ said, "How is it that you weep although you are the Messenger of Allah?" He said, "It is because of mercy and compassion for my daughter that I weep. Surely, Allah has mercy on only those of His slaves who are kind hearted."[1]

(Bukhari, Nasai, Ahmad,)

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[1] (٥١٢) اخرجه المصنف فى الصحيح ٢/ ١٠٠. ٧/ ١٥٢. والنسائى فى السنن (كتاب الجنائز) ب ٢١. واحمد فى المسند ٥/ ٢٠٤.

EXPLANATION: We learn from this Hadith the virtue of patience and expectation of reward. We also learn that it is not contrary to sunnah if tears drop down from the eyes voluntarily when one is faced with anxiety. However, one must not force tears down one's eyes or wail loudly and raise objections to Allah's workings. If tears drop because of compassion then it is not blame worthy. On the contrary, compassion is dear and desired and that is why the concluding remarks are:

إِنَّ اللّٰهَ لَا يَرْحَمُ مِنْ عَبَادِهِ إِلَّا الرُّحَمَآءَ.

Surely, Allah does not show mercy to His slaves except the merciful among them.

232. Chapter
باب الطعام المريض
Sending Food to the Sick

٥١٣. حَدَّثَنَا الْحَسَنُ بْنُ وَاقِعٍ قَالَ: حَدَّثَنَا ضَمْرَةُ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبْلَةَ قَالَ: مَرِضَتِ امْرَأَتِي، فَكُنْتُ أَجِيءُ إِلَى أُمِّ الدَّرْدَاءِ فَتَقُولُ لِي: كَيْفَ أَهْلُكَ؟ فَأَقُولُ لَهَا: مَرْضَى. فَتَدْعُو لِي بِطَعَامٍ فَآكُلُ: ثُمَّ عُدْتُ فَفَعَلْتُ ذٰلِكَ فَجِئْتُهَا مَرَّةً فَقَالَتْ: كَيْفَ؟ قُلْتُ: قَدْ تَمَاثَلُوْا فَقَالَتْ: إِنَّمَا كُنْتُ أَدْعُوْا لَكَ بِطَعَامٍ إِذْ كُنْتَ تُخْبِرُنَا عَنْ أَهْلِكَ أَنَّهُمْ مَرْضَى. فَأَمَّا إِذْ تَمَاثَلُوْا فَلَا نَدْعُو لَكَ بِشَيْئٍ.

513. Ibrahim bin Abu Abalah said, "My wife was taken ill and I used to visit Umm Darda رضى الله عنها. She always asked me how my wife was and I told her that she was sick. So, she had meals brought to me and I would return after having a meal. This happened often. One day, when I visited her and she asked me (as usual) how my wife was, I told her that she was improving. So, she said that as long as I reported my wife as ill she had my meals brought to me but when I reported her improved condition she would no more ask for anything to be brought to me."

EXPLANATION: We know from this Hadith that we must arrange for the meals of a man whose wife falls sick and he has no one else to prepare his meals for him.

223. Chapter
باب عيادة الأعراب
Visiting a Sick Bedouin

٥١٤. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ: حَدَّثَنَا خَالِدُ الْحَذَّاءِ، عَنْ عِكْرِمَةَ،

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلٰى أَعْرَابِيٍّ يَعُوْدُهُ، فَقَالَ (لَا بَأْسَ عَلَيْكَ. طُهُوْرٌ إِنْ شَاءَ اللّٰهُ) قَالَ: قَالَ الْأَعْرَابِيُّ: بَلْ هِيَ حُمَّى تَفُوْرُ، عَلٰى شَيْخٍ كَبِيْرٍ، كَمَا تُزِيْرُهُ الْقُبُوْرَ، قَالَ (فَنَعَمْ، إِذًا).

514. It is reported by Sayyidina Ibn Abbas ﷺ that the Messenger of Allah ﷺ visited a sick bedouin and made this supplication for him لاباس طهور إن شاء الله "No harm will come: it is a purification, if Allah will."

Ibn Abbas added that the man remarked, "Not at all; it is on the contrary a fever which is boiling in an old man and will cause him to visit the graves.❶

(Bukhari)

EXPLANATION: It is an example of the Prophet's ﷺ humble nature that he visited a bedouin Arab to enquire after his health. There is a lesson in it for his ummah to visit even the humblest of men. The Hadith also teaches us to make a supplication for the sick whom we visit, "If Allah wills, your sickness will atone for you sins."

The bedouin, who was visited by the Prophet ﷺ, did not realise the value of the Prophet's ﷺ supplication and remarked, on the contrary, the fever would take him to the grave. In other words, he did not expect to recover. The Prophet ﷺ did not approve of his attitude and told him that things may be allowed to run as he liked.

Imam Bukhari رحمة الله عليه has cited also this case in the chapter on the signs of Prophethood. The exponent of Bukhari, Allamah Ayni رحمة الله عليه has written (v-16, p-149) that the Prophet's ﷺ words فنعم (let it be so) in answer to the bedouin were fulfilled and he died. This is one of the miracles of the Prophet ﷺ and the villager bedouin did not recover from that illness.

The bedouin generally have a temperament peculiar to themselves because they have not gone through the delicate etiquettes of civilisation. Hence, they often perform uncivil acts which are not reasonable, the Messenger of Allah ﷺ had made a supplication for him and he ought to have sounded an approval but he did not give a reasonable response. We must not entertain a doubt that a Companion of the Prophet ﷺ dared to give an uncivil reply; the bedouin lacked manners, and that is all.

234. Chapter
باب عيادة المريض
Visiting the Sick

٥١٥. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيْزِ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا يَزِيْدُ بْنُ كَيْسَانَ، عَنْ

❶ (٥١٤) اخرجه المصنف فى الصحيح ٦/٤٢٤.

أَبِيْ حَازِمٍ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ أَصْبَحَ الْيَوْمَ مِنْكُمْ صَائِمًا)؟ قَالَ أَبُوْ بَكْرٍ: أَنَا. قَالَ مَنْ عَادَ مِنْكُمُ الْيَوْمَ مَرِيْضًا؟ قَالَ أَبُوْ بَكْرٍ: أَنَا: قَالَ (مَنْ شَهِدَ مِنْكُمُ الْيَوْمَ جَنَازَةً)؟ قَالَ أَبُوْ بَكْرٍ: أَنَا قَالَ: (مَنْ أَطْعَمَ الْيَوْمَ مِسْكِيْنًا؟ قَالَ أَبُوْ بَكْرٍ: أَنَا.

فَقَالَ مَرْوَانُ: بَلَغَنِيْ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَا اجْتَمَعَ هٰذِهِ الْخِصَالُ فِيْ رَجُلٍ، فِيْ يَوْمٍ، إِلَّا دَخَلَ الْجَنَّةَ).

515. It is reported by Sayyidina Abu Hurayrah ﷺ that once the Messenger of Allah ﷺ asked those who were present, "Who among you is fasting today?" Sayyidina Abu Bakr ﷺ said that he was fasting. The Prophet ﷺ then asked, "Who has visited a sick person today?" Sayyidina Abu Bakr ﷺ said that he had paid a sick visit that day. The Prophet ﷺ then asked, "Who among you joined a funeral (prayer), today?' Sayyidina Abu Bakr ﷺ said that he had offered a funeral prayer that day. The Prophet ﷺ then asked, "Who has fed a poor man, today?' Sayyidina Abu Bakr ﷺ said that he had fed a poor man that day.

A narrator of the Hadith, Marwan bin Muawiyah, said that he had learnt that the Prophet ﷺ said, "If a man finds all these characteristics collected in him on a single day then he will enter paradise certainly."[1] (Kanz âl-Ummal)

EXPLANATION: The Hadith mentions the merits of certain deeds. The more a man seeks to do righteous deed the more good it is for him. The Hadith also discloses the excellence of Sayyidina Abu Bakr ﷺ, he had done a number of pious deeds in a single day. The Prophet ﷺ declared finally that a man who has done so many things on a day will go to paradise.

Similarly, Ibn Asakir has transmitted from Sulayman bin Yasar ﷺ that the Messenger of Allah ﷺ said, "There are three hundred and sixty good characteristics. When Allah intends to admit a slave to paradise, he lets him have one of those characteristics." Sayyidina Abu Bakr ﷺ enquired.' Do I possess any of these characteristics?" The Prophet ﷺ said to him, "You are a collection of all those characteristics."

In another Hadith the Prophet ﷺ is quoted by Sayyidina Abu Hurayrah ﷺ as having said, "O Abu Bakr! You will be the first of my ummah to enter paradise."

The Ulama of the Ahl al-Sunnah wa al-Jamat agreed that after the Prophet ﷺ, Sayyidina Abu Bakr ﷺ is the most excellent man of the ummah. It is stated by Ibn Umar ﷺ that they used to regard Sayyidina Abu Bakr ﷺ as the most excellent man of all the Companions ﷺ.

Sayyidina Sad bin Zarrah ﷺ said that the Messenger of Allah ﷺ said, "Jibrail in formed me that after me Abu Bakr is the most excellent of my ummah.

Besides that, many other Ahadith extol Sayyidina Abu Bakr ﷺ. These may be studied in the respective books of Ahadith. We have presented only a few.

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[1] (٥١٥) انظر: كنز العمال للمتقى الهندى ٣٥٦٨٩.

٥١٦. حَدَّثَنَا أَحْمَدُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنِي الْمُغِيرَةُ بْنُ مُسْلِمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أُمِّ السَّائِبِ وَهِيَ تُزَفْزِفُ، فَقَالَ (مَالَكِ)؟ قَالَتِ: الْحُمَّى، أَخْزَاهَا اللَّهُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَهْ، لَا تَسُبِّيهَا، فَإِنَّهَا تُذْهِبُ خَطَايَا الْمُؤْمِنِ كَمَا يُذْهِبُ الْكِيرُ خَبَثَ الْحَدِيدِ).

516. It is narrated by Sayyidina Jabir رضى الله عنه that the Messenger of Allah ﷺ visited Umm al-Saib رضى الله عنها. She was trembling (with fever). He said to her, "What is the matter with you?" She said, "I have fever. May Allah despair it.' The Prophet ﷺ said to her, "Keep quiet. Do not revile fever for it removes the sins of the believers just as the bellows remove the dross of iron."[1]

(Tabaqat al-Kubra)

EXPLANATION: The Hadith does not seen to be in place in this chapter. Its place was a previous Chapter Atonement of a patient's sins (# 226). Perhaps the scribes have messed up everything.

This Hadith tells us that it is mustahabb to visit sick women also. Of course, the hijab should be observed.

Sayyidah Umm al-Saib رضى الله عنها had high fever. The Holy Prophet ﷺ paid her a visit to find out how she was. He asked her how she felt and she, in the nature of women, said that she had fever which had caused her trouble and she cursed fever. The Prophet ﷺ did not like that and advised her not to revile fever; it is not to be blamed. In fact, it is generous to the Believers because it washes away sins. Anything that is a means of getting sins forgiven should not be called bad.

Once, fever was mentioned in the presences of the Messenger of Allah. Someone present there reviled fever and the Prophet ﷺ told that man too that he should not call fever a bad thing because it cleans a person of sin just as fire cleans iron of dross.

We learn from another Hadith that the Prophet ﷺ visited a patient who had high fever. The Prophet ﷺ said to him, "Be happy because Allah has said: The fever is my fire (that I have created specially) and I impose it upon my believing slaves so that it may substitute the punishment on the Day of Resurrection by giving some trouble (through fever) in this world."

The hardship that a patient encounters in the shape of illness in very auspicious. We must not ask Allah to give us hardship but when we face it we must endure it cheerfull and pray for cure and security. But we must also expect reward because of the hardship. Illness is an atonement for sins and expectation of reward mitigates pain. It is the peculiarity of Believers that when they are healthy, they are deeply devoted to Allah and His worship and when they are ill they earn reward through patience. Hence illness is not a hardship for the Believers.

(Tuhfah Khawateen / A Gift for Women)

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[1] (٥١٦) انظر: الطبقات الكبرى لابن سعد ٨/٢٢٦.

٥١٧. حَدَّثَنَا إِسْحٰقُ قَالَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (يَقُوْلُ اللّٰهُ اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي. قَالَ فَيَقُوْلُ: يَا رَبِّ! وَكَيْفَ اسْتَطْعَمْتَنِي، وَلَمْ أُطْعِمْكَ وَأَنْتَ رَبُّ الْعَالَمِيْنَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا اسْتَطْعَمَكَ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ كُنْتَ أَطْعَمْتَهُ لَوَجَدْتَ ذٰلِكَ عِنْدِي؟ ابْنَ آدَمَ! اسْتَسْقَيْتُكَ فَلَمْ تُسْقِنِي. فَقَالَ: يَا رَبِّ! وَكَيْفَ أَسْقِيْكَ وَأَنْتَ رَبُّ الْعَالَمِيْنَ؟ فَيَقُوْلُ: إِنَّ عَبْدِي فُلَانًا اسْتَسْقَاكَ فَلَمْ تَسْقِهِ أَمَا عَلِمْتَ أَنَّكَ لَوْ كُنْتَ سَقَيْتَهُ، لَوَجَدْتَ ذٰلِكَ عِنْدِي يَا ابْنَ آدَمَ! مَرِضْتُ فَلَمْ تَعُدْنِي قَالَ: يَا رَبِّ! كَيْفَ أَدْعُوْكَ وَأَنْتَ رَبُّ الْعَالَمِيْنَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ، فَلَوْ كُنْتَ عُدْتَهُ لَوَجَدْتَ ذٰلِكَ عِنْدِي أَوْ وَجَدْتَنِي عِنْدَهُ؟

517. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said that (on the Day on Resurrection) Allah will say (to His slaves), "I asked you for food but you gave Me none." His slave will say to Him, "O Lord, how did you ask me for food and I did not feed you while you are the Sustainer of the universe?" Allah will say, "Do you not remember that such-ad such slave of Mine asked you for food but you did not feed him? Do you know that if you had fed him, you would have found it with me?

"O son of Aadam, I had asked you for water but you did not give it to me to drink." The slave will say, "My Lord, how did you ask me for water while you are the sustainer of all the universe?" Allah will say to him, "My slave, so-and-so, had asked you for water but you did not give it to him to drink. If you had given it to him, you would have found it with Me."

"O son of Aadam, I was ill but you did not visit Me." The slave will exclaim, "O Lord, how could I visit you while you are the Lord of the universe." Allah will say, "Do you not know that My slave, so-and-so, was ill? If you had visited him, you would have found him with Me." Or, "You would have found Me with him."

EXPLANATION: This Hadith lays great stress on feeding the hungry, giving them water to drink and on visiting the sick. If we concentrate on this, we will observe that the teachings of the Messenger of Allah ﷺ place great importance on social life and the core of the needy members of society. Such people as look after the needy and the sick are elevated in rank and will fin Allah with them and meet Him. May Allah enable us to do that. *Aameen*!

٥١٨. حَدَّثَنَا مُوْسَى بْنُ إِسْمَاعِيْلَ قَالَ حَدَّثَنَا أَبَانُ بْنُ يَزِيْدَ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَنَا أَبُوْ عِيْسَى الْإِسْوَارِيُّ، عَنْ أَبِي سَعِيْدٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (عُوْدُوا الْمَرِيْضَ. وَاتَّبِعُوا الْجَنَائِزَ تَذَكِّرُكُمُ الْآخِرَةَ).

518. It is narrated by Sayyidina Abu Saeed that the Prophet ﷺ said, "Visit the sick and accompany the funeral bier (or join the funeral prayers). These will

remind you of the Hereafter."[1] (Bukhari, Abu Dawood, Ahmad)

٥١٩. حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ حَدَّثَنَا أَبُوْ عَوَانَةَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيْهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (ثَلَاثٌ كُلُّهُنَّ حَقٌّ عَلَى كُلِّ مُسْلِمٍ: عِيَادَةُ الْمَرِيْضِ وَشُهُوْدُ الْجَنَازَةِ، وَتَشْمِيْتُ الْعَاطِسِ إِذَا حَمِدَ اللّٰهَ عَزَّوَجَلَّ).

519. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "A Muslim has three duties: to visit the sick, to offer the funeral prayer and to respond to the sneeze when he says الحمد لله (Praise belongs to Allah)."[2] (Ahmad)

EXPLANATION: In both the foregoing Ahadith the Prophet ﷺ gave us command to observe three things, saying that they are obligatory for a Muslim to observe. The Ulama tell us that it is a collective duty on Muslims to accompany the funeral and respond to the sneezer which means that even if one person discharges it the others are of the obligation, and there will be no sin on them. But, if none of them performs it then all will be committing a sin. (This is known as fard kifayah.)

As for visiting the sick, it is a sunnah. If there is no one to look after a sick person then proper care must be taken of the sick. Besides, it is sunnah to visit a sick person and follow the funeral, if the patient or dead are not disbelievers or polytheists. It is not allowed to ask the welfare or offer the funeral prayers of the Rawafid or the Qadayanis.

If the sneezer says اَلْحَمْدُ لِلّٰه then it is *wajib* to respond to him and say يَرْحَمُكَ اللّٰه (may Allah have mercy on you). But, If he does not say اَلْحَمْدُ لِلّٰه then there should be no response to him. These rights are equal for all Muslims, whether pious or sinners.

235. Chapter
باب دعاء العائد للمريض بالشفاء
The Visitors Supplication for Patient's Recovery

٥٢٠. حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنّٰى قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا أَيُّوْبُ عَنْ عَمْرِو بْنِ سَعِيْدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنِيْ ثَلَاثَةٌ مِّنْ بَنِيْ سَعْدٍ. كُلُّهُمْ يُحَدِّثُ عَنْ أَبِيْهِ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى سَعْدٍ يَعُوْدُهُ بِمَكَّةَ، فَبَكَى فَقَالَ (مَا يُبْكِيْكَ؟) قَالَ: خَشِيْتُ أَنْ أَمُوْتَ بِالْأَرْضِ الَّتِيْ هَاجَرْتُ مِنْهَا، كَمَا مَاتَ سَعْدٌ. قَالَ (اَللّٰهُمَّ! اِشْفِ سَعْدًا) ثَلَاثًا، فَقَالَ: لِيْ مَالٌ كَثِيْرٌ.

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[1] (٥١٨) اخرجه المصنف فى الصحيح ٤/ ٨٤ و ٧/ ٣١ و ابو داؤد فى السنن (كتاب الجنائز) ب ١١، واحمد فى المسند ٣/ ٢٣. ٣٢. ٤٨.

[2] (٥١٩) اخرجه احمد فى المسند ٢/ ٣٨٨.

يَرِثُنِيْ، ابْنَتِيْ، أَفَأُوْصِيْ بِمَالِيْ كُلِّهِ؟ قَالَ (لَا) قَالَ:فَبِالثُّلُثَيْنِ؟ قَالَ (لَا) قَالَ: فَالنِّصْفُ؟ قَالَ (لَا) قَالَ: فَالثُّلُثُ؟ قَالَ (اَلثُّلُثُ، وَالثُّلُثُ كَثِيْرٌ إِنَّ صَدَقَتَكَ مِنْ مَالِكَ صَدَقَةٌ وَنَفَقَتُكَ عَلٰى عِيَالِكَ صَدَقَةٌ، وَمَا تَأْكُلُ امْرَأَتُكَ مِنْ طَعَامِكَ لَكَ صَدَقَةٌ وَإِنَّكَ أَنْ تَدَعَ أَهْلَكَ بِخَيْرٍ (أَوْ قَالَ بِعَيْشٍ) خَيْرٌ مِّنْ أَنْ تَدَعَهُمْ يَتَكَفَّفُوْنَ النَّاسَ) وَقَالَ بِيَدِهِ).

520. It is reported by Humayd bin Abdur bin Abdur Raman that three men of Banu Sad narrated to him each of them on the authority of his father that the Messenger of Allah ﷺ visited Sayyidina Sad ﷺ at Makkah (to enquire after his health). Sad ﷺ began to weep and the Prophet ﷺ asked him, "What makes you weep?" He said, "I fear lest I die at a place from where I have migrated (the other) Sad (bin Khawlah) died here (at Makkah)." The Prophet ﷺ repeated thrice, اللهم اشف سعدًا 'O Allah, heal Sad."

Then Sayyidina Sad ﷺ said, "I have much wealth and my heir is my one daughter. Shall I bequeath all my wealth?" The Prophet ﷺ said, "No." So, he asked, "Two-thirds?" The Prophet ﷺ said, "No." He asked again "Half of it?" The Prophet ﷺ said, "No." And, he asked once more, "One-third?" The Prophet ﷺ said, "You can bequeath one third but (even) one-third is more. Giving charity form your wealth is sadaqah and spending on your family is sadaqah. And what your wife eats from your food is also a sadaqah from you. Indeed, if you leave wealth and riches with your family is better than that you leave them in a condition that they have to beg from men with extended arms.[1] (Bukhari, Muslim, Abu Dawood, Ahmad, Hakim)

EXPLANAITON: We have seen this Hadith at # 499 with its explanation whoever, there is some alteration of word sequence and some addition of words in this Hadith. Hence, we explain the additional part.

Sayyidina Sad ﷺ feared that he might die at the place from where he had migrated. That means that he was a resident of Makkah where he became seriously ill and imagined he would die there. He did not like to die at a place from where he had migrated because he feared that, that would nullify his hijrah or migration. Death is not within one's powers. But he did not like to die at his former native place.

It is stated in another version that the Messenger of Allah ﷺ made a supplication for him and said to him, "Parhaps Allah will cause some people to benefit through you and some to come to harm.

Sayyidina Sad ﷺ recovered form this illness and then performed many tasks for the Prophet ﷺ conquering many countries. He sided in 55 A.H. at Madinah and was buried at Baqi may Allah be pleased with them all.

The Hadith also says that it is better to leave wealth for you family than extend a begging hand before other people. In other words, it is better to leave

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[1] (٥٢٠) أخرجه المصنف فى الصحيح ٧/١٥٣-١٥٧، ومسلم فى الصحيح ١٢٥٣، وابو داؤد فى السنن ٣١٠٤-٣٤٠١، واحمد فى المسند ١/١٦٨، والحاكم فى المستدرك ١/٣٤٢.

wealth for the heirs. Many people leave instructions to spend their money on good causes. While this is a laudable idea, it is also meritorious to leave behind wealth for the family members. This is the gist of what the Hadith says.

236. Chapter
باب فضل عيادة المريض
Excellence of Visiting the Patient

٥٢١. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَبِي أَسْمَاءَ قَالَ: مَنْ عَادَ أَخَاهُ كَانَ فِي خُرْفَةِ الْجَنَّةِ. قُلْتُ لِأَبِي قِلَابَةَ مَا خُرْفَةُ الْجَنَّةِ؟ قَالَ: جَنَاهَا قُلْتُ لِأَبِي قِلَابَةَ: عَنْ مَّنْ حَدَّثَهُ أَبُو أَسْمَاءَ؟ قَالَ عَنْ ثَوْبَانَ، عَنْ رَّسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

521. Sayyidina Abu Asma ﷺ said, "He who visits his sick brother is in the gardens of paradise." I asked Abu Qilabah what does it mean to be in the gardens of paradise?" And, he said that the visitor would be given the fruit of paradise as reward for his visit. Then I asked Abu Qilabah, "On whose authority did Abu Asma narrated this Hadith?" So he said that he heared it from Thauban ﷺ who had heard it from the Messenger of Allah ﷺ.[1]

This Hadith is reported through another line of transmission in a Marfoo way.

حَدَّثَنَا ابْنُ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْمُثَنَّى (أَظُنُّهُ ابْنُ سَعْدٍ) قَالَ: حَدَّثَنَا أَبُو قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. نَحْوَهُ.
(الترغيب والترهيب)

EXPLANATION: The man who pays a sick visit to his Muslim brother receives fruit of paradise. Allah grants tremendous favours to His slaves when they perform a little task.

237. Chapter
باب الحديث اللمريض والعائد
Patient may Narrate a Hadith

٥٢٢. حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنِ جَعْفَرٍ قَالَ: أَخْبَرَنِي أَبِي، أَنَّ أَبَا بَكْرِ بْنِ جَزْمٍ وَّمُحَمَّدِ بْنِ الْمُنْكَدِرِ. فِي نَاسٍ مِّنْ أَهْلِ الْمَسْجِدِ. عَادُوا عَمَرَ بْنَ

[1] (٥٢١) انظر: الترغيب والترهيب للمنذري ٣/٣٦٥.

الْحَكَمِ بْنِ رَافِعٍ الْأَنْصَارِيِّ. قَالُوْا: يَا أَبَا حَفْصٍ! حَدِّثْنَا . قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (مَنْ عَادَ مَرِيْضًا خَاضَ فِي الرَّحْمَةِ حَتّٰى إِذَا قَعَدَ اسْتَقَرَّ فِيْهَا).

522. Abu Bakr bin Hazm[1] and Muhammad bin al-Munkadir and some other people of the mosque paid a sick-visit to Umar ﷺ bin al-Hakam bin Rafi al-Ansari ﷺ. They said to him, "O Abu Hafs[2], relate to us a Hadith. " He said, "I heard Sayyidina Jabir bin Abdullah ﷺ say that the Prophet ﷺ said, "Whoever visited a patient has penetrated deep into mercy and when he sits down (with the patient) he steadies himself permanently in mercy."[3] (Ahmad)

EXPLANATION: We learn from this Hadith that if a patient is a scholar, we may request him to narrated a Hadith. He also should oblige and narrate one Hadith.

238. Chapter
باب من صلى عند المريض
He Who Prays Near the Patient

٥٢٣. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ عَطَاءٍ قَالَ: عَادَ ابْنُ عُمَرَ بْنَ صَفْوَانَ، فَحَضَرَتِ الصَّلَاةُ، فَصَلّٰى بِهِمُ ابْنُ عُمَرَ رَكْعَتَيْنِ وَقَالَ: إِنَّا سَفْرٌ.

523. Sayyidina Ata ﷺ said that Umar bin Safwan visited him when he was sick. Sayyidina Ibn Umar ﷺ was already there. When it was time for prayers, Ibn Umar ﷺ led a two rakaat prayer and said that they were travellers (hence required to shorten their prayers).

EXPLANATION: This Hadith tells us clearly that prayers must be offered at their appointed time wherever we are. They must not be delayed. If a few people get together and offer prayers in a congregational form then a manifold reward attaches to the practices.

239. Chapter
باب عيادة المشرك
Visiting the Sick

٥٢٤. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ غُلَامًا مِّنَ الْيَهُوْدِ كَانَ يَخْدِمُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَمَرِضَ فَأَتَاهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُهُ، فَقَعَدَ

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[1] The Arabic has Jazm.

[2] This was his Kunyah.

[3] (٥٢٢) اخرجه احمد فى المسند ٣/ ٤٦٠.

عِنْدَ رَأْسِهِ فَقَالَ أَسْلِمْ) فَنَظَرَ إِلَى أَبِيهِ. وَهُوَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: أَطِعْ أَبَا الْقَاسِمِ (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ): فَأَسْلَمَ فَخَرَجَ النبيُّ صلى الله عليه وسلم وَهُوَ يَقُولُ (اَلْحَمْدُ لِلّٰهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ).

524. Sayyidina Anas ﷺ narrated that a Jewish boy use to serve the Holy Prophet ﷺ. He became ill and the Prophet ﷺ paid him a sick-visit and sat down on the side of his head. The Prophet ﷺ said to him, "Embrace Islam." The boy glanced (inquiringly) towards his father who was standing at that side, and he said to him, "Obey Abu al-Qasim" (meaning, the Prophet ﷺ).

The boy became a Muslim. When the Prophet ﷺ went from there he said, اَلْحَمْدُ لِلّٰهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ "All praise belongs to Allah who saved him from the fire.❶

(Bukhari, Ahmad)

EXPLANATION: This Hadith discloses that some non-Muslims also served the Prophet ﷺ and it also discloses that he used to visit non-Muslims too when they were sick. The third thing that it discloses is that the Prophet ﷺ seized an opportunity to invite those non-Muslims to Islam who were somehow attached to him. The fourth thing we learn from it is that when we visit a patient we must sit on the side of his head. The fifth thing we learn is that it is proper to obtain the service of an infidel Zimmi (a non-Muslim living under Muslim protection). The sixth thing we know from this Hadith is that the Jews knew in their hearts that Islam was true but did not profess belief. To profess Islam is to earn salvation and that is why the boy's father advised him to accept it.

240. Chapter

باب مايقول للمريض

What should One Say to the Patient

٥٢٥. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَعَكَ أَبُو بَكْرٍ وَ بِلَالٌ: قَالَتْ فَدَخَلْتُ عَلَيْهِمَا قُلْتُ يَا أَبَتَاهُ! كَيْفَ تَجِدُكَ؟ وَيَا بِلَالُ! كَيْفَ تَجِدُكَ ؟ قَالَتْ وَكَانَ أَبُوبَكْرٍ إِذَا أَخَذَتْهُ الْحُمّٰى يَقُولُ:

كُلُّ امْرِىءٍ مُصَبَّحٌ فِي أَهْلِهِ! وَالْمَوْتُ أَدْنٰى مِنْ شِرَاكِ نَعْلِهِ:

وَكَانَ بِلَالٌ إِذَا أُقْلِعَ عَنْهُ يَرْفَعُ عَقِيرَتَهُ فَيَقُولُ:

أَلَا لَيْتَ شِعْرِي هَلْ أَبِيتَنَّ لَيْلَةً. بِوَادٍ وَّحَوْلِي إِذْخِرٌ وَّجَلِيلُ.

وَهَلْ أَرِدَنْ يَوْمًا مِّيَاهَ مِجَنَّةٍ. وَهَلْ يَبْدُوَنْ لِي شَامَةٌ وَّطَفِيلُ.

❶ (٥٢٤) اخرجه المصنف فى الصحيح ٢/١١٨. ٧/١٥٢، واحمد فى المسند ٣/٨٠. ٤/٣٤٩.

قَالَتْ عَائِشَةُ رَضِيَ اللّٰهُ عَنْهَا: فَجِئْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ. فَقَالَ: (اَللّٰهُمَّ حَبِّبْ إِلَيْنَا الْمَدِيْنَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ. وَصَحِّحْهَا. وَبَارِكْ لَنَا فِيْ صَاعِهَا، وَمُدِّهَا. وَانْقُلْ حُمَّاهَا فَاجْعَلْهَا بِالْجُحْفَةِ).

525. It is narrated by Sayyidah Ayeshah رضى الله عنها that when the Messenger of Allah ﷺ migrated to Madinah, both Sayyidina Abu Bakr ﷺ and Sayyidina Bilal ﷺ became seriously ill. She visited them and said, "O my father, how are you? And, O Bilal, How are you?" Whenever Abu Bakr ﷺ fell ill, he used to recite the (poetic verses), "Every body is given the prayer to arise healthy among his people, yet death is nearer to him than his shoe-laces." And whenever Bilal's ﷺ fever subsided, he would recite, "Would that I know that I will ever spend a night in a valley surrounded by Izkhir and Jaleel (two kinds of sweet smelling grass). And that I will arrive one day to the waters of Majannah and observe (the mountains) Shamah and Tafeel"

Sayyidina Ayeshah رضى الله عنها went to the Prophet ﷺ and informed him of what transpired with these two men. Thereupon, he made this supplication:

اَللّٰهُمَّ حَبِّبْ إِلَيْنَا الْمَدِيْنَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ وَصَحِّحْهَا وَبَارِكْ لَنَا فِيْ صَاعِهَا وَمُدِّهَا وَانْقُلْ حُمَّاهَا فَاجْعَلْهَا بِالْجُحْفَةِ.

"O Allah, make us love Madinah as dearly as we love Makkah, or more than that. O Allah! Make it healthy for us and bless for us it sa'a and mudd. And remove its fever putting it in al-Juhfah".[1] (Bukhari, Ahmad, Muslim)

EXPLANATION: Sayyidina Abu Bakr ﷺ had recited these poetic verse:

كُلُّ امْرِئٍ مُصَبَّحٌ فِيْ أَهْلِهِ وَالْمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهِ

"Supplication is made for every man that he may see the dawn in health.
While death is nearer to him then his shoe laces."

And say Bilal's poetry was:

أَلَا لَيْتَ شِعْرِيْ هَلْ أَبِيْتَنَّ لَيْلَةً بِوَادٍ وَحَوْلِيْ إِذْخِرٌ وَجَلِيْلُ

وَهَلْ أَرِدَنْ يَوْمًا مِيَاهَ مَجَنَّةٍ وَهَلْ يَبْدُوَنْ لِيْ شَامَةٌ وَطَفِيْلُ

"Would that I could know if I will ever spend a night in a valley surrounded by izkhir and Jaleel.

And the I will arrive on day to the waters of Majannah, and observe Shamah and Tafeel".

Let us go in to details of this story. Madinah, then was an infected city and fever was very common. People would fall seriously ill with high temperature and generally a majority of the citizens had fever. When the Companions ﷺ came to Madinah, they were affected by its climate and they also succumbed to the

[1] (٥٢٥) أخرجه المصنف فى الصحيح ٣/٣٠، ٥/٨٤، ٧/١٥١ و ١٥٨، ٨/٩٩، وأحمد فى المسند ٦/٥٦، ومسلم فى الصحيح (كتاب الحج) ٤٨٠.

common illness. Among those who fell ill were Sayyidina Abu Bakr ﷺ, Sayyidina Bilal ﷺ, Sayyidina Aamir Bin Fuhayrah ﷺ. Sayyidah Ayeshah رضی اللہ عنہا also fell ill and had such a high temperature that she lost the hair on her head. When Sayyidina Abu Bakr ﷺ and Sayyidina Bilal ﷺ fell ill, Sayyidah Ayeshah رضی اللہ عنہ went to see them. She was about seven or eight years old then and the Hijab was not enforced till later. The poetry that Sayyidina Abu Bakr ﷺ recited ran thus:

كل امرى مصبح فى اهله والموت ادنى من شراك نعله

"For every man this is the prayer that he rise healthy in the morning although death is no more distant that the shoelace."

When she heard him, Sayyidah Ayeshah رضی اللہ عنہا thought that her father was speaking insensibly without knowing what he said. Umar bin Shaybah ﷺ has written in *Akhbar Madinah* that this was the poetry of Hanzah bin Sayar which he recited on the day of Zu Qar. Abu Bakr ﷺ recited it repeatedly during his illness to remind himself and to heed it. It says that everyone is remembered by others in their supplications with the words صبحک اللہ بالخیر (may Allah cause you to arise in the morning in good health). But no one knows when death might strike. It is very near man, so very near that his shoelaces are not as close to him as it is.

Some of the exponents ascribe to these verses كل امرى مصبح the meaning, "every man is given wine to drink in the morning and he does not even know that death stand before him. It will take him along in a little while."

Sayyidina Bilal ﷺ remembered Makkah very often and whenever his fever subsided, he recited this verse:

الاليت شعرى هل ابيتن ليلة بوادو حولى اذخر و جليل

"Perhaps I'd know that I'd some time spend a night in this valley, surrounded by Izkhir and Jaleel grass."

Izkhir is a well-known grass of the desert of Makkah. It is very common and very sweet smelling with broad leaves. Jaleel is a yellow-coloured grass which was used to make thatch roof and the like. Shaikh Abu Umar said that both these kinds of grass are found only in Makkah and its valleys but no where else.

وهل اردن يوما مياه مجنة وهل يبدون لى شامة وطفيل

"And will I ever come to the waters of Majannah and observe the Shamah and Tafeel." (That is drink water there and derive its benefit and see the two mountains ever again).

The exponents of Hadith have pointed out that Majannah is few miles away from Makkah. It has been pointed out that it was a place in Marr al-Zuharn and some others have pointed out that it was in the low-lying areas of Makkah. In the days before Islam, known as the days of Jahiliyah, a market fair was established here ten days before the sighting of the Zul-hajjah moon which carried on eight

day into Zul-Hajjah after which people went to Mina for Hajj.

The exponents have written about Shamah and Tafeel that these are two mountains thirty miles from Makkah. But some other say that they are near Majannah.

Allamah Kahttabi has said, "I too had been under the impression that these were names of mountains but when I passed by there, I realised that they were springs." But, Allamah Zarqani has said, "We can reconcile the two views by pointing out that these were springs on or around the mountains. Hence it is also correct that they are mountains and that they are springs." But Allah knows best.

Allamah Zarqani has stated that Bilal ﷺ is not the author of these verses but they belong to the poet Bakr bin Ghalib Jurhami. He had composed them when the Banu Khazaah expelled him from Makkah.❶

Sayyidina Bilal ﷺ belonged to Habshah (Ethiopia) but he had been living at Makkah for years together and was thus attached deeply to the land. When he arrived at Madinah he fell prey to the fever that had infected the population and this multiplied his longing for Makkah and sadness at the separation. This condition prompted him to recall this poetry. He longed to return to the valleys of Makkah and move about on the grass, passing the mountains and springs. Back to the old home!

Sayyidina Bilal ﷺ also made a supplication against the chiefs of the idolators of Makkah. "O Allah," he seemed to say, "Curse Shaybah, Rabiah, Utbah and Umayyah, who have exiled us in to land of sickness." Sayyidah Ayeshah رضى الله عنها said that she came back to the Prophet ﷺ and informed him of the condition of Sayyidina Abu Bakr ﷺ and Sayyidina Bilal ﷺ and their longing for Makkah. On supplication to Allah, the Majestic, the Gracious.

اللهم حبب إلينا المدينة كحبنا مكة او اشد. اللهم بارک لنا فی صاعنا وفی مدنا وصححها لنا وانقل حماها إلى الجحفة.

"O Allah, cause Madinah to be as dear to us as Makkah is. Rather, make it more dear to us. O Allah, bless our sa'a and our mudd and make the climate of Madinah pleasant and transfer its pestilence to Juhfah." (Bukhari, v-1 p-253)

The Prophet's ﷺ supplication was granted and the climate of Madinah became very pleasant. Its climate and its soil have healing power and its moist air makes one feel that drops of dew fall on the heart rejuvenating it. Its streets arouse in the pedestrian a unique feeling and its surroundings give one a nostalgic pleasant enthusiasm.

The result of the Prophet's ﷺ supplication was that Madinah became dear to the noble Companions ﷺ just as Makkah continued to be dear to them. In fact, Madinah was more dear than Makkah. The fruit to Madinah and its measures of weight, the sa'a and the mudd were blessed by and this is observed to this day. Sa'a and mudd were units of weight-measure in those days, and buying and selling

❶ Al-Saheeh Bukhari with marginal notes Fath al-Bari, Awjuz al-Masalik v-6, pp-129-130.

was done accordingly.

Juhfah was a village near Rabigh. The Jews lived there. That is why the Prophet ﷺ made a supplication that fever should be transferred there. Thus, while the climate of Madinah became pleasant, Juhfah was cursed and soon deserted by its inhabitants. To this day it is a desolate place. The Holy Prophet ﷺ dreamt one night that a black woman with disheveled hair went away from Madinah to Mahaah, and he interpreted it to mean that Madinah's contagious sickness would be transferred to Mahaah which is another name for Juhfah.

When people fall ill in Madinah now-a-days that has nothing to do with the ancient disease nor the result of unfriendly climate. If anyone falls ill, it is merely a medical problem, and fever, anyway, is a blessing for a believer, for it gets plenty of sins forgiven.

The Prophet ﷺ loved Madinah considerably. While returning from a journey, as his eyes fell on the dwellings of Madinah, he hastened his riding animal towards Madinah. He urged the animal to quicken its steps towards Madinah because he loved it very much. We have his saying as transmitted by Bukhari:

احـــدٌ جـــبل يحـــبنا ونحـــبهٗ.

"Uhud is a mountain that loves us and we love It."

It is a very loved and highly desired destiny to reside and die in Madinah. We know from a Hadith that the Prophet ﷺ said, "If anyone goes away from Madinah out of unconcern for Madinah, Allah, Who is Majestic and Glorious, sends another person to it, and he will be better than the one who goes away. And if anyone who stays at Madinah and endures severity and hardship for that then I will be his intercessor and witness." (Muslim)

Another Hadith discloses that Dajjal will come from the eastern side and descend behind Uhud. The angels will turn him towards Syria where he will be killed. (Muslim)

Yet another Hadith asserts that plague and Dajjal will never enter Madinah. (Muslim)

And the beloved Prophet ﷺ has also said, "If anyone harbours an evil intention of causing harm to the people of Madinah then Allah will cause him to dissolves like salt dissolves in water." (Muslim)

Those people who are fortunate to reside at Madinah should show gratitude to Allah for that. They should love Madinah and the folk of Madinah and if anyone causes them some hardship, they must overlook that with a forgiving reaction and they must make a supplication for him. They must go on residing at Madinah no matter if they face a difficulty and they must endure it to their last breath.

A Hadith tells us that faith will withdraw to Madinah as a snake winds back into its nest. The name of Madinah given to it by Allah is Tabah according to a Hadith while some other Hadith say it is Tayyibah. (Muslim. Both Tayyibah and Tabah means pure.)

According to a Hadith, Madinah drives away people in the same way a sa'a kiln removes dross from iron. (Bukhari) One must not reside in Madinah with the aim of earning money neither must one go away from it because there is more money at some other place or life is less expensive there.

It is reported by Sayyidina Sufyan bin Abu Zuhay ﷺ that he heard the Messenger of Allah ﷺ say, "Yaman will be conquered and people will come driving their beasts gently, removing their families and those dependant or subordinate to them. But, Madinah would be best for them, if they only knew. Syria will be conquered and people will come driving their beasts gently, removing their families and those under their authority, but Madinah would be best for them, if they only knew. And Iraq will be conquered and people will come driving their animals gently, removing their families and those who are subordinate to them but Madinah would be best for them, it they but knew."

(Bukhari)

٥٢٦. حَدَّثَنَا مُعَلَّى قَالَ: حَدَّثَنَا عَبْدُالْعَزِيْزِ بْنُ الْمُخْتَارِ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلٰى أَعْرَابِيٍّ يَعُوْدُهُ. قَالَ وَكَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ عَلٰى مَرِيْضٍ يَعُوْدُهُ قَالَ (لَا بَأْسَ. طَهُوْرٌ إِنْ شَاءَ اللّٰهُ) قَالَ ذَاكَ: طَهُوْرًا كَلَّا بَلْ هِيَ حُمّٰى تَفُوْرُ (أَوْ تَـثُوْرُ)، عَلٰى شَيْخٍ كَبِيْرٍ، تُزِيْرُهُ الْقُبُوْرَ. قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَنَعَمْ، إِذًا).

526. It is narrated by Sayyidina by Sayyidina Ibn Abbas ﷺ that the Holy Prophet ﷺ paid a sick visit to a bedouin. The narrator added that it was the practice of the Prophet ﷺ to say, when ever he visited a patient, لاباس طهور إن شاء الله, "No harm will befall you, if Allah will. (Your sickness will be) an expiation for yours sins." The bedouin retorted, "No (not at all). Rather, the fever is boiling in an old man and will lead him to the graves." The Prophet ﷺ said, "Then let it be so!"❶ (Bukhari)

EXPLANATION: We have seen this Hadith at # 514 and its explanation also appears there.

٥٢٧. حَدَّثَنَا أَحْمَدُ بْنُ عِيْسٰى قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ عَنْ حَرْمَلَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْقُرَشِيِّ، عَنْ نَّافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ إِذَا دَخَلَ عَلٰى مَرِيْضٍ يَسْأَلُهُ: كَيْفَ هُوَ؟ فَإِذَا قَامَ مِنْ عِنْدِهِ قَالَ: خَارَ اللّٰهُ لَكَ. وَلَمْ يَزِدْهُ عَلَيْهِ.

527. It is narrated by Sayyidina Naif ﷺ that whenever Sayyidina Ibn Umar ﷺ visited a patient, he enquired after him, saying "How is he? (The question being directed to his family members.) And, when he returned from him. He would pray for him in these words," May Allah do good for you! And he, would not say more than that.❷

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❶ (٥٢٦) اخرجه المصنف فى الصحيح ٤/٢٤٦. ٧/١٥٢. ٩/١٧٠.

❷ (٥٢٧) محمد بن على القرشى عن نافع، مجهول من السادسة.

241. Chapter
باب ما يجيب المريض
How does a Patient Respond

٥٢٨. حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا إِسْحٰقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِيهِ، قَالَ: دَخَلَ الْحَجَّاجُ عَلَى ابْنِ عُمَرَ. وَأَنَا عِنْدَهُ. فَقَالَ: كَيْفَ هُوَ؟ قَالَ: صَالِحٌ. قَالَ: مَنْ: أَصَابَكَ؟ قَالَ: أَصَابَنِيْ مَنْ أَمَرَ بِحَمْلِ السِّلَاحِ فِيْ يَوْمٍ لَّا يَحِلُّ فِيْهِ حَمْلُهُ يَعْنِي الْحَجَّاجَ.

528. Sayyidina Amr bin Saeed رحمة الله عليه said that Hujjaj (bin Yusuf) visited Sayyidina Ibn Umar ﷺ while he (Amr) was (sitting) with him. Hujjaj asked," How are you? Sayyidina Ibn Umar ﷺ said, "I am well." Hujjaj asked him, "Who has hurt you? Sayyidina Ibn Umar ﷺ said, "He hurt me who gave the command to take up weapons on a day when it is unlawful to raise weapons." He referred to Hujjaj himself.❶

EXPLANATION: Biographers and historians have told us that Hujjaj bin Yusuf was the governor of Makkah at that time. He induced someone to hit a poisoned spear on the foot of Sayyidina Ibn Umar ﷺ. When that man shot the spear at him, Ibn Umar ﷺ was injured and died later of the injury in Makkah.

While Sayyidina Ibn Umar ﷺ was ill, Hujjaj paid him a visit one day, the highly deceitful man that he was. He got him injured and then had the cheek to enquire after his health.

Sayyidina Ibn Umar ﷺ had known that the cruel man had got him injured. So, when he asked who the culprit was, he said it very courageously that a man who was responsible for injuring him was the one who had given the command to take up weapons on a day when it was not lawful to do so. He said that because he died of that injury through a poisoned spear in the month of Zul-Hajjah. The month o Zul-Hajjah is one of the forbidden months. It is possible that he contended that the command to cease fighting in the forbidden months was not abrogated. However, a majority of the Ulama hold that the command not to fight in the forbidden months is abrogated but, it was not lawful for Hujjaj under any circumstances to plot to kill Sayyidina Ibn Umar ﷺ.

242. Chapter
باب عيادة الفاسق
Visiting a Sick Sinner

٥٢٩. حَدَّثَنَا سَعِيدُ بْنُ أَبِيْ مَرْيَمَ قَالَ: أَخْبَرَنَا بَكْرُ بْنُ مُضَرٍ قَالَ: حَدَّثَنِيْ عُبَيْدُ اللّٰهِ بْنُ زَحْرٍ، عَنْ حِبَّانَ بْنِ أَبِيْ جَبَلَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: لَا تَعُودُوْا شُرَّابَ الْخَمْرِ إِذَا مَرِضُوْا.

❶ (٥٢٨) اخرجه المصنف فى العيدين.

529. Sayyidina Abdullah bin Amr bin al-Aas ﷺ has said, "When an alcoholic falls ill, do not visit him (to enquire after his health.)[1] (Bukhari)

EXPLANATION: Wine has been given as an example. One who perpetrates other major sins falls in the same category. Some Ulama contend that this was a personal opinion of Sayyidina Abdullah bin Amar ﷺ, for the correct procedure is that one may visit an alcoholic, because he is a Muslim although a sinner. It is a right of a Muslim that others visit him when he is sick, as we have seen in Hadith # 519. The Prophet ﷺ has said, "There are three duties on every Muslim." And these include visiting a sick Muslim. The jurists have told us that all have equal rights whether the Muslim is a sinner or not. Perhaps, Sayyidina Abdullah bin Amr ﷺ meant that if a man is a proclaimed sinner who commits a grave sin publicly an visiting him would have a bad influence on the general public then he should not be visited.

234. Chapter
باب عيادة النساء الرجل المريض
Women Visiting Sick Men

٥٣٠. حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ الْمُبَارَكِ قَالَ: أَخْبَرَنِي الْوَلِيْدُ (هُوَ ابْنُ مُسْلِمٍ) قَالَ: حَدَّثَنَا الْحَارِثُ بْنُ عُبَيْدِ اللّٰهِ الْأَنْصَارِيّ قَالَ: رَأَيْتُ أُمَّ الدَّرْدَاءِ، عَلَى رِحَالِهَا أَعْوَادٌ لَيْسَ عَلَيْهَا غِشَاءٌ. عَائِدَةٌ لِرَجُلٍ مِنْ أَهْلِ الْمَسْجِدِ مِنَ الْأَنْصَارِ.

530. Harith bin Ubayd Ullah al-Ansari ﷺ said that he saw Sayyidah Umm Darda رضى الله عنها on a saddle that was made of wood and it was not veiled. She had come to visit a sick Ansar man of the mosque (regular worshipper).[2]

EXPLANATION: Sayyidah Umm al-Darda رضى الله عنها had gone to enquire after the health of an Ansar man. It is quite possible that the man was her Mahram. Also that was the period of the Khayr al-Quroon (best of generations) and there was no mischief and corruption. There is no harm in enquiring the welfare of a Muslim brother who is in the mosque among other worshippers while the woman is veiled. However, in the present age, if a woman goes all alone to see a male patient then there is bound to be mischief. Hence, it should to be avoided.

The author رحمة الله عليه has presented this chapter on a woman visiting a sick man but he has not created one on a man paying a sick visit to a woman because we have seen a Hadith (# 516) on this subject in chapter 234. The Prophet ﷺ visited a female Companion, Sayyidah Umm al-Umm al-Saib رضى الله عنها who was

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[1] (٥٢٩) عبيد الله بن زحر الضمرى مولاهم الافريقى، صدوق يخطئ من السادسة. اخرجه المصنف تعليقًا.

[2] (٥٣٠) علق المصنف فى الصحيح طرفًا منه فذكره فى تاريخه الكبير فى ترجمة الحارث ٢٤٤٣.

sick. This Hadith could have been placed in the suggested chapter on a man visiting a sick woman. If the sick woman is a mahram then there is no harm and no possibility of mischief. Shari'ah does not disallow such visits. However, it is necessary to exercise precaution in visiting a ghayr mahram woman. A man may only visit such a woman when her husband, parents or brothers are present there and the woman observes a veil or is behind a curtain. And Allah knows best.

244. Chapter
باب من كره للعائد ان ينظر إلى الفضول من البيت
It is Disallowed to a Visitor to Let His Eyes Roam About in the Patient's House

٥٣١. حَدَّثَنَا عَلِيُّ بْنُ حِجْرٍ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْأَجْلَحِ، عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي الْهُذَيْلِ قَالَ دَخَلَ عَبْدُ اللّٰهِ بْنُ مَسْعُوْدٍ عَلٰى مَرِيْضٍ يَعُوْدُهُ. وَمَعَهُ قَوْمٌ، وَفِي الْبَيْتِ امْرَأَةٌ. فَجَعَلَ رَجُلٌ مِّنَ الْقَوْمِ يَنْظُرُ إِلَى الْمَرْأَةِ فَقَالَ لَهُ عَبْدُ اللّٰهِ؟ لَوِ انْفَقَأْتَ عَيْنُكَ كَانَ خَيْرًا لَّكَ؟

531. Abdullah bin Abu al-Huzayl رحمة الله عليه said that Sayyidina Abdullah bin Masood ﷺ went to see a patient accompanied by a few men. There was a woman in the house at whom, one of the men oggled. Sayyidina Abdullah Ibn Masood ﷺ said to him, "If you had pierced your eyes that would have been better for you than glancing unlawfully."

EXPLANATION: If anyone goes to the house of a patient then, though he may have taken permission to enter the house, he must not look here and there. It is wrong to suppose that if he has permission to enter a house he may do what he likes.

245. Chapter
باب العيادة من الرمد
Visiting One Who Has Eye-trouble

٥٣٢. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ قَالَ: حَدَّثَنَا يُوْسُفُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ زَيْدَ بْنَ أَرْقَمَ يَقُوْلُ رَمَدَتْ عَيْنِي: فَعَادَنِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ (يَا زَيْدُ! لَوْ أَنَّ عَيْنَكَ لَمَّا بِهَا كَيْفَ كُنْتَ تَصْنَعُ)؟ قَالَ: كُنْتُ أَصْبِرُ وَ أَحْتَسِبُ: قَالَ (لَوْ أَنَّ عَيْنَكَ لَمَّا بِهَا، ثُمَّ صَبَرْتَ وَاحْتَسَبْتَ، كَانَ ثَوَابُكَ الْجَنَّةَ).

532. Sayyidina Zayd bin Araqam ﷺ said that his eyes were paining. The Prophet ﷺ visited him to find how he was and said to him, "If pain had

persisted in your eyes, what would you have done?" he said, "I would have been patient and expected reward from Allah." The Prophet ﷺ said, "If pain had persisted in your eyes and you would have borne it patiently expecting reward then you would have been rewarded with paradise.❶

EXPLANATION: In other word, if his eyes had not recovered and he had been patient over it until death then he would have been admitted to paradise.

٥٣٣. حَدَّثَنَا مُوسٰى قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّ رَجُلًا مِنْ أَصْحَابِ مُحَمَّدٍ ذَهَبَ بَصَرُهُ فَعَادُوْهُ. فَقَالَ كُنْتُ أُرِيْدُهُمَا لِأَنْظُرَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَأَمَّا إِذَا قُبِضَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَوَاللّٰهِ! مَا يَسُرُّنِيْ أَنَّ مَا بِهِمَا بِظَبْيٍ مِّنْ ظِبَاءِ تِبَالَةٍ.

533. It is narrated by Qasim bin Muhammad رحمة الله عليه that one of the Companions of the Prophet ﷺ lost his eyes. When some people visited him. He said to them, "I used to see the Holy Prophet ﷺ with my two eyes. Now that the Prophet ﷺ had been taken away from us, by Allah, it does not please me that I get one of the deers from Tibalah instead of the two eyes."

EXPLANATION: The man said that since the Prophet ﷺ was dead, he did not need the two eyes. He was not sad at losing them and since he had no lust for this life, he preferred to be patient. Tibalah was the name of a dense, green forest. It was will-known to the Arabs and the poet Labeed bin Rabiah has mentioned it in his poetry.

٥٣٤. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ وَ ابْنُ يُوْسُفَ قَالَا: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِيْ يَزِيْدُ بْنُ الْهَادِ، عَنْ عَمْرٍو مَوْلَى الْمُطَّلِبِ، عَنْ أَنَسٍ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (قَالَ اللّٰهُ عَزَّ وَ جَلَّ إِذَا ابْتَلَيْتُهُ بِحَبِيْبَتَيْهِ (يُرِيْدُ عَيْنَيْهِ) ثُمَّ صَبَرَ، عَوَّضْتُهُ الْجَنَّةَ)

534. Sayyidina Anas رضي الله عنه has narrated that he heard the Prophet ﷺ say that Allah the Majestic, the Glorious, said, "When I involve anyone in trail over his two lovely things (his two eyes) and he shows patience then I give him paradise in return for that.❷

٥٣٥. حَدَّثَنَا خَطَّابٌ قَالَ: حَدَّثَنَا إِسْمَاعِيْلُ، عَنْ ثَابِتِ بْنِ عَجْلَانَ، وَإِسْحَاقَ بْنِ يَزِيْدَ قَالَا: حَدَّثَنَا إِسْمَاعِيْلُ قَالَ: حَدَّثَنِيْ ثَابِتٌ، عَنِ الْقَاسِمِ، عَنْ أَبِيْ أُمَامَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (يَقُوْلُ اللّٰهُ: يَا ابْنَ آدَمَ، إِذَا أَخَذْتُ كَرِيْمَتَيْكَ فَصَبَرْتَ عِنْدَ الصَّدْمَةِ وَاحْتَسَبْتَ لَمْ أَرْضَ لَكَ ثَوَابًا دُوْنَ الْجَنَّةِ.

535. Sayyidina Abu Umamah رضي الله عنه has reported on the authority of the Prophet ﷺ that Allah says, "O son of Aadam! If I take away the two things dearest to you (your eyes) and you show patience on the loss and expects reward from

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❶ (٥٣٢) انظر الطبرانى فى المعجم الكبير ٥/٢١٥ وكنز العمال للمتقى الهندى ٦٥٥٠.
❷ (٥٣٤) الحاكم فى المستدرك ١/٣٤٨.

Allah then I too will not be pleased with rewarding you with anything less than paradise."[1] (Zubaydi, Ittehaf al-Sadah al-Muttaqeen)

EXPLANATION: Both these are Hadith Qudsi which convey the saying of Allah. He says, "If I cause a slave to suffer eye trouble or take away his eyes and he bears it patiently, being pleased with my pleasure then on the Day of Resurrection I will not be pleased with granting him anything less than paradise." It is not much to endure a few days hardship in this world to be able to receive paradise instead and that is a good bargain, too. It is related that a saintly man lost his eyes in old age and remarked that the seclusion that he cherished all his life eluded him until then.

246. Chapter
باب أين يقعدا لعائد؟
Where must the Visitor Sit?

٥٣٦. حَدَّثَنَا أَحْمَدُ بْنُ عِيسٰى قَالَ حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِيْ عَمْرٌو، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيْدٍ قَالَ: حَدَّثَنِي الْمِنْهَالُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللّٰهِ بْنِ الْحَارِثِ، عَنِ بْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا عَادَ الْمَرِيْضَ جَلَسَ عِنْدَ رَأْسِهٖ، ثُمَّ قَالَ. سَبْعَ مِرَارٍ. (أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ، أَنْ يَّشْفِيَكَ) فَإِنْ كَانَ فِيْ أَجَلِهٖ تَأْخِيْرٌ عُوْفِيَ مِنْ وَجْعِهٖ.

536. It is related by Sayyidina Ibn Abbas ﷺ that when the Prophet ﷺ went to see a patient, he sat at the side of his head, he then made this supplication seven times:

أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ، اَنْ يَشْفِيَكَ.

"I beseech Allah, the great, who is the Lord of the might throne, to hear you." (The Prophet ﷺ would also say), "If there is time before he is distend to die then he will recover from his present predicament."[2]

(Ahamd. Tirmizi, Abu Dawood, Mishkat)

٥٣٧. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا الرَّبِيْعُ بْنُ عَبْدِ اللّٰهِ قَالَ: ذَهَبْتُ مَعَ الْحَسَنِ إِلٰى قَتَادَةَ نَعُوْدُهٗ. فَقَعَدَ عِنْدَ رَأْسِهٖ فَسَأَلَهٗ، ثُمَّ دَعَالَهٗ قَالَ: اَللّٰهُمَّ اشْفِ قَلْبَهٗ، وَاشْفِ سَقَمَهٗ.

537. Rabi bin Abdullah رحمة الله عليه said, "We went with Sayyidina Hasan ﷺ to see Sayyidina Qatadah ﷺ who was ill. Hasan ﷺ sat at the side of his head and asked him how he was. He then prayed for him, اللهم اشف قلبه واشف سُقمة "O Allah cure his heart and cure him of illness."

EXPLANATION: The two Ahadith tell us that we should sit by the head of

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[1] (٥٣٥) انظر اتحاف السادة المتقين للزبيدى ٦/٣٦١.

[2] (٥٣٦) اخرجه احمد فى المسند ١/٢٣٩، والترمذى فى السنن ٢٠٨٣، ابو داؤد فى السنن (كتاب الجنائز) ب ١٢.

the patient when we go to see him. This is the sunnah practice. We should make this supplication for the patient اَسْأَلُ اللّٰهَ العَظِيْمَ رَبَّ العَرْشِ العَظِيْمِ اَنْ يَّشْفِيَكَ "I beseech Allah, the mighty, who is the Lord of the mighty throne to heal you." We are told in the Hadith that the Prophet ﷺ repeated this supplication seven times.

237. Chapter
باب ما يعمل الرجل فى بيته
What should a Man do at Home

٥٣٨. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ رَجَاءٍ وَحَفْصُ بْنُ عُمَرَ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيْمَ، عَنِ الْأَسْوَدِ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا: مَا كَانَ يَصْنَعُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ أَهْلِهِ؟ فَقَالَتْ: كَانَ يَكُوْنُ فِيْ مِهْنَةِ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ.

538. Sayyidina Aswad رحمة الله عليه said that he asked Sayyidah Ayeshah رضى الله عنها, "What did the Prophet ﷺ do at home?" She said that he occupied himself in helping his family members with their task, and when it was time for prayers, he went out.❶ (Bukhari, Tirmizi, Ahmad.)

٥٣٩. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُوْنَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيْهِ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا: مَا كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْمَلُ فِيْ بَيْتِهِ؟ قَالَتْ: يَخْصِفُ نَعْلَهُ وَ يَعْمَلُ مَا يَعْمَلُ الرَّجُلُ فِيْ بَيْتِهِ.

539. It is reported by Hisham رحمة الله عليه on the authority of his father, Urwah رحمة الله عليه that he asked Sayyidah Ayeshah رضى الله عنها, "What was it that the Prophet ﷺ did at home?" She said, "He repaired his shoes and did all that a man does at home."❷ (Ahmad.)

٥٤٠. حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ بْنُ الْوَلِيْدِ، عَنْ سُفْيَانَ، عَنْ هِشَامٍ عَنْ أَبِيْهِ قَالَ: سَأَلْتُ عَائِشَةَ مَا كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِيْ بَيْتِهِ؟ قَالَتْ مَا يَصْنَعُ أَحَدُكُمْ فِيْ بَيْتِهِ: يَخْصِفُ النَّعْلَ وَ يَرْقَعُ الثَّوْبَ وَيُخِيْطُ.

540. Hisham has narrated on the authority of his father that he asked Sayyidah Ayeshah رضى الله عنها, "What work did the Holy Prophet ﷺ do at home?" She said, "Whatever work a man among you does he also performed it. He repaired his shoes and out patches on his garments."❸ (Ahmad, Ibn Hibban)

٥٤١. حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنِيْ مُعَاوِيَةُ بْنِ صَالِحٍ، عَنْ يَّحْيَى بْنِ سَعِيْدٍ، عَنْ عَمْرَةَ، قِيْلَ لِعَائِشَةَ

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❶ (٥٣٨) اخرجه المصنف فى الصحيح ١/١٧٢، ٧/٨٥، والترمذى فى السنن ٢٤٨٩، واحمد فى المسند ٦/١٢٦ و ٢٠٦.
❷ (٥٣٩) اخرجه احمد.
❸ (٥٤٠) اخرجه احمد و صححه ابن حبان.

رَضِيَ اللّٰهُ عَنْهَا: مَا ذَا كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْمَلُ فِيْ بَيْتِهِ: قَالَتْ كَانَ بَشَرًا مِنَ الْبَشَرِ: يَفْلِيْ ثَوْبَهُ، وَيَحْلِبُ شَاتَهُ.

541. Sayyidah Amrah رحمة الله عليها has reported that Sayyidah Ayeshah رضى الله عنها was asked, "What work did the Prophet ﷺ do at home?" She said, "He was a human being among human beings. He removed lice from his garments and milked his goat."❶ (Tirmizi)

Note: There were no lice on his person but there was a posibility of lice coming in on him from other people and he examined his garments for that.

EXPLANATION: All the Ahadith of this chapter confirm that when he went to his family members in their house, the Prophet ﷺ helped his family members in their household tasks. In other words, he worked for them. Among his tasks, he cobbled his shoes, patched his garments and milked his goat. How humble, indeed, the Prophet ﷺ was! He performed these tasks himself and never thought of himself as above manual work.

Today, we consider it below our dignity to do any household work ourselves. In fact, we consider it bad to do such things. We sit at home and give commands and do not tolerate the slightest of delays. We must emulate the example of the Messenger of Allah ﷺ and share the household task with our family members so that they are not overburdened with domestic work.

248. Chapter
باب اذا احب الرجل اخاه فليعلمه
When a Man Loves Another, He must Let Him Know

٥٤٢. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيْدٍ، عَنْ ثَوْرٍ قَالَ: حَدَّثَنِيْ حَبِيْبُ بْنُ عُبَيْدٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيْ كَرِبَ. وَكَانَ قَدْ أَدْرَكَه: قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ فَلْيُعْلِمْهُ أَنَّهُ أَحَبَّهُ).

542. Habab bin Ubayd رحمة الله عليه has reported on the authority of Sayyidina Miqdam bin Madikarib رضي الله عنه that the Prophet ﷺ said, "When anyone of you loves his Muslim brother he must tell him that he loves him (for the sake of Allah)."❷ (Ahmad.)

٥٤٣. حَدَّثَنَا يَحْيَى بْنُ بِشْرٍ قَالَ: حَدَّثَنَا قَبِيْصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ رِبَاحٍ، عَنْ أَبِيْ عُبَيْدِ اللّٰهِ، عَنْ مُجَاهِدٍ قَالَ: لَقِيَنِيْ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَ بِمَنْكِبِيْ مِنْ وَرَائِيْ قَالَ:

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❶ (٥٤١) اخرجه الترمذى فى الشمائل. ❷ (٥٤٢) اخرجه احمد فى المسند ٤/ ١٣٠.

أَمَا إِنِّيْ أُحِبُّكَ. قَالَ: أَحَبَّكَ الَّذِيْ أَحْبَبْتَنِيْ لَهُ فَقَالَ: لَوْ لَا أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَحَبَّ الرَّجُلُ الرَّجُلَ فَلْيُخْبِرْهُ أَنَّهُ أَحَبَّهُ) مَا أَخْبَرْتُكَ. قَالَ: ثُمَّ أَخَذَ يَعْرِضُ عَلَيَّ الْخُطْبَةَ قَالَ: أَمَّا إِنَّ عِنْدَنَا جَارِيَةً أَمَّا إِنَّهَا عَوْرَاءُ.

543. Mujahid رحمة الله عليه said that he met one of the several Companions ﷺ of the Prophet ﷺ. He caught hold of his shoulder and said to him, "I love you." Mujahid said (in reply), "May the Pure Being love you for whose pleasure love me. "That Companion ﷺ said (again), "If the Messenger of Allah ﷺ had not instructed us that one who loves another (for Allah's sake) must let him know that he loves him, I would not have told you so." Mujahid said that he then advised him to marry their slave girl, saying that she was enough.❶

(Abu Dawood.)

٥٤٤. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا تَحَابَّا الرَّجُلَانِ إِلَّا كَانَ أَفْضَلُهُمَا، أَشَدُّهُمَا حُبًّا لِّصَاحِبِهِ).

544. It is narrated by Sayyidina Anas ﷺ that the Prophet ﷺ said, "When two men love each other (for the sake of Allah's pleasure) then the more excellent of the two is he who loves his colleague more."❷ (Hakim)

EXPLANATION: Every Hadith of this chapter quotes the Prophet ﷺ as saying that when anyone of you loves his Muslim brother he Must tell him that he loves him. As a result the other man too will love him. We have read in a Hadith that when a Companion told Mujahid رحمة الله عليه that he loved him then he too responded with words of kindness, "The Pure Being too may love you for whose sake you love me." And the find Hadith declares that of the two men who love each other, the one whose love for the other is greater is more excellent. but the love should be only to seek the pleasure of Allah and with no other objective.

249. Chapter

باب اذا احب رجلا فلا يماره ولا يسال عنه

One should not Quarrel with One Whom He Loves nor be Nosy about Him

٥٤٥. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ حَدَّثَنِيْ مُعَاوِيَةُ، أَنَّ أَبَا الزَّاهِرِيَّةِ حَدَّثَهُ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ مَعَاذِ بْنِ جَبَلٍ أَنَّهُ قَالَ: إِذَا أَحْبَبْتَ أَخًا فَلَا تُمَارِهِ، وَلَا تَشَارِهِ وَلَا تَسْأَلْ عَنْهُ. فَعَسٰى أَنْ تُوَافِيَ لَهُ عَدُوًّا فَيُخْبِرَكَ بِمَا لَيْسَ فِيْهِ، فَيُفَرِّقُ بَيْنَكَ وَبَيْنَهُ.

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❶ (٥٤٣) رباح بن ابى معروف، بن ابى سارة المكى صدوق، له اوهام، من السابعة. اخرجه ابو داؤد (كتاب الادب) ب ١٢٣.

❷ (٥٤٤) اخرجه الحاكم فى المستدرك ٤/١٧١.

545. Sayyidina Muaz bin Jabal ﷺ said, "When you love your brother you must not quarrel with him, nor have a give-and-take relationship with him, nor put questions about him. Perhaps, you meet his enemy who might provoke you with wrong information and cause ill-will between the two of you."❶

EXPLANATION: The Hadith tells us that once we love anyone for the sake of Allah we must not quarrel with him but try to retain the friendship. We must not strike any deal or transaction with him because that is a base of strife. We must not try to probe into his personal life by asking questions. Man has friends and enemies and if we encounter his enemy he would give us incorrect details of his life which might cause us to detest our friends and separate from him. No one is innocent and a man does commit mistakes, so, there is no point in trying to learn the other's personal secrets.

٥٤٦. حَدَّثَنَا الْمُقْرِئُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ، عَنْ عَبْدِ اللّٰهِ بْنِ يَزِيْدَ عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ أَحَبَّ أَخًا لِلّٰهِ، فِي اللّٰهِ قَالَ: إِنِّيْ أُحِبُّكَ لِلّٰهِ، فَدَخَلَا جَمِيْعًا الْجَنَّةَ، كَانَ الَّذِيْ أَحَبَّ فِي اللّٰهِ أَرْفَعَ دَرَجَةً لِحُبِّهِ، عَلَى الَّذِيْ أَحَبَّهُ لَهُ).

546. It is narrated by Sayyidina Abdullah bin Amr ﷺ that the Holy Prophet ﷺ said, "If anyone loves his brother to earn the pleasure of Allah and tell him that he loves him then both of them will go to paradise together. The rank of the man who loves for the sake of Allah will be higher than the rank of the other who loves because of his love."

250. Chapter
باب العقل فى القلب
Intelligence is in the Heart

٥٤٧. حَدَّثَنَا سَعِيْدُ بْنُ أَبِيْ مَرْيَمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ: أَخْبَرَنِيْ عَمْرُو بْنُ دِيْنَارٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَيَاضِ بْنِ خَلِيْفَةَ عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ، أَنَّهُ سَمِعَهُ بِصِفِّيْنَ يَقُوْلُ: إِنَّ الْعَقْلَ فِي الْقَلْبِ، وَ الرَّحْمَةَ فِي الْكَبِدِ، وَ الرَّأْفَةَ فِي الطِّحَالِ، وَالنَّفْسَ فِي الرِّئَةِ.

547. It is narrated by Ayaz bin Khalifah that he heard Sayyidina Ali ﷺ say at Safayn, "Surely, intelligence rests in the heart, mercy in the liver, tenderness in the spleen and breath in the lungs.

EXPLANATION: Allah has blessed man with different organs each of which performs a function different from the other. Sayyidina Ali ﷺ has described them and pointed out the seats of intelligence, mercy, tenderness and breath. Mercy and tenderness are almost synonymous though there is some exaggeration in the latter.

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❶ (٥٤٥) عبد الله بن صالح بن محمد بن مسلم الجهنى ابو صالح المصرى، كاتب الليث، صدوق، كثير الغلط ثبت فى كتابه، وكانت فيه غفلة، من العاشرة، مات سنة اثنين وعشرين، وله خمس وثمانون سنة. عزاه فى الجامع الصغير الى الحلية لابى نعيم.

251. Chapter
بـــاب الكـبـــر
Arrogance

٥٤٨. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ الصَّقْعَبِ بْنِ زُهَيْرٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ (قَالَ) لَا أَعْلَمُهُ إِلَّا عَنْ عَطَاءِ بْنِ يَسَارٍ) عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ: كُنَّا جُلُوْسًا عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَجَآءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ، عَلَيْهِ جُبَّةُ سِيْجَانَ حَتّٰى قَامَ عَلٰى رَأْسِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنَّ صَاحِبَكُمْ قَدْ وَضَعَ كُلَّ فَارِسٍ (أَوْ قَالَ: يُرِيْدُ أَنْ يَضَعَ كُلَّ فَارِسٍ) وَيَرْفَعَ كُلَّ رَاعٍ، فَأَخَذَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَجَامِعِ جُبَّتِهِ فَقَالَ (أَلَا أَرٰى عَلَيْكَ لِبَاسَ مَنْ لَّا يَعْقِلُ) ثُمَّ قَالَ (إِنَّ نَبِيَّ اللّٰهِ نُوْحًا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا حَضَرَتْهُ الْوَفَاةُ، قَالَ لِابْنِهِ: إِنِّيْ قَاصٌّ عَلَيْكَ الْوَصِيَّةَ، آمُرُكَ بِاثْنَتَيْنِ، وَأَنْهَاكَ عَنِ اثْنَتَيْنِ. آمُرُكَ بِلَا إِلٰهَ إِلَّا اللّٰهُ، فَإِنَّ السَّمَاوَاتِ السَّبْعَ وَ الْأَرَضِيْنَ السَّبْعَ لَوْ وُضِعْنَ فِيْ كَفَّةٍ وَوُضِعَتْ لَا إِلٰهَ إِلَّا اللّٰهُ، فِيْ كَفَّةٍ، لَرَجَحَتْ بِهِنَّ، وَ لَوْ أَنَّ السَّمَاوَاتِ السَّبْعَ، وَ الْأَرَضِيْنَ السَّبْعَ، كُنَّ حَلْقَةً مُبْهَمَةً، لَقَصَمَتْهُنَّ لَا إِلٰهَ إِلَّا اللّٰهُ، وَ سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ، فَإِنَّهَا صَلَاةُ كُلِّ شَيْءٍ وَّ بِهَا يُرْزَقُ كُلُّ شَيْءٍ. وَ أَنْهَاكَ عَنِ الشِّرْكِ وَ الْكِبْرِ) فَقُلْتُ. أَوْ قِيْلَ. يَا رَسُوْلَ اللّٰهِ! هٰذَا الشِّرْكُ قَدْ عَرَفْنَاهُ فَمَا الْكِبْرُ؟ هُوَ أَنْ يَّكُوْنَ لِأَحَدِنَا حُلَّةٌ يَلْبَسُهَا؟ قَالَ لَا) قَالَ: فَهُوَ أَنْ يَّكُوْنَ لِأَحَدِنَا نَعْلَانِ حَسَنَتَانِ لَهُمَا شِرَاكَانِ حَسَنَانِ؟ قَالَ (لَا) قَالَ: فَهُوَ أَنْ يَّكُوْنَ لِأَحَدِنَا دَابَّةٌ يَرْكَبُهَا؟ قَالَ (لَا) قَالَ فَهُوَ أَنْ يَّكُوْنَ لِأَحَدِنَا أَصْحَابٌ يَجْلِسُوْنَ إِلَيْهِ؟ قَالَ (لَا) قَالَ: يَا رَسُوْلَ اللّٰهِ! فَمَا الْكِبْرُ؟ قَالَ (سَفَهُ الْحَقِّ، وَغَمْصُ النَّاسِ).

548. Sayyidina Abdullah bin Amr ﷺ said that while they were seated with the Prophet ﷺ a man of the desert came. He had on him a robe of *seejan* (whose hems are made of silk). He stood near the head of the Prophet ﷺ and said (to the group), "Your companion (meaning Prophet Muhammad ﷺ) has thrown down every horse-rider" (or, he said, "intends to throw down every horse-rider"), and elevated every shepherd."

The Prophet ﷺ held him by the hem of his robe and said, "Are you not wearing garments of the foolish?"

He then added, "When the Prophet of the Allah, Nooh عليه السلام was near death he said his son that he was giving him an instruction, asking him to do two things and forbidding him from doing two things. He enjoined upon him to believe in لا اله الا الله lailaha illAllah (there is no god but Allah) because if all the seven heavens and the seven earth's were placed in a pan and La ilaha illAllah in the other pan then it would outweigh them. And if the seven heavens and the seven earth's were to form a circle that had no extremes (no beginning and no end) then La ilaha illAllah would break them. And سبحان الله وبحمده subhan-Allah wa bi Hamdihi (Glory be to Allah and with His praise) is the prayer of

all the creatures and through its blessings everyone is given his provision. (He commanded his son to recite that.) He then forbade him to associate anything with Allah and to be arrogant."

The narrator (Ibn Amr) interjected, "Messenger of Allah, we understand what associating means but what is arrogance? Is it to wear a garment that he owns?"

The Prophet ﷺ said, "No! Then he asked, "Is it a pair of beautiful shoes with beautiful laces on them that one has?" He said, "No!" Again, he was asked, "Is it to possess a riding animal that one rides?" The Prophet ﷺ said, "No!" So, he was asked once again, "Is it to have friends with whom one (spends his time and) sits?" The Prophet ﷺ said, "No," "Then, Messenger of Allah, what is arrogance?", they asked. The Prophet ﷺ said, "It is to act foolishly about the truth (which means, to reject it) and to despise other people."

حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيْزِ، عَنْ زَيْدٍ، عَنْ عَبْدِ اللّٰهِ ابْنِ عَمْرٍو أَنَّهُ قَالَ: يَا رَسُوْلَ اللّٰهِ! أَمِنَ الْكِبْرِ .....نَحْوَهُ!

It is reported by Sayyidina Abdullah bin Amr ﷺ through another line of transmission that he said, "Messenger of Allah, are these things (signs of haughtiness?" The Prophet ﷺ said, "No!" The rest of the Hadith follows the sequence as above.[1] (Majma al-Zawaid, Haythmi)

EXPLANATION: This Hadith recalls the instruction of Prophet Nooh عليه السلام to his son. He exhorted him to abide by la ilaha illAllah (there is no god but Allah). In the same way, it is found in another Hadith that Sayyidina Musa عليه السلام requested Allah, "Teach me an expression whereby I may remember you." Allah said to him. "Keep up recital of la ilaha illAllah." He submitted to Allah, 'O my Lord, this is what everyone says. What I desire is something exclusive to me which is granted to me alone." Allah proclaimed, 'If the seven heavens placed in one pan and La ilaha illAllah in the other then the pan of La ilaha illAllah would weigh down the other."[2]

This expression is the basis of religion and the root of faith. Hence the more it is repeated, the more the root of faith is strengthened. Faith depends on this expression. Rather, the existence of the world itself depends on this expression. Accordingly, it is known through an authentic Hadith that the last hour will not come as long as there is someone on earth to say La ilaha illallah. (Muslim, v-1, p-84)

The second command that he gave was about Subhan Allah wa bi Hamdihi which is the worship of all creatures and it is through its blessings that everyone is provided sustenance. We learn from this that there is no creature that does not sing the praise of Allah. Indeed, Allah says:

وَاِنْ مِّنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَلٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ٥

And there is not a thing but glorifies him with His praise, but you understand

[1] (٥٤٨) انظر مجمع الزوائد للهيثمي ٥/١٣٤.

[2] Mishkat al-Masaabeeh from al-Sharah al-Sunnah p-201.

not their glorification. (Al-Isra, 17:44)

Sayyidina Ibn Abbas ﷺ has said that even a (cultivation) field glorifies Allah and the cultivator earns reward against that.

Once, the Prophet ﷺ was presented a bowl containing porridge. He remarked that the thareed (porridge) was chanting the praise of Allah. He then directed one of the men whom he named, and that man also heard the chant. It was then placed before a third person who also heard the chant.

The Hadith concludes with the Prophet ﷺ remarks about arrogance. He said that it is made up of two things: rejection of truth and contempt for fellow men. One who rejects truth refuses to follow the advice of anyone . If all the ulama pass a ruling on an the issue, this man rejects their verdict and refuses to recognise the mufti. There are such haughty people on earth who boast that they would never budge from their ideas even if all the muftis of the world told them that they were wrong and the true position was different. Thus, to refuse to accept the truth when it is known and to hold other people in contempt is the definition of haughtiness or arrogance or pride. There is a Hadith of the Prophet ﷺ, "A man who has in his heart as much pride as a grain of mustard seed will not enter paradise." (*Muslim,* as cited in *Mishkat al-Masabeeh* p-433). Another Hadith tells us that this man will not even smell the fragrance of paradise although its fragrance travels miles together.

When the Companions ﷺ heard this saying, one of them enquired, "O Messenger of Allah, if a man likes his garment to be beautiful and his sandals to be beautiful, is that pride." The Messenger of Allah ﷺ said, "No! ان الله جميل يحب الجمال Allah is beautiful and he likes beauty." He added, "Pride is to disdain what is true and to despise peple." (*Muslim,* as cited in *Mishkat al-Masabeeh* p-433).

Another Hadith conveys to us the saying of the Messenger of Allah ﷺ, "He who is humble for the sake of Allah and checks himself, Allah will exalt him. He considers himself lowly out of humbleness but through its blessings Allah raises him to greatness in the eyes of men. Allah gives him honour and causes His creatures to regard him as great and mighty. And he who considers himself great, Allah abases him; he whom Allah disgraces, none can raise to honour. This man may regard himself as great but he is lowly in the sight of all men to such an extent that Allah causes him to be of less value in their estimation than a dog or a pig. (*Mishkat al-Masabeeh*)

It is said of Sayyidina Junayd Baghdadi that he was in a mosque when someone announced that the most unworthy, the worst of sinners and the basest of men should come out of the mosque immediately. On hearing that Junayd Bagdadi رحمة الله عليه came out of the mosque and stood ahead of everyone else. He said, "Of all the Muslims. I am the worst Muslim." Someone informed his mentor Shaikh Sari al-Saqti رحمة الله عليه that Junayd had done such a thing. He replied, "This is what has made Junayd, the Junayd that he is."

Allah has warned those people who are haughty in these words of the Qur'an:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۝

And walk not in the earth exultantly. (Luqman, 31:81)

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ۝

And walk not in the earth exultantly; certainly you cannot tear the earth open, nor can you reach the mountains in height. (Al-Isra, 17;37)

Allah has also said:

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ۝

Surely, He loves not the arrogant. (Al-Nahl, 16:23)

Again, He has said;

وَلَهُ الْكِبْرِيَاءُ فِي السَّمٰوٰتِ وَالْأَرْضِ ۝

And He is alone in the Dominion in the heavens and the earth.
(Al-Jasiyah, 45:37)

The disease of arrogance is very dangerous. May Allah save us from it! *Aameen*!

We also learn from the Hadith that it is proper to wear good clothes and good shoes (if it is lawfully acquired). Pride is not wearing nice garments and eating good meals. It is to reject truth and to consider other people lowly. Many people don a poor dress but they are proud and arrogant and they regard others as base and show themselves as great.

٥٤٩. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يُونُسُ بْنُ الْقَاسِمِ أَبُو عُمَرَ الْيَمَامِيّ قَالَ: حَدَّثَنَا عِكْرِمَةُ بْنُ خَالِدٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (مَنْ تَعَظَّمَ فِي نَفْسِهِ، أَوِاخْتَالَ فِي مَشْيَتِهِ، لَقِيَ اللّٰهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَانٌ).

549. It is narrated by Sayyidina Ibn Umar ﷺ that the Holy Prophet ﷺ said, "He who considers himself great and walks proudly will meet Allah (on the Day of Resurrection) while Allah, the Majestic, the Gracious will be angry at him."[1] (Ahmad.)

٥٥٠. حَدَّثَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ،عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَا اسْتَكْبَرَ مَنْ أَكَلَ مَعَهُ خَادِمُهُ، وَ رَكِبَ الْحِمَارَ بِالْأَسْوَاقِ، وَ اعْتَقَلَ الشَّاةَ فَحَلَبَهَا.

550. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "He who sits at a meal with his slave, visits the market on the back of an ass, and milks his goat after tying its legs. Does not behave arrogantly."[2]
(Kanz al-Ummal)

EXPLANATION: These things demonstrate humbleness and strike at the

[1] (٥٤٩) اخرجه احمد فى المسند ٢/١١٨.
[2] (٥٥٠) كنز العمال ٥٧٢٨.

base of haughtiness.

٥٥١. حَدَّثَنَا مُوسَى بْنُ بَحْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمِ بْنِ الْبُرَيْدِ قَالَ: حَدَّثَنَا صَالِحٌ بَيَّاعُ الْأَكْسِيَةِ عَنْ جَدَّتِهِ قَالَتْ: رَأَيْتُ عَلِيًّا رَضِيَ اللّٰهُ عَنْهُ اشْتَرَى تَمْرًا بِدِرْهَمٍ فَحَمَلَهُ فِي مِلْحَفَتِهِ. فَقُلْتُ لَهُ (أَوْ قَالَ لَهُ رَجُلٌ): أَحْمِلُ عَنْكَ يَا أَمِيرَ الْمُؤْمِنِينَ: قَالَ: لَا، أَبُو الْعِيَالِ أَحَقُّ أَنْ يَحْمِلَ.

551. Salih, who sold sheets, said that his grand-mother told him she saw Sayyidina Ali ﷺ buy dates for putting them in a bag. She or one of the men) said, "O Ameer al-Mo'mineen, I will carry it (for you)." Sayyidina Ali ﷺ said, "A father alone has a greater right to carry them for his children."❶

(Ibn al-Athir in his al Tareekh al-Kamil)

EXPLANATION: This happened when Sayyidina Ali ﷺ was the Ameer al-Mo'mineen (say, a king). How humble these people were even while they held very high offices yet we have their example that they carried bagful of dates on their shoulders in public. They did not have a servant with them and refused to allow anyone else to carry it. May Allah enable our leaders today to follow in their footsteps. *Aameem*!

٥٥٢. حَدَّثَنَا عُمَرُ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ أَبِي مُسْلِمٍ الْأَغَرِّ حَدَّثَهُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (عَنِ اللّٰهِ عَزَّ وَجَلَّ) قَالَ (الْعِزُّ إِزَارِي وَالْكِبْرِيَاءُ رِدَائِي. فَمَنْ نَازَعَنِي بِشَيْءٍ مِنْهُمَا عَذَّبْتُهُ).

552. It is narrated by Sayyidina Abu Saeed al-Khudri and Abu Hurayrah ﷺ that the Prophet ﷺ said that Allah said, "Majesty is My lower garment and pride is My cloak. If anyone vies with Me with regard to any one of these things then I will punish him."❷ (Ahmad, Hakim)

٥٥٣. حَدَّثَنَا عَلِيُّ بْنُ حِجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أَبُو رَوَاحَةَ يَزِيدُ بْنُ أَيْهَمَ عَنِ الْهَيْثَمِ بْنِ مَالِكٍ الطَّائِيِّ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ عَلَى الْمِنْبَرِ قَالَ: إِنَّ لِلشَّيْطَانِ مَصَالِيَ وَ فُخُوخًا، وَ إِنَّ مَصَالِيَ الشَّيْطَانِ وَ فُخُوخَهُ الْبَطَرُ بِأَنْعُمِ اللّٰهِ، وَ الْفَخْرُ بِعَطَاءِ اللّٰهِ، وَ الْكِبْرِيَاءُ عَلَى عِبَادِ اللّٰهِ، وَاتِّبَاعُ الْهَوَى فِي غَيْرِ ذَاتِ اللّٰهِ.

553. Al-Haytham bin Maalik al-Taiy ﷺ said that he heard Sayyidina Nu'man bin Bashir ﷺ say from the pulpit, "The devil has nets and tools of hunting. Surely, the tools of hunting of the devil are rebellion against the blessings of Allah, arrogance on his favours and prefering obedience to one's base desires to (the commands of) Allah."❸ (Bayhaqi)

EXPLANATION: The devil strengthens his hold over men through their

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❶ (٥٥١) اخرجه ابن الاثير فى تاريخه الكامل ٣/ ١٢٠.

❷ (٥٥٢) اخرجه احمد فى المسند ٢/ ٣٧٦، ٤٢٧، والحاكم فى المستدرك ١/ ٦١.

❸ (٥٥٣) عزاه فى الجامع الصغير الى ابن عساكر وكذلك الى شعب الايمان للبيهقى.

pride, arrogance, haughtiness and despise of others and pursual of passionate desires. These things are termed the tools of the devil.

٥٥٤. حَدَّثَنَا عَلِيٌّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ احْتَجَّتِ الْجَنَّةُ وَ النَّارُ (وَ قَالَ سُفْيَانُ أَيْضًا إِخْتَصَمَتِ الْجَنَّةُ وَ النَّارُ) قَالَتِ النَّارُ: يَلِجُنِي الْجَبَّارُوْنَ، وَيَلِجُنِي، الْمُتَكَبِّرُوْنَ وَقَالَتِ: الْجَنَّةُ يَلِجُنِي الضُّعَفَاءُ، وَيَلِجُنِي الْفُقَرَاءُ. قَالَ اللّٰهُ تَبَارَكَ وَتَعَالٰى لِلْجَنَّةِ: أَنْتِ رَحْمَتِيْ، أَرْحَمُ بِكِ مَنْ أَشَاءُ. ثُمَّ قَالَ لِلنَّارِ: أَنْتِ عَذَابِيْ، أُعَذِّبُ بِكِ مَنْ أَشَاءُ. وَلِكُلٍّ وَاحِدَةٍ مِّنْكُمَا مِلْؤُهَا).

554. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said that paradise and hell debated with each other . Hell said, "I have been distinguished by the proud and the mighty ones." Paradise said, what is the matter with me that only the weak and lowly people will enter me?" Allah said to paradise, "You are (the place of) My mercy. I will show mercy to those whom I wish through you." He then said to Hell," You are (the place of) My punishment. I will punish whom I will through you. And, both of you, I fill up.❶

EXPLANATION: We know thus that pride and haughtiness are what take a man to hell. Most of the people in hell will be those who have these traits.

٥٥٥. حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا الْوَلِيْدُ بْنُ جُمَيْعٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: لَمْ يَكُنْ أَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُتَحَزِّقِيْنَ وَلَا مُتَمَاوِتِيْنَ وَكَانُوْا يَتَنَاشَدُوْنَ الشِّعْرَفِيْ مَجَالِسِهِمْ، وَيَذْكُرُوْنَ أَمْرَ جَاهِلِيَّتِهِمْ، فَإِذَا أُرِيْدَ أَحَدٌ مِّنْهُمْ عَلٰى شَيْءٍ مِّنْ أَمْرِ اللّٰهِ، دَارَتْ حَمَا لِيْقُ عَيْنَيْهِ كَأَنَّهُ مَجْنُوْنٌ.

555. Sayyidina Abdur Raman ﷺ said that the Companions of the Messenger of Allah ﷺ were neither niggardly nor dispirited. They recited poetry to one another and remembered the days of Ignorance. (They were so devoted that) if anyone of them was told something contrary to the command of Allah then (because of anger) the pupils of his eyes moved rapidly as though he was mad.❷ (Ibn Abu Shaybah)

EXPLANATION: We know from this Hadith that it is not wrong to recite poetry or talk of pre-Islamic days with a good purpose. Anger is the result of personal emotions and smacks of pride and arrogance. However, if it is for the religion of Allah then it is praiseworthy.

٥٥٦. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنّٰى قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّد، عَنْ أَبِيْ هُرَيْرَةَ. أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. وَ كَانَ جَمِيْلًا. فَقَالَ: حُبِّبَ إِلَيَّ الْجَمَالُ، وَ

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❶ (٥٥٤) انظر مصابيح السنة للبغوى ٥/١٠.

❷ (٥٥٥) الوليد بن عبد الله بن جميع الزهرى، المكى نزيل الكوفة، صدوق، يهم، ورمى بالشيع من الخامسة. اخرجه ابن ابى شيبة بسند حسن.

أُعْطِيتُ مَا تَرٰى، حَتّٰى مَا أُحِبُّ أَنْ يُفَوِّقَنِيْ أَحَدٌ (إِمَّا قَالَ: بِشِرَاكِ نَعْلٍ، وَ إِمَّا قَالَ: بِشِسْعٍ أَحْمَرَ) أَلْكِبْرُ ذَاكَ؟ قَالَ (لَا. وَ لٰكِنْ مَّنْ بَطَرَ الْحَقَّ وَغَمِطَ النَّاسَ).

556. It is narrated by Sayyidina Abu Hurayrah ﷺ that a man came to the Prophet ﷺ. He was a handsome man and he said, "I like beauty, and you see what I have been given and I do not like that anyone may excel over me even in the matter of a thong of a sandal. Is that pride?"

The Prophet ﷺ said, "No. That is not pride. Pride is to reject Truth and despise people."[1] (Abu Dawood.)

EXPLANATION: We know thus that it is allowed to wear nice garments and shoes provided there is no intention behind it to consider other people lowly.

٥٥٧. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ بْنُ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيْهِ عَنْ جَدِّهِ ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (يُحْشَرُ الْمُتَكَبِّرُوْنَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِيْ صُوْرَةِ الرِّجَالِ، يَغْشَاهُمُ الذُّلُّ مِنْ كُلِّ مَكَانٍ، يُسَاقُوْنَ إِلٰى سِجْنٍ مِّنْ جَهَنَّمَ يُسَمّٰى بُوْلَسَ، تَعْلُوْهُمْ نَارُ الْأَنْيَارِ، وَيُسْقَوْنَ مِنْ عُصَارَةِ : أَهْلِ النَّارِ، طِيْنَةَ الْخَبَالِ).

557. It is reported by Amr bin Shuayb ﷺ on the authority of his father and grandfather that the Prophet ﷺ said, "The proud people will be assembled on the Day of Resurrection like ants in human form. They will be humiliated from every side and driven towards the prison of hell called Bulus. The five of fires will surround them and they will be made to drink the secretion (blood and pus) of the bodies of the dwellers of hell, and it is called Teenah al-Khabal.[2] (Tirmizi, Ahmad.)

EXPLANATION: They played great in the world but in the Hereafter they will have bodies as small as ants and they will suffer humiliation all around. Hell by itself is a place of punishment. But, they will be sent to its prison and the fire of hell will engulf them. They will be made to drink the puss excreted by the burnt bodies of the dwellers of hell. This is the punishment of arrogance.

252. Chapter
باب من انتصر من ظلمه
He Who Seeks Revenge for Injustice

٥٥٨. حَدَّثَنَا إِبْرَاهِيْمُ بْنُ مُوْسٰى قَالَ: أَخْبَرَنِي ابْنُ أَبِيْ زَائِدَةَ قَالَ: أَخْبَرَنَا أَبِيْ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنِ الْبَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا (دُوْنَكِ فَانْتَصِرِيْ.

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[1] (٥٥٦) اخرجه ابو داؤد فی السنن ٤٩٢.

[2] (٥٥٧) اخرجه الترمذی فی السنن ٢٤٩٢، واحمد فی المسند ٢/١٧٨.

558. It is narrated by Sayyidah Ayeshah رضى الله عنها that the Messenger of Allah ﷺ said to her, "Take your revenge."[1] (Ahmad.)

٥٥٩. حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، أَنَّ عَائِشَةَ قَالَتْ أَرْسَلَ أَزْوَاجُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنَتْ. وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَعَ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا فِي مِرْطِهَا. فَأَذِنَ لَهَا، فَدَخَلَتْ فَقَالَتْ إِنَّ أَزْوَاجَكَ أَرْسَلْنَنِي يَسْتَالْنَكَ الْعَدْلَ فِي بِنْتِ أَبِي قُحَافَةَ. قَالَ: أَيْ بُنَيَّةُ! أَتُحِبِّيْنَ مَا أُحِبُّ)؟ قَالَتْ بَلٰى. قَالَ (فَأَحِبِّي هٰذِهِ) فَقَامَتْ فَخَرَجَتْ فَحَدَّثَتْهُمْ، فَقُلْنَ مَا أَغْنَيْتِ عَنَّا شَيْئًا. فَارْجِعِي إِلَيْهِ. قَالَتْ وَاللّٰهِ لَا أُكَلِّمُهُ فِيهَا أَبَدًا. فَأَرْسَلْنَ زَيْنَبَ زَوْجَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنَتْ فَأَذِنَ لَهَا فَقَالَتْ لَهُ ذٰلِكَ وَوَقَعَتْ فِيَّ زَيْنَبُ تَسُبُّنِي فَطَفِقْتُ أَنْظُرُ هَلْ يَأْذَنُ لِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَلَمْ أَزَلْ حَتّٰى عَرَفْتُ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَكْرَهُ أَنْ أَنْتَصِرَ. فَوَقَعْتُ بِزَيْنَبَ فَلَمْ أَنْشَبْ أَنْ أَثْخَنْتُهَا غَلَبَةً. فَتَبَسَّمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ: أَمَا إِنَّهَا ابْنَةُ أَبِي بَكْرٍ).

559. Sayyidah Ayeshah رضى الله عنها said: The (other) wives of the Holy Prophet ﷺ sent Sayyidah Fatimah رضى الله عنها to the Prophet ﷺ. She requested permission (to enter the house). The Prophet ﷺ was lying with Sayyidah Ayeshah رضى الله عنها sharing her blanket. He gave his permission to Sayyidah Fatimah رضى الله عنها to enter and she entered the house and said, "I have been sent by your wives who ask you for equality with the daughter of Abu Qahafah (Sayyidah Ayeshah)." The Prophet ﷺ said, "My daughter, do you love whom I love?" She said, "Yes!" and he said, "So, love her."

Sayyidah Fatimah رضى الله عنها then went away from there and told them everything. They complained to her that she had done nothing for them and, "You may go!" Sayyidah Fatimah رضى الله عنها said, "By Allah ! Now, I will never talk to you on this subject."

Then the wives of the Prophet ﷺ sent Sayyidah Zaynab رضى الله عنها (to him). She was one of his wives رضى الله عنها. She requested permission to enter and he allowed her to come in the house. She said the same thing and began "to accuse me and I looked at the Prophet ﷺ whether the Prophet ﷺ allowed me (to retaliate). Finally. I felt that he would not be displeased if I took revenge, and I burst upon Zaynab, not stopping until I over whelmed her. "The Messenger of Allah ﷺ smiled and said, "Beware! This is the daughter of Abu Bakr!"[2] (Bukhari, Muslim, Nasai, Ibn Majah)

EXPLANATION: It seems both the Ahadith pertain to the same incident. The first is brief while the second is detailed. Human nature and feminine inclinations sometimes drove the Holy wives of the Prophet ﷺ to behave as

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[1] (٥٥٨) عبد الله مولى مصعب بن الزبير، يقال اسم ابيه يسار، وثقه ابن سعد، قال ابو حاتم لا يخدع به، مضطرب الحديث. اخرجه احمد فى المسند ٦/٩٣، وابن ماجه فى السنن ١٩٨١.

[2] (٥٥٩) اخرجه المصنف فى هبة الصحيح، ومسلم فى الفضائل، والنسائى فى عشرة النساء، وابن ماجه فى النكاح.

co-wives commonly behave. Sayyidah Ayeshah رضى الله عنها was the daughter of Sayyidina Abu Bakr ﷺ and grand daughter of Abu Qahafah. The Messenger of Allah ﷺ was more inclined towards her. Although he was careful to deal with his wives fairly yet there is no binding on a person how his heart inclines because that is not within his powers. However, the wives of the Prophet ﷺ did not like that too. They sent a message to him through Sayyidah Fatimah رضى الله عنها that they wished for equality on this front also. She could not get them their demand so they sent (one of their own co-wives) Sayyidah Zaynab رضى الله عنها who was a cousin of the Messenger of Allah ﷺ being the daughter of his paternal aunt. Her father was Jahash. Right on arrival, she provoked Sayyidah Ayeshah رضى الله عنها by passing some unwelcome comments on her. When she got an impression that the Prophet ﷺ had allowed her to give a reply, Sayyidah Ayeshah رضى الله عنها silenced her by answering her accusation. Because Sayyidah Zaynab رضى الله عنها had began the debate, the Prophet ﷺ gave Sayyidah Ayeshah رضى الله عنها permission to answer her accusation. Sayyidah Ayeshah رضى الله عنها did not log behind in erupting over Sayyidah Zaynab رضى الله عنها. There fore, the Holy Prophet ﷺ said to her, "Mind! This is Abu Bark's daughter!" It is not easy to debate with her. Of course, these were their private matters. But, there is much good for us in these things, and there is an angle of learning in it. The lesson for us is that if anyone speaks unjustly then we have a right to give a reply. This is what Imam Bukhari has proved from this Hadith. Nevertheless the person who gives a reply must restrict himself to the accusation; if they will have to account for it. We are told البادى اظلم مالم يعتد المظلوم. "The initiator is unjust as long as the wronged one does not transgress."

253. Chapter
باب المواساة فى السنة والمجاعة
Sympathy in Times of Famine and Hunger

٥٦٠. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنّٰى قَالَ حَدَّثَنَا حَمَّادُ بْنُ بَشِيْرٍ الْجَهْضَمِيّ قَالَ حَدَّثَنَا عَمَّارَةُ الْمَعْوَلِيّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيْرِيْنَ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: يَكُوْنُ فِيْ آخِرِ الزَّمَانِ مَجَاعَةٌ، مَنْ أَدْرَكَتْهُ فَلَا يَعْدِ لَنَّ بِالْأَكْبَادِ الْجَائِعَةِ.

560. Sayyidina Abu Hurayrah ﷺ said that in the last days there would be hunger (because of famine). He who finds himself in those times (and Allah has favoured him with abundance) must not be cruel to the man with a starved liver (so that while he feeds himself he forsakes the hungry).❶

EXPLANATION: It is a duty imposed by Islam on the well-to-do to look after the needs of the poor and famished.

❶ (٥٦٠) حماد بن بشير الجهضمى، أبو عبد الله البصرى، ليّن الحديث، من العاشرة.

٥٦١. حَدَّثَنَا أَبُو الْيَمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ الْأَنْصَارَ قَالَتْ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اقْسِمْ بَيْنَنَا وَبَيْنَ إِخْوَانِنَا النَّخِيلَ. قَالَ (لَا) فَقَالُوْا: تَكْفُوْنَا الْمُؤْوْنَةَ وَنُشْرِكُكُمْ فِي الثَّمَرَةِ؟ قَالُوْا سَمِعْنَا وَ أَطَعْنَا.

561. Sayyidina Abu Hurayrah ﷺ said that the Ansar submitted to the Prophet ﷺ, "Distribute our gardens of date-palm between us and our (Muhajir) brothers." The Prophet ﷺ said, "No (I will not distribute the gardens)." So, they said to the Muhajirs, "You people look after our gardens and we will make you our partners in the produce." The Muhajir brothers said, "We have heard and we obey."[1] (Ahmad.)

EXPLANATION: This is a later development that the Muhajirs joined the Ansar in their field work. And it is possible that some of them associate themselves with the Ansar and some others occupied themselves in religious tasks. We find in *Sunan Tirmizi* that the Muhajirs رضی اللہ عنہم submitted to the Prophet ﷺ, "Messenger of Allah! These people have not associated us in labour and hard work yet they have associated us in the share of produce of their gardens and fields. It seems that they take away all the reward." The Prophet ﷺ said," If you associate them in your supplications and speak good words about them then it will not be as you say." (Tirmizi as cited in Mishkat p-261)

The only objective before the Muhajirs was the pleasure of Allah. That is why they had forsaken their homes, property, relatives and friends. When the Ansar observed their intentions, they were impressed by them and they helped them and served them in such a way that we do not find a similar example in the history of the world. Although they were needy themselves, they set aside their own needs and spent on their Muhajir brothers whatever they had.

٥٦٢. حَدَّثَنَا أَصْبَغُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُوْنُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَالِمًا أَخْبَرَهُ، أَنَّ عَبْدَ اللّٰهِ بْنِ عُمَرَ أَخْبَرَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ عَامَ الرَّمَادَةِ، وَكَانَتْ سَنَةً شَدِيْدَةً مُلِمَّةً، بَعْدَ مَا اجْتَهَدَ عُمَرُ فِي إِمْدَادِ الْأَعْرَابِ بِالْإِبِلِ وَ الْقَمْحِ وَ الزَّيْتِ مِنَ الْأَرْيَافِ كُلِّهَا، حَتّٰى بَلَحَتِ الْأَرْيَافُ كُلُّهَا مِمَّا جَهَدَهَا ذٰلِكَ، فَقَامَ عُمَرُ يَدْعُوْ فَقَالَ: اَللّٰهُمَّ: اجْعَلْ رِزْقَهُمْ عَلٰى رُؤُوْسِ الْجِبَالِ. فَاسْتَجَابَ اللّٰهُ لَهُ وَلِلْمُسْلِمِيْنَ. فَقَالَ حِيْنَ نَزَلَ بِهِ الْغَيْثُ اَلْحَمْدُ لِلّٰهِ. فَوَاللّٰهِ لَوْ أَنَّ اللّٰهَ لَمْ يُفَرِّجْهَا مَا تَرَكْتُ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِيْنَ لَهُمْ سَعَةٌ إِلَّا أَدْخَلْتُ مَعَهُمْ أَعْدَادَهُمْ مِنَ الْفُقَرَاءِ، فَلَمْ يَكُنِ اثْنَانِ يَهْلِكَانِ مِنَ الطَّعَامِ عَلٰى مَا يُقِيْمُ وَاحِدًا.

562. It is reported by Sayyidina Ibn Umar ﷺ that in the times of famine, Sayyidina Umar ﷺ was very helpful to the villagers (bedouin). He provided them camel, wheat, oil and other things. Thus, because of his attention, the villagers were in a prosperous condition. Then, Sayyidina Umar ﷺ made a

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[1] (٥٦١) اخرجه احمد فی المسند ١٦٨١-٢٨٢.

supplication to Allah in these words:

اللّٰهم اجعل رزقهم علٰى رؤوس الجبال.

"O Allah, grow their provision over the tops of mountains,"

Allah accepted his supplication for the Muslims and when it rained, he said, "Praise belongs to Allah. By Allah, if He had not removed this anxiety, I would not have spared a single house of the Muslims on which Allah has bestowed abundance and made them share with the poor according to their standing. In this way, the meal would have preserved two men from perishing although it was meant for one."

EXPLANATION: This episode makes it clear that it is the duty of the rulers and leaders to worry about the needs of the common people regarding their provisions. They must arrange for that and also make supplication to Allah. One of the methods to make this arrangement is to ask the well-to-do to share their meals with the poor because one man's meal is sufficient for tow.

٥٦٣. حَدَّثَنَا أَبُوْ عَاصِمٍ، عَنْ يَّزِيْدَ بْنِ اَبِىْ عُبَيْدٍ، عَنْ سَلْمَةَ بْنِ الْأَكْوَعِ قَالَ: قَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: ضَحَايَاكُمْ لَا يُصْبِحُ أَحَدُكُمْ بَعْدَ ثَالِثَةٍ وَّفِىْ بَيْتِهٖ مِنْهُ شَيْئٌ) فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ قَالُوْا يَا رَسُوْلَ اللّٰهِ، نَفْعَلُ كَمَا فَعَلْنَا الْعَامَ الْمَاضِىْ؟ قَالُوْا (كُلُوْا وَادَّخِرُوْا. فَإِنَّ ذٰلِكَ الْعَامَ كَانُوْا فِىْ جُهْدٍ، فَأَرَدْتُ، أَنْ تُعِيْنُوْا).

563. Sayyidina Salman bin al-Akwa ﷺ has narrated that the Prophet ﷺ said, "As for your sacrifices, let no house have with it meat after three days."

The next year, the Companions ﷺ asked him, "Messenger of Allah, shall we do as we had done last year?" He said, "Eat and store because last year the people faced difficulty and I had desired you to help them (so had disallowed you to store meat beyond three days)."

254. Chapter

بـــاب الـتجـــــارب

Experiences

٥٦٤. حَدَّثَنَا فَرْوَةُ بْنُ أَبِى الْمِغْرَاءِ قَالَ: حَدَّثَنَا عَلِىُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيْهِ قَالَ: كُنْتُ جَالِسًا عِنْدَ مُعَاوِيَةَ فَحَدَّثَ نَفْسَهُ ثُمَّ انْتَبَهَ فَقَالَ: لَا حِلْمَ إِلَّا تَجْرُبَةٌ. يُعِيْدُهَا ثَلَاثًا.

564. It is narrated by Hisham bin Urwah ﷺ on the authority of his father who said. "I was sitting with Sayyidina Muawiyah ﷺ who thought of something, and became careful and said, 'Forbearance is nothing but experience.' He said that three times.

٥٦٥. حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ أَبِي سَعِيدٍ قَالَ لَا حَلِيمَ، إِلَّا ذُو عُثْرَةٍ وَّلَا حَكِيمَ إِلَّا ذُو تَجْرِبَةٍ.

565. Sayyidina Abu Saeed ﷺ said, "None is forbearant but one who is in difficulties[1] and none is wise except the experienced."[2]

(Tirmizi, Ahmad, Hakim)

حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجٍ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ..... مِثْلَهُ.

In another version Sayyidina Abu Saeed ﷺ has reported these words on the authority of the Prophet ﷺ.

EXPLANATION: Imam Tirmizi has transmitted the marfoo' Hadith in the *Abwab al-Birr wa al-Silah*. The Hadith means to emphasise that a man just does not gain sense, experience, wisdom and intelligence without effort. He stumbles now and then and that gives him experience which makes him wise and intelligent. These things then grow forbearance and patience in him, and when he fails and commits mistakes, he realises that men do err and, therefore, he is patient.

When his subordinates commit mistakes. He thus develops the characteristic of clemency.

255. Chapter
باب من أطعم اخًا له فى اللّٰه
He Who Feeds His Brother in Religion

٥٦٦. حَدَّثَنَا سُلَيْمَانُ أَبُو الرَّبِيعِ قَالَ حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ لَيْثٍ عَنْ مُحَمَّدِ بْنِ نَشَرٍ، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ قَالَ: لَأَنْ أَجْمَعَ نَفَرًا مِّنْ إِخْوَانِي عَلَى صَاعٍ أَوْ صَاعَيْنِ مِنْ طَعَامٍ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَخْرُجَ إِلَى سُوقِكُمْ فَأُعْتِقَ رَقَبَةً.

566. It is related by Muhammad bin Hanfiyah on the authority of (his father) Sayyidina Ali ﷺ who said, "That I gather my brothers for a sa'a or two is more dear to me that my going to your market setting free a slave."

EXPALANATION: This reflects the virtue of feeding the faithful and it is better than releasing a slave. Muhammad bin Hanfiyah was the son of Sayyidina Ali ﷺ and his mother was from the Banu Hanfiyah. He has reported the Hadith from his father.

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[1] The Urdu translation says, "Who makes mistakes."

[2] (٥٦٥) اخرجه الترمذى فى السنن ٣٣-٢، واحمد فى المسند ٣/٨، ٦٩. والحاكم فى المستدرك ٤/٢٩٣.

256. Chapter
باب حلف الجاهلية
Covenants of Pre-Islamic Era

٥٦٧. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ: شَهِدْتُ مَعَ عُمُومَتِي حِلْفَ الْمُطَيَّبِينَ فَمَا أُحِبُّ أَنْ أَنْكُثَهُ وَأَنَّ لِيَ حُمْرَ النَّعَمِ.

567. Sayyidina Abdur Rahman bin Awf ﷺ said, "I was present in the *Hilf al-Mutayyibeen* (a covenant of *Jahiliyah*) with my uncles. And, I do not like to severe it and receive red camels in return for that.[1]

EXPLANATION: It was the practice of the Arab tribes that a tribe covenanted with another or several tribes made a pact with a few other. These pacts guaranteed help to one another in defence against attack or they undertook to join together in doing something good. Sometimes, they also agreed to further some tasks of *Jahiliyah*. Islam abolished convenants of disbelief, idolatory or polytheism and wicked deeds but it retained the praise worthy pacts. In fact, the Messenger of Allah ﷺ said, "The covenants for good and praiseworthy things are what Islam will not allow to be revoked. Rather, they will be strengthened with it." We will see this in Hadith # 570. One of such pacts was know as *Hilf al Mutayyibeen*. The background of this pact lay in the attempt of Banu Abd Munaf to snatch the offices of Banu Abd al-Dar. The confederates of Banu Abd al-Dar decided to present a common, united front in support of Banu Abd al-Dar. A similar agreement was arrived at by Banu Abd Munaf with their supporters Banu Asad and Banu Zuhrah. They had before them a bowl filled with fragrance. They made their agreement of mutual cooperation and support near the Holy Ka'abah, placing their hands in bowl of fragrance, to bind the agreement firmly. That is why the agreement came to be known as *Hilf al-Mutayyibeen* (Majma al-Bahar).

Sayyidina Abdur Raman bin Awf ﷺ said about this covenant that he was there with his uncles at the time of the pact.

257. Chapter
باب الاخاء
Brotherhood

٥٦٨. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: آخَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ ابْنَ مَسْعُودٍ وَّالزُّبَيْرِ.

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[1] (٥٦٧) اخرجه احمد فى المسند ١/ ١٩٠.

568. Sayyidina Anas ﷺ has said that the Prophet ﷺ established brotherhood between Sayyidina Ibn Masood ﷺ and Sayyidina Zubayr ﷺ.[1] (Ahmad)

EXPLANATION: They wear not real brothers, and as for as religious brotherhood is concerned, all Muslims are brothers of one another in religion. However, the Prophet ﷺ has established a brotherly relationship between every two Companions to form a special connection between them. This was what was established between Ibn Masood ﷺ and Zubayr ﷺ.

٥٦٩. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ قَالَ حَدَّثَنَا عَاصِمٌ الْأَحْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: حَالَفَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ قُرَيْشٍ وَّ الْأَنْصَارِ فِيْ دَارِي الَّتِيْ بِالْمَدِيْنَةِ.

569. Sayyidina Anas ﷺ said that the Messenger of Allah ﷺ established a fraternal relationship between the Quraysh and the Ansar at his (Anas ﷺ) house which is at Madinah.[2] (Bukhari, Muslim, Abu Dawood.)

EXPLANATION: The word Quraysh in the Hadith means the Muhajir. The Muhajirs of Madinah. The Prophet ﷺ established a brotherly relationship among them so that they may look after one another.

258. Chapter
باب لاحلف فى الإسلام
The Hilf of Jahiliyah Have no Legal Standing in Islam

٥٧٠. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِيْ عَبْدُ الرَّحْمٰنِ بْنِ الْحَارِثِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيْهِ، عَنْ جَدِّهِ: جَلَسَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ عَلٰى دَرَجِ الْكَعْبَةِ، فَحَمِدَ اللّٰهَ وَأَثْنٰى عَلَيْهِ ثُمَّ قَالَ (مَنْ كَانَ لَهُ حَلْفٌ فِي الْجَاهِلِيَّةِ، لَمْ يَزِدْهُ الْإِسْلَامُ إِلَّا شِدَّةً. وَلَا هِجْرَةَ بَعْدَ الْفَتْحِ).

570. Amr bin Shuayb has reported on the authority of his father and grandfather that in the year of the conquest of Makkah, the Prophet ﷺ sat down on the steps of the Ka'abah and praised and glorified Allah. He then said, "If anyone had made a covenant with anyone else in the days of Jahiliyah (and that does not go against Islamic teachings) then Islam makes it more strong. And there is no Hijrah (migration) after the conquest of Makkah."

EXPLANATION: In other words, the pacts that were drawn by the unbelievers among themselves on matters that Islam does not allow will stand revoked. Of course, if the agreement was a laudable pact on a matter that Islam

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[1] (٥٦٨) اخرجه احمد فى المسند.

[2] (٥٦٩) اخرجه المصنف فى الصحيح وفى الاعتصام والكفالة، ومسلم فى الفضائل، وابو داؤد فى الفرائض.

does not disallow then it stands renewed and strengthened further. Our submissions against Hadith # 567 may be read over once again.

The Prophet ﷺ has also said لاهجرة بعد الفتح "There is no migration after the conquest." This means that with the conquest of Makkah, Islam had spread among the Arabs and, in addition to Madinah; peace was restored for the Muslims in the whole country. The obligation to migrate to Madinah was abrogated. It is a different matter if anyone stayed at Madinah to receive its blessings.

259. Chapter
باب من استمطر فى اول المطر
What Should be Done When it Begins to Rain

٥٧١. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ أَبِي الْأَسْوَدِ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: أَصَابَنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَطَرٌ، فَحَسَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَوْبَهُ عَنْهُ حَتّٰى أَصَابَهُ الْمَطَرُ، قُلْنَا: لِمَ فَعَلْتَ؟ قَالَ (لِأَنَّهُ حَدِيثُ عَهْدٍ بِرَبِّهِ).

571. Sayyidina Anas ﷺ said that it began to rain down on them while they were with the Prophet ﷺ. He removed his clothes from his body so that he may be soaked with rain water. The Companions ﷺ asked him why he had done that and he said, " It has freshly arrived from its Lord."❶

(Muslim, Ahmad, Abu Dawood)

EXPLANATION: This Hadith is also found in Saheeh Muslim. It impresses upon us that we should recognise the blessings of Allah and love them. Rain is a blessing of Allah and the Prophet ﷺ valued it highly. He went into the open and let rain fall directly on his body.

260. Chapter
باب إن الغنم بـركة
Sheep are Blessing

٥٧٢. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ حَلْحَلَةَ عَنْ حُمَيْدِ بْنِ مَالِكِ بْنِ خُثَيْمٍ أَنَّهُ قَالَ كُنْتُ جَالِسًا مَعَ أَبِي هُرَيْرَةَ بِأَرْضِهِ بِالْعَقِيقِ، فَأَتَاهُ قَوْمٌ مِّنْ أَهْلِ الْمَدِينَةِ عَلٰى دَوَابَّ فَنَزَلُوا. قَالَ حُمَيْدٌ فَقَالَ أَبُو هُرَيْرَةَ: اذْهَبْ إِلٰى أُمِّي وَقُلْ لَّهَا إِنَّ ابْنَكِ يُقْرِئُكِ السَّلَامَ وَيَقُولُ: أَطْعِمِينَا شَيْئًا. قَالَ: فَوَضَعَتْ ثَلَاثَةَ أَقْرَاصٍ مِّنْ شَعِيرٍ وَشَيْئًا مِّنْ زَيْتٍ وَّمِلْحٍ، فِي صَحْفَةٍ فَوَضَعْتُهَا

❶ (٥٧١) اخرجه مسلم فى الصحيح (كتاب الاستسقاء) ب ٢ رقم ١٣، واحمد فى المسند ٣/١٣٣، وابو داؤد فى السنن ٥١٠٠.

عَلٰى رَأْسِىْ، فَحَمَلْتُهَا إِلَيْهِمْ. فَلَمَّا وَضَعْتُهُ بَيْنَ أَيْدِيْهِمْ، كَبَّرَ أَبُوْ هُرَيْرَةَ وَقَالَ الْحَمْدُ لِلّٰهِ الَّذِىْ أَشْبَعَنَا مِنَ الْخُبْزِ بَعْدَ اَنْ لَّمْ يَكُنْ طَعَامُنَا إِلَّا الْاَسْوَدَانِ وَالتَّمْرُ وَالْمَآءُ. فَلَمْ يُصِبِ الْقَوْمُ مِنَ الطَّعَامِ شَيْئًا. فَلَمَّا انْصَرَفُوْا قَالَ: يَا ابْنَ أَخِىْ! أَحْسِنْ إِلٰى غَنَمِكَ. وَامْسَحِ الرَّغَامَ عَنْهَا. وَأَطِبْ مَرَاحَهَا. وَصَلِّ فِىْ نَاحِيَتِهَا فَإِنَّهَا مِنْ دَوَآبِّ الْجَنَّةِ. وَالَّذِىْ نَفْسِىْ بِيَدِهٖ! لَيُوْشَكُ أَنْ يَّأْتِىَ عَلَى النَّاسِ زَمَانٌ، تَكُوْنُ الثَّلَّةُ مِنَ الْغَنَمِ أَحَبَّ إِلٰى صَاحِبِهَا مِنْ دَارِ مَرْوَانَ.

572. It is narrated by Humayd bin Maalik bin Khuthaym that he was seated with Sayyidina Abu Hurayrah ﷺ on his lands in (the valley) Aqeeq. Some people of Madinah come there on their beasts and alighted near them. Sayyidina Abu Hurayrah ﷺ said to Humayd, "Go to my mother and tell her that her son conveys salutations to her and requests some food."

Humayd narrated that his mother gave him a large bowl with three wheat-bread, some olive-oil and salt. He placed it on his head and brought it to those people. When he placed the food before them, Sayyidina Abu Hurayrah ﷺ extolled Allah and said, "All praise belongs to Allah who fed us with bread before which we had nothing to eat beyond dates and water."

When those people were gone, Sayyidina Abu Hurayrah ﷺ said to Humayd, "O son of my brother! Tend to your sheep well. Sweep them clean of dust and keep their yard clean. Offer prayers in its corner. Surely, they are among the animals of paradise. And, by Him who holds my life! A time will come on these people when a small herd of sheep will be dearer to their owner than the house of Marwan."

٥٧٣. حَدَّثَنَا مُحَمَّدُ بْنُ يُوْسُفَ قَالَ: حَدَّثَنَا وَكِيْعٌ قَالَ: حَدَّثَنَا إِسْمَاعِيْلُ الْأَزْرَقُ عَنْ أَبِىْ عُمَرَ، عَنِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ رَّضِىَ اللّٰهُ عَنْهُ أَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (الشَّاةُ فِى الْبَيْتِ بَرَكَةٌ وَ الشَّاتَانِ، بَرَكَتَانِ، وَ الثَّلَاثُ بَرَكَاتٌ).

573. It is narrated by Sayyidina Ali ﷺ that the Holy Prophet ﷺ said, "A goat in the house is blessing and three goats are three blessings."[1] (Kanz al-Ummal)

EXPLANATION: We know from this that we must keep sheep and goat. The blessing of milk will be available every day. Besides, they multiply in numbers and soon a sizeable herd is on hand. As for the saying that they are among the animals of paradise, it could mean that they would also be found in paradise in a manner appropriate to that place. Or, it could mean that this animal is innocent like the dweller of paradise.

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[1] (٥٧٣) دينار بن عمر الاسدى، ابو عمرو البزار الكوفى الاصل، صالح الحديث، رمى بالرفض من السادسة. انظر كنز العمال للمتقى الهندى ٣٥٢٢٣، ٣٥٢٣٧.

261. Chapter
باب الابل عزلأهلها
The Camel is an Honour for its Owner

٥٧٤. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (رَأْسُ الْكُفْرِ نَحْوَ الْمَشْرِقِ، وَالْفَخْرُ وَالْخُيَلَاءُ فِي أَهْلِ الْخَيْلِ وَالْإِبِلِ الْفَدَّادِينَ أَهْلِ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ).

574. It is narrated by Sayyidina Abu Hurayrah ﷺ that Messenger of Allah ﷺ said, "The head of disbelief is in the east; pride and arrogance is found in the owners of horses and camels who are rude and uncivil people of tents; and humbleness is found among those who tend to goat or sheep.❶ (Muslim)

EXPLANAITON: The head or the peak of disbelief towards the east is reflected in the fact that the people of Arab in the east were the last to believe in Islam. Those who own horses and camels in large numbers are proud and conceited. They consider that to be a means of their greatness.

The Arabic word in the Hadith is فدادين faddadeen. It is the plural of faddad from the root fadad meaning loud pitched voice. Some of the scholars of Hadith interpret it to mean owners of camels, cows and donkeys. These people live with animals and shout at them in loud voice so they then speak to people also in this fashion. Hence they are called faddadee. These things generally make people neglect religion and the Hereafter and they become proud and haughty. The Arabic Ahlul wabar اهل الوبر means the people of tents. They mad woolen tents and stayed with their animals in deserts.

Iman Bukhari رحمة الله عليه has entitled the chapter الابل عز لاهلها (The camels are tokens of honour for their owners). Anyone who has many camels considers that a sign of his high standing in society. Although man is worthy of honour and respect through every blessing of Allah yet it is not allowed to him to be proud of that and the Hadith has blamed such behaviour.

٥٧٥. حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ عُمَّارَةَ بْنِ أَبِي، حَفْصَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: عَجِبْتُ لِلْكِلَابِ وَالشَّاءِ، إِنَّ الشَّاءَ يُذْبَحُ مِنْهَا فِي السَّنَةِ كَذَا وَكَذَا، وَيُهْدَى كَذَا وَكَذَا، وَالْكَلْبُ، تَضَعُ الْكَلْبَةُ الْوَاحِدَةُ كَذَا وَكَذَا. وَالشَّاءُ أَكْثَرُ.

575. Sayyidina Ibn Abbas ﷺ said, "It is very surprising about dogs and sheep or goats. Surely, so many of sheep and goat are slaughtered in a year and so many sacrificed while a bitch delivers litter (a number) of puppies (at one time). In spite of that the goat outnumber the dogs."

EXPLANTION: Sayyidina Ibn Abbas ﷺ has made an excellent analysis.

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❶ (٥٧٤) اخرجه مسلم فى الصحيح (كتاب الايمان) ب ٢١ رقم ٨٥.

The point he brings out is that the species that is braced multiplies fast. The sheep are slaughtered, hence their numbers increase while dogs are not slaughtered and though they are born in large numbers they are not many but fewer than the sheep

٥٧٦. حَدَّثَنَا قَبِيصَةُ قَالَ: حَدَّثَنَا وَهْبُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي هِنْدٍ الْمَهْدَانِيِّ، عَنْ أَبِي ظَبْيَانَ قَالَ لِي عُمَرُ بْنُ الْخَطَّابِ: يَا أَبَا ظَبْيَانَ كَمْ عَطَاؤُكَ؟ قُلْتُ: أَلْفَانِ وَ خَمْسُمِائَةٍ. قَالَ لَهُ: يَا أَبَا ظَبْيَانَ! اتَّخِذْ مِنَ الْحَرْثِ وَالسَّابِيَاءِ، مِنْ قَبْلِ أَنْ تَلِيَكُمْ غِلْمَةُ قُرَيْشٍ، لَا يَعُدُّ الْعَطَاءُ مَعَهُمْ مَالًا.

576. Abu Zabyan said that Sayyidina Umar bin al-Khattab ﷺ asked him how much he got from the Bayt al-Maal (State Treasury). He replied that he got two thousand and five hundred. Sayyidina Umar ﷺ said, "O Abu Zabyan, choose the fields and the pregnant camels before the young men of Quraysh become your rules and they do not eye grants.❶

EXPLANATION: The stipend that you get must be put to good use by you. Arrange to buy a field and livestock for if the young men of Quraysh become rulers they will not give anything to anyone.

٥٧٧. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، سَمِعْتُ أَبَا إِسْحَاقَ، سَمِعْتُ عَبْدَةَ بْنَ حَزْنٍ يَقُولُ: تَفَاخَرَ أَهْلُ الْإِبِلِ وَ أَصْحَابُ الشَّاءِ. فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (بُعِثَ مُوسٰى وَهُوَ رَاعِيَ غَنَمٍ وَّبُعِثَ دَاوُدَ وَهُوَ رَاعِيَ غَنَمٍ، وَبُعِثْتُ أَنَا وَأَنَا أَرْعٰى غَنَمًا لِّأَهْلِي بِأَجْيَادَ).

577. Abdah bin Hazin ﷺ said that the camel owners and sheep owners boasted be fore each other. The Prophet ﷺ said, "Musa was made a Prophet عليه السلام while he was a shepherd. Dawood was made a Prophet عليه السلام and he too was a shepherd. And, I was made a Prophet ﷺ while I grazed the sheep of my family at Ajyad.

EXPLANATION: The Prophet ﷺ his at the pride of owners of camels and mentioned the merits of shepherds. He said that the Prophets عليهم السلام grazed sheep. The sheep are humble and it owners and shepherd are humble too. The Messenger of Allah said:

ما بعث اللّٰه انبياء الا رعى الغنم

"Allah has not sent Prophets but they were grazers of sheep."

The Prophets عليهم السلام were assigned the task or preaching but their people were to be rejectors and show admancy. Therefore, the Prophets were trained to show patience and perseverance. They were first made to graze sheep before learn to endure hardship and difficulties.

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❶ (٥٧٦) أبو ظبيان القرشي، عن عمر مجهول، من الثالثة.

262. Chapter
بـــاب الاعـــرابيـــة
Desert Life

٥٧٨. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، (عَنْ أَبِيهِ)، عَنْ أَبِي هُرَيْرَةَ قَالَ: الْكَبَائِرُ سَبْعٌ: أَوَّلُهُنَّ الْإِشْرَاكُ بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَرَمْيُ الْمُحْصَنَاتِ وَالْأَعْرَابِيَّةُ بَعْدَ الْهِجْرَةِ.

578. Sayyidina Abu Hurayrah ﷺ said, "The major sins are seven. The first is to associate anyone with Allah. The second is to kill someone unnecessarily. The third is to slander an innocent woman. The fourth is to take up residence in desert after the hijrah.

EXPLANATION: This was stated when it was a fard to emigrate to Madinah. It was disallowed to forsake life in Madinah and adopt desert life for worldly gains. Because it gave an impression that Hijrah was deficient. The Hadith begins with the announcement the major sins as seven but describes only four. Perhaps the narrator or the scribe omitted the remaining three. Allah knows best.

263. Chapter
بـاب ســاكن القـــرى
Residents of Villages

٥٧٩. حَدَّثَنَا أَحْمَدُ بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا حَيْوَةُ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنِي صَفْوَانُ قَالَ: سَمِعْتُ رَاشِدَ بْنِ سَعْدٍ يَقُولُ: سَمِعْتُ ثَوْبَانَ يَقُولُ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسْكُنِ الْكُفُورَ، فَإِنَّ سَاكِنَ الْكُفُورِ كَسَاكِنِ الْقُبُورِ) قَالَ أَحْمَدُ: الْكُفُورُ الْقُرَى.

579. Sayyidina Thawan ﷺ said that the Messenger of Allah said to him, "Do not take up residence in al-Kufoor because one who resides in al-Kufoor is like one who lives in greaves." (One of the narrator of this Hadith) Ahmad (bin Aasim) said that al-Kufoor refers to deserts.[1]

(Al-Lali al-Nashrah, Kash al-Khafa, Tanziyah al-Shari'ah)

EXPLANATION: This Hadith disallows one to live in deserts. The reason is that desert dwellers are hard-hearted and stubborn. There is not much social life in villages and the tendency to keep apart is compared with living in graves.

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[1] (٥٧٩) انظر اللآلى النشرة ١٠/١٤٨ وكشف الخفاء للعجلونى ١/٢٥، تنزيه الشريعة ٢/٥٣.

264. Chapter
باب البدو إلى التلاع
Going to Hillocks

٥٨٠. حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْبُدُوِّ قُلْتُ: وَهَلْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَبْدُوْ؟ قَالَتْ: نَعَمْ، كَانَ يَبْدُوْ إِلَى هٰؤُلَاءِ التِّلَاعِ.

580. It is narrated by Miqdam bin Shareeh on the authority of his father that he asked Sayyidah Ayeshah رضی اللہ عنہا about going to desert. He asked, "Did the Prophet ﷺ go to the deserts" she said, "Yes. He (sometimes) went out of the city to the hillocks."

٥٨١. حَدَّثَنَا أَبُوْ حَفْصِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُوْ عَاصِمٍ، عَنْ عَمْرِو بْنِ وَهْبٍ قَالَ: رَأَيْتُ مُحَمَّدَ بْنَ عَبْدِ اللّٰهِ بْنِ أُسَيْدٍ إِذَا رَكِبَ وَهُوَ مُحْرِمٌ وَضَعَ، ثَوْبَهُ عَنْ مَنْكِبَيْهِ، وَوَضَعَهُ عَلٰى فَخِذَيْهِ فَقُلْتُ: مَا هٰذَا: قَالَ: رَأَيْتُ عَبْدَ اللّٰهِ يَفْعَلُ مِثْلَ هٰذَا.

581. Amr bin Wahb رحمہ اللہ said, "I saw Muhammad bin Abdullah bin Usayd رحمہ اللہ ride his beast whiled he had assumed the ihram and wore it. He removed the upper sheet from his shoulders and placed it on his laps." He (Amr) asked him, "What is this? (Why have you done it?)" So he replied that he had seen Abdullah رحمہ اللہ do it.

EXLANATION: We learn from the first Hadith that it is advisable to go to the desert now and then and ascend hillocks. It rejuvenates the spirit. A man also takes some lesson on seeing the creatures of Allah.

The second Hadith seems incongruous with the title Imam Bukhari رحمہ اللہ has given to the chapter. However, if we ponder over it, the upper sheet of the ihram was taken off to let the body feel the desert breeze.

265. Chapter
بـاب مـن احـب كتمـان السـر،
وان يجـالس كل قـوم فيعـرف اخـلاقـهم
He Who Loves to Keep Secrets and Sits with all People to Know their Etiquettes

٥٨٢. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ قَالَ: أَخْبَرَنِيْ مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ الْقَارِيِّ، عَنْ أَبِيْهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ وَ رَجُلًا مِّنَ الْأَنْصَارِ كَانَا

جَالِسَيْنِ فَجَاءَ عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْقَارِيِّ فَجَلَسَ إِلَيْهِمَا، فَقَالَ عُمَرُ: إِنَّا لَا نُحِبُّ مَنْ يَّرْفَعُ حَدِيْثَنَا فَقَالَ لَهُ عَبْدُ الرَّحْمٰنِ: لَسْتُ أُجَالِسُ أُولٰئِكَ يَا أَمِيْرَ الْمُؤْمِنِيْنَ. قَالَ عُمَرُ بَلٰى. فَجَالِسْ هٰذَا وَهٰذَا، وَلَا تَرْفَعْ حَدِيْثَنَا. ثُمَّ قَالَ لِلْأَنْصَارِيِّ. مَنْ تَرَى النَّاسَ يَقُوْلُوْنَ يَكُوْنُ الْخَلِيْفَةُ بَعْدِيْ؟ فَعَدَّدَ الْأَنْصَارِيُّ رِجَالًا مِنَ الْمُهَاجِرِيْنَ، لَمْ يُسَمِّ عَلِيًّا. فَقَالَ عُمَرُ فَمَا لَهُمْ عَنْ أَبِي الْحَسَنِ؟ فَوَاللّٰهِ! إِنَّهُ لَأَحْرَاهُمْ. إِنْ كَانَ عَلَيْهِمْ. أَنْ يَّقِيْمَهُمْ عَلٰى طَرِيْقَةٍ مِنَ الْحَقِّ.

582. It is reported by Muhammad bin Abdullah bin Abdur Rahman bin Abdul Qari on the authority of his father (Abdullah bin Abdur Rahman ﷺ) that Sayyidina Umar bin al-Khattab ﷺ was seated with one of the Ansar men. Abdur Rahman bin Abdul Qari came to them and sat with them. Sayyidina Umar ﷺ said, "We do not like the man who tells other people what goes on with us." Abdur Raman said to him, "O Ameer al-al-Mo'mineen, I do not sit with those people (who are tale-bearers and gossips)."

Sayyidina Umar ﷺ said, "Yes. It is correct. So, sit down with us. But do not report on us." He then addressed the Ansar, asking him, "Have you heard people discuss who will succeed me as Khalifah?" The Ansar named a number of the Muhajirs but did not name Sayyidina Ali ﷺ. Sayyidina Umar ﷺ said, "What is wrong? They do not consider Abu al-Hasan (Sayyidina Ali ﷺ)? By Allah, He is the most worthy of them. If he is their Ameer, he will keep them on the path of truth.

EXPALANATION: This teaches us that secrets must be preserved. Also, the manners of visitors and frequenters must be observed.

266. Chapter
باب التؤدة فى الأمور
Calmness in Affairs

٥٨٣. حَدَّثَنَا مُوْسَى بْنُ إِسْمَاعِيْلَ قَالَ: حَدَّثَنَا أَبُوْ هِلَالٍ قَالَ: حَدَّثَنَا الْحَسَنُ، أَنَّ رَجُلًا تُوُفِّيَ وَ تَرَكَ ابْنًا لَهُ وَ مَوْلًى لَهُ، فَأَوْصٰى مَوْلَاهُ بِابْنِهِ، فَلَمْ يَأْلُوْهُ حَتّٰى أَدْرَكَ وَ زَوَّجَهُ. فَقَالَ لَهُ: جَهِّزْنِيْ أَطْلُبُ الْعِلْمَ. فَجَهَّزَهُ فَأَتٰى عَالِمًا فَسَأَلَهُ. فَقَالَ: إِذَا أَرَدْتَ أَنْ تَنْطَلِقَ فَقُلْ لِيْ أُعَلِّمْكَ. فَقَالَ: حَضَرَ مِنِّي الْخُرُوْجُ فَعَلِّمْنِيْ. فَقَالَ اتَّقِ اللّٰهَ. وَ اصْبِرْ وَ لَا تَسْتَعْجِلْ. قَالَ الْحَسَنُ: فِيْ هٰذَا الْخَيْرُ كُلُّهُ. فَجَآءَ وَلَا يَكَادُ يَنْسَاهُنَّ، إِنَّمَا هُنَّ ثَلَاثٌ فَلَمَّا جَاءَ أَهْلَهُ نَزَلَ عَنْ رَّاحِلَتِهِ فَلَمَّا نَزَلَ الدَّارَ إِذَا هُوَ بِرَجُلٍ نَائِمٍ مُتَرَاخٍ عَنِ الْمَرْأَةِ. وَ إِذَا امْرَأَتُهُ نَائِمَةٌ قَالَ: وَاللّٰهِ مَا أُرِيْدُ مَا أَنْتَظِرُ بِهٰذَا: فَرَجَعَ إِلٰى رَاحِلَتِهِ. فَلَمَّا قَامَ عَلٰى رَأْسِهِ قَالَ: مَا أَنْتَظِرُ بِهٰذَا شَيْئًا فَرَجَعَ إِلٰى رَاحِلَتِهِ. فَلَمَّا أَرَادَ أَنْ يَّأْخُذَ سَيْفَهُ ذَكَرَهُ. فَرَجَعَ إِلَيْهِ فَلَمَّا قَامَ عَلٰى

رَأْسِهِ اسْتَيْقَظَ الرَّجُلُ فَلَمَّا رَآهُ وَثَبَ إِلَيْهِ فَعَانَقَهُ وَقَبَّلَهُ وَسَأَلَهُ قَالَ: مَا أَصِبْتَ بَعْدِي؟ قَالَ أَصِبْتُ وَاللّٰهِ بَعْدَكَ خَيْرًا كَثِيرًا أَصِبْتُ وَاللّٰهِ بَعْدَكَ أَنِّي مَشَيْتُ اللَّيْلَةَ، بَيْنَ السَّيْفِ وَبَيْنَ رَأْسِكَ ثَلَاثَ مِرَارٍ، فَحَجَزَنِي مَا أَصِبْتُ مِنَ الْعِلْمِ عَنْ قَتْلِكَ.

583. Sayyidina Hasan ﷺ has narrated that a man died leaving a son and a slave behind him. He had left instructions with his slave concerning his son and he was accordingly careful about him. The slave left no stone unturned in being of service to the man's son until he was a young man and the slave arranged for him to marry a girl. He said to the slave, "Arrange my personal apparel that I might travel to seek knowledge." He made the necessary preparations and the young man visited a scholar and sought his advice (saying he was to undertake a journey to seek knowledge). The scholar said, "When you intend to depart, tell me so that I will give you some advice." The young man said, "I am about to depart so give me your advice." The scholar said to him, " Fear Allah. Be patient. And do not be hasty."

Hasan ﷺ said, "This covers all goodness." When the young man came (back from his journey), he had not forgotten the (three words of) advice. They were only three pieces of advice. He came home, got down from his beast and entered the house. He saw a man sleeping a little away from his wife who was also asleep. I do not intend to be patient on this (matter)." Saying that, he went to his beast and, as he was about to pick up his sword (he remembered the advice) and said (to himself), "Fear Allah. Be patient. And do not be hasty." So, (with this in mind) he returned (from his riding beast). When he stood over the (sleeping) man's head he again (had the same thought and) said, "How should I wait for him?" With this on his mind, he again came to the animal and again as he intended to pick up his sword, he remembered the advice. So, he came back to the stranger and as he stood over his head, the man woke up and, on seeing him, jumped up and embraced him. He kissed him and asked him what he had acquired. The young man said, "By Allah, I gained much good since I left you and by Allah, tonight I moved between you and the sword three times (to sever your head) but what I had acquired of knowledge prevented me from slaying you."

EXPLANATION: The man who was sleeping when the young master returned was the same slave who had raised him up and prepared him to be able to pursue his studies. When he went out for that purpose, he had left behind the same slave to look after his house. He lived in that very house, so he slept there at some distance from his master's wife. If the young man had been hasty and not calm and serious, he would have slain him. This tells us that we must do every thin after some thinking over and deliberation. A hasty decision may cause many anxieties later on.

267. Chapter
باب التؤدة فى الامور
Seriousness in Affairs

٥٨٤. حَدَّثَنَا أَبُوْ مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يُوْنُسُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِيْ بَكْرَةَ، عَنْ أَشَجِّ عَبْدِ الْقَيْسِ قَالَ: قَالَ لِيْ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِنَّ فِيْكَ لَخُلُقَيْنِ يُحِبُّهُمَا اللّٰهُ) قُلْتُ: وَمَا هُمَا يَا رَسُوْلَ اللّٰهِ؟ قَالَ (الْحِلْمُ وَالْحَيَاءُ) قُلْتُ: قَدِيْمًا كَانَ أَوْ حَدِيْثًا؟ قَالَ (قَدِيْمًا) قُلْتُ: الْحَمْدُ لِلّٰهِ الَّذِيْ جَبَلَنِيْ عَلٰى خُلُقَيْنِ أَحَبَّهُمَا اللّٰهُ!

584. Sayyidina Ashajj Abdul Qays ﷺ said that the Prophet ﷺ said to him, "You possess two characteristics that Allah loves." He asked "O Messenger of Allah, what are those characteristics?" Ashajj then asked whether he possessed those traits beforehand or they were a later development. The Prophet ﷺ said that they were already there in him, so, Ashajj submitted, "All praise belongs to Allah who gave me two characteristics that he likes."❶

(Muslim, Tirmizi, Ibn Majah, Ahmad)

٥٨٥. حَدَّثَنَا عَلِيُّ بْنُ أَبِيْ هَاشِمٍ قَالَ: حَدَّثَنَا إِسْمَاعِيْلُ قَالَ: حَدَّثَنَا سَعِيْدُ بْنُ أَبِيْ عَرُوْبَةَ، عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا مَنْ لَقِيَ الْوَفْدَ الَّذِيْنَ قَدِمُوْا عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ عَبْدِ الْقَيْسِ. وَ ذَكَرَ قَتَادَةُ أَبَا نَضْرَةَ عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِأَشَجِّ عَبْدِ الْقَيْسِ (إِنَّ فِيْكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللّٰهُ: الْحِلْمُ وَالْأَنَاةُ).

585. It is reported by Sayyidina Qatadah ﷺ that some people belonging to the tribe Abdul Qays who had come with delegation to the Prophet ﷺ told him; and Qatadah also reported that Abu Nadrah❷ narrated on the authority of Abu Saeed al-Khudri ﷺ that the Prophet ﷺ said to Ashajj Abdul Qays ﷺ that he had two characteristics which Allah liked, forbearance and dignity.❸

٥٨٦. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ عَبْدِ الْوَهَّابِ قَالَ: أَخْبَرَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا قُرَّةُ، عَنْ أَبِيْ جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْأَشَجِّ: أَشَجِّ عَبْدِ الْقَيْسِ "إِنَّ فِيْكَ لَخَصْلَتَيْنِ يُحِبُّهَا اللّٰهُ: الْحِلْمُ وَ الْأَنَاةُ".

586. Sayyidina Ibn Abbas has narrated that the Prophet ﷺ said to Ashajj Abdul Qays that he possessed two characteristics that Allah loved, forbearance and dignity.❹

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❶ (٥٨٤) اخرجه مسلم فى الصحيح (كتاب الايمان) ٢٥ و ٢٦، والترمذى فى السنن ٢٠١١، وابن ماجه فى السنن ٤١٨٧. واحمد فى المسند ٣/٢٣ و ٥٠. ٤/٢٠٦.

❷ The Arabic text has Abu Nasrah.

❸ (٥٨٥) على بن ابى هاشم عبيد الله بن طيراخ، صدوق تكلم فيه للوقف فى القرآن، من العاشرة. انظر المصادر فى الحديث رقم ٤٨٤.

❹ (٥٨٦) انظر المصادر فى الحديث رقم ٤٨٤.

٥٨٧. حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا طَالِبُ بْنُ حُجَيْرٍ الْعَبْدِيّ قَالَ: حَدَّثَنِي هُوْدُ بْنُ عَبْدِ اللّٰهِ بْنِ سَعْدٍ، سَمِعَ جَدِّهِ مَزِيْدَةَ الْعَبْدِيّ قَالَ جَاءَ الْأَشَجُّ يَمْشِيْ حَتّٰى أَخَذَ بِيَدِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَبَّلَهَا، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَمَا إِنَّ فِيْكَ لَخُلُقَيْنِ يُحِبُّهُمَا اللّٰهُ وَ رَسُوْلُهُ) قَالَ جَبَلًا جُبِلْتُ عَلَيْهِ، أَوْ خُلِقًا مُعِيَ؟ قَالَ (لَا بَلْ جُبِلْتَ عَلَيْهِ) قَالَ: اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَبَلَنِيْ عَلٰى مَا يُحِبُّ اللّٰهُ وَرَسُوْلُهُ.

587. Sayyidina Mazeedah al-Abdee ﷺ said that Ashajj ﷺ walked on foot and presented himself before the Prophet ﷺ. He took hold of the hand of the Prophet ﷺ and kissed it. The Prophet ﷺ said to him, 'Surely you have two characteristics that Allah and His Messenger love." Sayyidina Ashajj ﷺ said, "Are those things among characteristics which were inherent in me or have they developed in me at a later stage." The Prophet ﷺ said, "No. Rather they are in born traits on which you were born." On hearing that Ashajj ﷺ said, "All praise belongs to Allah who grew in me such characteristics which Allah and His Messenger love."❶ (Bukhari)

EXPLANATION: Two succeeding chapters have been given the same title by Imam Bukhari, or the scribes may have messed up things afterwards. We cannot conclude definitely. (However, the English translation follows the Urdu version in this regard and a slight difference of words distinguishes the two chapters.)

The four Ahadith may be placed in the previous chapter too. All the four relate the same incident. A deputation had arrived to meet the Prophet ﷺ from the tribe Abdul Qays and one of their man was well-known by the name Ashajj. His real name was Nuzir. Sayyidina Munzir ﷺ was called Ashajj because he had been injured on the face once and the mark of injury remained prominent on it. The word شَجٌّ (shajj) is used in Arabic for a head injury or a facial injury. He was the chief of his tribe that lived in Bahrain. *Tahzeeb al-Tahzeeb* (v-10, p-301) tell us that they finally took up residence in Busrah. Sayyidina Ashajj came to Madinah and presented himself before the Holy Prophet ﷺ but he did not make haste in presenting himself. While his colleagues alighted from their beasts in haste and presented themselves before the Prophet ﷺ. They kissed his hand and sat down in the assembly. Allamah Nawawi رحمة الله عنه has stated in *Sharah Muslim* (v-1, p-35) that Ashajj tied down his she-camel and gathered together the she-camels of his colleagues, donned afresh pair of garments and then come to the Holy Prophet ﷺ. He made him sit near him and said to him what is related in the Hadith above, "You have two characteristics which Allah loves." The Prophet ﷺ described him in that way because he did not make haste and he was careful to arrange the camels of his colleagues (and his own) before coming to him.

❶ (٥٨٧) اخرجه المصنف فى التاريخ ٤/٢/٣١.

268. Chapter
بـــاب البـــــغى
Rebellion

٥٨٨. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا فَطْرٌ، عَنْ أَبِيْ يَحْيٰى قَالَ سَمِعْتُ مُجَاهِدًا، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَوْ أَنَّ جَبَلًا بَغٰى عَلٰى جَبَلٍ لَّدُكَّ الْبَاغِيْ.

588. Say Ibn Abbas ﷺ said that if one mountain were to rebel against another then the rebelling mountain would crush the other to powdery dust.❶

(Ibn Mubarak, Bayhaqi)

EXPLANATION: If this is what happens when a mountain might supposedly be mutinuous and cruel to another then what should be the result of human rebellion and tyranny. It is rebellion and cruelty that leads to killing and fighting one with another, often involving families who are simply wiped out.

٥٨٩. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيْلُ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِيْ سَلَمَةَ، عَنْ أَبِيْ هُرَيْرَةَ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (احْتَجَّتِ النَّارُ وَ الْجَنَّةُ. فَقَالَتِ النَّارُ. يَدْخُلُنِي الْمُتَكَبِّرُوْنَ وَالْمُتَجَبِّرُوْنَ وَقَالَتِ الْجَنَّةُ: لَا يَدْخُلُنِيْ إِلَّا الضُّعَفَاءُ وَالْمَسَاكِيْنُ. فَقَالَ لِلنَّارِ: أَنْتِ عَذَابِيْ أَنْتَقِمُ بِكِ مِمَّنْ شِئْتُ. وَ قَالَ لِلْجَنَّةِ أَنْتِ رَحْمَتِيْ أَرْحَمُ بِكِ مَنْ شِئْتُ).

589. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, 'Paradise and Hell disputed with each other. Hell said that it would house the proud and the tyrants while paradise said that it would receive the weak and the poor and needy people." Allah said to hell, "You are My torment. I will seek revenge from whom I will through you." And he said to paradise, "you are my mercy. I will show mercy on whomsoever I choose through you."❷ (Muslim, Ahmad, Abu Dawood)

EXPLANATION: We have seen this Hadith at # 544. It is explained there.

٥٩٠. حَدَّثَنَا عُثْمَانُ بْنُ صَالِحٍ قَالَ أَخْبَرَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ قَالَ حَدَّثَنَا أَبُوْ هَانِيءِ الْخَوْلَانِيّ، عَنْ أَبِيْ عَلِيّ الْجَنْبِيّ عَنْ فُضَالَةَ بْنِ عُبَيْدٍ، عَنِ النَّبِيّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (ثَلَاثَةٌ لَّا يُسْأَلُ عَنْهُمْ: رَجُلٌ فَارَقَ الْجَمَاعَةَ وَعَصٰى إِمَامَهُ فَمَاتَ عَاصِيًا، فَلَا يُسْأَلُ عَنْهُ وَأَمَةٌ أَوْ عَبْدٌ أَبَقَ مِنْ سَيِّدِهِ. وَامْرَأَةٌ غَابَ زَوْجُهَا وَ كَفَاهَا مُؤْنَةَ الدُّنْيَا فَتَبَرَّجَتْ وَتَمَرَّجَتْ بَعْدَهُ. وَثَلَاثَةٌ لَّا يُسْأَلُ عَنْهُمْ: رَجُلٌ نَازَعَ اللّٰهَ رِدَاءَهُ، فَإِنَّ رِدَاءَهُ الْكِبْرِيَاءُ وَ إِزَارَهُ عِزُّهُ. وَرَجُلٌ شَكَّ فِيْ أَمْرِ اللّٰهِ وَ الْقُنُوْطُ مِنْ رَّحْمَةِ اللّٰهِ).

590. Sayyidina Fudalah bin Ubayd ﷺ has narrated that the Prophet ﷺ said, "There are three men about whom no question should be asked: he who

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❶ (٥٨٨) ابو يحى القتات، الكوفى، اسمه زاذان وقيل دينار، وقيل مسلم، وقيل يزيد، وقيل زبّان ، وقيل عبد الرحمٰن، ليّن الحديث، من السادسة. ذكره الألوسى فى تفسير سورة يونس (٣/٤٢٨)، ورواه ابن المبارك فى الزهد عن مجاهد مرسلاً، والبيهقى فى شعب الايمان.

❷ (٥٨٩) اخرجه مسلم فى الصحيح (كتاب الجنة) ٣٥، واحمد فى المسند ٢/٢٧٦ و ٤٥٠. ٣/٧٩، وابو داؤد فى السنن (كتاب البعث) ٥٧.

separates himself from the party (of Muslims) and disobeys his Iman and dies as a sinner, so nothing is asked about him, and the maid-slave or slave who desert their master, and the woman whose husband leaves her (that is goes on a journey) and she had plenty of resources for her worldly needs yet she adorns herself for strangers and then begins to mix with wrong people.

There are also three (other) men concerning whom no question must be asked: He who quarrels with Allah for his cloak; indeed, His dominion is His cloak and His might is His lower garment, and he who doubts the commands of Allah and despairs of his mercy.

٥٩١. حَدَّثَنَا حَامِدُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا بَكَّارُ بْنُ عَبْدُ الْعَزِيزِ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (كُلُّ ذُنُوبٍ يُؤَخِّرُ اللَّهُ مِنْهَا مَا شَاءَ إِلَى يَوْمِ الْقِيَامَةِ، إِلَّا الْبَغْيَ، وَ عُقُوقَ الْوَالِدَيْنِ، أَوْ قَطِيعَةَ الرَّحِمِ، يُعَجِّلُ لِصَاحِبِهَا فِي الدُّنْيَا قَبْلَ الْمَوْتِ).

591. It is reported by Bakkar bin Abdul Azeez on the authority of his father and grandfather that the Prophet ﷺ said, "Allah, if he wills, post pones, until the Day of Resurrection, punishment against every sin except rebellion, disobedience of parents and cutting off bonds of kinship against which he awards punishment in this very world before death."[1]

EXPLANATION: Imam Bukhari رحمة الله عليه has entitled this chapter البغى (al-Baghyi). The word has more than one meaning in Arabic. It is use to mean disobediences to Allah. To oppress or transgress against anyone is also a meaning of this word. Again, to rebel against the command of the Ameer al-Mo'mineen is also al-Baghyi. It is also used to imply arrogance.

The Ahadith that Imam Bukhari رحمة الله عليه presented here point out that he has done justice to all these meanings. The meanings of rebellion, arrogance, oppression and transgression are all implied in the Ahadith.

The Hadith # 590 says that nothing should be asked about three men. If we ponder over it, we will realise that their sin is very grave. We are advised not to ask about the gravity, abhorrence and repulsive nature of these sins.

٥٩٢. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا مِسْكِينُ بْنُ بُكَيْرٍ الْحَذَّاءِ الْحَرَّانِيِّ، عَنْ جَعْفَرِ بْنِ بُرْقَانٍ، عَنْ يَزِيدِ بْنِ الْأَصَمِّ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: يَبْصُرُ أَحَدُكُمُ الْقَذَاةَ فِي عَيْنِ أَخِيهِ، وَ يَنْسَى الْجِذْلَ أَوِ الْجِذْعَ فِي عَيْنِ نَفْسِهِ. (قَالَ أَبُو عُبَيْدٍ (الْجِذْلُ) الْخَشَبَةُ الْعَالِيَةُ الْكَبِيرَةُ).

592. It is reported by Yazid bin al-Asam that he heard Sayyidina Abu Hurayrah رضي الله عنه say, "One of you can see a peck in the eye of his brother but he forgets a large wood or the branch wood of date in his own eye."[2] (Ibn Hibban)

EXPLANATION: Sayyidina Abu Hurayrah رضي الله عنه means to say that a man must look at his won shortcomings. He always pays attention to the shortcomings

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[1] (٥٩١) بكار بن عبد العزيز بن ابى بكرة، بصرى يكنى ابا بكرة، صدوق، يهم، من السابعة.

[2] (٥٩٢) اخرجه ابن حبان.

of other people even if they may be insignificant but he overlooks the very significant shortcomings in himself. Since this is also a kind of pride, Imam Bukhari رحمة الله عليه has placed this Hadith in this chapter.

٥٩٣. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا الْخَلِيْلُ بْنُ أَحْمَدَ قَالَ: حَدَّثَنَا الْمُسْتَنِيْرُ بْنُ أَخْضَرَ قَالَ: حَدَّثَنِيْ مُعَاوِيَةُ بْنُ قُرَّةَ قَالَ: كُنْتُ مَعَ مَعْقِلٍ الْمُزَنِيِّ فَأَمَاطَ أَذًى عَنِ الطَّرِيْقِ، فَرَأَيْتُ شَيْئًا فَبَادَرْتُهُ فَقَالَ: مَا حَمَلَكَ عَلٰى مَا صَنَعْتَ يَا ابْنَ أَخِيْ؟ قَالَ: رَأَيْتُكَ تَصْنَعُ شَيْئًا فَصَنَعْتُهُ. قَالَ: أَحْسَنْتَ يَا ابْنَ أَخِيْ، سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (مَنْ أَمَاطَ أَذًى عَنْ طَرِيْقِ الْمُسْلِمِيْنَ، كُتِبَ لَهُ حَسَنَةٌ. وَمَنْ تُقُبِّلَتْ لَهُ حَسَنَةٌ دَخَلَ الْجَنَّةَ).

593. Muawiyah bin Qurrah said that he was with Maqil al-Muzani ﷺ who removed a stumbling block from the thoroughfare. He (Muawiyah) also observed something (no the thoroughfare) so he removed it quickly and Sayyidina Maqil ﷺ said, "O son of my brother! What prompted you to do that?" Muawiyah said, 'I saw you do this thing so I did the same thing." Maqil ﷺ said, 'O son of my brother! You did a very good deed. I have heard the Prophet ﷺ say, "Any man who removed an inconvenient hurdle from the path of the Muslims will have one piety written down for him. And a person, even one of whose piety is accepted will enter paradise."❶

(Majama al-Zawaid, kanz al-Ummal, Ibn Asakir's Tareekh)

EXPLANATION: We learn from this Hadith the virtue of removing from the road anything that is inconvenient to pedestrians like thorns, bone, banana peel, etc. It is only the humble who do it. The proud people do not do such things. Hence, a Hadith on the merit of humility is presented against the evils of arrogance.

269. Chapter
باب قبول الهدية
Accepting a Gift

٥٩٤. حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ: حَدَّثَنَا ضِمَامُ بْنُ إِسْمَاعِيْلَ قَالَ: سَمِعْتُ مُوْسَى بْنَ وَرْدَانَ، عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (تَهَادَوْا تَحَابُّوْا).

594. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "Exchange gifts, it grows love for one another."❷

٥٩٥. (ث.١٥) حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيْرَةِ، عَنْ ثَابِتٍ قَالَ: كَانَ أَنَسٌ يَقُوْلُ: يَا

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❶ (٥٩٣) انظر مجمع الزوائد للهيثمي ٣/٣٥، كنز العمال للمتقي الهندي ٤٣٠٩١، التاريخ لابن عساكر ٤/٤٦٤.

❷ (٥٩٤) ضمام بن اسماعيل بن مالك المرادي، ابو اسماعيل المصري صدوق وربما أخطأ، من الثامنة مات سنة خمس وثمانين.
موسى بن وردان العامري مولاهم ابو عمر المصري، مدني الأصل، صدوق ربما أخطأ، من الثالثة، مات سنة سبع عشرة، وله اربع وسبعون.

بَنِيَّ تَبَاذَلُوْا بَيْنَكُمْ، فَإِنَّهُ أَوَدُّ لِمَا بَيْنَكُمْ.

595. Sayyidina Anas ﷺ used to say, "My sons! Spend on one another for that will increase love among you."

EXPLANATION: A hadiyah (gift) is what is given to a Muslim brother to make him happy and against which there is no worldly objective in mind. The Messenger of Allah ﷺ placed great emphasis on giving gifts. He not only accepted gifts given to him but he also returned a gift to the giver. He was very particular to remember who gave him what.

The giving and receiving of gifts grows mutual relationship and augments love for one another. While bribery is unlawful and it has worldly ends behind it, a gift is meant only to please a believer. A person who gives a gift must not lie in wait for a return gesture but he who receives a gift must have in mind a reciprocal move. The religions-minded exchange gifts but the worldly-minded give and take bribe.

270. Chapter

بـاب مَن لـم يقبـل الـهـــدية لمـا دخـل البغـض فى النـاس

He Who does not Accept a Gift because of Ill-feeling Among them

٥٩٦. حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ سَعِيْدِ بْنِ أَبِيْ سَعِيْدٍ، عَنْ أَبِيْهِ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: أَهْدٰى رَجُلٌ مِّنْ بَنِيْ فَزَارَةَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَاقَةً، فَعَوَّضَهُ فَتَسَخَّطَهُ. فَسَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ يَقُوْلُ (يَهْدِيْ أَحَدُهُمْ فَأُعَوِّضُهُ بِقَدْرِ مَا عِنْدِيْ، ثُمَّ يَسْخُطُهُ. وَ أَيْمُ اللّٰهِ لَا أَقْبَلُ بَعْدَ عَامِيْ هٰذَا مِنَ الْعَرَبِ هَدِيَّةً إِلَّا مِنْ قُرَشِيٍّ أَوْ أَنْصَارِيٍّ أَوْ ثَقَفِيٍّ أَوْ دَوْسِيٍّ.

596. Sayyidina Abu Hurayrah ﷺ said that a man of Banu Fazarah gave a she-camel to the Prophet ﷺ as a gift. The Prophet ﷺ gave a reciprocal gift to him but he was displeased.

Abu Hurayrah ﷺ heard the Prophet ﷺ say from the pulpit, "People give me gifts and I return gifts to them according to what I own yet they become displeased. By Allah, after this year, I will not accept a gift except from the Qurashy, the Ansar, the Thaqafi or the Dawsiy.

EXPLANAITON: *Mishkat al-Masabeeh* has this Hadith in the chapter *al-Ataya* p-261 citing *Tirmizi* and *Abu Dawood* and *Nasai*.

It says that a desert Arab presented the Messenger of Allah ﷺ with a young she-camel, in return for which he gave him six young she-camels. But, that man

was displeased nevertheless. When the Prophet ﷺ heard of his displeasure, he praised and extolled Allah and said the same thing that is narrated in the foregoing Hadith. He said that he felt inclined to accept a present only from a Qurashy, an Ansar, a Thaqafi or Dawsi. He selected these people because they gave gifts sincerely without expecting a return. A man who could not be pleased with six camels against one perhaps did not wish to give a present on receiving one himself (who gives to please without expecting a return). If anyone is not sincere in giving a gift then his gift should not be accepted.

271. Chapter
بـــاب الحـــيـاء
Modesty

٥٩٧. حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا مَنْصُورٌ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ قَالَ: حَدَّثَنَا أَبُو مَسْعُودٍ عُقْبَةُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ، إِذَا لَمْ تَسْتَحْيِ. فَاصْنَعْ مَا شِئْتَ).

597. Abu Masood, who was Uqbah, said that the Prophet ﷺ said, "Surely, of the saying of the earlier Prophets عليهم السلام that have reached the people are. If you do not have shame then you may do what you like.❶ (Ahmad)

EXPLANATION: Modesty (shame) is an excellent characteristic in man. It is an important section of faith. Modesty is a quality that restrains man from desires and disapproved things. When a man sets himself on the immodest path then he may do what he likes. This is what the earlier Prophets عليهم السلام expressed in these words:

إذا لم تستحى فاصنع ما شئت

"If you are immodest do what you like."

This expression of the Prophets عليهم السلام has been passed down from generation to generation and was on the tongues for the people even in the times of the Holy Prophet ﷺ. He confirmed it and declared that it was not a proverb coined by a people but a saying of the earlier noble Prophets عليهم السلام.

This expression has been interpreted in two ways. The first in what our translation bears out. He who is shameless is not bound by any limit. He does not feel ashamed of the creatures and is shameless before Allah. He may then commit any sin he likes and be immodest a he chooses. He has misplaced the characteristic that checks him from doing an evil deed. This is rendered into a Persian couplet thus:

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❶ (٥٩٧) اخرجه احمد فى المسند ٤/١٢١.

حیـــا بـــاش وهـــــرچـــه خـــــواهی کـــــن

The second interpretation of this expression could be: if you are not ashamed of doing anything and your heart agrees with it and you are prepared to do it before other people then you may do it. It was wicked then modesty would have prevented you from performing it and you would not have agreed to do it.

This Hadith tells us that all the Prophets علیهم السلام had been teaching their people to adopt modesty in their behaviour. The Prophet's ﷺ saying is cited in another Hadith that four things are (very important) in the lives of the Prophets علیهم السلام modesty and shyness, applying fragrance, using the siwak and marrying.

(Tirmizi)

The dearest of the slaves of Allah are His Messengers. They lived a life of modesty and shyness. They convinced their people in their times to adopt modesty and shyness. These people who are shameless are far removed from Allah and from his Messenger but they are nearer to the disbelievers and the sinners. They are allies of Iblis, the cursed.

Today, we live in the so-called world of progress. This world of progress regards innocence, chastity, modesty and shyness as a shortcoming. The so-called Muslims who ape the western people float on the same channel. If a woman observes the veil she is not considered noble by society. But she is regarded as noble if she shuns the veil, shamelessly uncovering her face, displaying her limbs and moves about in markets buying grocery and other products or enjoys herself in public parks in full view of hundreds of men.

We seek forgiveness of Allah. This is indeed a reversal of progress and a dark, gloomy light! Man has transgressed limits of human nobility which cries 'shame!' to humanity.

Husbands too are aspirants of so-called progress. Hence, they do not deter their wives from the shameless ways. Rather they violate the Hijab of their wives if they observe the veil by taking them along with their friends' houses and having them shake hands. They take them to clubs and let them dance there. These shameless people do not stop at that but dance in which wives are matched with husbands of other women and if a woman chooses to dance with her own husband then she is considered as a backward woman:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ۝

To Allah we belong and to him is our return.

It is a shameless: to dance-be it with or without Hijab! With a stranger! In the presence of her husband! Do such people deserve to live? Are they entitled to the blessings of Allah?

"O Allah! Keep all Muslims safe and secure from every kind of wrong path, irreligious behaviour and shamelessness." *Aameen!*

٥٩٨. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَبْدِ اللّٰهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (الْإِيمَانُ بِضْعٌ وَّسِتُّونَ (أَوْ بِضْعٌ وَّسَبْعُونَ) شُعْبَةً، أَفْضَلُهَا لَا إِلٰهَ إِلَّا اللّٰهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذٰى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِّنَ الْإِيمَانِ).

598. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "There are something over sixty or over seventy branches of faith. The most excellent of these is (the declaration) لا إله إلا الله (There is no god but Allah) and the humblest of them is the removal of an injurious thing from the road. And modesty is also a branch of faith.

EXPLANATION: The Hadith enumerates branches of faith as over seventy and the exponents of Hadith contend that the number seventy stands for an undefined abundance. The Arabs generally use the figure seventy to mean many and uncountable. The expression in the Hadith 'over seventy' is used perhaps, to emphasise the abundance and uncountable number. It is, therefore, more probable that the Prophet ﷺ did not mean to specify a number by using the expression بضع وسبعون (something over seventy). He merely followed the Arabic idiom to define an unspecified large number of the branches of faith. The branches of faith include all the deeds and manners whether apparent of hidden and all the conditions that arise in anyone's heart to enable him to believe and to enjoy from its fruit and consequences.

We see a green, healthy tree growing leaves and fruit. In the same way, righteous deeds and good manners and situations are branches of faith although they have varying ranks, the most excellent branch, as defined in this Hadith is to bear witness to unity of Allah, the declaration of لا إله إلا الله (There is no god but Allah) while the humblest is to remove from the road what is injurious or obstructive to passersby. We may imagine any number of good deeds between these two. They are all branches of faith and its sub-branches. They may pertain to rights of Allah or rights of fellow human being. Obviously, their number will run into hundreds.

The Hadith concludes with the defination of modesty as an important branch of faith. The reason why this statement was added could be that the Messenger of Allah ﷺ might have observed some thing that warranted a note about modesty. Someone might have committed an irregularity for which a reminder was necessary and the Prophet ﷺ chose to speak about modesty exclusively. This is the procedure observed by wise teachers and reformers. Or the Prophet ﷺ might have spoken about modesty exclusively because it is a very significant factor in human etiquette. It is modesty that stops man from many evils and sins because of which there is a special relationship between faith and modesty. We must know that modesty is not practiced between the some species alone. In fact, modesty is not necessary in the relationship of man with his Creator and Lord who sustains him. Normally, people label such behaviour as shameless and ill-mannered as

shows disrespect to the elders, and doing shameless and evil things in their presence. But, in truth the most shameless and miserable man who does not feel ashamed before his Lord in spite of knowing that Allah sees him always and his deeds too without any hindrance, and hears what he says without an intermediary. This man does evil deeds and presence.

Thus, if a man is fully awake to modesty and he also practices it then not only will his life be pure before his own species, his fellow men, but he will also keep away from disobeying Allah, the exalted.

٥٩٩. حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ عُبَيْدِ اللّٰهِ بْنِ أَبِي عُتْبَةَ مَوْلَى أَنَسٍ قَالَ: سَمِعْتُ أَبَا سَعِيْدٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ حَيَاءً مِنْ عَذْرَاءَ فِي خِدْرِهَا، وَ كَانَ إِذَا كَرِهَ عَرَفْنَاهُ فِي وَجْهِهِ.

599. Sayyidina Abu Saeed ﷺ said that the Prophet ﷺ was more shy than an unmarried girl who is in her privacy. When he found something unpleasant, his reaction was reflected on his face.[1] (Bukhari, Muslim, Ahmad)

EXPLANATION: Praise be to Allah, glory be to Him! How much modesty was found in the beloved Prophet ﷺ of Allah! We have an idea from this Hadith. May Allah cause us to be like him and practice as much modesty. *Aameen!*

٦٠٠. حَدَّثَنَا عَبْدُ الْعَزِيْزِ بْنِ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا إِبْرَاهِيْمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيْدِ بْنِ الْعَاصِ، أَنَّ سَعِيْدَ بْنِ الْعَاصِ أَخْبَرَهُ. أَنَّ عُثْمَانَ وَ عَائِشَةَ حَدَّثَاهُ، أَنَّ أَبَا بَكْرٍ اسْتَأْذَنَ عَلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. وَ هُوَ مُضْطَجِعٌ عَلَى فِرَاشِ عَائِشَةَ، لَابِسًا مِرْطَ عَائِشَةَ فَأَذِنَ لِأَبِي بَكْرٍ وَّهُوَ كَذٰلِكَ، فَقَضَى إِلَيْهِ حَاجَتَهُ ثُمَّ انْصَرَفَ ثُمَّ اسْتَأْذَنَ عُمَرُ رَضِيَ اللّٰهُ عَنْهُ فَأَذِنَ لَهُ وَهُوَ كَذٰلِكَ فَقَضَى إِلَيْهِ حَاجَتَهُ ثُمَّ انْصَرَفَ قَالَ عُثْمَانُ ثُمَّ سْتَأْذَنْتُ عَلَيْهِ فَجَلَسَ وَقَالَ لِعَائِشَةَ (اجْمَعِي إِلَيْكِ ثِيَابَكِ) قَالَ فَقَضَيْتُ إِلَيْهِ حَاجَتِي ثُمَّ انْصَرَفْتُ قَالَ: فَقَالَتْ عَائِشَةُ: يَا رَسُوْلَ اللّٰهِ ! لَمْ أَرَكَ فَزِعْتَ لِأَبِي بَكْرٍ وَّعُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا كَمَا فَزِعْتَ لِعُثْمَانَ؟ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِنَّ عُثْمَانَ رَجُلٌ حَيِيٌّ. وَإِنِّي خَشِيْتُ إِنْ اذِنْتُ لَهُ. وَأَنَا عَلَى تِلْكَ الْحَالِ. أَنْ لَّا يَبْلُغَ إِلَيَّ فِي حَاجَتِهِ).

600. It is related by Saeed bin al-Aas that he was informed (of this account) by both Sayyidina Uthman ﷺ and Sayyidah Ayeshah رضى الله عنها. Sayyidina Abu Bakr ﷺ requested permission to meet the Messenger of Allah ﷺ who was lying down on the bedding of Sayyidah Ayeshah رضى الله عنها and had covered himself with the same sheet as Ayeshah رضى الله عنها. He gave his permission to Sayyidina Abu Bakr ﷺ to enter while he continued (to lie down) as he had been. Abu Bakr ﷺ accomplished the task he had come for and departed.

Then, Sayyidina Umar ﷺ requested to be allowed to enter. The Prophet ﷺ

[1] (٥٩٩) اخرجه المصنف فى الصحيح ٤/ ٢٣٠، ٨/ ٣٢، ومسلم فى الصحيح (كتاب الفضائل) ب ١٦، رقم ٦٧، واحمد فى المسند ٣/ ٧١ و ٩١.

gave him permission to enter, too. Meanwhile, the Prophet ﷺ continued to lie down as he was. Sayyidina Umar ﷺ met him and finalised the affair he had come to discuss and went away.

Then, Sayyidina Uthman ﷺ came and requested permission to meet the Prophet ﷺ. He said that the Prophet ﷺ sat up and asked Sayyidah Ayeshah رضى الله عنها to give him his garments that he uses in public. Sayyidina Uthman said further that he completed what he had come for and departed.

Sayyidah Ayeshah رضى الله عنها then asked the Prophet ﷺ, "Messenger of Allah, I did not find you as concerned about Abu Bakr and Umar as you were for Uthman (that you put on you clothes when he came). The Messenger of Allah ﷺ said, "Uthman is a very shy man and I was afraid that if I let him come in while I was in that condition, he might not have been able to present his problem to me."[1] (Ahmad)

EXPLANATION: The same Hadith is repeated at # 603. We will explain it there. Anyone who desires may read it there.

٦٠١. حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَا كَانَ الْحَيَاءُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا كَانَ الْفُحْشُ فِي شَيْءٍ إِلَّا شَانَهُ).

601. It is narrated by Sayyidina Anas bin Maalik that the Holy Prophet ﷺ said, "Modesty, when it is found in anything, adorns it. Obscenity disfigures whatever it is found in."[2] (Tirmizi, Ibn Majah)

EXPLANATION: Modesty enjoys a high position in human manners. It is the characteristic that saves man from many acts of disobedience and innumerable evils. And the most chaste person is he who feels ashamed before his Lord and shuns sin. We learn from a Hadith: He who feels ashamed before Allah, as behoves him, must protect his head and the things that are joined to it his eyes ears, nose and tongue from sin, and (protect) his stomach and whatever is joined to it; his private parts from disobedience of Allah, and he who thinks of the Hereafter and gives up the adornments of this world (he who does these things) is as one who feels ashamed of Allah as behoves him.

(Ahmad, Tirmizi as found in Mishkat p-140)

It is a fact that if a man is shy before Allah and hence keeps away from all disobedience and wickedness and does good deeds then there is no greater adornment for a man. In contrast if anyone chooses a life of sin then he destroys himself in this world and the next and that is the worst form of disfiguring. The Hadith says by way of example that obscenity in anything will make it defective. Thus, if we suppose immodesty and obscenity to be in a plant then it would make it defective too.

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[1] (٦٠٠) اخرجه احمد ١/٧١_٣٥٣٤_٦/١٥٥.

[2] (٦٠١) اخرجه الترمذى فى السنن ١٩٧٤، وابن ماجه فى السنن ٤١٨٥.

٦٠٢. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِيْ مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيْهِ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِرَجُلٍ يَعِظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ (دَعْهُ، فَإِنَّ الْحَيَاءَ مِنَ الْإِيْمَانِ).

602. Sayyidina Saalim reported on the authority of his father that the Messenger of Allah ﷺ came upon a man who was sermonising his brother concerning modesty (and telling him that he was showing himself as one with much shame which was not necessary, etc.) The Prophet ﷺ said to him, "Leave him alone. Indeed, modesty is part of faith."

حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنِيْ عَبْدُ الْعَزِيْزِ بْنُ أَبِيْ سَلَمَةَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ قَالَ: مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى رَجُلٍ يُعَاتِبُ أَخَاهُ فِي الْحَيَاءِ، حَتّٰى كَأَنَّهُ يَقُوْلُ أَضُرُّبُكَ. فَقَالَ، دَعْهُ، فَإِنَّ الْحَيَاءَ مِنَ الْإِيْمَانِ).

It is reported by Sayyidina Ibn Umar ﷺ that the Prophet ﷺ passed by a man who gave a lecture to another man on modesty to the extent that he threatened to punish him. The Prophet ﷺ said to him, "Leave him alone, for modesty is surely part of faith."[1] (Bukhari, Abu Dawood, Nasai, Ahmad)

EXPALANATION: The Prophet ﷺ has said in this Hadith that modesty is from faith, meaning that it is part of faith. Thus a man who has faith, has modesty too. One who lacks faith will lack modesty. This has been emphasised in another Hadith. The Messenger of Allah ﷺ said, "Modesty and faith are companions. When one of them is taken away, the other too is removed." In other words faith and modesty are complimentary. A man will have both or none at all. Therefore, we find that the unbelievers are very obscene. One only has to observe the public places of Europe and America to realise the truth of this Hadith. Some believing men are full of shame and their elders try to reprimand them saying that they show much shyness. It was in this vein that a man was reprimanding his brother. The Prophet ﷺ advised him to let him alone for modesty was part of faith and it was good on the part of a man.

٦٠٣. حَدَّثَنَا أَبُو الرَّبِيْعِ قَالَ: حَدَّثَنِيْ إِسْمَاعِيلُ قَالَ: حَدَّثَنِيْ مُحَمَّدُ بْنُ أَبِيْ حَرْمَلَةَ عَنْ عَطَاءٍ وَسُلَيْمَانَ ابْنَيْ يَسَارٍ وَّأَبِيْ سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، أَنَّ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُضْطَجِعًا فِيْ بَيْتِيْ، كَاشِفًا عَنْ فَخِذِهِ، أَوْسَاقَيْهِ. فَاسْتَأْذَنَ أَبُوْ بَكْرٍ رَضِيَ اللّٰهُ عَنْهُ فَأَذِنَ لَهُ كَذٰلِكَ) فَتَحَدَّثَ. ثُمَّ اسْتَأْذَنَ عُمَرُ رَضِيَ اللّٰهُ عَنْهُ فَأَذِنَ لَهُ كَذٰلِكَ، ثُمَّ تَحَدَّثَ. ثُمَّ اسْتَأْذَنَ عُثْمَانُ رَضِيَ اللّٰهُ عَنْهُ، فَجَلَسَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ سَوّٰى ثِيَابَهُ (قَالَ مُحَمَّدٌ: وَ لَا أَقُوْلُ فِيْ يَوْمٍ وَّاحِدٍ) فَدَخَلَ فَتَحَدَّثَ فَلَمَّا خَرَجَ قَالَ قُلْتُ: يَا رَسُوْلَ اللّٰهِ! دَخَلَ أَبُوْ بَكْرٍ فَلَمْ تَهُشَّ وَلَمْ تُبَالِهِ. ثُمَّ

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[1] (٦٠٢) اخرجه المصنف فى الصحيح ١/١٢. ٨/٣٥. وابو داؤد فى السنن ٤٧٩٥، والنسائى فى السنن ٨/١٢١، واحمد فى المسند ٢/١٤٧٠٥٦.

دَخَلَ عُمَرُ فَلَمْ تَهُشَّ وَ لَمْ تُبَالِهِ. ثُمَّ دَخَلَ عُثْمَانُ فَجَلَسْتَ وَ سَوَّيْتَ ثِيَابَكَ؟ قَالَ (أَلَا أَسْتَحْيِي مِنْ رَجُلٍ تَسْتَحْيِي مِنْهُ الْمَلَائِكَةُ)؟

603. Sayyidah Ayeshah رضى الله عنها said, "The Prophet ﷺ was lying down in my house and his thigh or calf was bare. Sayyidina Abu Bakr ﷺ requested to be allowed entry into the house and he gave him permission to enter while he continued to lie as he had been. He talked with the Prophet ﷺ when Sayyidina Umar ﷺ sought permission to enter and the Prophet ﷺ allowed him to enter without altering his posture. He came in and talked with the Prophet ﷺ. Sayyidina Uthman ﷺ then asked to be allowed entry into the house. The Prophet ﷺ got up from his lying position into a sitting posture and arranged his dress." (One of the narrators of this Hadith, Muhammad bin Abu Hramalah said that he could not confirm if their arrival related to a single day or to different days.)

"Sayyidina Uthman ﷺ came in and had a conversation with the Prophet ﷺ. When he went away I (Sayyidah Ayeshah) submitted, 'Messenger of Allah, when Abu Bakr came in you did not sit up and did not mind and when Umar came you neither sat up nor cared (to arrange you clothing). But when Uthman came, you sat up and put your garments in order.'

The Prophet ﷺ said, "Shall I not be modest with one towards whom the angels are modest?"❶

EXPLANATION: We know from Hadith # 600 and this Hadith that modesty is a great thing. This is a characteristic peculiar to the Believers. Sayyidina Abu Bakr ﷺ and Sayyidina Umar ﷺ had it in them according to the demands of faith but Sayyidina Uthman ﷺ had a for greater share of modesty. He had much modesty and the angels were also modest before him. Accordingly, the Messenger of Allah ﷺ kept alive the tradition of the angels in the presence of Uthman ﷺ and was mindful of Sayyidina Uthman's ﷺ modesty.

The Hadith discloses that the Prophet ﷺ thigh or calf was uncovered and he invited Abu Bakr ﷺ and Umar ﷺ into the house. It does mean that the skin of this part of his body was visible. Rather, he had the lower garment wrapped round him but the upper garment was not placed over his thigh or calf. He was following the Shari'ah and the limbs bound to be concealed were not visible and, therefore, he did not place the upper garment over the these limbs when Abu Bakr ﷺ and Umar ﷺ came in. However, Sayyidina Uthman ﷺ was very much modest and it was not in keeping with his modesty to continue sitting as he was. So the Prophet ﷺ arranged his clothing so that the upper garment also covered all his limbs. Those people who have concluded from this Hadith that thighs are not among the limbs that must be concealed have derived a wrong conclusion.

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❶ (٦٠٣) برجع لتخريج الحديث رقم ٦٠٠.

272. Chapter
باب ما يقول إذا اصبح
What to Say on Awakening in the Morning

٦٠٤. حَدَّثَنَا مُوسٰى قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ قَالَ: حَدَّثَنَا عُمَرُ، عَنْ أَبِيْهِ عَنْ أَبِيْ هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَصْبَحَ قَالَ (أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلّٰهِ وَ) الْحَمْدُ كُلُّهُ لِلّٰهِ لَا شَرِيْكَ لَهُ. لَا إِلٰهَ إِلَّا اللّٰهُ وَإِلَيْهِ النُّشُوْرُ) وَإِذَا أَمْسٰى قَالَ (أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلّٰهِ. اَلْحَمْدُ كُلُّهُ لِلّٰهِ، لَا شَرِيْكَ لَهُ. لَا إِلٰهَ إِلَّا اللّٰهُ وَإِلَيْهِ الْمَصِيْرُ).

604. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ made this supplication in the morning:

اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ وَالْحَمْدُ كُلُّهُ لِلّٰهِ لَا شَرِيْكَ لَهُ لَا اِلٰهَ اِلَّا اللّٰهُ وَاِلَيْهِ النُّشُوْرُ.

We come to the morning and the creation comes to the morning for Allah alone. All praise belongs to Allah alone. He has no partner. There is no god except Allah. And to him is the Resurrection."

And, in the evening, he made this supplication:

اَمْسَيْنَا وَ اَمْسَى الْمُلْكُ لِلّٰهِ وَ الْحَمْدُ كُلُّهُ لِلّٰهِ لَا شَرِيْكَ لَهُ، لَا إِلٰهَ إِلَّا اللّٰهُ وَ إِلَيْهِ الْمَصِيْرُ

"We enter upon the evening and so does the creation enter upon the evening for Allah alone and all praise is for Allah alone. He has no partner. There is no god except Allah, and to him is the return."[1] (Muslim, Abu Dawood, Tirmizi)

273. Chapter
باب من دعا فى غيره من الدعاء
He Who Prays for Another

٦٠٥. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عَبْدَةُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُوْ سَلَمَةَ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِنَّ الْكَرِيْمَ ابْنَ الْكَرِيْمِ ابْنِ الْكَرِيْمِ ابْنِ الْكَرِيْمِ، يُوْسُفُ بْنُ يَعْقُوْبَ بْنِ إِسْحٰقَ بْنِ إِبْرَاهِيْمَ خَلِيْلِ الرَّحْمٰنِ. تَبَارَكَ وَتَعَالٰى) قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَوْ لَبِثْتُ فِي السِّجْنِ مَا لَبِثَ يُوْسُفُ، ثُمَّ جَآءَنِيَ الدَّاعِيْ لَأَجَبْتُ إِذْ جَآءَهُ الرَّسُوْلُ فَقَالَ (ارْجِعْ إِلٰى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِيْ قَطَّعْنَ أَيْدِيَهُنَّ) (يوسف ١٢: ٥٠) وَرَحْمَةُ اللّٰهِ عَلٰى لُوْطٍ إِنْ كَانَ لَيَأْوِيْ إِلٰى رُكْنٍ شَدِيْدٍ، إِذْ قَالَ لِقَوْمِهِ (لَوْ أَنَّ لِيْ بِكُمْ قُوَّةً أَوْ آوِيْ إِلٰى رُكْنٍ شَدِيْدٍ) (هود ١١: ٨٠) مَا إِنْ بَعَثَ اللّٰهُ بَعْدَهُ مِنْ نَّبِيٍّ إِلَّا فِيْ ثَرْوَةٍ مِّنْ قَوْمِهِ). قَالَ مُحَمَّدٌ: الثَّرْوَةُ الْكَثْرَةُ وَالْمَنْعَةُ.

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[1] (٦٠٤) اخرجه مسلم فى الصحيح (كتاب الذكر والدعاء) ٧٥، وابو داؤد فى السنن والترمذى فى السنن ٣٣٩٠.

605. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Indeed the Noble son of Noble son of Nobel son of Noble was Yusuf son of Yaqoob son of Ishaq son of Ibrahim Khaleel al-Rahman (عليه السلام)." (Then) the Messenger of Allah ﷺ said, 'If I were to be imprisoned as long as Yusuf عليه السلام was and someone would come to take me out then I would have agreed to come out. But when a messenger came to (take) him (out), he said:

ارْجِعْ إِلَىٰ رَبِّكَ فَسْئَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ

Return to your Lord and ask him, what about the women who cut their hands? (Yusuf 12:50)

And may the mercy of Allah be on Lut عليه السلام who was compelled to hope for protection from a strong power and support as he said to his people:

لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ

Would that I had power against you, or might have some strong support for refuge. (Hud, 11:80)

Indeed, Allah did not send a Prophet ﷺ after him who did not have a strong family or tribe.❶

EXPLANATION: The excellence of Sayyidina Yusuf عليه السلام is mentioned in the beginning of the Hadith. Allah's Messenger ﷺ said that Yusuf عليه السلام was noble himself. His father, Yaqoob عليه السلام, was also noble. His grand father, Ishaq عليه السلام, was also noble. And, his great grand father, Ibrahim عليه السلام, was also noble. The Arabic word karim is applied to everything good and praiseworthy. It means one who forgives, one who pardons, one who is generous and it is an attribute of Allah, on of His Names, the Asma al-Husna.

Sayyidina Yusuf عليه السلام lived in the house of the minister of Egypt. His wife tried to seduce him, but he did not consent to her proposal. The other women ridiculed her for loving her slave, so she invited them and placed knives and oranges before them. She then called Yusuf عليه السلام to show him to those women. When they saw Yusuf عليه السلام they (were so lost that they) cut their own hands instead of oranges.

Although Sayyidina Yusuf عليه السلام was proved innocent, he was consigned to prison. There he interpreted dreams of two co-prisoners and then the king saw a dream which no one could understand. Yusuf عليه السلام interpreted his dream and the king ordered that he should be released and brought to him. However, Sayyidina Yusuf عليه السلام displayed extreme calmness and sobriety and declared that he would not come out of the prison unless the matter was decided and it was known who was at fault in the case of the women who cut their own hands. If he came out of prison without a decision, it was very likely that he would be continued to be blamed. The case was decided and he was absolved of guilt, and he came out of

❶ (٦٠٥) اخرجه المصنف فى الصحيح ٤/٢٢٤، والترمذى فى السنن ٣١١٦، والحاكم فى المستدرك ٢/٣٤٦، واحمد فى المسند ٢/٣٣٢ و ٤١٦.

the prison. He was appointed a minister of food.

Qadi Muhammad Sanaullah Panipati رحمة الله عليه has explained this verse in his Tafseer *Mazhari* and derived a ruling from it that as far as possible a man must try to get himself absolved of blame. If he is a leader then it is very important for him to clear himself of an accusation that is made against him.

The Messenger of Allah ﷺ remarked that if he were in prison and had passed as much time as Sayyidina Yusuf عليه السلام did then he would have responded positively to the orders of his release. In saying that, he aimed at lauding the patience and perseverance and excellent manners of Yusuf عليه السلام. At the same time as he commends the approach of Sayyidina Yusuf عليه السلام as being excellent, he says about himself that he would not have observed the excellent path but would followed the secondary approach. Now, this seems to be contrary to the standing of the most meritorious of Prophets ﷺ. We can say in answer that while the Prophet ﷺ is most excellent of all Prophets عليهم السلام we cannot rule out the excellence of other Prophets in individual departments of life and Prophethood. Besides, we can also say as Tabarani has explained in his Tafseer that while Sayyidina Yusuf's عليه السلام behaviour highlights his patience, endurance and excellent manner which are indeed praiseworthy, the course the Prophet صلى الله عليه وسلم recommended was intended to teach his ummah because he had their good in his mind. Monarchs cannot be trusted for their temperament and if conditions are placed or there is delay in observance of their commands it might produce harmful consequences. Kings might change their decisions and anyone who is imprisoned might continue to rust in prison. As for Sayyidina Yusuf عليه السلام, he was a Messenger of Allah and he might have known through a revelation that he would not suffer because of delay but everyone does not enjoy this status.

The Prophet ﷺ had the good of his ummah in mind when he announced that he would not have prevented his release but would have seized the opportunity to get a release. (He thus taught us that there should not be a delay at such times). Allah knows best. (Maarif al-Qur'an)

The Hadith ends with the Prophet's ﷺ wish that Allah mercy be on Lut عليه السلام who was compelled to seek a strong support. The people of Sayyidina Lut عليه السلام were very indecent. They had their sexual desires fulfilled with men. When the angels came to punish them they were in human form and appeared very beautiful to them. Those people intended to commit sin with the angels. Sayyidina Lut عليه السلام tried to explain to them that Allah had created wives for them and they should satisfy their urge with their wives but his people refused to listen to him and insisted on looking for and outlet through the angels. At this difficult time, Sayyidina Lut عليه السلام sed his isolation and lack of support. He thought that he had belonged to a strong tribe he would have been able to resist and succeed through their help. (Sometimes tribesmen become Muslims and support their fellow man but even if they are not Muslims they extend support because of common tribal links. For instance, the Banu Hashim has not believed for quit some time but were

not prepared to hand over the Prophet ﷺ to his foes.

The Messenger of Allah ﷺ quoted Sayyidina Lut عليه السلام and pointed out that Allah did not send any Prophet ﷺ after him but that he had a large and strong tribe.

The Prophet ﷺ while mentioning Lut عليه السلام prayed to Allah to shower mercy on hi. That is why the anther has placed this Hadith in this chapter.

274. Chapter
باب الناخلة من الدعاء
Sincere Supplication

٦٠٦. حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي مَالِكُ بْنُ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيْدَ قَالَ: كَانَ الرَّبِيْعُ يَأْتِي عَلْقَمَةَ يَوْمَ الْجُمُعَةِ، فَإِذَا لَمْ أَكُنْ ثَمَّةَ أَرْسَلُوْا إِلَيَّ، فَجَآءَ مَرَّةً وَلَسْتُ ثَمَّةَ فَلَقِيَنِي عَلْقَمَةُ وَ قَالَ لِي: أَلَمْ تَرَ مَا جَآءَ بِهِ الرَّبِيْعُ؟ قَالَ: أَلَمْ تَرَ أَكْثَرَ مَا يَدْعُو النَّاسَ، وَمَا أَقَلَّ إِجَابَتَهُمْ وَذٰلِكَ أَنَّ اللّٰهَ عَزَّ وَجَلَّ لَا يَقْبَلُ إِلَّا النَّاخِلَةَ مِنَ الدُّعَاءِ. قُلْتُ أَلَيْسَ قَالَ ذٰلِكَ عَبْدُ اللّٰهِ؟ قَالَ: وَ مَا قَالَ: قَالَ قَالَ عَبْدُ اللّٰهِ لَا يَسْمَعُ اللّٰهُ مِنْ مُسَمِّعٍ وَّ لَا مِنْ مُرَاءٍ وَ لَا لَاعِبٍ، إِلَّا دَاعٍ دُعَا يَثْبُتُ مِنْ قَلْبِهِ. قَالَ: فَذَكَرَ عَلْقَمَةُ؟ قَالَ: نَعَمْ.

606. Abdur Rahman bin Yazeed said that Rabee رحمة الله عليه visited Sayyidina Alqamah ﷺ every Friday. If Alqamah was not there then the people sent him to Abdur Rahman bin Yazeed. He come once but Abdur Rahman was not there.

Alqamah met Abdur Raman and asked him, "Did you not see what Rabee had brought?" He then added, "Have you not observed how many supplications people make but how few are approved? That is because Allah does not accept a supplication unless it is make with a sincere heart." Abdur Raman said, "Did Sayyidina Abdullah ﷺ not say the same thing?" he asked, "What did Sayyidina Abdullah ﷺ say?" And, Abdur Raman said that Sayyidina Abdullah ﷺ said, "Allah does not accept the supplication of an ostentatious person as show off and a player. His supplication is accepted who makes it with a devoted concentration." He (Rabee) then asked if Alqamah remembered the saying of Sayyidina Abdullah ﷺ, and he replied, "Yes!"

EXPLANATION: Sayyidina Abdullah Ibn Masood ﷺ said that this topic has been reported in a Marfoo Hadith too. It is narrated by Sayyidina Abdullah bin Umar ﷺ that the Holy Prophet ﷺ said, "The hearts (of men) are vessels. (They can be filled with piety or evil.) And, some hearts resemble other hearts. So, O people! When you ask Allah (for anything) be confident of approval of you supplication when you ask. For Allah does not accept a supplication of His slave which he makes with an unconcerned heart." (Majma al-Zawaid v-10, p-148)

This Hadith mentions an important etiquette of supplication. It is that a supplication must have full faith that his supplication will be approved. His confidence must not waver a bit. It is also stated that there should not be the slightest of unconcern while making the supplication because it will not be accepted then. The tongue of a supplication may utter the words but his heart roams about in wild imagination, how can his supplication deserve approval.

Allah who is Majestic and Gracious is the Justest of judges. Hence, it is very bad-mannered for a supplicant to utter words with his tongue but let his mind recall worldly pursuits. Such a behaviour on the part of a slave calls for severs punishment but Allah is merciful and compassionate. He does not punish him bit he let it be Known through the Prophet ﷺ that such a negligent supplication is not approved. Those people who complain that their supplication is not accepted though they had been making it for years together should look at themselves and investigate where their heart travels when they speak out their supplication. Let them make a supplication, as it should be made and then receive its fruit. Let them not be like one who asks but does not remember what he had asked for.

How can such a supplication be granted? Think over it.

275. Chapter
باب ليعزم الدعاء فان الله لا مكره له
Making Supplication with Firm Resolve for No One can Compel Allah

٦٠٧. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللّٰهِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنِ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا دَعَا أَحَدُكُمْ فَلَا يَقُوْلُ: إِنْ شِئْتَ، وَلْيَعْزِمِ الْمَسْأَلَةَ، وَلْيُعَظِّمِ الرَّغْبَةَ. فَإِنَّ اللّٰهَ لَا يَعْظُمُ عَلَيْهِ شَيْئٌ أَعْطَاهُ).

607. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "When one of you makes a supplication, let him not say to Allah: 'If You like (give me my wish)'.

Rather, let him make a supplication with a firm resolve and be very hopeful. Surely, it is not difficult for Allah give anything."

٦٠٨. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ أَخْبَرَنَا إِسْمَاعِيْلُ بْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا دَعَا أَحَدُكُمْ فَلْيَعْزِمْ فِي الدُّعَاءِ وَلَا يَقُلْ: اَللّٰهُمَّ إِنْ شِئْتَ فَأَعْطِنِيْ، فَإِنَّ اللّٰهَ لَا مُسْتَكْرِهَ لَهُ).

608. It is reported by Sayyidina Anas ﷺ that the Messenger of Allah said, 'When one of you makes a supplication let him make it with a firm

determination. He should not say: 'O Allah. If You wish give it to me' because no one can compel Allah."❶

EXPLANATION: It is nonsense to say to Allah, "If You like forgive me," or "If You like give me such-and-such." Whatever Allah grants, he will give of His Own accord and intention. Nothing can happen without His intention. All things exsist simply because of His intention. He does what He wills and no one can compel Him to do anything. The supplicant must demonstrate his earnest desire fully and express it with a firm resolve. "O Allah! Do give me. Let my purpose be achieved." He must make his supplication with tremendous humility and hope in very pleading tones. If he says, "Vive me if You wish," if demonstrates that the supplicant is not truly hapless and he seems to show that he is not dependent on anyone for his needs even while he asks Allah. It is a sign of arrogance although a supplicant must exhibit, outwardly and inwardly, humility and dependence, and his lowliness.

Allah is omnipotent. He is powerful. He can do every thing. He has the treasures of the heavens and the earth. It is simply by His intention that he can do everything. He only says كن "Be" and it Happens immediately.

Thus, it is not he least difficult of Him to give anything or to create anything. You must, therefore, make a supplication with completed eagerness and wish, and full confidence that your purpose will be achieved. You must believe firmly that when Allah gives he will give only because of His wish and intention. No one can take anything from Him by force.

كما ورد فى رواية اخرى انه يفعل ما يشآء ولا مكره له

As it is found in another narration:

He does what he wishes and no one can force or compel Him.

(Bukhari, Fadail Dua)

276. Chapter
باب رفع الأيدى فى الدعاء
Raising Hands in Supplication

٦٠٩. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ أَخْبَرَنِىْ أَبِىْ، عَنْ أَبِىْ نُعَيْمٍ. وَّهُوَ وَهْبٌ. قَالَ رَأَيْتُ ابْنَ عُمَرَ وَابْنَ الزُّبَيْرِ يَدْعُوَانِ يُدِيْرَانِ بِالرَّاحَتَيْنِ عَلَى الْوَجْهِ.

609. Abu Nuaym Wahb said that he saw both Sayyidina Ibn Umar ﷺ and Sayyidina Ibn al-Zubayr ﷺ wipe their palms over their face while making a supplication.

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❶ (٦٠٨) اخرجه احمد فى المسند ٣/١٠١.

٦١٠. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا. زَعَمَ أَنَّهُ سَمِعَهُ مِنْهَا أَنَّهَا رَأَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُوْا رَافِعًا يَدَيْهِ يَقُوْلُ (إِنَّمَا أَنَا بَشَرٌ فَلَا تُعَاقِبْنِيْ. أَيُّمَا رَجُلٍ مِّنَ الْمُؤْمِنِيْنَ آذَيْتُهُ أَوْ شَتَمْتُهُ،فَلَا تُعَاقِبْنِيْ فِيْهِ).

610. Sayyidah Ayeshah رضى الله عنها said that she saw the Prophet ﷺ raise his hands in supplication (to Allah) saying, "(O Allah,) I am a human being. Do not seize me. If I have hurt a believer or reviled him, do not take me to task for that."❶ (Ahmad)

٦١١. حَدَّثَنَا عَلِيٌّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ عَنْ أَبِيْ هُرَيْرَةَ قَالَ: قَدِمَ الطُّفَيْلُ بْنُ عَمْرٍو الدَّوْسِيُّ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُوْلَ اللّٰهِ إِنَّ دُوْسًا قَدْ عَصَتْ وَأَبَتْ، فَادْعُ اللّٰهَ عَلَيْهَا. فَاسْتَقْبَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْقِبْلَةَ وَ رَفَعَ يَدَيْهِ، فَظَنَّ النَّاسُ أَنَّهُ يَدْعُوْا عَلَيْهِمْ. فَقَالَ (اَللّٰهُمَّ ! اِهْدِ دَوْسًا وَائْتِ بِهِمْ).

611. It is reported by Sayyidina Abu Hurayrah رضي الله عنه that Tufail bin Amr al-Dawsi رضي الله عنه came to the Messenger of Allah ﷺ and submitted, "O Messenger of Allah! The tribe Daws have disobeyed and refused to believed (in Islam). So, supplicate Allah to punish them," The Messenger of Allah ﷺ turned towards the qiblah, raised his hands to make a supplication and people thought that he would supplicate Allah against them. But, he said: O Allah! Grant guidance to the Daws tribe and bring them to us."❷

(Bukhari, Muslim, Ahmad)

٦١٢. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيْلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: قُحِطَ الْمَطَرُ عَامًا، فَقَامَ بَعْضُ الْمُسْلِمِيْنَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ فَقَالَ: يَا رَسُوْلَ اللّٰهِ قُحِطَ الْمَطَرُ، وَأَجْدَبَتِ الْأَرْضُ وَهَلَكَ الْمَالُ فَرَفَعَ يَدَيْهِ وَ مَا يُرٰى فِي السَّمَاءِ مِنْ سَحَابَةٍ. فَمَدَّ يَدَيْهِ حَتّٰى رَأَيْتُ بَيَاضَ إِبْطَيْهِ، يَسْتَسْقِي اللّٰهَ. فَمَا صَلَّيْنَا الْجُمُعَةَ حَتّٰى أَهَمَّ الشَّابَّ الْقَرِيْبَ الدَّارِ الرُّجُوْعُ إِلٰى أَهْلِهِ. فَدَامَتْ جُمُعَةً. فَلَمَّا كَانَتِ الْجُمُعَةُ الَّتِيْ تَلِيْهَا، فَقَالَ: يَا رَسُوْلَ اللّٰهِ، تَهَدَّمَتِ الْبُيُوْتُ، وَ احْتُبِسَ الرُّكْبَانُ: فَتَبَسَّمَ لِسُرْعَةِ مَلَالَةِ ابْنِ آدَمَ، وَ قَالَ بِيَدِهِ (اَللّٰهُمَّ حَوَالَيْنَا وَ لَا عَلَيْنَا) فَتَكَشَّطَتْ عَنِ الْمَدِيْنَةِ.

612. Sayyidina Anas رضي الله عنه said that it did not rain one year and there was famine. On a Friday, some Muslims stood before the Prophet ﷺ and said, "Messenger of Allah! It has stopped raining and the land is dry and (our) property has perished." He raised his hands. No cloud was seen in the sky (at that time) and he raised his hands so high that he (Anas) could see the whiteness of his armpits. He requested Allah for water. While they had not yet finished the Friday prayer (rain had begun to pour and), even the neighbouring

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❶ (٦١٠) اخرجه احمد فى المسند ٦/٢٥٨.

❷ (٦١١) اخرجه المصنف فى الصحيح ٤/٥٤، ٥/٢٥٠-٨/١٠٥، ومسلم فى الصحيح (فضائل الصحابة) ١٩٨، واحمد فى المسند ٢/٢٤٣، ٤٤٨ و ٥٠٢.

young men worried how they would reach their homes. Rain contini pour until the following Friday. On (that) Friday the people submitted t "O Messenger of Allah, dwellings have tumbled and riders are strande smiled at the instant panic of the son of Aadam, raised his hands and said, "O Allah! Pour down rain on our surroundings but not over us." The clouds dispersed from Madinah.[1] (Bukhari, Muslim, Nasai, Ahmad)

٦١٣. حَدَّثَنَا الصَّلْتُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا أَنَّهُ سَمِعَهُ مِنْهَا، أَنَّهَا رَأَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُوْا رَافِعًا يَدَيْهِ يَقُوْلُ (اَللّٰهُمَّ إِنَّمَا أَنَا بَشَرٌ، فَلَا تُعَاقِبْنِيْ أَيَّمَا رَجُلٍ مِّنَ الْمُؤْمِنِيْنَ آذَيْتُهُ أَوْ شَتَمْتُهُ فَلَا تُعَاقِبْنِيْ فِيْهِ).

613. It is reported by Sayyidina Ikraimah ﷺ on the authority of Sayyidah Ayeshah رضى الله عنها. He heard her say that she saw the Prophet ﷺ raise his hand s and make a supplication. He was presenting a submission to Allah in these words, "O Allah! I am a human being. Do not take me to task. It I have hurt any believer or reviled him, do not seize me for that."[2]

EXPALANTION: The supplication which is cited in Hadith # 610 and the foregoing Hadith is very signification. We must make it very often. It is a supplication for those people whom we might have hurt in some way, or beat them, or reviled or cursed the, as for as possible, we must ask for forgiveness or compensate them and make them pleased with us. We must also make this supplication for them because it is a sort of making good their loss. The words in *al-Adab al-Mufrad* are short while *Saheeh Muslim* has the full:

اَللّٰهُمَّ إِنِّيْ اَتَّخِذُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيْهِ فَإِنَّمَا أَنَا بَشَرٌ فَأَيُّ الْمُؤْمِنِيْنَ اٰذَيْتُهُ، شَتَمْتُهُ، لَعَنْتُهُ، جَلَدْتُهُ فَاجْعَلْهَا لَهُ صَلٰوةً وَّزَكٰوةً وَّقُرْبَةً تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيٰمَةِ.

"O Allah! I seek a promise from you which you would never bread. Surely, I am a human being, so, if I have harmed any Believer or scolded him or lashed him or cursed him, turn these (acts of mine) into blessing and purification for him and a means of nearness whereby you bring him near to you on the Day of Resurrection."

٦١٤. حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا حَجَّاجُ الصَّوَّافِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ، أَنَّ الطُّفَيْلَ بْنَ عَمْرٍو قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ لَّكَ فِيْ حِصْنٍ وَّمَنَعَةٍ؟ حِصْنِ دَوْسٍ. قَالَ: فَأَبَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِمَ ذَخَّرَ اللّٰهُ لِلْأَنْصَارِ فَهَاجَرَ الطُّفَيْلُ وَهَاجَرَ مَعَهُ رَجُلٌ مِّنْ قَوْمِهِ، فَمَرِضَ الرَّجُلُ فَضَجَرَ (أَوْ كَلِمَةً شَبِيْهَةً بِهَا) فَحَبَا إِلٰى قَرْنٍ فَأَخَذَ مِشْقَصًا فَقَطَعَ وَدَجَيْهِ فَمَاتَ فَرَاٰهُ الطُّفَيْلُ فِي الْمَنَامِ قَالَ مَا فَعَلَ بِكَ قَالَ غَفَرَلِيْ بِهِجْرَتِيْ إِلَى النَّبِيِّ صَلَّى

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[1] (٦١٢) اخرجه المصنف فى الصحيح ٢/١٥ و ٣٥ و ٣٦ و ٣٧ و ٤٠، ومسلم فى صحيحه (كتاب الاستسقاء) ى و ٩، والنسائى فى السنن ١٦١ و ١٦٢ و ١٦٦، و ١٦٧، واحمد فى المسند ٣/١٠٤، ١٨٧ و ٢٢١، ٤/٢٣٦.

[2] (٦١٣) يراجع تخريج الحديث رقم ٦١٠.

اللّٰهُ عَلَيْهِ وَسَلَّمَ . قَالَ: مَا شَأْنُ يَدَيْكَ قَالَ فَقِيْلَ: إِنَّا لَا نَصْلَحُ مِنْكَ مَا أَفْسَدْتَ مِنْ يَدَيْكَ. قَالَ فَقَصَّهَا الطُّفَيْلُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ. اَللّٰهُمَّ وَلِيَدَيْهِ فَاغْفِرْ) وَرَفَعَ يَدَيْهِ.

614. It is reported by Jabir bin Abdullah ﷺ that Tufail bin Amr ﷺ asked the Prophet ﷺ, "Would you prefer to live in the fort and protection of the tribe Daws? He did not accept that because Allah had reserved that honour for the Ansar.

(Thereafter) one of his people who had emigrated to Madinah (with them) fell ill. But he had so little patience to bear it that he crawled over to the quiver, took an arrow from it and cut off his jugular veins and died. Then Tufail saw him in a dream and asked him how he fared. He said, "I was forgiven because of my emigration to the Prophet ﷺ." Tufail asked him, "How are your hands." He said that he was told about them, "We will not put right what you have spoilt by your own hands."

Tufail related the story to the Prophet ﷺ so he said (in a supplication), "O Allah, forgive his hands, too," and he raised his hands.❶ (Muslim, Ahmad)

EXPLANAION: This Hadith is also found is *Saheeh Muslim* (v-1, p-74). It says that the climate of Madinah did not suit him, so the colleague of Sayyidina Tufail ﷺ become ill and panicked. He cut his knuckles and blood flowed from his hands and he died; there is no mention of the jugular veins being cut. Nevertheless, we learn that suicide is among the sins which are forgiven on repentance or without that by the favour of Allah.

He had cut his knuckles so Allah told him, "You have spilt it on your own so we will not repair it." The Messenger of Allah ﷺ made supplication for his hands that they may also be forgiven.

٦١٥. حَدَّثَنَا أَبُوْ مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيْزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. يَتَعَوَّذُ يَقُوْلُ (اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنَ الْكَسَلِ، وَ أَعُوْذُبِكَ مِنَ الْجُبْنِ وَ أَعُوْذُبِكَ مِنَ الْهَرَمِ، وَ أَعُوْذُبِكَ مِنَ الْبُخْلِ).

615. Sayyidina Anas ﷺ said that the Messenger of Allah ﷺ made this supplication to seek refuge in Allah, "O Allah, I seek refuge in You from sloth, and I seek refuge in You from cowardice, and I seek refuge in You from decrepitude, and I seek refuge in You from niggardliness."❷

(Bukhari, Muslim, Nasai, Tirmizi, Ibn Majah, Ahmad)

٦١٦. حَدَّثَنَا خَلِيْفَةُ بْنُ خِيَاطٍ قَالَ: حَدَّثَنَا كَثِيْرُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا جَعْفَرٌ عَنْ يَزِيْدِ بْنِ الْأَصَمِّ، عَنْ أَبِيْ هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ(قَالَ اللّٰهُ عَزَّ وَ جَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِيْ، وَأَنَا مَعَهُ إِذَا دَعَانِيْ).

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❶ (٦١٤) اخرجه مسلم فى الصحيح (كتاب الايمان) ١٨٤، واحمد فى المسند ٣/٣٧١.

❷ (٦١٥) اخرجه المصنف فى الصحيح ٨/٩٩ و ١٠٠ و ٢٩٨، ومسلم فى الصحيح ٢٠٨٨ و ٢٠٨٩، والنسائى فى السنن ٨/٢٥٧ و ٢٦٩ و ٢٧١، والترمذى فى السنن ٣٤٨٥، وابن ماجه فى السنن ٣٨٣٨، واحمد فى المسند ٢/١٨٥ و ١٨٦. ٣/١٧٩ و ٢٠١. و ٢٠٥ و ٢٣٥ و ٢٦٤. ٦/٢٠٧.

616. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah said that Allah has proclaimed, "I me and I am with him when he calls Me."

EXPLANAITON: Imam Bukhari رحمة الله عليه has placed a number of Ahadith in this chapter which mention raising of hands when making a supplication. However, the last two do not mention that hands are raised but they do concern supplication generally and so Imam Bukhari has placed them here.

There is another Hadith narrated by Sayyidina Salman Farsi ﷺ. He Said that the Prophet ﷺ said, "Surely you Lord is Munificent and Generous. When His slave raised his hand in supplication, he is ashamed to turn them away empty."

(Mishkat al-Masabeeh p-195 from Tirmizi)

Sayyidina Umar ﷺ has narrated that when the Messenger of Allah ﷺ raised his hands in supplication he did not bring them down until he had wiped them on his face (after having made supplication). (Mishkat al-Masabeeh, p-195 from Tirmizi)

There Ahadith disclose an important etiquette of supplication. It is to raise both hands to make the supplication and to wipe them on the ca e when the supplication has been made. The raising of the hands is to assume the from of a supplicant, one who presents his petition. This form compliments the inward humility of the heart with the outward gesture of the limbs. The two hands are spread in the fashion of a mendicant's begging bowl which represents a needy man's posture. The Qiblah for prayer[1] is the kabah at Makkah but for supplication it is the heaven. We are taught to raise hands on making a supplication so that the palms face the heavens but it is disallowed to raise the gaze to the heavens while making a supplication. It is masnoon to wipe the hands on the face after supplication is made and it indicates acceptance of supplication and pouring down of the mercy of Allah. "The mercy of Allah beings to descend on my face and then surrounds me completely."

277. Chapter
باب سيد الإستغفار
Sayyid Al-Istighfar

٦١٧. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا حُسَيْنٌ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنِ بُرَيْدَةَ، عَنْ بُشَيْرِ بْنِ كَعْبٍ، عَنْ شَدَّادِ بْنِ أَوْسٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (سَيِّدُ الْإِسْتَغْفَارِ اَللّٰهُمَّ أَنْتَ رَبِّي لَا إِلٰهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا سْتَطَعْتُ، أَبُوْءُ لَكَ بِنِعْمَتِكَ، وَأَبُوْءُ لَكَ بِذَنْبِي فَاغْفِرْلِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ أَعُوْذُبِكَ مِنْ شَرِّ مَا صَنَعْتُ إِذَا قَالَ حِيْنَ يُمْسِي فَمَاتَ دَخَلَ الْجَنَّةَ. أَوْ: كَانَ مِنْ أَهْلِ الْجَنَّةِ. وَإِذَا قَالَ حِيْنَ يُصْبِحُ فَمَاتَ مِنْ يَوْمِهِ. مِثْلَهُ).

[1] Prayer is used generally in this book to refer to the prescribed and optional prayers while supplication represents the petition to Allah.

617. It is narrated by Sayyidina Shaddad bin Aws ﷺ that the Prophet ﷺ said that the Sayyid al-Istighfar was:

اَللّٰهُمَّ اَنْتَ رَبِّیْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِیْ وَاَنَا عَبْدُکَ وَاَنَا عَلٰی عَهْدِکَ وَوَعْدِکَ مَا اسْتَطَعْتُ اَبُوْءُ لَکَ بِنِعْمَتِکَ وَاَبُوْءُ لَکَ بِذَنْبِیْ فَغْفِرْلِیْ. فَاِنَّهٗ لَا یَغْفِرِ الذُّنُوْبَ اِلَّا اَنْتَ اَعُوْذُ بِکَ مِنْ شِرِّ مَاصَنَعْتُ.

"O Allah, You are my Lord. There is no god but You. You have created me, and I am Your slave and hold to Your covenant and promise as much as I can. I acknowledge Your favour to me, and I acknowledge my sin. So, forgive me, for none but You pardons sins. I seek refuge in You from the evil of what I have done❶."

He said, "If anyone says it in the evening (with firm belief) and dies, he will enter paradise (or, will be among the dwellers of paradise). And, if anyone says it (with firm belief) in the morning and dies that day then he will go to paradise accordingly."❷ (Bukhari, Ahmad)

EXPLANTION: The excellence of this *Istighfar* seeking forgiveness of Allah) is apparent in each word of it which demonstrates the spirit of servitude. If a slave of Allah acknowledges himself as nothing but a sinner and faulty and absolutely dependent in matters of goodness and piety and confirms the greatness and majesty of Allah and His rights then he will submit his plea to Allah in the very words that the Prophet ﷺ has taught us. It is the *Sayyid al-Istighfar* or the best manner of seeking forgiveness.

Thus, everyone of the Prophet's ﷺ ummah must make it a point to supplication Allah in these words at least once during day and night with firm conviction.

٦١٨. حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللّٰهِ قَالَ حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنِ ابْنِ سَوْقَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: إِنْ كُنَّا لَنَعُدُّ فِي الْمَجْلِسِ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رَبِّ اغْفِرْلِيْ وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ).

618. Sayyidina Ibn Umar ﷺ said, "We counted that the Prophet ﷺ would say a hundred times during a meeting:

رَبِّ اغْفِرْ لِیْ وَتُبْ عَلَیَّ اِنَّکَ اَنْتَ التَّوَّابُ الرَّحِیْمُ.

O Allah, forgive me and relent towards me. Surely, you are the ever-Relenting, the merciful."

EXPLANATION: This narration of Sayyidina Ibn Umar ﷺ conveys to us the practice of the Messenger of Allah ﷺ that even while he was in company he turned to Allah, again and again, and asked for His forgiveness in these words. They counted it by themselves and estimated that the repetition was a hundred times in an assembly.

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❶ The same words appear earlier in Hadith # 620.

❷ (٦١٧) اخرجه المصنف فی الصحیح ٨/٨٣۔ ٨٨، واحمد فی المسند ٤/١٢٢۔ ١٢٥ و ٣٥٦٥.

٦١٩. حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللّٰهِ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ زَاذَان عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: صَلَّى رَسُوْلُ اللّٰهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الضُّحٰى ثُمَّ قَالَ (اَللّٰهُمَّ اغْفِرْلِيْ وَ تُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمِ) حَتّٰى قَالَهَا مِائَةَ مَرَّةٍ.

619. Sayyidah Ayeshah رضی اللہ عنہا said that the Messenger of Allah ﷺ offered the duha[1] prayer and then made this supplication:

اَللّٰهُمَّ اغْفِرْ لِيْ وَتُبْ عَلَيَّ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ.

"O Allah, forgive me and relent towards me. Surely, You are the Ever-Relenting, the merciful."

He made this supplication a hundred times.

EXPLANTION: The figure a hundred times in this Hadith represents innumerable times. It is an idiomatic expression of the ancient Arabic language for the Prophet ﷺ made Istighfar and Tawbah innumerable times, many more times than a hundred.

٦٢٠. حَدَّثَنَا أَبُوْ مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ بُرَيْدَةَ قَالَ: حَدَّثَنِيْ بُشَيْرُ بْنُ كَعْبٍ الْعَدَوِيّ قَالَ: حَدَّثَنِيْ شَدَّادُ بْنُ أَوْسٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (سَيِّدُ الْإِسْتِغْفَارِ أَنْ يَّقُوْلَ اَللّٰهُمَّ أَنْتَ رَبِّيْ لَا إِلٰهَ إِلَّا أَنْتَ خَلَقْتَنِيْ وَ أَنَا عَبْدُكَ، وَ أَنَا عَلٰى عَهْدِكَ وَ وَعْدِكَ مَا سْتَطَعْتُ. وَ أَعُوْذُبِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوْءُ لَكَ بِنِعْمَتِكَ، وَأَبُوْءُ لَكَ بِذَنْبِيْ فَاغْفِرْلِيْ، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ) قَالَ (مَنْ قَالَهَا مِنَ النَّهَارِ مُوْقِنًا بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُّمْسِيَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ وَ مَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَمُوْقِنٌ بِهَا فَمَاتَ قَبْلَ أَنْ يُّصْبِحَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ).

620. It is reported by Shaddad bin Aws رضی اللہ عنہ that the Prophet ﷺ said that these were the words of Sayyid al-Istighfar:

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ وَاَبُوْءُ لَكَ بِذَنْبِيْ فَغْفِرْلِيْ. فَاِنَّهُ لَا يَغْفِرِ الذُّنُوْبَ اِلَّا اَنْتَ.

"O Allah, you are my Lord. There in no god except you. You have created me, and I am you slave and hold to your covenant and promise as much as I can. I seek refuge in you from the evil of what I have done[2]. I acknowledge your favour to me, and I acknowledge my sin. So, forgive my sins."

He said, "Whoever repeats these words with a firm determination in day time and dies before evening of that day then he will be one of the dwellers of paradise. And if anyone repeats them at night with a firm conviction and dies that night before morning, he will be among the dwellers of paradise."[3]

EXPLANTION: This Hadith has appeared to # 617 and explained there.

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[1] Also known as chest: on optional prayer in the forenoon shortly after sunrise.

[2] There words appear at the end in Hadith # 617.

[3] (٦٢٠) انظر التخريج فی الحدیث رقم ٦١٧.

٦٢١: حَدَّثَنَا حَفْصٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي بَرْدَةَ سَمِعْتُ الْأَغَرَّ (رَجُلٌ مِّنْ جُهَيْنَةَ) يُحَدِّثُ عَبْدَ اللّٰهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (تُوْبُوْا إِلَى اللّٰهِ، فَإِنِّي أَتُوْبُ إِلَيْهِ كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ).

621. Sayyidina Ibn Umar ﷺ said that he heard the Prophet ﷺ say, "You should make repentance to Allah, for surely I repent to Him a hundred times every day."[1] (Ahmad)

EXPLANATION: We learn from this Hadith and others like it that the Messenger of Allah ﷺ asked for forgiveness and repented to Allah a hundred times every day. We know that he was innocent and Allah had forgiven him beforehand all earlier and later sins. Then why did he seek forgiveness? One answer to this question is that all Prophets عليهم السلام are innocent of sins and protected from it but although they fulfilled all obligation they continued to feel that they had not done justice to worship of Allah and so they kept asking for forgiveness, and repented to Allah. They regarded all their deeds including prayer as Istighfar.

The second answer to this question is that they did it to teach their people that they should behave in this way. We have seen in this Hadith that while the Messenger of Allah ﷺ said that he made istighfar and tawbah and they should also practice it. Apart from these reasons he had no need to make istighfar or tawbah. Besides getting sins forgiven there are many other benefits of istighfar which we shall discuss at their proper place.

٦٢٢. حَدَّثَنَا أَحْمَدُ بْنُ يُوْنُسَ قَالَ حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا مَنْصُوْرٌ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلٰى عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: مُعَقِّبَاتٌ لَّا يَخِيْبُ قَائِلُهُنَّ (سُبْحَانَ اللّٰهِ، وَ الْحَمْدُ لِلّٰهِ، وَلَا إِلٰهَ إِلَّا اللّٰهُ، وَ اللّٰهُ أَكْبَرُ مِائَةَ مَرَّةٍ) رَفَعَهُ ابْنُ أَبِي أُنَيْسَةَ وَ عَمْرُو بْنُ قَيْسٍ.

622. Sayyidina Kab bin Ujrah ﷺ said that there were certain things that occur now and then whose speaker is never disappointed. They are:

سُبْحٰنَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ.

"Glory be to Allah. Praise belongs to Allah, and there is no god but Allah, and he is the Greatest." (a hundred times)

On the face of it, it is a saying of Ibn Umar ﷺ but the truth is that it is a Hadith Marfoo because it is narrated in this way by Ibn Abu Aneesah ﷺ and Amr bin Qays رحمة الله عليه.[2] (Muslim, Nasai, Tirmizi)

EXPALANTION: The Hadith narrated by Sayyidina Kab bin Ujrah ﷺ is also found in *Saheeh Muslim* (v-1. p-219). Is also has the words after every prayer. Because prayers are offered now and then, hence whatever is recited on completion of a prayer also comes one after another. The *Saheeh Muslim* version is thus. Recite after every prayer Subhanallah (Glory be to Allah) 33 times,

[1] (٦٢١) اخرجه احمد فى المسند ٤/٢١١.
[2] (٦٢٢) اخرجه مسلم والنسائى فى الصلاة والترمذى فى الدعوات.

Al-Hamdulillah (praise be to Allah) 33 times and Allahu Akhber 34 times. The *al-Adab al-Mufrad* has the figure of a hundred. The expression لا إله إلا الله (there is no god but Allah) exceeds that number.

278. Chapter
باب دعاء الأخ بظهر الغيب
Supplication for a Brother Behind His Back

٦٢٣. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يَزِيْدَ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدٍ، قَالَ لِيْ عَبْدُ اللّٰهِ بْنُ يَزِيْدَ: سَمِعْتُ عَبْدَ اللّٰهِ بْنَ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (أَسْرَعُ الدُّعَاءِ إِجَابَةً دُعَاءُ غَائِبٍ لِّغَائِبٍ).

623. Sayyidina Abdullah bin Amr ﷺ has narrated that the Prophet ﷺ said, "The supplication that receives the quickest approval is the one made by a man for an absentee.[1] (Abu Dawood)

٦٢٤. حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا حَيْوَةُ قَالَ: أَخْبَرَنِيْ شَرَحْبِيْلُ بْنُ شُرَيْكٍ الْمَعَافِرِيُّ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِيَّ، أَنَّهُ سَمِعَ الصُّنَابِحِيَّ، أَنَّهُ سَمِعَ أَبَا بَكْرٍ الصِّدِّيْقَ رَضِيَ اللّٰهُ عَنْهُ: إِنَّ دَعْوَةَ الْأَخِ فِي اللّٰهِ تُسْتَجَابُ.

624. Sayyidina Abu Bakr al-Siddiq ﷺ said "Surely, the supplication of a brother in the cause of Allah is accepted for his brother (in-religion)."

٦٢٥. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ حَدَّثَنَا يَحْيَ بْنُ أَبِيْ غُنَيَّةَ قَالَ أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِيْ سُلَيْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ صَفْوَانَ بْنِ عَبْدِ اللّٰهِ بْنِ صَفْوَانَ. وَكَانَتْ تَحْتَهُ الدَّرْدَاءُ بِنْتُ أَبِي الدَّرْدَاءِ. قَالَ قَدِمْتُ عَلَيْهِمُ الشَّامَ، فَوَجَدْتُ أُمَّ الدَّرْدَاءِ فِي الْبَيْتِ وَ لَمْ أَجِدْ أَبَا الدَّرْدَاءِ. قَالَتْ أَتُرِيْدُ الْحَجَّ الْعَامَ؟ قُلْتُ: نَعَمْ قَالَتْ فَادْعُ اللّٰهَ لَنَا بِخَيْرٍ، فَإِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ (إِنَّ دَعْوَةَ الْمَرْءِ الْمُسْلِمِ مُسْتَجَابَةٌ لِأَخِيْهِ بِظَهْرِ الْغَيْبِ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ، كُلَّمَا دَعَا لِأَخِيْهِ بِخَيْرٍ قَالَ: آمِيْنَ، وَلَكَ بِمِثْلٍ قَالَ فَلَقِيْتُ أَبَا الدَّرْدَاءِ فِي السُّوْقِ فَقَالَ مِثْلَ ذٰلِكَ، يَأْثُرُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

625. It is narrated by Safwan bin Abdullah bin Safwan ﷺ who had married Darda رضی الله عنها daughter of Abu Darda ﷺ that he went to his in-laws in Syria. He found Umm Darda رضی الله عنها at the house while Abu Darda ﷺ was not there. (He said that Umm Darda رضی الله عنها asked him. "Do you intend to perform Hajj this year?" He said, "Yes," She said, "Pray to Allah for us. Surely, the Prophet ﷺ used to say that a Muslim's supplication for his Muslim brother behind his back is accepted. An angel is appointed (by Allah to stay)

[1] (٦٢٣) اخرجه ابو داؤد فی السنن (کتاب الدعاء) ب ٧.

near his head and when he makes the supplication the angel says 'Aameen and for you the like of it' (that is, may you also get what you ask for you brother)."

The narrator said that he then met Abu Darda ﷺ in the market and he also spoke in a similar way. He also narrated this Hadith from the Prophet ﷺ.❶

EXPLANATION: Every one prays for himself but be must also make supplication simultaneously for his Muslim brothers in general as well as exclusively. While he makes as general supplication for Muslims, he must also pray for his parents and other relatives both distant and near, brothers, sisters, uncles, aunts, acquaintances, companions, benefactors, and teachers in particular, whether anyone makes a request or not he must include them in his supplication. This will be of advantage to him too.

As for the saying that the supplication for an absentee will receive the quickest response, the reason for that is that it is free of hypocrisy and show-off. A man prays for someone behind his back merely out of sincerity and love. Hence, we must request other people to supplicate Allah for us; their supplication receives a very quick response. It is masnoon to request them and our predecessors used to request one another to pray for them. The men of Allah do that even today. The person who is requested must not turn down the request but he must make a supplication at the very moment, and later on too.

We learn from a Hadith that Sayyidina Umar ﷺ requested the Prophet ﷺ to allow him to perform Umrah. He not only gave him his permission but also said, "Brother, join me in your supplication and do not forget me."

٦٢٦. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَ شِهَابٌ قَالَا: حَدَّثَنَا حَمَّادٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ: قَالَ رَجُلٌ: اَللّٰهُمَّ اغْفِرْلِيْ وَلِمُحَمَّدٍ وَحْدَنَا، فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَقَدْ حَجَبْتَهَا عَنْ نَّاسٍ كَثِيْرٍ).

626. Sayyidina Abdullah bin Amr ﷺ said that a man made this supplication:

اَللّٰهُمَّ اغْفِرْ لِيْ وَلِمُحَمَّدٍ وَحْدِنَا

"O Allah, forgive me and Muhammad only."

The Prophet ﷺ said to him, "You have prevented your supplication to very many people."❷

EXPLANATION: A brief account is presented in this Hadith. The full account is that a bedouin came to the mosque, Masjid Nabawi, offered two rakaat prayer and make supplication to Allah. He said:

اَللّٰهُمَّ ارْحَمْنِيْ وَمُحَمَّدًا وَّلَا تَرْحَمْ مَعَنَا اَحَدًا

"O Allah! Have mercy on me and on Muhammad, and do not have mercy on anyone besides us."

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❶ (٦٢٥) اخرجه احمد فى المسند ٥/١٩٥.

❷ (٦٢٦) اخرجه احمد فى المسند ٢/١٩٦. ٢/٢٢١.

The Prophet ﷺ heard him and said to him: لقد تحجرت واسعا "Indeed, you have restricted a wide thing." (The mercy of Allah is all-embracing and He is merciful to all but you have restricted it to two people only.)

According to some versions, the Prophet ﷺ asked the people who were present, "Is he more insensible or him camel?"

This man then stood in a corner of the mosque and urinated. Those who were sitting in the mosque stood up and hurried towards him but the Prophet صلى الله عليه وسلم stopped them, saying, "Do not interrupt him. You are sent to make things easy not to put others to difficulty." The Prophet ﷺ then commanded that a bucket of water must be poured over the place the man had urinated. (Jama al-Fawa'id al-Najasat)

٦٢٧. حَدَّثَنَا جَنْدَلُ بْنُ وَالِقٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى، عَنْ يُونُسَ بْنِ خَبَّابٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَغْفِرُ اللّٰهَ فِي الْمَجْلِسِ مِائَةَ مَرَّةٍ رَبِّ اغْفِرْلِيْ، وَتُبْ عَلَيَّ وَارْحَمْنِيْ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ).

627. Sayyidina Ibn Umar ﷺ said that he heard the Prophet ﷺ seek forgiveness in the following words a hundred times in one sitting:

رَبِّ اغْفِرْلِي وَتُبْ عَلَيَّ وَارْحَمْنِيْ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْم

"My Lord! Forgive me, relent towards me and have mercy on me. Surely you are the Ever-Relenting, the merciful."[1] (Abu Dawood, Tirmizi, Ibn Majah, Ahmad)

EXPLANATION: This Hadith has no relation to this chapter and we have seen it already in the previous chapter. Perhaps a scribe might have included it here by mistake.

279. Chapter
باب الدعاء جامع للمتفرق
Miscellaneous Comprehensive Supplications

٦٢٨. حَدَّثَنَا عُبَيْدُ بْنُ يَعِيْشَ قَالَ: حَدَّثَنَا يُوْنُسُ، عَنِ ابْنِ إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: إِنِّيْ لَأَدْعُوْ فِيْ كُلِّ شَيْءٍ مِّنْ أَمْرِيْ، حَتّٰى أَنْ يُّفْسَحَ اللّٰهُ فِيْ مَشْيِ دَابَّتِيْ، حَتّٰى أَرٰى مِنْ ذٰلِكَ مَا يَسُرُّنِيْ.

628. Sayyidina Ibn Umar ﷺ said, "I ask Allah for everything that concerns me to the extent that He makes my riding beast cover long distances and I find in it what pleases me."

EXPLANATION: The animal moved well and in a way that pleased him.

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[1] (٦٢٧) يحى بن يعلى الاسلمى الكوفى، شيعى، ضعيف، من التاسعة.
يونس بن خباب الاسدى، مولاهم الكوفى، صدوق يخطئ، ورمى بالرفض، من السادسة.
اخرجه ابو داؤد فى السنن (كتاب الدعاء) ب ٤، والترمذى فى السنن ٣٤٣٤، وابن ماجه فى السنن ٣٨١٤، واحمد فى المسند ٢/ ٢١. ٥/ ٣٧١.

٦٢٩. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللّٰهِ أَبُوْ مُعَاوِيَةَ قَالَ: حَدَّثَنَا مُهَاجِرٌ أَبُو الْحَسَنِ، عَنْ عَمْرِو بْنِ مَيْمُوْنٍ الْأَوْدِيِّ، عَنْ عُمَرَ، أَنَّهُ كَانَ فِيْمَا يَدْعُوْ: اَللّٰهُمَّ تَوَفَّنِيْ مَعَ الْأَبْرَارِ، وَلَا تُخْلِفْنِيْ فِي الْأَشْرَارِ، وَأَلْحِقْنِيْ بِالْأَخْيَارِ.

629. Sayyidina Umar Farooq ﷺ used to make this supplication:

اللهم توفني مع الابرار ولا تخلفني في الاشرار والحقني بالأخيار

"O Allah, cause me to die among the pious and do not leave me among the wicked, and join me with the chosen ones."

٦٣٠. حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِيْ قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ حَدَّثَنَا شَقِيْقٌ قَالَ: كَانَ عَبْدُ اللّٰهِ يُكْثِرُ أَنْ يَّدْعُوَ بِهٰؤُلَاءِ الدَّعْوَاتِ: رَبَّنَا أَصْلِحْ بَيْنَنَا، وَ اهْدِنَا سَبِيْلَ الْإِسْلَامِ، وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّوْرِ، وَ اصْرِفْ عَنَّا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَ بَارِكْ لَنَا فِيْ أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوْبِنَا وَأَزْوَاجِنَا وَ ذُرِّيَّاتِنَا، وَ تُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ وَ جَعَلْنَا شَاكِرِيْنَ لِنِعْمَتِكَ، مُثْنِيْنَ بِهَا قَائِلِيْنَ بِهَا، وَأَتْمِمْهَا عَلَيْنَا.

630. It is stated by Shafiq that Sayyidina Abdullah ﷺ often prayed in these words:

رَبَّنَا أَصْلِحْ بَيْنَنَا، وَ اهْدِنَا سَبِيْلَ الْإِسْلَامِ، وَ نَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّوْرِ، وَ اصْرِفْ عَنَّا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَ بَارِكْ لَنَا فِيْ أَسْمَاعِنَا وَأَبْصَارِنَا وَ قُلُوْبِنَا وَأَزْوَاجِنَا وَ ذُرِّيَّاتِنَا، وَ تُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ وَ جَعَلْنَا شَاكِرِيْنَ لِنِعْمَتِكَ، مُثْنِيْنَ بِهَا قَائِلِيْنَ بِهَا، وَأَتْمِمْهَا عَلَيْنَا.

"O Lord, order well our affairs and guide us on the path of Islam. And bring us from darkness into light safely. And keep us away from the indecency both open and secret. And give us blessings in our hearing, our sight, our hearts, our spouses, our offspring. And relent towards us. Surely, you are the Ever-Relenting, the Merciful. And cause us to be grateful to you for your blessings and to praise You (for that) and confirm (Your favours). And complete Your blessings on us."[1] (Abu Dawood, Ibn Hibamu, al-Tabarani)

٦٣١. حَدَّثَنَا مُوْسَى بْنُ إِسْمَاعِيْلَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيْرَةِ، عَنْ ثَابِتٍ قَالَ: كَانَ أَنَسٌ إِذَا دَعَا لِأَخِيْهِ يَقُوْلُ: جَعَلَ اللّٰهُ عَلَيْهِ صَلَاةَ قَوْمٍ أَبْرَارٍ، لَيْسُوْا بِظَلَمَةٍ وَّلَا فُجَّارٍ، يَقُوْمُوْنَ اللَّيْلَ وَيَصُوْمُوْنَ النَّهَارَ.

631. It is reported by Thabit رحمة الله عليه that whenever Sayyidina Anas ﷺ made a supplication for a brother, he would say:

جَعَلَ اللّٰهُ عَلَيْهِ صَلَاةَ قَوْمٍ أَبْرَارٍ، لَيْسُوْا بِظَلَمَةٍ وَّلَا فُجَّارٍ، يَقُوْمُوْنَ اللَّيْلَ وَيَصُوْمُوْنَ النَّهَارَ

[1] (٦٣٠) اخرجه ابو داؤد، وابن حبان، والطبراني عن ابن مسعود مرفوعًا.

"O Allah, accept the supplications of the pious people for him who are neither cruel nor obscene, who stand up in prayer at night and observe fast during the day."

٦٣٢. حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ سَمِعْتُ عَمْرَو بْنَ حُرَيْثٍ يَقُولُ: ذَهَبَتْ بِي أُمِّي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَسَحَ عَلَى رَأْسِي وَ دَعَا لِي بِالرِّزْقِ.

632. Sayyidina Amr bin Hurayth ﷺ said that he visited the Prophet ﷺ with his mother and he stroked his head and made a supplication for abundance in his provision.❶ (Ibn al-Aheer's Asad al-Ghabah)

٦٣٣. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا عَمْرُ بْنُ عَبْدِ اللَّهِ الرُّومِيِّ قَالَ: أَخْبَرَنِي أَبِي، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قِيلَ لَهُ إِنَّ إِخْوَانَكَ أَتَوْكَ مِنَ الْبَصْرَةِ. وَهُوَ يَوْمَئِذٍ بِالزَّاوِيَةِ. لِتَدْعُوَا اللَّهَ لَهُمْ قَالَ: اَللّٰهُمَّ اغْفِرْلَنَا وَارْحَمْنَا، وَاٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ. فَاسْتَزَادُوْهُ فَقَالَ مِثْلَهَا فَقَالَ: إِنْ أُوْتِيتُمْ هٰذَا فَقَدْ أُوْتِيتُمْ خَيْرَ الدُّنْيَا وَالْاٰخِرَةِ.

633. Someone said to Sayyidina Anas bin Maalik ﷺ that his brother had arrived from Busrah (At that time, he was a resident of Zawiyah) so that he might pray to Allah for him. Hence, he made this supplication:

اللهم اغفرلنا وارحمنا واٰتنا فى الدنيا حسنة وَفى الأٰخره حسنة وقنا عذاب النار

"O Allah! Forgive us and have mercy on us. And grant us what is good in this world and what is good in the Hereafter, and save us from the chastisement of the fire."

Those people asked him to make another supplication for them and he again prayed in the same words, saying, "If you get all that (which is included in this supplication) then you will get the good of this world and the next."

٦٣٤. حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَبُو رَبِيعَةَ سِنَانٌ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: أَخَذَا لنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُصْنًا فَنَفَضَهُ فَلَمْ يَنْتَفِضْ ثُمَّ نَفَضَهُ فَلَمْ يَنْتَفِضْ. ثُمَّ نَفَضَهُ فَلَمْ يَنْتَفِضْ. قَالَ (إِنَّ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلٰهَ إِلَّا اللَّهُ، يَنْفُضْنَ الْخَطَايَا كَمَا تَنْفُضُ الشَّجَرَةُ وَرَقَهَا).

634. It is reported by Sayyidina Anas bin Maalik ﷺ that the Prophet ﷺ took hold of the branch of a tree and shook it but it did not shed any leaves. He shook it again and, again, but it did not shed any leaf. He shook it once more but no leaves fell off it. He said, surely, سبحان الله (Subhanallah) الحمد لله (al-Hamdulillah), and لاإله الاالله (Lailaha illAllah) shed off sins in the same way as a tree sheds off its leaves."❷

❶ (٦٣٢) أخرجه ابن الاثير فى اسد الغابة.

❷ (٦٣٤) أخرجه الترمذى فى السنن ٣٥٣٣، واحمد فى المسند ٣/١٥٢.

EXPLANATION: In autumn, the trees shed off their leaves. The Prophet ﷺ gave the example of the shedding of leaves to the shedding of sins.

٦٣٥. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سَلَمَةُ قَالَ: سَمِعْتُ أَنَسًا يَّقُوْلُ: أَتَتِ امْرَأَةُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَشْكُوْ إِلَيْهِ الْحَاجَةَ. أَوْ بَعْضَ الْحَاجَةِ. فَقَالَ أَدُلُّكِ عَلٰى خَيْرٍ مِّنْ ذٰلِكَ؟ تُهَلِّلِيْنَ اللّٰهَ ثَلَا ثًا وَّثَلَا ثِيْنَ عِنْدَ مَنَامِكَ، وَتُسَبِّحِيْنَ ثَلَا ثًا وَّثَلَا ثِيْنَ، وَتَحْمِدِيْنَ أَرْبَعًا وَّثَلَا ثِيْنَ فَتِلْكَ مِائَةٌ، خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيْهَا.

635. Sayyidina Anas ﷺ said that a woman came to the Prophet ﷺ with her problem and he asked her if he may not teach her something better. "To repeat Lailaha ill Allah, and Subhanallah thirty-three times while going to sleep is better than the world whatever it contains.❶

EXPLANATION: Sayyidah Fatimah رضى الله عنها complained to the Prophet ﷺ of the effect of the grinding-stone on her hands and requested him for a slave to help her. But, he said that he would guide her to something better than what she had asked. He said, "When you go to bed, and after every prayer, repeat the expressions in the Hadith." (Mishkat al-Masabeeh, Muslim)

٦٣٦. وَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ هَلَّلَ مِائَةً، وَسَبَّحَ مِائَةً، وَكَبَّرَ مِائَةً، خَيْرٌ لَّهُ مِنْ عَشْرِ رِقَابٍ يُعْتِقُهَا، وَسَبْعِ بُدَنَاتٍ يُنْحِرُهَا).

636. It is reported on the same line of transmission that the Prophet ﷺ said, "If anyone recited Lailaha ill Allah a hundred times, Subhanallah a hundred times, and Allahu Akbar a hundred times then it is better for him than setting ten slaves free and sacrificing ten camels."

٦٣٧. فَأَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ: يَا رَسُوْلَ اللّٰهِ أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ (سَلِ اللّٰهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ) ثُمَّ أَتَاهُ الْغَدَ فَقَالَ يَا نَبِيَّ اللّٰهِ! أَيُّ الدُّعَاءِ أَفْضَلُ قَالَ (سَلِ اللّٰهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. فَإِذَا أُعْطِيْتَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، فَقَدْ أَفْلَحْتَ).

637. It is reported from the same line of transmission.) a man came to the Prophet ﷺ and asked.. "Messenger of Allah, what supplication is most excellent? He said, "Ask Allah for forgiveness and security in this world and the next." That man came again the next day and asked, "O Prophet of Allah, which supplication is the best?" He said, "Ask Allah for forgiveness and security in this world and the next. Once you are given security in this world and the Hereafter, you are successful, indeed."❷ (Ahamd)

٦٣٨. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْجَرِيْرِيِّ، عَنْ أَبِيْ عَبْدِ اللّٰهِ الْعَنْزِيِّ عَنْ عَبْدِ اللّٰهِ بْنِ الصَّامِتِ، عَنْ أَبِيْ ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أَحَبُّ الْكَلَامِ إِلَى اللّٰهِ: سُبْحَانَ اللّٰهِ

❶ (٦٣٥) اخرجه احمد فى المسند ٦/٤٥٧.
❷ (٦٣٧) اخرجه احمد فى المسند ١/٢٠٩.

لَاشَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، وَلَا قُوَّةَ إِلَّا بِاللّٰهِ وَبِحَمْدِهِ).

638. It is reported by Sayyidina Abu Zarr ﷺ that the Prophet ﷺ said, "The expression dearest in the sight of Allah is:

سُبْحَانَ اللّٰهِ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، وَلَا قُوَّةَ إِلَّا بِاللّٰهِ وَبِحَمْدِهِ.

Glory be to Allah. He has no partner. To him belongs the dominion and all praise is for him and he is over all things powerful. There is no power or might except with Allah. Glory be to Allah and with praise for him."❶

(Muslim)

٦٣٩. حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُوْنٍ، عَنِ الْجُرَيْرِيِّ، عَنْ جُبَيْرِ بْنِ حَبِيْبٍ، عَنْ أُمِّ كُلْثُوْمٍ ابْنَةِ أَبِيْ بَكْرٍ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أُصَلِّيْ. وَلَهُ حَاجَةٌ فَأَبْطَأْتُ عَلَيْهِ. قَالَ (يَا عَائِشَةُ، عَلَيْكِ بِجُمَلِ الدُّعَاءِ وَجَوَامِعِهِ) فَلَمَّا انْصَرَفْتُ قُلْتُ: يَا رَسُوْلَ اللّٰهِ! وَمَا جُمَلُ الدُّعَاءِ وَجَوَامِعُهُ؟ قَالَ (قُوْلِيْ: اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. وَأَعُوْذُبِكَ مِنَ الشَّرِّ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوْذُبِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْعَمَلٍ. وَأَسْأَلُكَ مِمَّا سَأَلَكَ بِهِ مُحَمَّدٌ، وَأَعُوْذُبِكَ مِمَّا تَعَوَّذَ مِنْهُ مُحَمَّدٌ، وَمَا قَضَيْتَ لِيْ مِنْ قَضَاءٍ فَاجْعَلْ عَاقِبَتَهُ. رُشْدًا.

639. Sayyidina Ayeshah رضى الله عنها said, "The Prophet ﷺ came to me while I was offering prayers. He had something to say to me but I was long in prayers so he said, Ayeshah make a comprehensive supplication.' When I finished the prayer I asked him what a comprehensive supplication was and he taught me to say:

اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَالَمْ اَعْلَمْ

O Allah, I ask You for all that is good in this life and the next, and what I know and what I do not know,

وَأَعُوْذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَالَمْ اَعْلَمْ

And I seek refuge in You from all that is evil in this life and in the next, what I know and what I do not know.

وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ

And I ask You for paradise and what brings one nearer to it by word or by deed.

وَاَعُوْذُبِكَ مِنَ النَّارِ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْ عَمَلٍ

And I seek refuge in You from the fire and what takes one closer to it by word or by deed.

❶ (٦٣٨) اخرجه مسلم فى الصحيح (كتاب الذكر والدعاء) ٤٨.

وَاَسْأَلُكَ مَا سَأَلَكَ بِهِ مُحَمَّدٌ وَّاَعُوْذُ بِكَ مِمَّا تَعَوَّذَ مِنْهُ مُحَمَّدٌ وَمَا قَضَيْتَ لِيْ مِنْ قَضَاءٍ فَاجْعَلْ عَاقِبَتَهُ رُشْدًا.

And I ask You what Muhammad ﷺ asked You for, and seek refuge in You from what Muhammad ﷺ sought refuge. And (I ask You) what ever You have decreed for me. Let the consequences there of be good."[1] (Ahamd, Hakim)

EXPLANATION: These are all brief and comprehensive supplications, which must be made now and then. The supplication for security should be made particularly.

280. Chapter
باب الصلاة على النبي ﷺ
Invocating Blessings on the Prophet ﷺ

٦٤٠. حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِيْ عَمْرُو بْنُ الْحَارِثِ، عَنْ دَرَّاجٍ، أَنَّ أَبَا الْهَيْثَمِ حَدَّثَهُ، عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (أَيُّمَا رَجُلٍ مُسْلِمٍ لَمْ يَكُنْ عِنْدَهُ صَدَقَةٌ، فَلْيَقُلْ فِيْ دُعَائِهِ: اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ، وَصَلِّ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ. فَإِنَّهَا لَهُ زَكَاةٌ).

640. It is reported by Sayyidina Abu Saeed al-Khudri ﷺ that the Prophet ﷺ said, "A Muslim who has nothing to give in sadaqah should say in his supplication.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَصَلِّ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ.

O Allah shower blessings on Muhammad Your slave and Your Messenger and shower blessings on the believing men and believing women and the Muslim men and Muslim women.

This recital will serve as (discharge of) Zakat for him."[2] (Hakim)

EXPLANATION: Together with a reward for invoking blessings on the Prophet ﷺ, he will earn reward for monetary sadaqah.

٦٤١. حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ سَعِيْدِ بْنِ عَبْدِ الرَّحْمٰنِ مَوْلٰى سَعِيْدِ بْنِ الْعَاصِ قَالَ: حَدَّثَنَا حَنْظَلَةُ بْنُ عَلِيٍّ عَنْ أَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ: اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَ آلِ إِبْرَاهِيْمَ، وَبَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيْمَ وَ آلِ إِبْرَاهِيْمَ، وَ تَرَحَّمْ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ

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[1] (٦٣٩) اخرجه احمد فى المسند ٦/١٤٧، والحاكم فى المستدرك ١/٥٢١.

[2] (٦٤٠) اخرجه الحاكم فى المستدرك ٤/١٣٠.

مُحَمَّدٍ، كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ، شَهِدْتُ لَهُ يَوْمَ الْقِيَامَةِ بِالشَّهَادَةِ، وَ شَفَعْتُ لَهُ).

641. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "I will bear witness and intercede for him who invokes blessings on me in these words:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ، كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ.

O Allah, shower blessings on Muhammad and on the family of Muhammad as you did shower blessing son Ibrahim and the family of Ibrahim,. And bestow favour on Muhammad and on the family of Muhammad as you did bestow favour on Ibrahim and the family of Ibrahim and have mercy on Muhammad and on the family of Muhammad as you did have mercy on Ibrahim and the family of Ibrahim."[1] (Nasai, Abu Dawood, Ahamd)

٦٤٢. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ وَرْدَانَ قَالَ: سَمِعْتُ أَنَسًا وَّمَالِكَ بْنَ أَوْسِ بْنِ الْحَدَثَانِ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَتَبَرَّزُ فَلَمْ يَجِدْ أَحَدًا يَتْبَعُهُ، فَخَرَجَ عُمَرُ فَاتَّبَعَهُ بِفَخَّارَةٍ أَوْ مِطْهَرَةٍ، فَوَجَدَهُ سَاجِدًا فِيْ مَسْرُبٍ فَتَنَحّٰى فَجَلَسَ وَرَاءَهُ، حَتّٰى رَفَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ فَقَالَ (أَحْسَنْتَ، يَا عُمَرُ! حِيْنَ وَجَدْتَنِيْ سَاجِدًا فَتَنَحَّيْتَ عَنِّيْ. إِنَّ جِبْرِيْلَ جَاءَ نِيْ فَقَالَ: مَنْ صَلّٰى عَلَيْكَ وَاحِدَةً صَلَّى اللّٰهُ عَلَيْهِ عَشْرًا، وَ رُفِعَ لَهُ عَشْرُ دَرَجَاتٍ).

642. Salamah bin Wardan said that he heard from Sayyidina Anas ﷺ and Sayyidina Malik bin Aws ﷺ. Both of them said that (once) the Prophet ﷺ had to go out to answer nature's call but he found not one to accompany him. Sayyidina Umar ﷺ followed him with a sprouted jug full of water. He found the Prophet ﷺ prostrating himself on a muddy ground. So, Sayyidina Umar ﷺ sat down behind him to a side.

When the Prophet ﷺ raised his head (from prostration), he said, "O Umar, you did very good to sit down to aside when you saw me in prostration. Jibrail عليه السلام had come to me and said that whoever invokes blessing on me once, Allah will shower mercy on him ten times and raise his rank tenfold.[2]

(Tabarani.)

٦٤٣. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا يُوْنُسُ بْنُ أَبِيْ إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِيْ مَرْيَمَ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ صَلّٰى عَلَيَّ وَاحِدَةً صَلَّى اللّٰهُ عَلَيْهِ عَشْرًا، وَحُطَّ عَنْهُ عَشْرُ خَطِيْئَاتٍ).

643. It is reported by Sayyidina Anas bin Maalik ﷺ that the Prophet ﷺ said,

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[1] (٦٤١) اخرجه النسائى فى السنن (كتاب السهو) ب ٤٩. وابو داؤد فى السنن ٩٧٨ واحمد فى المسند ٤/٢٤٣، ٢٤٤، ٥/٢٧٤.

[2] (٦٤٢) اخرجه الطبرانى فى المعجم الصغير ٢/٩٠ وانظر: مجمع الزوائد للهيثمى ٢/٢٨٧. والمطالب العالية لابن حجر ٣٢١٩، تفسير ابن كثير ٦/٤٥٥.

"If anyone invocates blessings on me once, Allah will shower mercy on him ten times and will obliterate his ten sins."

281. Chapter

بـاب مـن ذكـر عنـده النّبى صلّى اللّٰه عليه وسلم فـلم يـصلى علـيـه

He Before Whom the Prophet ﷺ is Mentioned but does not Invoke Blessings

٦٤٤. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ شَيْبَةَ قَالَ: أَخْبَرَنِي عَبْدُ اللّٰهِ بْنِ نَافِعٍ الصَّائِغِ، عَنْ عَاصِمِ بْنِ زَيْدٍ (وَأَثْنَى عَلَيْهِ ابْنُ شَيْبَةَ خَيْرًا)، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ عَنْ عَبْدِ اللّٰهِ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَقِيَ الْمِنْبَرَ، فَلَمَّا رَقِيَ الدَّرَجَةَ الْأُوْلٰى قَالَ (آمِيْنَ) ثُمَّ رَقِيَ الثَّانِيَةَ فَقَالَ (آمِيْنَ) ثُمَّ رَقِيَ الثَّالِثَةَ فَقَالَ (آمِيْنَ) فَقَالَ يَا رَسُوْلَ اللّٰهِ سَمِعْنَاكَ تَقُوْلُ (آمِيْنَ) ثَلَاثَ مَرَّاتٍ. قَالَ) لَمَّا رَقِيْتُ الدَّرَجَةَ الْأُوْلٰى جَآءَنِي جِبْرِيْلُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: شَقِيَ عَبْدٌ أَدْرَكَ رَمَضَانَ فَانْسَلَخَ مِنْهُ وَلَمْ يُغْفَرْلَهُ. فَقُلْتُ: آمِيْنَ. ثُمَّ قَالَ: شَقِيَ عَبْدٌ أَدْرَكَ وَالِدَيْهِ أَوْ أَحَدَهُمَا فَلَمْ يُدْخِلَاهُ الْجَنَّةَ، فَقُلْتُ: آمِيْنَ. ثُمَّ قَالَ: شَقِيَ عَبْدٌ ذُكِرْتُ عِنْدَهُ وَلَمْ يُصَلِّ عَلَيْكَ فَقُلْتُ: آمِيْنَ).

644. It is reported by Sayyidina Jabir bin Abdullah ﷺ that the Prophet ﷺ came to the pulpit (to delver a sermon). As he stepped on the first stair he said 'Aameen'. When he climbed the second step, he again said, 'Aameen'. As he ascended the third step, he said 'Aameen' once again. The Companions ﷺ said, "Messenger of Allah! We heard you say Aameen three times." The Prophet ﷺ said, "When I stepped on the first stair, Jibrail ﷺ came to me and said, 'Wretched is the slave who finds the month of Ramadan but the month passes away without his gaining forgiveness.' I said, 'Aameen'. He then said, 'Wretched is the slave who had both parents or one of them but (he did not serve them and) they did take him, to paradise.' And, I said, 'Aameen.' He then said, "Wretched is the slave before whom you are mentioned but he did not invocate blessings on you.' So, I said, 'Aameen.'[1]

٦٤٥. حَدَّثَنَا إِبْرَاهِيْمُ بْنُ مُوْسٰى قَالَ حَدَّثَنَا إِسْمَاعِيْلُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيْهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ صَلّٰى عَلَيَّ وَاحِدَةً صَلَّى اللّٰهُ عَلَيْهِ عَشْرًا).

645. It is narrated by Sayyidina Abu Hurayrah ﷺ that he Messenger of Allah ﷺ said, "If anyone invocates blessings on me once, Allah will shower mercy on him ten times.[2]

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[1] (٦٤٤) عبد الله بن نافع بن ابى نافع الصائغ، المخزو مى مولاهم، ابو محمد المدنى ثقة صحيح الكتاب، فى حفظه لين، من كبار العاشرة، مات سنة ست ومائتين وقيل بعدها.

[2] (٦٤٥) انظر المصادر فى الحديث رقم ٩٤٣.

٦٤٦. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللّٰهِ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ كَثِيرٍ، يَرْوِيهِ عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَقِيَ الْمِنْبَرَ فَقَالَ (آمِينَ آمِينَ آمِينَ) قِيلَ لَهُ: يَا رَسُولَ اللّٰهِ، مَا كُنْتَ تَصْنَعُ هٰذَا؟ فَقَالَ (قَالَ لِي جِبْرِيلُ: رَغِمَ أَنْفُ عَبْدٍ أَدْرَكَ أَبَوَيْهِ أَوْ أَحَدَهُمَا لَمْ يَدْخُلِ الْجَنَّةَ قُلْتُ: آمِينَ. ثُمَّ قَالَ: رَغِمَ أَنْفُ عَبْدٍ دَخَلَ عَلَيْهِ رَمَضَانُ لَمْ يُغْفَرْ لَهُ فَقُلْتُ: آمِينَ. ثُمَّ قَالَ: رَغِمَ أَنْفُ: امْرِىءٍ ذُكِرْتَ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ: فَقُلْتُ: آمِينَ).

646. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ ascended the pulpit. He said, it was said to him, "Messenger of Allah, you have not done that before." He said, "Jibrail ﷺ said to me, 'May his nose gather dust[1] who has both his parents alive, or one of them, but they do not get him entry into paradise.' So I said, 'Aameen'. Then he said, 'May he be disgraced who finds the (month of) Ramadan but he is not forgiven.' I said, 'Aameen.' He then said, 'May that man be lowered who does not invoke blessings on you while your name is mentioned in his presence'. I said, 'Aameen'."

٦٤٧. حَدَّثَنَا عَلِيٌّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ مَوْلَى آلِ طَلْحَةَ قَالَ: سَمِعْتُ كُرَيْبًا أَبَا رُشْدَيْنٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ بْنِ أَبِي ضِرَارٍ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا. وَكَانَ اسْمُهَا بَرَّةَ. فَحَوَّلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْمَهَا، فَسَمَّاهَا جُوَيْرِيَةَ. فَخَرَجَ وَكَرِهَ أَنْ يُدْخَلَ وَاسْمُهَا بَرَّةٌ، ثُمَّ رَجَعَ إِلَيْهَا بَعْدَ مَا تَعَالَى النَّهَارُ، وَهِيَ فِي مَجْلِسِهَا فَقَالَ: مَازِلْتِ فِي مَجْلِسِكِ؟ لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ، لَوْ وُزِنَتْ بِكَلِمَاتِكِ وَزَنَتْهُنَّ: سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ. أَوْمَدَدَ. كَلِمَاتِهِ).

647. Sayyidah Juwayriyah رضى الله عنها has reported that the Prophet ﷺ went out from me. (Her name had been Barrah but the Prophet ﷺ changed it to Juwayriyah. He came out and it was unacceptable to him that he go to her while her name was Barrah. (So he changed it). Then when the day was of some length, (forenoon) he came again and found her sitting at her place as she had been. He said, "You are still sitting at your place (remembering Allah). After going from you, I have repeated four expressions three times. If they are weighed with your expressions (that you have repeated), they will outweigh (yours). These expressions are:

سبحن الله وبحمده عدد خلقه ورضا نفسه وزنة عرشه ومداد كلماته

Glory be to Allah and I begin with praise of him to the number of his creatures, in accordance with his good pleasure, to the weight of his throne and the extent of his words.

[1] Meaning may he be humiliated.

قَالَ مُحَمَّدٌ: حَدَّثَنَا عَلِيٌّ قَالَ: حَدَّثَنَا بِهِ سُفْيَانُ غَيْرَ مَرَّةٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِ جُوَيْرِيَةَ (وَلَمْ يَقُلْ جُوَيْرِيَةَ إِلَّا مَرَّةً).

After writing this Hadith Imam Bukhari has mentioned that Sayyidina Sufyan رحمة الله عليه repeated this Hadith frequently on the authority of Sayyidina Ibn Abbas ﷺ but he mentioned عند جويرية (with Juwayriyah) only once.❶

٦٤٨. حَدَّثَنَا ابْنُ سَلَامٍ قَالَ: حَدَّثَنَا أَبُوْ مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِيْ صَالِحٍ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اسْتَعِيْذُوْا بِاللّٰهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ).

648. It is narrated by Sayyidinah Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said:

اسْتَعِيْذُوْا بِاللّٰهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

"Seek refuge in Allah from hell. Seek refuge in Allah from the punishment in the grave. Seek refuge in Allah from the trial of Dajjal. Seek refuge in Allah."❷ (Tirmizi, Ahamd. Abu Dawood)

EXPLANATION: The last two Ahadith have nothing to do with the title of the chapter. Allah knows best.

282. Chapter
باب دعاء الرجل على من ظلمه
A Man's Curse over Him Who Oppresses

٦٤٩. حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيْعِ قَالَ حَدَّثَنَا ابْنُ إِدْرِيْسَ عَنْ لَيْثٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ قَالَ: كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: يَقُوْلُ (اَللّٰهُمَّ أَصْلِحْ لِيْ سَمْعِيْ وَبَصَرِيْ وَاجْعَلْهُمَا الْوَارِثَيْنِ مِنِّيْ، وَانْصُرْنِيْ عَلٰى مَنْ ظَلَمَنِيْ، وَأَرِنِيْ مِنْهُ ثَأْرِيْ).

649. It is reported by Sayyidina Jabir ﷺ that the Messenger of Allah ﷺ used to make this supplication:

اَللّٰهُمَّ أَصْلِحْ لِيْ سَمْعِيْ وَ بَصَرِيْ وَاجْعَلْهُمَا الْوَارِثَيْنِ مِنِّيْ، وَانْصُرْنِيْ عَلٰى مَنْ ظَلَمَنِيْ، وَأَرِنِيْ مِنْهُ ثَأْرِيْ

"O Allah, correct for me my hearing and my sight. And keep them sound until I die. And help me against him who oppresses me, and let me see my vengeance on the enemy."❸ (Tabarni in Mu'ajjam al-Saghir)

٦٥٠. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِيْ سَلَمَةَ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (اَللّٰهُمَّ مَتِّعْنِيْ بِسَمْعِيْ وَبَصَرِيْ وَاجْعَلْهُمَا الْوَارِثَ مِنِّيْ،

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❶ (٦٤٧) انظر: مصابيح السنة للبغوى ٥/٢٠٥، شرح السنة للبغوى ٥/٤٥، دلائل النبوة لابى نعيم ٢٠٩.

❷ (٦٤٨) اخرجه الترمذى فى السنن ٣٦٠٤، واحمد فى المسند ٤/٢٨٧، ٦/٣٦٢، وابـو داؤد فى السنن (كتاب السنّة) ب ٢٦.

❸ (٦٤٩) اخرجه الطبرانى فى المعجم الصغير رقم ٢٢٣.

وَانْصُرْنِيْ عَلٰى عَدُوِّيْ، وَأَرِنِيْ مِنْهُ ثَأْرِيْ).

650. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ made this supplication:

اَللّٰهُمَّ مَتِّعْنِيْ بِسَمْعِيْ وَبَصَرِيْ وَاجْعَلْهُمَا الْوَارِثَ مِنِّيْ، وَانْصُرْنِيْ عَلٰى عَدُوِّيْ، وَأَرِنِيْ مِنْهُ ثَأْرِيْ

"O Allah, preserve for me my sight and keep it sound for the rest of my life, and help me against my enemy and show me my vengeance on the enemy."❶

(Hakim)

٦٥١. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا سَعْدُ بْنُ طَارِقِ بْنِ أُشَيْمٍ الْأَشْجَعِيُّ قَالَ: حَدَّثَنِيْ أَبِيْ قَالَ: كُنَّا نَغْدُوْ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَيَجِيْءُ الرَّجُلُ وَتَجِيْءُ الْمَرْأَةُ. فَيَقُوْلُ: يَا رَسُوْلَ اللّٰهِ: كَيْفَ أَقُوْلُ إِذَا صَلَّيْتُ؟ فَيَقُوْلُ قُلْ: اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ. فَقَدْ جَمَعْنَ لَكَ دُنْيَاكَ وَآخِرَتَكَ).

651. It is narrated by Sad bin Tariq bin Asheem al-Ashjaee on the authority of his father that they used to present themselves before the Prophet ﷺ. Sometimes a man came to him and sometimes a woman and they asked, "Messenger of Allah! Once I have finished prayer, what supplication should I make? He would say, "Make this supplication:

اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ.

O Allah, forgive me and have mercy on me, and guide me, and give me provision.

He would add, "We have gathered for you the good of this world and the next."❷ (Ahmad, Muslim, Hakim)

EXPLANATION: The first two Ahadith have the words وارنی منه ثاری "and show me my vengeance on the enemy." This is a supplication against oppression.

283. Chapter
باب من دعا بطول العمر
He Who Supplication for a Long Life

٦٥٢. حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيْدَ بْنِ أَبِيْ حَبِيْبٍ، عَنْ أَبِي الْحَسَنِ مَوْلٰى أُمِّ قَيْسٍ ابْنَةِ مِحْصَنٍ عَنْ أُمِّ قَيْسٍ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُمَا (مَا قَالَتْ طَالَ عُمْرُهَا) وَلَا نَعْلَمُ امْرَأَةً عُمِّرَتْ مَا عُمِّرَتْ.

652. It is reported by Sayyidah Umm Qays رضی اللّٰه عنها that the Prophet ﷺ prayed

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❶ (٦٥٠) اخرجه الحاكم فى المستدرك ١/٥٢٣-٢/١٤٢.

❷ (٦٥١) اخرجه احمد فى المسند ١/١٨٥-٣/٤٧٢. ومسلم فى الصحيح ٢٠٣٧، والحاكم فى المستدرك ١/٢٦٢.

for her long life. "And we do not know of any woman who might have lived as long as her."

٦٥٣. حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ، عَنْ سِنَانَ قَالَ: حَدَّثَنَا أَنَسٌ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ عَلَيْنَا. أَهْلَ الْبَيْتِ. فَدَخَلَ يَوْمًا فَدَعَا لَنَا. فَقَالَتْ أُمُّ سُلَيْمٍ: خُوَيْدِمُكَ أَلَا تَدْعُو لَهُ؟ قَالَ (اَللّٰهُمَّ أَكْثِرْ مَا لَهُ وَوَلَدَهُ، وَأَطِلْ حَيَاتَهُ، وَاغْفِرْ لَهُ.

653. Sayyidina Anas ﷺ said that the Holy Prophet ﷺ used to visit them. One day when he visited them he prayed for them. Umm Sulaym (the mother of Sayyidina Anas) said to him, "This (Anas) is your young servant. Do you not pray for him?" So, he made this supplication:

اَللّٰهُمَّ أَكْثِرْ مَا لَهُ وَوَلَدَهُ، وَ أَطِلْ حَيَاتَهُ، وَاغْفِرْ لَه

"O Allah, increase his wealth and children, and prolong his life, and forgive him."

فَدَعَا لِيْ بِثَلَاثٍ، فَدَفَنْتُ مِائَةً وَّثَلَاثَةً، وَإِنَّ ثَمَرَتِيْ لَتُطْعِمُ فِي السَّنَةِ مَرَّتَيْنِ، وَطَالَتْ حَيَاتِيْ حَتّٰى اسْتَحْيَيْتُ مِنَ النَّاسِ، وَارْجُوا الْمَغْفِرَةَ.

Sayyidina Anas ﷺ said, "The Prophet ﷺ has made a supplication for me for three things. (As for plenty of children.), I have buried a hundred and three (of my own children). (As for abundant wealth,) my (gardens') fruit are eaten twice every year. And, my life has prolonged so much that I feel ashamed before other people. And (as for the last supplication), I expect to be forgiven. (After my death. Insha A!lah, I will be forgiven).[1]

(Bukhari, Muslim, Tirmizi, Ahmad)

EXPLANATION: We learn from both the Ahadith that it is proper to make a supplication for a prolonged life to be given to someone.

284. Chapter

باب من قال يستجاب للعبد مالم يعجل

Supplication is Granted as Long as One does not Show Haste

٦٥٤. حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمٰنِ، وَكَانَ مِنَ الْقُرَّاءِ وَأَهْلِ الْفِقْهِ. أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (يُسْتَجَابُ لِأَحَدِكُمْ مَالَمْ يُعَجِّلْ. يَقُوْلُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِيْ).

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[1] (٦٥٣) سنان بن ربيعة الباهلي البصري، ابو ربيعة صدوق، فيه لين أخرج له البخاري مقدونًا من الرابعة. اخرجه المصنف في الصحيح ٨/٩١ و ٩٣ و ١٠١، ومسلم في الصحيح ٤٥٨ و ١٩٢٨، والترمذي في السنن ٣٨٢٩، واحمد في المسند ٣/١٩٤، ٦/٤٣٠.

654. It is stated by Ibn Ubayd the freed slave of Abdur Rahman who was one of the Qur'an (reciters of the Qur'an) and a jurist that he heard Sayyidina Abu Hurayrah ﷺ say that the Messenger of Allah ﷺ said, "The supplication of every one of you is granted as long as he does not show haste (and say) that he made a supplication but it was not accepted."❶

(Tirmizi, Ibn Majah, Ahmad Muslim, Abu Dawood)

٦٥٥. حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنِيْ مُعَاوِيَةُ، أَنَّ رَبِيْعَةَ بْنَ يَزِيْدَ حَدَّثَهُ عَنْ أَبِيْ إِدْرِيْسَ، عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُسْتَجَابُ لِأَحَدِكُمْ مَالَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيْعَةِ رَحِمٍ، أَوْ يَسْتَعْجِلْ فَيَقُوْلُ دَعَوْتُ فَلَا أُرٰى يَسْتَجِيْبُ لِيْ فَيَدَعُ الدُّعَاءَ.

655. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "The supplication of each one of you is accepted unless he asks for a sin or breaking of bonds of relationship or makes haste and say, 'I made a supplication but I do not see it being accepted, and give up supplication (out of despair)."❷

EXPLANATION: We know that we must always make supplication to Allah. We must never give it up out of despair or a feeling that although we have made supplications for long, we have not had a response. It is also wrong to say that there were no chances of receiving an answer because it is the duty of a slave to request for his needs and to show humbleness and he must not be derelict in observing this duty. The result of the supplication will be apparent in this world or the next as and when Allah decides. Supposing there is no favourable answer then is it not that supplication is in itself a form of worship? In fact, supplication is the essence of worship and as long as a slave makes a supplication he is engaged in worship. Hence, he must never neglect making a supplication. Many people utter out of ignorance, "We make supplication for years on end, even scratched and worn out but we still await a response." These things are wrong. If we do not see the result here, in this world, then, Insha Allah, we will surely find a result in the Hereafter which is far excellent than the fleeting things of this life.

285. Chapter
باب من تعوذ باللّٰه من الكسل
He Also Seeks Refuge in Allah from Indolence

٦٥٦. حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنِيْ اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْمِهَادِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيْهِ،

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❶ (٦٥٤) اخرجه الترمذى فى السنن ٣٣٨٧، وابن ماجه فى السنن ٣٨٥٣. واحمد فى المسند ٢/٣٩٦. ٤٨٧، ومسلم فى الصحيح (كتاب الذكر والدعاء) ٩١٠٩٠، وابو داؤد فى السنن ١٤٨٤.

❷ (٦٥٥) انظر التمهيد لابن عبد البر ٥/٢٩ وتخريج الاحياء للعراقى ١/٣٠٩، والدر المنثور للسيوطى ١/١٩٦.

عَنْ جَدِّهِ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (اَللّٰهُمَّ إِنِّيْ ..... أَعُوْذُبِكَ مِنَ الْكَسْلِ وَالْمَغْرَمِ وَأَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَأَعُوْذُبِكَ مِنْ عَذَابِ النَّارِ.

656. It is reported by Amr bin Shuayb on the authority of his father and grand father that he heard the Prophet ﷺ say:

اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنَ الْكَسْلِ وَالْمَغْرَمِ وَأَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَأَعُوْذُبِكَ مِنْ عَذَابِ النَّارِ.

"O Allah, I seek refuge in You from slackness and indebtedness and I seek refuge in You from the trial of the Maseeh and Dajjal and I seek refuge in You from punishment in the grave (or, of fire❶).❷

(Bukhari, Muslim, Nasai, Tirmizi Ibn Dajah)

٦٥٧. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ زِيَادٍ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ بِاللّٰهِ مِنْ شَرِّ الْمَحْيَا وَالْمَمَاتِ، وَعَذَابِ الْقَبْرِ، وَ شَرِّ الْمَسِيْحِ الدَّجَّالِ.

657. Sayyidina Abu Hurayrah ؓ said that the Prophet ﷺ sought refuge in Allah from the evil of lie and of death and from punishment in the grave, and from the Maseeh al-Dajjal.

يَتَعَوَّذُ بِاللّٰهِ مِنْ شَرِّ الْمَحْيَا وَالْمَمَاتِ وَعَذَابِ الْقَبْرِ، وَشَرِّ الْمَسِيْحِ الدَّجَّالِ.

286. Chapter

باب من لم يسال اللّٰه يغضب عليه

He Who Have not Ask Allah, Angers Him

٦٥٨. حَدَّثَنَا عَبْدُ اللّٰهِ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا أَبُوْ الْمَلِيْحِ صَبِيْحٌ قَالَ: حَدَّثَنَا أَبُوْ صَالِحٍ عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ لَّمْ يَسْأَلِ اللّٰهَ غَضِبَ اللّٰهُ عَلَيْهِ).

658. It is reported by Sayyidina Abu Hurayrah ؓ that the Prophet ﷺ said, "The man who does not ask Allah for anything, Allah becomes angry on him."❸ (Tirmizi.)

٦٥٩. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيْزِ،عَنْ أَنَسٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى

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❶ The Arabic has the words of *fire* while Urdu in the grave.

❷ (٦٥٦) اخرجه المصنف فى الصحيح ٨/٩٩ و ١٠٠ و ٢٩٨، ومسلم فى الصحيح ٢٠٨٨ و ٢٠٨٩، والنسائى فى السنن ٨/٢٥٧ و ٢٦٩ و ٢٧١. والترمذى فى السنن ٣٤٨٥ وابن ماجه فى السنن ٣٨٣٨، واحمد فى المسند ٢/١٨٥ و ١٨٦. ٣/١٧٩ و ٢٠١ و ٢٠٥ و ٢٣٥ و ٢٦٤. ٦/٢٠٧.

❸ (٦٥٨) ابو صالح الخوزىّ، لين الحديث من الثالثة. اخرجه الترمذى فى السنن ٣٣٧٣.

اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِذَا دَعَوْتُمُ اللّٰهَ فَاعْزِمُوْا فِي الدُّعَآءِ وَلَا يَقُوْلَنَّ أَحَدُكُمْ: إِنْ شِئْتَ فَأَعْطِنِيْ فَإِنَّ اللّٰهَ لَا مُسْتَكْرِهَ لَهُ).

659. It is reported by Abu Salih al-Khawziy that he heard Sayyidina Abu Hurayrah ﷺ say that the Messenger of Allah ﷺ said, "A person who does not ask Him (Allah) for anything causes Allah to be angry at him."❶

٦٦٠. حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ حَدَّثَنَا اَبُوْ دَاوُدَ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ اَبِي الزِّنَادِ عَنْ اَبِيْهِ عَنْ اَبَانَ بْنِ عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ قَالَ صَبَاحَ كُلِّ يَوْمٍ وَمَسَاءَ كُلِّ لَيْلَةٍ ثَلَاثًا ثَلَاثًا: بِسْمِ اللّٰهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَآءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ لَمْ يَضُرَّهُ شَيْءٌ) وَكَانَ أَصَابَهُ طَرَفٌ مِّنَ الْفَالِجِ، فَجَعَلَ يَنْظُرُ إِلَيْهِ. فَفُطِنَ لَهُ فَقَالَ: إِنَّ الْحَدِيْثَ كَمَا حَدَّثْتُكَ: وَلٰكِنِّيْ لَمْ أَقُلْهُ ذٰلِكَ الْيَوْمَ، لِيَمْضِيَ قَدَرُ اللّٰهِ.

660. It is narrated by Sayyidina Ibn bin Uthman ﷺ that he heard from his father, Sayyidina Uthman ﷺ. He said that he heard the Prophet ﷺ say, "He who says three times every morning and evening:

بِسْمِ اللّٰهِ لَا يَضُرُّ مَعَ اسْمِهِ شَيْئٌ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

In the name of Allah, when Whose name is mentioned nothing in earth or heaven can cause harm and He is the Hearer, the Knower),

He will not be harmed by anything. Sayyidina Aban (the narrator of this Hadith) was afflicted by some paralysis. The man to whom he was narrating this Hadith began to look at him in wonder (that if he had made this supplication why was he afflicted). Sayyidina Aban understood what he meant and said to him, "The Hadith is as I have told you but I did not say the words that day when I was afflicted (perhaps) in order that the decree of Allah might be carried out."

EXPLANATION: The first two Ahadith of this Chapter tell us that Allah gets angry on one who does not make a request to him. The reason is that the slave displays arrogance in not making a request. Obviously, a person is proud and haughty if he avoids making a supplication and thinks it against his dignity to declare his need and rebels against asking Allah for it. He displeases Allah by his behaviour and Allah gets angry at him.

The Ulama tell us that Allah is very merciful to his slaves. In this world a mother is the most merciful to her children. If a child asks its mother for something, she will give it to him. The second time, she will give it too and also a third time but there will come a time when she will become angry at the repeated requests but Allah is so very merciful that if a request is made repeatedly (innumerable times) he is always happy to give. The more he is asked, the more is he pleased. But if he is not asked for anything, it displeases him and he asks,

❶ (٦٥٩) اخرجه المصنف فى الصحيح ٩/١٦٨.

"Who is it that can give besides me?"

The last (660) quotes Sayyidina Aban ﷺ as saying that whatever the Messenger of Allah ﷺ said was true. Surely, he who repeats the words mentioned in the Hadith will not be harmed. However, he had forgotten to repeat them on the day he was afflicted with paralysis. The saying of the Messenger of Allah ﷺ is true and what Allah has decreed is bound to happen. Hence he forgot to repeat those words and fate overtook him.

287. Chapter
باب الدعاء عند الصف فى سبيل الله
The Supplication When Rows are Formed in Jihad

٦٦١. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: سَاعَتَانِ تُفْتَحُ لَهُمَا أَبْوَابُ السَّمَاءِ وَقَلَّ دَاعٍ تُرَدُّ عَلَيْهِ دَعْوَتُهُ. حِينَ يَحْضُرُ النِّدَاءُ، وَالصَّفِّ فِي سَبِيلِ اللهِ.

661. Sayyidina Sahi bin Sad ﷺ said that the doors of heaven are opened at two hours. And, it is very rare that supplication are rejected at these hours. (They are) when *azan* is called at its time and when rows are formed in the path of Allah (against the enemy).

EXPLANATION: This Hadith tell us the two moments when supplication is approved. These are: When *azan* is called. The opportunities are at the commencement of *azan* and during it. And at its conclusion according to a Hadith that assures us of it.

It is reported by Sayyidina Abdullah bin Umar ﷺ that someone said, "O Messenger of Allah! Those who call the *azan* excel us (and how may we achieve this distinction?)." The Prophet ﷺ said to him, "Go on repeating what he says and when you have finished responding to the *azan* ask give you what you ask."

(Abu Dawood)

Another Hadith tells us:

لَا يُرَدُّ الدُّعَاءُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ

"A supplication between the *azan* and *iqamah* is not returned unapproved."

It is definitely granted. The Ulama of Hadith interpret it in two ways. The first is that a supplication during *azan* and a supplication during *iqamah* is granted surely. The second meaning is that a supplication in the period between the end of *azan* and the end of *iqamah* is approved definitely. (Bazal al-Majhood)

We learn from some Ahadith that a supplication is approved definitely when the *iqamah*, is called for the congregation. Accordingly, Allamah Jazri رحمة الله عليه has mentioned in *Hisn Haseen* that عند اقامة الصلوة (at the time of establishing of the

prayer) is one of moments when supplication is answered.

The second hour of approval that is mentioned in this Hadith is when there is fighting between the Muslims and the disbelievers, and they slay each other. Supplication is granted at that hour too. It is stated in some versions that when rows are drawn up for fighting, those who have lined themselves up in the rows will be granted whatever they ask for. We know from this that it is very important to make a supplication when the rows are drawn up and one stands in them. Whether the war is in progress or the lines are being drawn up before war begins, it is a great sign of relationship with Allah to remember him or to ask him. At such times, only that man will turn to Allah who realises the significance of supplication and its greatness. Indeed, at these moments the supplication will be made sincerely and with a devoted heart.

It is sad that Muslims have forsaken the Islamic jihad and have this fallen down in the sight of other people and have deprived themselves of the blessings of Jihad. If at all, there is a war then it is between groups of Muslims, and if it is with disbelievers then it is not according to Islamic injunctions and not fro the sake of Allah. It is fought for the nation or country.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْن

To Allah we belong and to Him is our return!

288. Chapter

باب دعوات النبي ﷺ

Supplication of the Prophet ﷺ

٦٦٢. حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيْدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ لُؤْلُؤَةَ، عَنْ أَبِي صِرْمَةَ قَالَ: كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (اَللّٰهُمَّ إِنِّي أَسْأَلُكَ غِنَايَ وَغِنٰى مَوْلَايَ).

662. Sayyidina Abu Sirmah ﷺ said that the Messenger of Allah ﷺ used to say:

اَللّٰهُمَّ إِنِّيْ غِنَايَ وَغِنٰى مَوْلَايَ

"O Allah, I ask You for my richness (or independence from others) and richness of those connected with me."[1] (Ahmad)

٦٦٣. حَدَّثَنَا يَحْيٰى بْنُ مُوْسٰى قَالَ: حَدَّثَنَا وَكِيْعٌ قَالَ: حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ عَنْ بِلَالِ بْنِ يَحْيَى، عَنْ شُعَيْرِ بْنِ شَكْلِ بْنِ حُمَيْدٍ، عَنْ أَبِيْهِ، قَالَ: قُلْتُ يَا رَسُوْلَ اللّٰهِ! عَلِّمْنِيْ دُعَاءً أَنْتَفِعُ بِهِ. قَالَ: (قُلْ: اَللّٰهُمَّ! عَافِنِيْ مِنْ شَرِّ سَمْعِيْ وَ بَصَرِيْ وَلِسَانِيْ وَقَلْبِيْ وَ شَرِّ مَنِيِّيْ).

[1] (٦٦٢) أخرجه أحمد في المسند ٣/٤٥٣.

663. It is reported by Shutayr bin Shakal bin Humayd on the authority of his father that he said, "O Messenger of Allah, teach me a supplicating that may benefit me." He said, "Say":

اَللّٰهُمَّ عَافِنِيْ مِنْ شَرِّ سَمْعِيْ وَبَصَرِيْ وَلِسَانِيْ وَقَلْبِيْ وَشَرِّ مَنِيِّيْ

"O Allah protected me from the evil in what I hear and I see and I speak and I think about, and the evil arising from my sexual passion."

قَالَ وَكِيْعٌ: (مَنِيِّيْ) يَعْنِي الزِّنَا وَالْفُجُوْرَ)

One of the narrators (in the chain of transmission) Sayyidina Wakee رحمة الله عليه explained the meaning of evil from sexual passion as seeking refuge from adultery.[1] (Nasai)

٦٦٤. حَدَّثَنَا قَبِيْصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللّٰهِ بْنِ الْحَارِثِ، عَنْ طَلْيَقِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (اَللّٰهُمَّ أَعِنِّيْ وَلَا تُعِنْ عَلَيَّ، وَانْصُرْنِيْ وَلَا تَنْصُرْ عَلَيَّ، وَيَسِّرِ الْهُدٰى لِيْ).

664. Sayyidina Abdullah bin Abbas رضي الله عنه said that the Prophet ﷺ advised to make a supplication in these words:

اَللّٰهُمَّ أَعِنِّيْ وَلَا تُعِنْ عَلَيَّ، وَانْصُرْنِيْ وَلَا تَنْصُرْ عَلَيَّ، وَيَسِّرِ الْهُدٰى لِيْ

"O Allah, help me and do not give anyone help against me. And grant me victory and do not grant anyone victory over me. And make guidance easy for me."

٦٦٥. حَدَّثَنَا أَبُوْ حَفْصٍ قَالَ: حَدَّثَنَا يَحْيٰى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللّٰهِ بْنِ الْحَارِثِ قَالَ: سَمِعْتُ طَلْيَقَ بْنَ قَيْسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ طَلِيْقَ بْنَ قَيْسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُوْ بِهٰذَا: رَبِّ أَعِنِّيْ وَلَا تُعِنْ عَلَيَّ، وَانْصُرْنِيْ وَلَا تَنْصُرْ عَلَيَّ، وَامْكُرْ لِيْ وَلَا تَمْكُرْ عَلَيَّ، وَ يَسِّرْلِيَ الْهُدٰى، وَانْصُرْنِيْ عَلٰى مَنْ بَغٰى عَلَيَّ، رَبِّ اجْعَلْنِيْ شَكَّارًا لَّكَ، ذَكَّارًا رَّاهِبًا لَّكَ مِطْوَاعًا لَّكَ مُخْبِتًا لَّكَ، أَوَّاهًا مُنِيْبًا. تَقَبَّلْ تَوْبَتِيْ وَاغْسِلْ حَوْبَتِيْ، وَأَجِبْ دَعْوَتِيْ، وَثَبِّتْ حُجَّتِيْ، وَاهْدِ قَلْبِيْ، وَسَدِّدْ لِسَانِيْ وَاسْلُلْ سَخِيْمَةَ قَلْبِيْ.

665. Sayyidina Abdullah bin Abbas رضي الله عنه said that the Prophet ﷺ made this supplication:

أَعِنِّيْ وَلَا تُعِنْ عَلَيَّ، وَانْصُرْنِيْ وَلَا تَنْصُرْ عَلَيَّ، وَامْكُرْ لِيْ وَلَا تَمْكُرْ عَلَيَّ، وَ يَسِّرْلِيَ الْهُدٰى، وَانْصُرْنِيْ عَلٰى مَنْ بَغٰى عَلَيَّ.

"O my Lord, help me and do not give anyone help against me. And grant me victory and do not grant anyone victory over me. And plan on my behalf and do plan against me. And make guidance easy for me, and grant me victory

[1] (٦٦٣) اخرجه النسائي السنن (كتاب الاستعاذة) ب ١١ و ب ٢٨.

over those who act wrongfully towards Me."

رَبِّ اجْعَلْنِيْ شَكَّارًا لَّكَ، ذَكَّارًا لَّكَ رَاهِبًا لَّكَ مِطْوَاعًا لَّكَ مُخْبِتًا لَّكَ، أَوَّاهًا مُنِيْبًا. تَقَبَّلْ تَوْبَتِيْ وَاغْسِلْ حَوْبَتِيْ، وَأَجِبْ دَعْوَتِيْ، وَثَبِّتْ حُجَّتِيْ، وَاهْدِ قَلْبِيْ، وَسَدِّدْ لِسَانِيْ وَاسْلُلْ سَخِيْمَةَ قَلْبِيْ.

"My Lord, make me grateful to You, mindful of You, full of fear towards You, devoted to Your obedience, humble before You, earnest in supplication penitent. Accept my repentance, wash away my sin, answer my supplication, clearly establish my evidence, guide my heart, make true my tongue. And draw out the malice in my breast."

٦٦٦. حَدَّثَنَا إِسْمَاعِيْلُ قَالَ: حَدَّثَنِيْ مَالِكٌ، عَنْ يَزِيْدَ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ: قَالَ مُعَاوِيَةُ بْنُ أَبِيْ سُفْيَانَ عَلَى الْمِنْبَرِ (إِنَّهُ لَا مَانِعَ لِمَا، أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعَ اللّٰهُ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْهُ الْجَدُّ. وَمَنْ يُّرِدِ اللّٰهُ بِهِ خَيْرًا يُّفَقِّهْهُ فِي الدِّيْنِ).

666. It is reported by Muhammad bin Kab al-Quraziy that Muawiyah bin Abu Sufayan ﷺ made this supplication from the pulpit:

إِنَّهُ لَا مَانِعَ لِمَا، أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعَ اللّٰهُ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْهُ الْجَدُّ. وَمَنْ يُّرِدِ اللّٰهُ بِهِ خَيْرًا يُّفَقِّهْهُ فِي الدِّيْنِ.

"O Allah, there is none to deny what You grant and there is none to give what You deny. And the riches of the rich will not avail him against Your punishment. And if Allah decides to guide anyone He gives him an understanding of religion."

سَمِعْتُ هٰؤُلَاءِ الْكَلِمَاتِ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى هٰذَا الْأَعْوَادِ.

And he declared that he had heard these words from the Prophet ﷺ on that very wood of the pulpit.

٦٦٧. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنّٰى قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيْلٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ أَبِيْ حُسَيْنٍ، قَالَ: أَخْبَرَنِيْ عَمْرُو بْنُ أَبِيْ سُفْيَانَ، عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّ أَوْثَقَ الدُّعَاءِ أَنْ تَقُوْلَ اَللّٰهُمَّ أَنْتَ رَبِّيْ وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِيْ، وَاعْتَرَفْتُ بِذَنْبِيْ، لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ، رَبِّ اغْفِرْلِيْ).

667. It is narrated by Sayyidina Abu Hurayrah that the Prophet ﷺ said that the strongest supplication is to say:

اَللّٰهُمَّ أَنْتَ رَبِّيْ وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِيْ، وَاعْتَرَفْتُ بِذَنْبِيْ، لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ، رَبِّ اغْفِرْلِيْ

"You are my Lord and I am Your salve. I have wronged myself and confess having sinned. There is none who will forgive sins besides You. My Lord! Forgive me!"[1]

[1] (٦٦٧) اخرجه احمد في المسند ٢/٥١٥.

٦٦٨. حَدَّثَنَا يَحْيَى بْنُ بِشْرٍ قَالَ: حَدَّثَنَا أَبُوْ قَطَنٍ، عَنِ ابْنِ أَبِيْ سَلْمَةَ (يَعْنِيْ، عَبْدِ الْعَزِيْزِ)، عَنْ قُدَامَةَ بْنِ مُوْسٰى عَنْ اَبِيْ صَالِحٍ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُوْ اَللّٰهُمَّ أَصْلِحْ لِيْ دِيْنِيَ الَّذِيْ هُوَ عِصْمَةُ أَمْرِيْ، وَأَصْلِحْ لِيْ دُنْيَايَ الَّتِيْ فِيْهَا مَعَاشِيْ، وَاجْعَلِ الْمَوْتَ رَحْمَةً لِّيْ مِنْ كُلِّ سُوْءٍ) أَوْ كَمَا قَالَ.

668. Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ made supplication in these words:

اَللّٰهُمَّ أَصْلِحْ لِيْ دِيْنِيَ الَّذِيْ هُوَ عِصْمَةُ أَمْرِيْ، وَأَصْلِحْ لِيْ دُنْيَايَ الَّتِيْ فِيْهَا مَعَاشِيْ، وَاجْعَلِ الْمَوْتَ رَحْمَةً لِّيْ مِنْ كُلِّ سُوْءٍ) أَوْ كَمَا قَالَ.

"O Allah set right for me my religion in which lies safety of all my affairs. And set right for my worldly affairs in which lie my livelihood. And let my death be mercy for me whereby lies safety for me from all evil and anxiety." Or as the Prophet ﷺ said.[1] (Ahmad and Nasai)

٦٦٩. حَدَّثَنَا عَلِيٌّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا سُمَيٌّ، عَنْ أَبِيْ صَالِحٍ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ (مِنْ جَهْدِ الْبَلَاءِ وَدَرْكِ الشَّقَاءِ، وَسُوْءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ) (قَالَ سُفْيَانُ: فِي الْحَدِيْثِ: ثَلَاثٌ، زِدْتُ أَنَا وَاحِدَةً، لَا أَدْرِيْ أَيَّتُهُنَّ.

669. Sayyidina Abu Hurayrah ﷺ said that the Prophet ﷺ used to seek refuge (in Allah):

مِنْ جَهْدِ الْبَلَاءِ وَدَرْكِ الشَّقَاءِ، وَسُوْءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ

From the distress of a trial, being overtaken by a tribulation, the perversity of fatte. And the malicious rejoicing of enemies.) Sufayan said," there were three things in this Hadith but I added another and do not remember which I added."[2]

٦٧٠. حَدَّثَنَا عُبَيْدُ اللّٰهِ، عَنْ إِسْرَائِيْلَ عَنْ أَبِيْ إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُوْنٍ عَنْ عُمَرَ قَالَ (كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنَ الْخَمْسِ: مِنَ الْكَسَلِ، وَ الْبُخْلِ، وَسُوْءِ الْكِبَرِ، وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ.

670. Sayyidina Umar ﷺ said that the Prophet ﷺ sought refuge from five things:

مِنَ الْكَسَلِ، وَ الْبُخْلِ، وَسُوْءِ الْكِبَرِ، وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ.

"From cowardliness, niggardliness. The evils of old age, evil thoughts, and punishment in the grave."[3] (Bukhari, Muslim, Nasai Ibn Majah, Ahmad)

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[1] (٦٦٨) اخرجه احمد فى المسند ٤/٣٩٩ والنسائى فى السنن ٣/٦٣.

[2] (٦٦٩) انظر اتحاف السادة المتقين للزبيدى ٥/٨٤، تخريج الاحياء للعراقى ١/٣٢٥.

[3] (٦٧٠) اخرجه المصنف فى الصحيح ٨/٩٩-١٠٠ ومسلم فى الصحيح ٢٠٨٨، والنسائى فى السنن ٨/٢٥٧، وابن ماجه فى السنن ٣٨٣٨، واحمد فى المسند ٢/١٨٥، ١٧٩٣.

٦٧١. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مَعْمَرٌ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُوْلُ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (اَللّٰهُمَّ إِنِّي أَعُوْذُبِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْهَرَمِ وَأَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَأَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ).

671. Sayyidina Anas bin Maalik ﷺ has said that the Prophet ﷺ used to make this supplication:

اَللّٰهُمَّ إِنِّي أَعُوْذُبِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْهَرَمِ وَأَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَأَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ.

"O Allah, I seek refuge in You from inability and sloth and cowardice and extreme old age. And I seek refuge in You from the trials of life and death. And I seek refuge in You from punishment in the grave."❶

(Bukhari., Nasai, Abu Dawood, Tirmizi, Ahmad, Hakim)

٦٧٢. حَدَّثَنَا الْمَكِّيُّ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ سَعِيْدِ بْنِ أَبِي هِنْدٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسٍ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (اَللّٰهُمَّ إِنِّي أَعُوْذُبِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ).

672. It is reported by Sayyidina Anas ﷺ that he heard the Prophet ﷺ make this supplication:

اَللّٰهُمَّ إِنِّي أَعُوْذُبِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ.

"O Allah, I see refuge in You from anxiety and grief, inability and sloth, cowardice and miserliness, the burden of debt and being overpowered by men."❷ (Bukhari, Nasai, Tirmzi, Abu Dawood, Ahmad, Hakim)

٦٧٣. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمَسْعُوْدِيُّ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبِي الرَّبِيْعِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ مِنْ دُعَاءِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ اغْفِرْلِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي إِنَّكَ أَنْتَ الْمُقَدِّمُ وَالْمُؤَخِّرُ، لَا إِلٰهَ إِلَّا أَنْتَ.

673. It is related by Sayyidina Abu Hurayrah ﷺ that one of the supplications of the Prophet ﷺ was:

اَللّٰهُمَّ اغْفِرْلِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي إِنَّكَ أَنْتَ

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❶ (٦٧١) اخرجه المصنف فى الصحيح ٧/٨٠٢٨/٢٥٧، والنسائى فى السنن ٨/٢٥٧ و ٢٥٨. وابو داؤد فى السنن ١٥٤٠، والترمذى فى السنن ٣٥٧٢، واحمد فى المسند ٣/١١٣ و ١١٧، ٢٠٨ و ٢١٤، ٤٠/٣٧١، والحاكم فى المستدرك ١/٥٣٠

❷ (٦٧٢) اخرجه المصنف فى الصحيح ٤/٢٣. ٧/٩٩، ٨/٩٧ و ٩٨، والنسائى فى السنن ٨/٢٥٧-٢٥٨، والترمذى فى السنن ٣٤٨٤ و ٣٥٠٣، وابو داؤد فى السنن ١٥٤١ و ١٥٤٦، واحمد فى المسند ٣/١٥٩ و ٢٢٠ و ٢٢٦ و ٢٤٠، والحاكم فى المستدرك ١/٥٣٣.

الْمُقَدِّمُ وَالْمُؤَخِّرُ، لَا إِلٰهَ إِلَّا أَنْتَ.

"O Allah, forgive me my sins which I have committed earlier or have deferred, which I have concealed or revealed and of which You know better than me that it is mine. Surely, You are the one who advances and who defers. There is no god except You.❶ (Bukhari, Muslim, Tirmizi, Abu Dawood, Ahmad)

٦٧٤. حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللّٰهِ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُوا اَللّٰهُمَّ إِنِّي أَسْأَلُكَ الْهُدٰى وَالْعِفَافَ وَالْغِنٰى (وَقَالَ أَصْحَابُنَا عَنْ عَمْرٍو: وَالتُّقٰى).

674. It is reported by Sayyidina Abdullah ﷺ that the Prophet ﷺ made this supplication:

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ الْهُدٰى وَالْعِفَافَ وَالْغِنٰى

"O Allah, I ask You for guideance, piety and freedom from want."

And, some of our companions said on the authority of Sayyidina Amr's ﷺ, righeousness."❷

٦٧٥. حَدَّثَنَا بَيَانٌ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا الْجَرِيرِيُّ، عَنْ ثُمَامَةَ بْنِ حُزْنٍ قَالَ: سَمِعْتُ شَيْخًا يُنَادِي بِأَعْلٰى صَوْتِهِ: اَللّٰهُمَّ إِنِّي أَعُوذُبِكَ مِنَ الشَّرِّ لَا يُخْلِطُهُ شَيْءٌ. قُلْتُ مَنْ هٰذَا الشَّيْخُ؟ قِيلَ: أَبُو الدَّرْدَاءِ.

675. It is reported by Thumamah bin Hazn that he heard an old man say in a loud voice:

اَللّٰهُمَّ إِنِّي أَعُوذُبِكَ مِنَ الشَّرِّ لَا يُخْلِطُهُ شَيْءٌ

"O Allah, I seek refuge in You from evil, nothing intermingling with the request (for refuge)."

He was asked who the old man was and said that he was Abu al-Darda.❸

(Haythmi)

EXPLANATION: It means that he would not wish to be involved even in a little evil or mischief. And his request for refuge was unadulterated because he wished to keep away from even a minor evil.

٦٧٦. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَجْزَأَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي أَوْفٰى أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ (اَللّٰهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ،

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❶ (٦٧٣) اخرجه المصنف فى الصحيح ٨/١٠٥، ومسلم فى الصحيح ٥٣٦، والترمذى فى السنن ٣٤٢١ و ٣٤٢٢، ٣٤٢٣، وابوداؤد فى السنن ٧٥٧ و ١٥١٤. واحمد فى المسند ١/٩٤ و ٩٥ و ٥٢٦.

❷ (٦٧٤) اخرجه ابن ماجه فى السنن ٣٨٣٢، والترمذى فى السنن ٣٤٨٩، ومسلم فى الصحيح باب الذكر ب ١٨، واحمد فى المسند ١/٤١٦ و ٤٣٤، ٤٣٧.

❸ (٦٧٥) انظر: مجمع الزوائد للهيثمى ١٠/١٢٣.

كَمَا يُطَهَّرُ الثَّوْبُ الدَّنِسُ مِنَ الْوَسَخِ. اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَاءِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ).

676. It is reported by Sayyidina Abdullah bin Awfa ﷺ that the Prophet ﷺ would make the following supplication:

اَللّٰهُمَّ طَهِّرْنِيْ بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ، كَمَا يُطَهَّرُ الثَّوْبُ الدَّنِسُ مِنَ الْوَسَخِ. اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَاءِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ.

"O Allah, purify me with snow, hail and cold water as dirty linen is cleaned of impunity. O Allah, or Lord, all praise belongs to You a praise which fills up the heaven and fills up the earth, and fills up what You like after that."❶

(Muslim, Nasai, Ahmd)

EXPLANAITON: An intangible thing is compared with a tangible thing to say that one may be purified with snow, hail and water.

٦٧٧. حَدَّثَنَا عَمْرُو بْنُ مَرْزُوْقٍ قَالَ: أَخْبَرَنَا شُعْبَةُ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُكْثِرُ أَنْ يَّدْعُوَا بِهٰذَا الدُّعَاءِ (اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً، وَّ فِي الْآخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ).

677. It is reported by Sayyidina Anas ﷺ that the Prophet ﷺ often made this supplication:

اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً، وَّ فِي الْآخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ

"O Allah! Grant us what is good in this world, and what is good in the Hereafter, and save us from the chastisement of the fire.

قَالَ شُعْبَةُ فَذَكَرْتُهُ لِقَتَادَةَ فَقَالَ: كَانَ أَنَسٌ يَدْعُوْ بِهٖ، وَلَمْ يَرْفَعْهُ.

Shabah said that he narrated this Hadith to Qatadah and he said that Anas ﷺ used to make this supplication but he did not name the Messenger of Allah ﷺ.❷ (Muslim, Tirmizi, Ahmad.)

EXPLANATION: However, this Hadith is marfoo'. This Hadith is narrated in *Mishkat* from *Bukhari* and *Muslim* (p-218) as transmitted by Anas ﷺ in these words:

كَانَ اَكْثَرُ دُعَاءِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ.

The frequent supplication of the Prophet ﷺ was: "O Allah, grant us what is good in this world and what is good in the Hereafter and save us from the chastisement of the fire."

We will see it at # 683.

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❶ (٦٧٦) اخرجه مسلم فى الصحيح (كتاب الصلاة) ٢٠٤. والنسائى فى السنن ١/١٩٨ و ١٩٩، واحمد فى المسند ٤/٣٨١.

❷ (٦٧٧) اخرجه مسلم فى الصحيح ٢٠٦٨، ٢٠٦٩، والترمذى فى السنن ٣٤٨٧، واحمد فى المسند ٣/١٠٧ و ٢٠٨ و ٢٠٩ و ٢٧٧.

٦٧٨. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ، وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ).

678. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ was wont to make this supplication:

اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ، وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ

"O Allah, I seek refuge in You from want, destitution and ignominy, and I seek refuge in You lest I wrong (someone) or be wronged."❶

(Nasai, Ahmad, Hakim)

٦٧٩. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ ثَابِتِ بْنِ عَجْلَانَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَا بِدُعَاءٍ كَثِيرٍ لَا نَحْفَظُهُ. فَقُلْنَا: دَعَوْتَ بِدُعَاءٍ لَا نَحْفَظُهُ، فَقَالَ (سَأَنْبِئُكُمْ بِشَيْءٍ يَجْمَعُ ذَلِكَ كُلَّهُ لَكُمْ: اَللَّهُمَّ! إِنَّا نَسْأَلُكَ مِمَّا سَأَلَكَ نَبِيُّكَ مُحَمَّدٌ وَنَسْتَعِيذُكَ مِمَّا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اَللَّهُمَّ! أَنْتَ الْمُسْتَعَانُ، وَعَلَيْكَ الْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) أَوْ كَمَا قَالَ.

679. Sayyidina Abu Umamah ﷺ said that they were (sitting) with the Prophet ﷺ. He made a number of supplications which they could not memories, so, they said to him, "You have made supplications which we could not memories," He said, "I will teach you something that embraces all of those." He said:

اَللَّهُمَّ! إِنَّا نَسْأَلُكَ مِمَّا سَأَلَكَ نَبِيُّكَ مُحَمَّدٌ وَنَسْتَعِيذُكَ مِمَّا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اَللَّهُمَّ! أَنْتَ الْمُسْتَعَانُ، وَعَلَيْكَ الْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

O Allah! we ask You of what Your Prophet, Muhammad, asked You, and, we seek Your protection from what Your Prophet, Muhammad sought Your protection. O Allah, indeed, You are the one who help is sought and to You is the petition presented. And there is no strength or power save in Allah.

٦٨٠. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ).

680. It is narrated by Amr bin Shu'aybon the authority of his father and grandfather that he heard the Prophet ﷺ say:

اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ.

❶ (٦٧٨)أخرجه النسائي في السنن ٨/٢٦١، (كتاب الاستعاذة) ب ١٤، وأحمد في المسند ٢/٣٠٥ و ٣٢٥ و ٣٥٤، والحاكم في المستدرك ١/٥٤٠.

"O Allah, I seek refuge in You from the mischief of Dajjal, and seek refuge in You from the trial of the fire."❶

(Bukhari, Nasai, Tirmizi, Ibn Majah, Abu Dawood, Ahmad, Hakim)

٦٨١. حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا أَبُوْ بَكْرٍ، عَنْ نُصَيْرِ بْنِ أَبِي الْأَشْعَثِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيْدٍ قَالَ كَانَ ابْنُ عَبَّاسٍ يَقُوْلُ: اَللّٰهُمَّ قَنِّعْنِيْ بِمَا رَزَقْتَنِيْ، وَبَارِكْ لِيْ فِيْهِ) وَاخْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ بِخَيْرٍ.

681. Saeed said that Sayyidina Ibn Abbas ﷺ used to made this supplication:

اَللّٰهُمَّ قَنِّعْنِيْ بِمَا رَزَقْتَنِيْ، وَبَارِكْ لِيْ فِيْهِ) وَاخْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ بِخَيْرٍ.

O Allah, make me content with what You have provided me with, and bless it for me. And protect well those things (of mine) that are not before me.❷

(Hakim)

٦٨٢. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيْزِ، عَنْ أَنَسٍ قَالَ: كَانَ أَكْثَرُ دُعَاءِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً، وَّ فِي الْآخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ).

682. It is reported by Sayyidina Anas ﷺ that the proohet ﷺ often made this supplication:

اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً، وَّ فِي الْآخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ

O Allah, grant us the good in this world, and the good in the Hereafter, and save us from the punishment in the fire.❸ (Muslim, Tirmizi, Ahmad)

٦٨٣. حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيْعِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنِ الْأَعْمَشِ، عَنْ أَبِيْ سُفْيَانَ، وَ يَزِيْدَ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَّقُوْلَ (اَللّٰهُمَّ يَا مُقَلِّبَ الْقُلُوْبِ، ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ).

683. It is reported by Sayyidina Anas ﷺ that the Prophet ﷺ often made this supplication:

اَللّٰهُمَّ يَا مُقَلِّبَ الْقُلُوْبِ، ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ

O Allah, O Turner of hearts! Keep my heart stead fast on you religion.❹

(Hakim)

٦٨٤. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا رَجُلٌ مِّنْ أَسْلَمَ يُقَالُ لَهُ مَجْزَأَةُ قَالَ: سَمِعْتُ عَبْدَ اللّٰهِ بْنَ أَبِيْ أَوْفٰى، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَدْعُوْا (اَللّٰهُمَّ لَكَ الْحَمْدُ مِلْءَ السَّمٰوَاتِ

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❶ (٦٨٠) اخرجه المصنف فى الصحيح ٨/١٠٠٠، والنسائى فى السنن ٨/٢٦٢، والترمذى فى السنن ٣٤٩٥، وابن ماجه فى السنن ٣٨٣٨، وابو داؤد ١٥٤٨، واحمد بن حنبل فى المسند ٦/٥٧، والحاكم فى المستدرك ١/٥٤١.

❷ (٦٨١) اخرجه الحاكم فى المستدرك ١/٥١٠، ٢/٣٥٦ و ٣٥٧.

❸ (٦٨٢) اخرجه مسلم فى الصحيح ٢٠٦٨ و ٢٠٧٩، والترمذى فى السنن ٣٤٨٧، واحمد فى المسند ٣/١٠٧ و ٢٠٨ و ٢٠٩ و ٢٧٧.

❹ (٦٨٣) يزيد بن ابان الرقاش، ابو عمر والبصرى القاضى زاهد ضعيف من الخامسة مات قبل العشرين. اخرجه الحاكم فى المستدرك ٤/٣٢١.

وِمِلْءَ الْاَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. اَللّٰهُمَّ طَهِّرْنِيْ بِالْبَرْدِ وَالثَّلْجِ وَالْمَآءِ الْبَارِدِ اَللّٰهُمَّ طَهِّرْنِيْ مِنَ الذُّنُوْبِ، وَنَقِّنِيْ كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ).

684. Sayyidina Abdullah bin Abu Awafa ﷺ has said that he Prophet ﷺ was wont to make this supplication:

اَللّٰهُمَّ لَكَ الْحَمْدُ مِلْءَ السَّمٰوَاتِ وِمِلْءَ الْاَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. اَللّٰهُمَّ طَهِّرْنِيْ بِالْبَرْدِ وَالثَّلْجِ وَالْمَآءِ الْبَارِدِ اَللّٰهُمَّ طَهِّرْنِيْ مِنَ الذُّنُوْبِ، وَنَقِّنِيْ كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ.

O Allah, all praise belongs to You-praise that fills the heavens and that fills the earth and that fills all which pleased You besides them. O Allah! Purify me with hail, snow and cold water. O Allah! Cleanse me of sins and wash me as the white garment is washed of impurity.

This Hadith has appeared at # 677 with a slight difference of words.

٦٨٥. حَدَّثَنَا عَبْدُ الْغَفَّارِ بْنِ دَاوُدَ قَالَ حَدَّثَنَا يَعْقُوْبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ مُوْسٰى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ: كَانَ مِنْ دُعَآءِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاةِ نِقْمَتِكَ وَجَمِيْعِ سَخَطِكَ).

685. It is narrated by Sayyidina Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ had this among his supplications:

اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاةِ نِقْمَتِكَ وَجَمِيْعِ سَخَطِكَ

O Allah, I seek refuge in You for with drawal of Your blessings and reversal of You rprotection and You suddenvengeance and all You displeasure.[1]

(Muslim, Abu Dawood, Hakim)

289. Chapter
باب الدعاء عندالغيث والمطر
Supplication When It Rains

٦٨٦. حَدَّثَنَا خَلَّادُ بْنُ يَحْيٰى قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِئٍ، عَنْ أَبِيْهِ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأٰى نَاشِئاً فِيْ أُفُقٍ مِّنْ آفَاقِ السَّمَآءِ تَرَكَ عَمَلَهُ. وَإِنْ كَانَ فِيْ صَلَاةٍ. ثُمَّ أَقْبَلَ عَلَيْهِ، فَإِنْ كَشَفَهُ اللّٰهُ حَمِدَ اللّٰهَ، وَإِنْ مَطَرَتْ قَالَ (اَللّٰهُمَّ صَيِّبًا نَافِعًا).

686. Sayyidina Ayeshah رضى الله عنها said that if the Messenger of Allah صلى الله عليه وسلم observed a cloud in any corner of the sky then he would give up whatever he had been doing even if he was engaged in prayers. He would observe the

[1] (٦٨٥) اخرجه مسلم فى الصحيح ٢٠٩٧، وابو داؤد فى السنن ١٥٥٠، والحاكم فى المستدرك ١/ ٥٣١.

cloud carefully and if it floated away, he would praise Allah. But, if it rained, he would make this supplication:

اَللّٰهُمَّ صَيِّبًا نَافِعًا

"O Allah, let it be a heavy, beneficial down pour."[1] (Ibn Majah)

EXPLANATION: When he observed a cloud, the Prophet's ﷺ attention turned exclusively towards the cloud. We learn from another Hadith that when he saw a cloud on the sky, the colour of his face changed and he would go inside (the house) and come out, when the rain finished falling, this condition on him would change to normal.

Sayyidah Ayeshah رضى الله عنها said that she observed his condition and asked him why it was so. He said, "O Ayeshah, I fear the fate of the people of Aad. When they saw the cloud they rejoiced tl at it had brought them rain but it was a harbinger of punishment over them. Therefore, I begin to pray to Allah for safety." (Mishkat p-132 from Bukhari)

290. Chapter

باب الدعاء عند الموت

Suppliacation at Time of Death

٦٨٧. حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا يَحْيٰى، عَنْ إِسْمَاعِيْلَ قَالَ: حَدَّثَنِيْ قَيْسٌ قَالَ: أَتَيْتُ خَبَّابًا. وَقَدِ اكْتَوٰى سَبْعًا. وَقَالَ: لَوْ لَا أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهَانَا أَنْ نَّدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ.

687. Qays said that the he visited Sayyidina Khabbab ﷺ who had himself branded at seven points on his body (to treat himself). Because he was in much difficulty, he said,) "If the Messenger of Allah ﷺ had not disallowed us to pray for death, I would have prayed for it."[2]

EXPLANATION: Sayyidina Khabbab ﷺ was a well-know Companion. He was one of the earliest Muhajirs and he had endured much for the sake of Islam and was persecuted when he embraced it. In his last days, he treated himself of his sickness by having in his body branded which was a treatment among the Arabs and is still practiced by the bedouin nomads. We are disallowed from having recourse to this treatment unless we are compelled. He was in so much diffculty that he would have preferred to die but he said that he did not supplicate Allah for death because the Prophet ﷺ has disallowed it.

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[1] (٦٨٦) اخرجه ابن ماجه فى السنن ٣٨٨٩.

[2] (٦٨٧) يراجع الحديث رقم ٤٥٤.

291. Chapter
باب دعوات النبي ﷺ
Supplication of the Prophet ﷺ

٦٨٨. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ ابْنِ أَبِي مُوسَى، عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَدْعُو بِهٰذَا الدُّعَاءِ رَبِّ اغْفِرْلِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي كُلِّهِ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اَللّٰهُمَّ اغْفِرْلِي خَطَأِي كُلَّهُ، وَعَمَدِي وَجَهْلِي وَهَزْلِي، وَكُلَّ ذٰلِكَ عِنْدِي. اَللّٰهُمَّ اغْفِرْلِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ.

688. Ibn Abu Musa has reported on the authority of his father (Abu Musa ﷺ) that the Prophet ﷺ used to make this supplication:

رَبِّ اغْفِرْلِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي كُلِّهِ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي.

"O Allah! Forgive me my sins, my ignorance and transgression in every affair and what you know more than me of it.

اَللّٰهُمَّ اغْفِرْلِي خَطَأِي كُلَّهُ، وَعَمَدِي وَجَهْلِي وَهَزْلِي، وَكُلَّ ذٰلِكَ عِنْدِي.

"O Allah, forgive me all my sins, those sins which I committed deliberately or unknowingly or jokingly, and confess that I have committed those sins.

اَللّٰهُمَّ اغْفِرْلِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ.

"O Allah! Forgive me my sins which I committed, earlier and which I deferred, which I revealed and which I concealed. Indeed. You are the one who advances and who defers. And You are over all things powerful."[1]

(Bukhari, Muslim, Tirmizi, Abu Dawood, Ahmad)

٦٨٩. حَدَّثَنَا ابْنُ الْمُثَنّٰى قَالَ: حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ عَبْدِ الْمَجِيدِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسٰى وَ أَبِي بُرْدَةَ (أَحْسَبُهُ) عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ كَانَ يَدْعُو (اَللّٰهُمَّ: اغْفِرْلِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي. وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اَللّٰهُمَّ اغْفِرْلِي هَزْلِي وَجِدِّي، وَخَطَائِي وَعَمَدِي، وَكُلَّ ذٰلِكَ عِنْدِي).

689. It is narrated by Sayyidina Abu Musa al-Ash'ari ﷺ that the Prophet ﷺ used to make this supplication:

اَللّٰهُمَّ: اغْفِرْلِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي. وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اَللّٰهُمَّ اغْفِرْلِي هَزْلِي وَجِدِّي، وَخَطَائِي وَعَمَدِي، وَكُلَّ ذٰلِكَ عِنْدِي.

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[1] (٦٨٨) أخرجه المصنف في الصحيح ٨/١٠٥، ومسلم في الصحيح ٥٣٦، والترمذي في السنن ٣٤٢١ و ٣٤٢٢ و ٣٤٢٣، وابو داؤد في السنن ٧٥٧ و ١٥١٤، وأحمد في المسند ١/٩٤ و ٩٥ و ١٠٢ و ١٠٣. ٢/٢٩١.

"O Allah, forgive me my sins. My ignorance, my immoderation in my affairs. And forgive me my faults of which you are better aware than. O Allah, forgive me my sport and my earnestness, my error and design. Indeed, all these (sins) are found in me."[1] (Bayhaqi, Ibn Abu Shaybah)

٦٩٠. حَدَّثَنَا أَبُوْ عَاصِمٍ عَنْ حَيْوَةَ قَالَ: حَدَّثَنَا عَقْبَةُ بْنُ مُسْلِمٍ، سَمِعَ أَبَا عَبْدِ الرَّحْمٰنِ الْجُبُلِّي، عَنِ الصُّنَابِحِيِّ، عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ: أَخَذَ بِيَدِيْ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (يَا مَعَاذُ)! قُلْتُ: لَبَّيْكَ. قَالَ (إِنِّيْ أُحِبُّكَ) قُلْتُ وَأَنَا وَاللّٰهِ أُحِبُّكَ، قَالَ (أَلَا أُعَلِّمُكَ تَقُوْلُهَا فِيْ دُبُرِ كُلِّ صَلَاتِكَ؟ قُلْتُ: نَعَمْ: قَالَ (قُلْ: اَللّٰهُمَّ أَعِنِّيْ عَلٰى ذِكْرِكَ، وَحُسْنِ عِبَادَتِكَ).

690. Sayyidina Muazz bin Jabal ﷺ said hat the Prophet ﷺ help him by the hand and said, "O Muazz!" He said, "Here I am!" The Prophet ﷺ "O Muazz, I Love you." He said, "By Allah! I too love you." Then, the Prophet ﷺ said, "Shall I not tell you of an expression that you should repeat after every prayer?" He said, "Do teach me," and he said to Muazz, "Say":

اَللّٰهُمَّ أَعِنِّيْ عَلٰى ذِكْرِكَ، وَحُسْنِ عِبَادَتِكَ.

"O Allah, help me in remembering You, in thanking You and in worshipping You in the most deserving manner."[2] (Abu Dawood)

٦٩١. حَدَّثَنَا مُسَدَّدٌ وَخَلِيْفَةُ قَالَا: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ أَبِي الْوَرْدِ، عَنْ أَبِيْ مُحَمَّدٍ الْحَضْرَمِيِّ، عَنْ أَبِيْ أَيُّوْبَ الْأَنْصَارِيِّ قَالَ رَجُلٌ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ. فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ صَاحِبُ الْكَلِمَةِ؟ فَسَكَتَ. وَرَأٰى أَنَّهُ هَجَمَ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى شَيْءٍ كَرِهَهُ. فَقَالَ (مَنْ هُوَ؟ فَلَمْ يَقُلْ إِلَّا صَوَابًا) فَقَالَ رَجُلٌ أَنَا، أَرْجُوْ بِهَا الْخَيْرَ. فَقَالَ (وَالَّذِيْ نَفْسِيْ بِيَدِهِ، رَأَيْتُ ثَلَاثَةَ عَشَرَ مَلَكًا يَبْتَدِرُوْنَ أَيُّهُمْ يَرْفَعُهَا إِلَى اللّٰهِ عَزَّ وَجَلَّ).

691. Sayyidina Abu Ayyub Ansari ﷺ said that, during prayers with the Prophet ﷺ, (on setting up from ruku' a man said, اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ (all praise belongs to Allah, praise that is abundant. Pure and blessed).

The Prophet ﷺ asked, who is the one who spoke those words?" That man kept quiet (did not reveal himself), fearing that the Messenger of Allah, ﷺ did not like what he had interjected. The Prophet ﷺ asked again, "Who was that? He has spoken nothing but correctly." The man remarked, "I had a good intention." The Prophet ﷺ said, "By Allah, He in whose grasp is my life, I saw thirteen angels vie each other to carry (that expression) to Allah.[3] (Nasai.)

٦٩٢. حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا سَعِيْدُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيْزِ بْنِ صُهَيْبٍ قَالَ: حَدَّثَنِيْ

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[1] (٦٨٩) انظر: الاسماء والصفات للبيهقي ٨٥ و مصنف ابن ابي شيبة ١٠/٢٨١.

[2] (٦٩٠) اخرجه ابو داؤد في السنن ١٥٢٧.

[3] (٦٩١) اخرجه النسائي في السنن ٢/١٢٥.

أَنَسٌ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَّدْخُلَ الْخَلَآءَ قَالَ (اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ).

692. It is reported by Sayyidina Anas ﷺ that when the Prophet ﷺ intended to enter the toilet, he would say:

اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

"O Allah, I seek refuge in You from the foul male and female devils."❶

(Bukhari, Tirmizi, Abu Dawood, Ahmad)

٦٩٣. حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيْلَ قَالَ: حَدَّثَنَا إِسْرَائِيْلُ، عَنْ يُّوْسُفَ بْنِ أَبِيْ بُرْدَةَ، عَنْ أَبِيْهِ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ (غُفْرَانَكَ).

693. Sayyidina Ayeshah رضی الله عنها said that when the Messenger of Allah ﷺ came out of the closet, he said غفرانک "(O Allah, I seek Your pardon!)❷

EXPLANATION: It is not a sin to enter the closet, to relieve oneself or to come out of it, that one may seek forgiveness for it. Then why did the Prophet ﷺ seek forgiveness on coming out of the closet. The religious scholars have suggested that he asked for forgiveness because there was a pause or suspension in oral zikr (remembrance of Allah). Some other scholars point out that with the mindset on the apparent impurity it diverts to the unseen impurities, which are undesirable things. Hence, he asked for forgiveness. This was the Prophet ﷺ way of teaching his people otherwise he was innocent.

٦٩٤. حَدَّثَنَا إِبْرَاهِيْمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا بَكْرُ بْنُ سَلِيْمٍ الصَّوَّافُ قَالَ حَدَّثَنِيْ حُمَيْدُ بْنُ زَيْدٍ الْخَرَّاطُ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا هٰذَا الدُّعَاءَ، كَمَا يُعَلِّمُنَا السُّوْرَةَ مِنَ الْقُرْآنِ (أَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ، وَأَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَأَعُوْذُبِكَ مِنْ فِتْنَةِ الْقَبْرِ.

694. Sayyidina Ibn Abbas ﷺ said that the Prophet ﷺ taught them this supplication in the same was as he taught them a Surah of the Qur'an:

أَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ، وَأَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَأَعُوْذُبِكَ مِنْ فِتْنَةِ الْقَبْرِ.

"(O Allah!) I seek refuge in You from the torment of hell. And I seek refuge in You from the torment in the grave. And I seek refuge in You from the trial of al-Maseeh al-Dajjal. And I seek refuge in You from the trial of life and (the trial) of death. And I seek refuge in You from the trial of the grave."❸ (Hakim)

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❶ (٦٩٢) اخرجه المصنف فی الصحیح ١/٤٨-٨/٨٨، والترمذی فی السنن ٥ و٦، وابو داؤد فی السنن ٤، واحمد فی المسند ٣/٩٩-٤/٣٦٩ و٣٧٣.

❷ (٦٩٣) اخرجه احمد فی المسند ٦/١٥٥، والحاکم فی المستدرک ١/١٥٨، والترمذی فی السنن ٧، وابن ماجه فی السنن ٣٠٠.

❸ (٦٩٤) اخرجه الحاکم فی المستدرک ١/٥٣٣.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّٰهِ قَالَ حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَبَّاسٍ قَالَ: بِتُّ عِنْدَ (خَالَتِيْ) مَيْمُوْنَةَ فَقَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَتٰى حَاجَتَهُ، فَغَسَلَ وَجْهَهُ وَ يَدَيْهِ ثُمَّ نَامَ، ثُمَّ قَالَ فَأَتَى الْقِرْبَةَ فَأَطْلَقَ شِنَاقَهَا، ثُمَّ تَوَضَّأَ وُضُوْءًا بَيْنَ وُضُوْءَيْنِ لَمْ يُكْثِرْ، وَقَدْ أَبْلَغَ. فَصَلّٰى فَقُمْتُ فَتَمَطَّيْتُ كَرَاهِيَةَ أَنْ يَّرٰى أَنِّيْ كُنْتُ أَتَّقِيْهِ، فَتَوَضَّأْتُ. فَقَامَ يُصَلِّيْ. فَقُمْتُ عَنْ يَّسَارِهٖ، فَأَخَذَ بِيَدِيْ فَأَدَارَنِيْ عَنْ يَّمِيْنِهٖ. فَتَتَامَّتْ صَلَاتُهُ (مِنَ اللَّيْلِ) ثَلَاثَ عَشْرَةَ رَكْعَةً. ثُمَّ اضْطَجَعَ فَنَامَ حَتّٰى نُفِخَ. وَكَانَ إِذَا نَامَ نُفِخَ، فَآذَنَهُ بِلَالٌ بِالصَّلَاةِ، فَصَلّٰى وَلَمْ يَتَوَضَّأْ. وَكَانَ فِيْ دُعَائِهٖ (اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا، وَ فِيْ سَمْعِيْ نُوْرًا وَ عَنْ يَّمِيْنِيْ نُوْرًا. وَ عَنْ يَّسَارِيْ نُوْرًا وَفَوْقِيْ نُوْرًا وَتَحْتِيْ نُوْرًا، وَأَمَامِيْ نُوْرًا، وَخَلْفِيْ نُوْرًا، وَأَعْظِمْ لِيْ نُوْرًا.

695. Sayyidina Ibn Abbas ﷺ said that he spent a night at the house of his maternal aunt, Maymoonah (who was the Prophet's ﷺ wife), the Prophet ﷺ got up (in the night) and went to relieve himself, and then he washed his face and hands and went to sleep. Then (after some time), he got up, came to the water-skin, opened the faucet (took out water from it) and performed ablution which was an average type of ablution, neither did he use much water nor was he particular to restrict its use, and the ablution was performed perfectly he then offered the prayers. Ibn Abbas got up and stretched himself to give an impression to the Prophet ﷺ that he had not disturbed his sleep (but had woken up by himself). He performed ablution and stood up to offer prayers. He stood to the left of the Prophet ﷺ who took hold of his hand and pulled him round to his right. He (the Prophet ﷺ) offered thirteen raka'at prayers (ten of which were Tahajjud and three Witr). The Prophet ﷺ then lied down. and went to sleep and was soon snoring. Whenever he was sleep, he snored.

Sayyidina Bilal ﷺ then informed him of the (time of the) Fajr prayer. He led the congregation but did not perform ablution (because his ablution did not nullify when he slept). He then made this supplication:

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَ فِيْ سَمْعِيْ نُوْرًا وَ عَنْ يَّمِيْنِيْ نُوْرًا. وَعَنْ يَّسَارِيْ نُوْرًا وَ فَوْقِيْ نُوْرًا وَ تَحْتِيْ نُوْرًا وَاَمَامِيْ نُوْرًا وَخَلْفِيْ نُوْرًا وَاَعْظِمْ لِيْ نُوْرًا.

"O Allah, create light in my heart, light in my hearing, light on my right, light on my left, light above me, light beneath me, light ahead of me, light behind me, and magnify for me light."❶ (Ahmad, Nasai, Abu Dawood)

قَالَ كُرَيْبٌ: وَ سَبْعًا فِي التَّابُوْتِ، فَلَقِيْتُ رَجُلًا مِنْ وَلَدِ الْعَبَّاسِ فَحَدَّثَنِيْ بِهِنَّ. فَذَكَرَ: عَصَبِيْ، وَلَحْمِيْ، وَ دَمِيْ، وَ شَعْرِيْ، وَ بَشَرِيْ، وَ ذَكَرَ خَصْلَتَيْنِ.

Kurayb said, "I had seven things preserved in the chest, I met someone of the children of Ibn Abbas ﷺ and with the seven things:

❶ (٦٩٥) اخرجه احمد فى المسند ١/٣٨٣، والنسائى فى السنن ٢/٢١٨، وابو داؤد فى السنن ١٣٥٣.

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Bones, flesh, blood and hide) he mentioned two other things. (He meant, "O Allah, create light in my bones, my flesh, my blood and my hide.

CAUTION: Kurayb had mentioned eight things but the narratives record that he remembered seven or there was an error in reporting them, or a scribe wrote سبعاً (seven) instead of ثمانية (eight). But Allah, knows best.

٦٩٦. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ يَحْيَى بْنِ عَبَّادٍ أَبِي هُبَيْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ فَصَلّٰى، فَقَضٰى صَلَاتَهُ، يُثْنِي عَلَى اللّٰهِ بِمَا هُوَ أَهْلُهُ ثُمَّ يَكُونُ فِي آخِرِ كَلَامِهِ: (اَللّٰهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي، وَاجْعَلْ لِي نُورًا فِي سَمْعِي، وَاجْعَلْ لِي نُورًا فِي بَصَرِي، وَاجْعَلْ لِي نُورًا عَنْ يَمِينِي، وَ نُورًا عَنْ شِمَالِي، وَاجْعَلْ لِي نُورًا مِنْ بَيْنِ يَدَيَّ، وَنُورًا مِنْ خَلْفِي. وَزِدْنِي نُورًا، وَزِدْنِي نُورًا، وَزِدْنِي نُورًا).

696. It is narrated by Sayyidina Abdullah bin Abbas ﷺ that when the Prophet ﷺ woke up in the night he offered prayers. And, after he had finished the prayers, he glorified Allah, a glorification that befitted him and his last expressions were:

اَللّٰهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي، وَاجْعَلْ لِي نُورًا فِي سَمْعِي، وَاجْعَلْ لِي نُورًا فِي بَصَرِي، وَاجْعَلْ لِي نُورًا عَنْ يَمِينِي، وَ نُورًا عَنْ شِمَالِي، وَاجْعَلْ لِي نُورًا مِنْ بَيْنِ يَدَيَّ، وَ نُورًا مِنْ خَلْفِي. وَزِدْنِي نُورًا، وَ زِدْنِي نُورًا، وَ زِدْنِي نُورًا.

"O Allah, create light in my hear, and create light in my sight, and create light to my right, and create light to my left, and create light behind me, and magnify my light, and magnify my light, and magnify my light."❶

٦٩٧. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسَ الْيَمَانِيِّ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ: كَانَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ قَالَ (اَللّٰهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ، أَنْتَ قَيِّامُ السَّمَاوَاتِ وَالْأَرْضِ. وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ. وَلِقَاؤُكَ الْحَقُّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَ السَّاعَةُ حَقٌّ. اَللّٰهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ. فَاغْفِرْلِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ. وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ. أَنْتَ إِلٰهِي، لَا إِلٰهَ إِلَّا أَنْتَ).

697. It is reported by Sayydina Abdullah bin Masood that when the Messenger of Allah ﷺ woke up during the right he made this supplications:

❶ (٦٩٦) راجع المصادر في الحديث رقم ٦٩٥.

اَللّٰهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُوْرُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ، أَنْتَ قَيَّامُ السَّمَاوَاتِ وَالْأَرْضِ. وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ. وَلِقَاؤُكَ الْحَقُّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ. اَللّٰهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ. فَاغْفِرْلِيْ مَا قَدَّمْتُ وَمَا أَخَّرْتُ. وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ. أَنْتَ إِلٰهِيْ، لَا إِلٰهَ إِلَّا أَنْتَ.

"O Allah, praise be to You! You are the light of the heavens and the earth and of whatever is therein. And, praise be to You! Are the sustainers of the heavens and the earth and whatever is therein and praise be to You! You are the Lord of the heavens and the earth and whatever is therein.

You are true. And Your promise is true. And (our) meeting You is true. And paradise is true and true is the fire. True is the hour.

O Allah. To You do I surrender. And in You do I have faith. And upon You do I rely. And to; You do I turn. And with Your help do I argue and from You do I seek judgment. So forgive me that which I have committed earlier and that which I defer and that which I conceal an which I reveal.

You are my good and there is no god besides You."❶

(Bukhari, Muslim, Tirmizi, Ahmad)

٦٩٨. حَدَّثَنَا الْوَلِيْدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِيْ أُنَيْسَةَ، عَنْ يُوْنُسَ بْنِ خَبَّابٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُوْ (اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَافِيَةَ فِيْ دِيْنِيْ وَأَهْلِيْ، وَاسْتُرْعَوْرَتِيْ، وَآمِنْ رَوْعَتِيْ، وَ احْفَظْنِيْ مِنْ بَيْنَ يَدَيَّ. وَمِنْ خَلْفِيْ وَعَنْ يَّمِيْنِيْ وَعَنْ يَسَارِيْ، وَمِنْ فَوْقِيْ، وَأَعُوْذُ بِكَ اَنْ أُغْتَالَ مِنْ تَحْتِيْ).

698. It is reported by Sayyidinaibn Umar ﷺ that the Holy Prophet ﷺ used to make this supplication:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَافِيَةَ فِيْ دِيْنِيْ وَأَهْلِيْ، وَاسْتُرْعَوْرَتِيْ، وَآمِنْ رَوْعَتِيْ، وَ احْفَظْنِيْ مِنْ بَيْنَ يَدَيَّ. وَمِنْ خَلْفِيْ وَعَنْ يَّمِيْنِيْ وَعَنْ يَسَارِيْ، وَمِنْ فَوْقِيْ، وَأَعُوْذُ بِكَ اَنْ أُغْتَالَ مِنْ تَحْتِيْ.

"O Allah, I beseech You for forgiveness and safety in this world and the Hereafter. O Allah, I beseech You for safety in my faith and in my household. And cover my defects and give me peace from my apprehension. And guard me from my front and from my rear, from my right and from my left, and from my above, and. I seek refuge in You lest I be taken unawares beneath me. Or swallowed in to earth.❷ (Ibn Majah)

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❶ (٦٩٧) اخرجه المصنف فى الصحيح ٨/٨٦، ومسلم فى الصحيح (كتاب صلاة المسافرين) ١٩٩، والترمذى فى السنن ٣٤١٨، واحمد فى المسند ١/٢٩٨ و ٣٠٨

❷ (٦٩٨) اخرجه ابن ماجه فى السنن ٥٩٥٠٧.

٦٩٩. حَدَّثَنَا عَلِيٌّ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنِ أَيْمَنَ قَالَ: حَدَّثَنَا عُبَيْدُ بْنُ رِفَاعَةَ الزُّرَقِيّ، عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ، وَانْكَفَاءَ، الْمُشْرِكُوْنَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اسْتَوُوْا حَتّٰى أُثْنِيَ عَلٰى رَبِّيْ عَزَّ وَجَلَّ) فَصَارُوْا خَلْفَهُ صُفُوْفًا. فَقَالَ اَللّٰهُمَّ لَكَ الْحَمْدُ كُلُّهُ: اَللّٰهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ، وَلَا مُقَرِّبَ لِمَا بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا مَانِعَ لِمَا أَعْطَيْتَ: اَللّٰهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ النَّعِيْمَ الْمُقِيْمَ الَّذِيْ لَا يَحُوْلُ وَلَا يَزُوْلُ. اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ النَّعِيْمَ يَوْمَ الْعَيْلَةِ، وَالْأَمْنَ يَوْمَ الْخَوْفِ اَللّٰهُمَّ عَائِذًا بِكَ مِنْ سُوْءِمَا أَعْطَيْتَنَا، وَ شَرِّ مَا مَنَعْتَ مِنَّا. اَللّٰهُمَّ حَبِّبْ إِلَيْنَا الْإِيْمَانَ وَزَيِّنْهُ فِيْ قُلُوْبِنَا، وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِيْنَ. اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ، وَأَحْيِنَا مُسْلِمِيْنَ وَأَلْحِقْنَا بِالصَّالِحِيْنَ، غَيْرَ خَزَايَا، وَلَا مَفْتُوْنِيْنَ. اَللّٰهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِكَ، وَ يُكَذِّبُوْنَ رُسُلَكَ. وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ. اَللّٰهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِيْنَ أُوْتُوا الْكِتَابَ، إِلٰهَ الْحَقِّ).

699. It is narrated by Ubayd bin Rifaah al-Zaraqi on the authority of his father that he said that on the day of the Battle of Uhud when the polytheists had dispersed. The Messenger of Allah ﷺ said (to the Companions ﷺ). "Arrange yourselves so that I may describe to you the glory of my Lord, the Majestic, the Glorious. "The Companions ﷺ drew themselves up in rows behind him and he made this supplication:

اَللّٰهُمَّ لَكَ الْحَمْدُ كُلُّهُ: اَللّٰهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ، وَلَا مُقَرِّبَ لِمَا بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا مَانِعَ لِمَا أَعْطَيْتَ: اَللّٰهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ النَّعِيْمَ الْمُقِيْمَ الَّذِيْ لَا يَحُوْلُ وَلَا يَزُوْلُ. اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ النَّعِيْمَ يَوْمَ الْعَيْلَةِ، وَالْأَمْنَ يَوْمَ الْخَوْفِ اَللّٰهُمَّ عَائِذًا بِكَ مِنْ سُوْءِمَا أَعْطَيْتَنَا، وَ شَرِّ مَا مَنَعْتَ مِنَّا. اَللّٰهُمَّ حَبِّبْ إِلَيْنَا الْإِيْمَانَ وَزَيِّنْهُ فِيْ قُلُوْبِنَا، وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِيْنَ. اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ، وَأَحْيِنَا مُسْلِمِيْنَ وَأَلْحِقْنَا بِالصَّالِحِيْنَ، غَيْرَ خَزَايَا، وَلَا مَفْتُوْنِيْنَ. اَللّٰهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِكَ، وَ يُكَذِّبُوْنَ رُسُلَكَ. وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ. اَللّٰهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِيْنَ أُوْتُوا الْكِتَابَ، إِلٰهَ الْحَقِّ).

"O Allah! For You is the praise, all of it. O Allah! There is none to withhold what You grant abundantly (of sustenance). And there is none to bring neared whom You keep away. And none to keep at a distance whom You bring closer. And none is there to grant what You withhold, and none to deny what You bestow. O Allah, expand for us Your blessings, Your mercy, Your favours, and Your provision.

O Allah, I ask You for ever-lasting blessings that are not with drawn and not

spent away. O Allah, I ask You for blessings on the day of straitening and peace on the day of fear.

O Allah, I am the seeker of refuge in You from the evil of what You have granted me and the evil what You have denied me.

O Allah! Cause us to love faith and adorn our hearts with it and enable us to detest disbelief, immorality and sin. and let us be among the followers of right path.

O Allah! Cause us to die a Muslims and live as Muslims and join us with the righteous. Let us not be with the disgraced or those who give-in to temptation. O Allah! Curse the disbelievers who belie Your Messengers and dissuade people form following Your path, and inflict on them harsh times and punishment. O Allah curse the disbelievers who were given the book (before us, but they rejected it)." O true God, accept our supplication."

قَالَ عَلِيٌّ: وَسَمِعْتُهُ مِنْ مُحَمَّدِ بْنِ بِشْرٍ، وَأَسْنَدَهُ، وَلَا أَجِيءُ بِهِ.

Sayydina Ali ﷺ said, "I heard this Hadith from Muhammad bin Bishr and I have mentioned its line of transmission but I do not bring it here.[1] (Ahmad)

EXPLANATION: These Ahadith convey to us the supplications of the Prophet ﷺ. The author has placed them in two chapters, which are displaced with two intervening chapters: "باب الدعاء عند الغيث. باب الدعاء عند الموت" which give supplication at the time of rain and before death. If those chapters were place after this chapter, the sequence would have been correct but we have followed the original published copy with us.

292. Chapter
باب الدعاء عند الكرب
Supplication when perturbed

٧٠٠. حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُو عِنْدَ الْكَرْبِ (لَا إِلٰهَ إِلَّا اللّٰهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلٰهَ إِلَّا اللّٰهُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَرَبُّ الْعَرْشِ الْعَظِيمِ).

700. It is reported by Sayyidina Ibn Abbas ﷺ that the Prophet ﷺ made this supplication when he was perturbed:

لَا إِلٰهَ إِلَّا اللّٰهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلٰهَ إِلَّا اللّٰهُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَرَبُّ الْعَرْشِ الْعَظِيمِ

"There is no god but Allah, the Mighty, the Clement. There is no god but Allah, the Lord of the heavens and earth and the Lord of the great throne."

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[1] (٧٠٠) اخرجه احمد فى المسند ٣/٤٢٤.

٧٠١. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنِ عَمْرٍو قَالَ حَدَّثَنَا، عَبْدُ الْجَلِيْلِ، عَنْ جَعْفَرِ بْنِ مَيْمُوْنٍ قَالَ حَدَّثَنِيْ عَبْدُ الرَّحْمٰنِ بْنِ أَبِيْ بَكْرَةَ، أَنَّهُ قَالَ لِأَبِيْهِ: يَا أَبَتِ، إِنِّيْ أَسْمَعُكَ تَدْعُوْ كُلَّ غَدَاةٍ (اَللّٰهُمَّ عَافِنِيْ فِيْ بَدَنِيْ، اَللّٰهُمَّ، عَافِنِيْ فِيْ سَمْعِيْ، اَللّٰهُمَّ عَافِنِيْ فِيْ بَصَرِيْ، لَا إِلٰهَ إِلَّا أَنْتَ) تُعِيْدُهَا ثَلَاثًا حِيْنَ تُمْسِيْ، وَحِيْنَ تُصْبِحُ ثَلَاثًا، وَتَقُوْلُ اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ: (لَا إِلٰهَ إِلَّا أَنْتَ) تُعِيْدُهَا ثَلَاثًا حِيْنَ تُمْسِيْ، وَحِيْنَ تُصْبِحُ ثَلَاثًا: فَقَالَ: نَعَمْ! يَا بُنَيَّ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ بِهِنَّ، وَأَنَا أُحِبُّ أَنْ أَسْتَنَّ بِسُنَّتِهِ. قَالَ: وَقَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعْوَاتُ الْمَكْرُوْبِ: اَللّٰهُمَّ رَحْمَتَكَ أَرْجُوْ، وَلَا تَكِلْنِيْ إِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ. لَا إِلٰهَ إِلَّا أَنْتَ.

701. Abdur Rahman bin Abu Bakrah said to his father, "Father, I hear you make this supplication every morning. You repeat it three times in the morning and in the evening:

اَللّٰهُمَّ إِنِّيْ عَافِنِيْ فِيْ بَدَنِيْ، اَللّٰهُمَّ، عَافِنِيْ فِيْ سَمْعِيْ، اَللّٰهُمَّ عَافِنِيْ فِيْ بَصَرِيْ، لَا إِلٰهَ إِلَّا أَنْتَ

O Allah, keep my body sound, O Allah, keep my hearing sound, O Allah, keep my eye-sight sound, there is not god besides You.

And, my father, you make this supplication also:

اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ: (لَا إِلٰهَ إِلَّا أَنْتَ)

O Allah, I seek refuge in You from disbelief and poverty. O Allah, I seek refuge in You from punishment in the grave. There is no god but You!)

Father, you make this supplication three times every morning and evening."

His father said, "Yes, my son! I have heard the Messenger of Allah ﷺ repeat these phrases and I abide by his sunnah." Messenger of Allah ﷺ said, "This (too) is a supplication for anyone involved in distress:

اَللّٰهُمَّ رَحْمَتَكَ أَرْجُوْ، وَلَا تَكِلْنِيْ إِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ. لَا إِلٰهَ إِلَّا أَنْتَ

O Allah, it is your mercy in which I place hope. So, leave me not to my self for an instant. And set right all my affairs. There is no god except You."❶

(Ahmad, Abu Dawood)

٧٠٢. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيْزِ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنِ الْخَطَّابِ ابْنِ عُبَيْدِ اللّٰهِ بْنِ أَبِيْ بَكْرَةَ قَالَ: حَدَّثَنِيْ رَاشِدٌ أَبُوْ مُحَمَّدٍ، عَنْ عَبْدِ اللّٰهِ بْنِ الْحَارِثِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُوْلُ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ عِنْدَ الْكَرْبِ لَا إِلٰهَ إِلَّا اللّٰهُ الْعَظِيْمُ الْحَلِيْمُ، لَا إِلٰهَ إِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ، لَا إِلٰهَ إِلَّا اللّٰهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَ رَبُّ الْعَرْشِ الْكَرِيْمِ. اَللّٰهُمَّ اصْرِفْ شَرَّهُ.

702. Sayyidina Ibn Abbas ؓ said that when he was perturbed the Messenger

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❶ (٧٠١) جعفر بن ميمون التميمي، ابو علي و ابو العوام بياع الانماط، صدوق يخطئ، من السادسة.
اخرجه احمد في المسند ٥/٤٢١، وابو داؤد في السنن (كتاب الادب) ب ١٠٩.

of Allah ﷺ made this supplication:

لَا إِلٰهَ إِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ، لَا إِلٰهَ إِلَّا اللّٰهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَ رَبُّ الْعَرْشِ الْكَرِيْمِ. اَللّٰهُمَّ اصْرِفْ شَرَّهُ.

There is no god but Allah, the Mighty, the Clement. There is no god but Allah, the Lord of great throne. There is no god but Allah, Lord of the heavens and the Lord of the earth and the Lord of the noble throne. O Allah! Remove the evil (from me).[1] (Ahmad)

293. Chapter
باب الدعاء عندا الاستخارة
Supplication of Istikharah

٧٠٣. حَدَّثَنَا مُطَرِّفُ بْنُ عَبْدِ اللّٰهِ أَبُو الْمُصْعَبِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الْمَوَالِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُوْرِ كَالسُّوْرَةِ مِنَ الْقُرْآنِ (إِذَا هَمَّ بِالْأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ ثُمَّ يَقُوْلُ: اَللّٰهُمَّ! إِنِّيْ أَسْتَخِيْرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَ تَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوْبِ. اَللّٰهُمَّ إِنْ كُنْتَ، تَعْلَمُ أَنَّ هٰذَا الْأَمْرَ خَيْرٌ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ أَمْرِيْ أَوْ قَالَ: فِيْ عَاجِلِ أَمْرِيْ وَآجِلِهِ)، فَاقْدُرْهُ لِيْ. وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الْأَمْرَ شَرٌّ لِّيْ فِيْ دِيْنِيْ، وَمَعَاشِيْ، وَعَاقِبَةِ أَمْرِيْ (أَوْ قَالَ: عَاجِلِ أَمْرِيْ وَآجِلِهِ)، فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِيْ وَيُسَمِّي حَاجَتَهُ).

703. Sayyidina Jabir رضى الله عنه said that the Messenger of Allah صلى الله عليه وسلم taught them Istikharah to tackle their problems in the same way as he taught them the surah of the Qur'an. (The Prophet صلى الله عليه وسلم) said, "When anyone of you propose to do something, he must offer two raka'at prayer (a part from fard) and make the following supplication:

اَللّٰهُمَّ! إِنِّيْ أَسْتَخِيْرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَ تَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوْبِ. اَللّٰهُمَّ إِنْ كُنْتَ، تَعْلَمُ أَنَّ هٰذَا الْأَمْرَ خَيْرٌ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ أَمْرِيْ أَوْ قَالَ: فِيْ عَاجِلِ أَمْرِيْ وَآجِلِهِ)، فَاقْدُرْهُ لِيْ. وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الْأَمْرَ شَرٌّ لِّيْ فِيْ دِيْنِيْ، وَمَعَاشِيْ، وَعَاقِبَةِ أَمْرِيْ (أَوْ قَالَ: عَاجِلِ أَمْرِيْ وَآجِلِهِ)، فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِيْ وَيُسَمِّي حَاجَتَهُ.

O Allah, I ask of You the good through Your knowledge and ability through Your power, and beg (Your favours) out of Your infinite bounty. For indeed,

[1] (٧٠٢) اخرجه احمد فى المسند ١/٢٦٨.

You have power and I have none. You know while I know not, and You are the best knower of things hidden. O Allah. If in Your knowledge, this matter be good for my faith, for my livelihood and for the issue of my affairs then ordain it for me (and make it easy for me, and bless me therein).

But, if in Your knowledge, this matter be had for my faith, for my livelihood, and for the issue of my affairs then turn it away from me and turn me away from it, and ordain for me the good wherever it be, and cause me to be pleased therewith and, he may describe his which or affair.❶

(Bukhari, Nasa'i, Abu Dawood, Ibn Majah, Tirmizi, Ahmad)

(Istikharah is to ask Allah for anything good and it signifies divine guidance.)

٧٠٤. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حَمْزَةَ قَالَ حَدَّثَنِي كَثِيرُ بْنُ زَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ دَعَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ مَسْجِدِ الْفَتْحِ. يَوْمَ الْإِثْنَيْنِ وَيَوْمَ الثُّلَاثَاءِ وَيَوْمَ الْأَرْبِعَاءِ قَالَ جَابِرٌ: وَلَمْ يَنْزِلْ بِي أَمْرٌ مُهِمٌّ غَائِظٌ، إِلَّا تَوَخَّيْتُ تِلْكَ السَّاعَةَ، فَدَعَوْتُ اللّٰهَ فِيْهِ. بَيْنَ الصَّلَاتَيْنِ يَوْمَ الْأَرْبِعَاءِ فِيْ تِلْكَ السَّاعَةِ، إِلَّا عَرِفْتُ الْإِجَابَةَ.

704. Sayydina Jabir bin Abdullah رضى الله عنه said that the Messenger of Allah صلى الله عليه وسلم made a supplication in the mosque, meaning the Masjid al-Fath on Monday, Tuesday and Wednesday. His supplication was accepted on Wednesday between two prayers. Sayyidina Jabir رضى الله عنه said that whenever he faced a dire need he had kept in mind that hour (to make supplication). He made supplication at that hour between two prayers on Wednesday, and he found his supplication was answered:

٧٠٥. حَدَّثَنَا عَلِيٌّ عَنْ خَلْفِ بْنِ خَلِيْفَةَ قَالَ: حَدَّثَنِي حَفْصُ ابْنُ أَخِي أَنَسٍ، عَنْ أَنَسٍ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعَا رَجُلٌ فَقَالَ : يَا بَدِيْعَ السَّمَاوَاتِ يَا حَيُّ، يَا قَيُّوْمُ. إِنِّيْ أَسْأَلُكَ، فَقَالَ. أَتَدْرُوْنَ بِمَا دَعَا؟ وَالَّذِيْ نَفْسِيْ بِيَدِهِ، دَعَا اللّٰهَ بِاسْمِهِ الَّذِيْ إِذَا دُعِيَ بِهِ أَجَابَ).

705. It is narrated by Sayyidina Anas رضى الله عنه that he was with the Prophet صلى الله عليه وسلم when a man made this supplication:

يَا بَدِيْعَ السَّمَاوَاتِ يَا حَيُّ، يَا قَيُّوْمُ. إِنِّيْ أَسْأَلُكَ

"O Incomparable creator of the heavens. O the ever-living, O the self-subsisting, I ask You."

The Prophet صلى الله عليه وسلم asked, "Do you know through what he has asked? By him who holds my life in his grasp, he has made a supplication through such a

❶ (٧٠٣) عبد الرحمن بن ابى الموال، واسمه زيد، وقيل ابو الموال جده ابو محمد مولى آل على صدوق، ربما أخطأ من السابعة مات سنة ثلاث وسبعين. اخرجه المصنف فى الصحيح ٨/١٠١-٩/١٤٥، والنسائى فى السنن (كتاب النكاح) ب ٢٧، وابو داؤد من السنن ١٥٤٣، وابن ماجه فى السنن ١٣٨٣، والترمذى فى السنن ٤٨٠، واحمد فى المسند ٣/٣٤٤.

name of Allah which, if one asks through it. Gets his supplication answered definitely."❶ (Ahmad, Nasa'i)

٧٠٦. حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي عَمْرٌو، عَنْ يَزِيْدَ بْنِ أَبِي حَبِيْبٍ، عَنْ أَبِي الْخَيْرِ، أَنَّهُ سَمِعَ عَبْدَ اللّٰهِ بْنَ عَمْرٍو قَالَ: قَالَ أَبُوْ بَكْرٍ رَضِيَ اللّٰهُ عَنْهُ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلِّمْنِي دُعَاءً أَدْعُوْا بِهِ فِي صَلَاتِي قَالَ (قُلْ اَللّٰهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيْرًا، وَلَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ، فَاغْفِرْلِي مِنْ عِنْدِكَ مَغْفِرَةً إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْمُ.

706. Sayyidina Abu Bakr رضى الله عنه once requested the Prophet ﷺ, "Teach me a supplication that I might ask Allah through it in my prayers." The Prophet صلى الله عليه وسلم said to him to "Say in this way:

اَللّٰهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيْرًا، وَلَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ، فَاغْفِرْلِي مِنْ عِنْدِكَ مَغْفِرَةً إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْمُ.

O Allah! I have wronged myself considerably and no one but You can forgive sins. So forgive me, a perfect forgiveness from You, surely, You are the Forgiving, the Merciful.❷ (Bukhari, Muslim, Tirmizi, Ibn Majah, Ahmad)

EXPLANATION: This supplication is made in prayer and is well known. It is made after invoking blessings on the Prophet صلى الله عليه وسلم. We must pay attention to the fact that the Prophet ﷺ taught this supplication to Sayyidina Abu Bakr رضى الله عنه a sincere and righteous Muslim and directed him to make in regular prayer which we know is not a sinful act, in spite of that he was commanded to seek forgiveness. This shows that a man, irrespective of his high caliber, must make a supplication for forgiveness and it is not necessary that only a sinful person must seek forgiveness. Even the pious and righteous must ask for forgiveness because it elevates a man in rank, and his shortcomings in pious deeds are atoned.

294. Chapter
باب اذا خاف السلطان
When the King is Feared

٧٠٧. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عِيْسَى بْنُ يُوْنُسَ، عَنِ الْأَعْمَشِ قَالَ حَدَّثَنَا ثُمَامَةُ بْنُ عُقْبَةَ قَالَ: سَمِعْتُ الْحَارِثَ بْنَ سُوَيْدٍ يَقُوْلُ: قَالَ عَبْدُ اللّٰهِ بْنُ مَسْعُوْدٍ: إِذَا كَانَ أَحَدُكُمْ يَخَافُ تَغَطْرُسَهُ أَوْ ظُلْمَهُ فَلْيَقُلْ: اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَ رَبَّ الْعَرْشِ الْعَظِيْمِ، كُنْ لِي جَارًا مِنْ فُلَانِ بْنِ فُلَانٍ

❶ (٧٠٥) (على) قال المزى: علىّ عن خلف بن خليف فى الأدب المفرد غير منسوب، قيل انه على بن الجعد، الجعد، قال الحافظ الذى يغلب على ظنى ان هذا هو ابن المدينى ولم يأت بحجة على ظنه، ولم يذكر الحافظ فى تلاميذه خلف بن المدينى، نعم ذكر فى من اخذ عنه على بن حجر. اخرجه احمد فى المسند ٣/١٥٨، والنسائى فى السنن ٣/٥٢.

❷ (٧٠٦) اخرجه المصنف فى الصحيح ١/٢١٠، ٨/٨٩، ٩/١٤٤، ومسلم فى الصحيح ٢٠٧٨، والترمذى فى السنن ٣٥٣١، وابن ماجه فى السنن ٣٨٣٥، واحمد فى المسند ١/٤ و ٧.

وَأَحْزَا بِهِ مِنْ خَلَا بِقِكَ، أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِّنْهُمْ أَوْ يَطْغٰى. عَزَّ جَارُكَ، وَجَلَّ ثَنَاؤُكَ وَلَا إِلٰهَ إِلَّا أَنْتَ).

707. Sayyidina Abdullah Ibn Masood ﷺ said, "When person is imposed on anyone of you and he fears his oppression and cruelty, let him make this supplication:

اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَ رَبَّ الْعَرْشِ الْعَظِيْمِ، كُنْ لِيْ جَارًا مِنْ فُلَانِ بْنِ فُلَانٍ وَّأَحْزَا بِهِ مِنْ خَلَا بِقِكَ، أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِّنْهُمْ أَوْ يَطْغٰى. عَزَّ جَارُكَ، وَجَلَّ ثَنَاؤُكَ وَلَا إِلٰهَ إِلَّا أَنْتَ).

O Allah, Lord of the seven heavens and Lord of the great throne, be my guardian against such-and-such son of such-and-such and his party among the creation who might support him lest anyone of them should be cruel or oppressive towards me. Mighty is Your praise and there is no god besides You.❶ (Hakim, Ahmad)

٧٠٨. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا يُوْنُسُ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو قَالَ: حَدَّثَنِيْ سَعِيْدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِذَا أَتَيْتَ سُلْطَانًا مُهِيْبًا تَخَافُ أَنْ يُسْطُوَ بِكَ فَقُلْ: اَللّٰهُ أَكْبَرُ، اَللّٰهُ أَعَزُّ مِنْ خَلْقِهٖ. جَمِيْعًا، اَللّٰهُ أَعَزُّ مِمَّا أَخَافُ وَأَحْذَرُ وَأَعُوْذُ بِاللّٰهِ الَّذِيْ لَا إِلٰهَ إِلَّا هُوَ، الْمُمْسِكُ السَّمٰوَاتِ السَّبْعِ أَنْ يَقَعْنَ عَلَى الْأَرْضِ، إِلَّا بِإِذْنِهٖ، مِنْ شَرِّ عَبْدِكَ فُلَانٍ، وَجُنُوْدِهٖ وَأَتْبَاعِهٖ وَأَشْيَاعِهٖ، مِنَ الْجِنِّ وَالْإِنْسِ، اَللّٰهُمَّ كُنْ لِيْ جَارًا مِنْ شَرِّهِمْ. جَلَّ ثَنَاؤُكَ وَعَزَّ جَارُكَ، وَتَبَارَكَ اسْمُكَ وَلَا إِلٰهَ غَيْرُكَ) ثَلَاثَ مَرَّاتٍ.

708. Sayyidina Ibn Abbas رضى الله عنه said, "If you come to a king whom people fear and you are scared that he might attack you then say,

اَللّٰهُ أَكْبَرُ، اَللّٰهُ أَعَزُّ مِنْ خَلْقِهٖ. جَمِيْعًا، اَللّٰهُ أَعَزُّ مِمَّا أَخَافُ وَ أَحْذَرُ وَأَعُوْذُ بِاللّٰهِ الَّذِيْ لَا إِلٰهَ إِلَّا هُوَ، الْمُمْسِكُ السَّمٰوَاتِ السَّبْعِ أَنْ يَقَعْنَ عَلَى الْأَرْضِ، إِلَّا بِإِذْنِهٖ، مِنْ شَرِّ عَبْدِكَ فُلَانٍ، وَ جُنُوْدِهٖ وَأَتْبَاعِهٖ وَأَشْيَاعِهٖ، مِنَ الْجِنِّ وَالْإِنْسِ، اَللّٰهُمَّ كُنْ لِيْ جَارًا مِنْ شَرِّهِمْ. جَلَّ ثَنَاؤُكَ وَعَزَّ جَارُكَ، وَ تَبَارَكَ اسْمُكَ وَلَا إِلٰهَ غَيْرُكَ) ثَلَاثَ مَرَّاتٍ.

Allah is the greatest, Allah is more mighty and honorable than all his creatures, Allah is more powerful than all of them whom I fear, and seek protection against them from Allah besides whom there is no god (but he), who keeps the seven heavens from falling down on earth unless he wills. (O Allah) my guardian against Your so-and so slave, his army, his followers and his colleagues be they jinn or mankind.

O Allah become my protection from their mischief, great is Your praise, and he who seeks Your protection is honorable. And blessed is Your name and there is no god except You."❷ (Tabarani.)

Say it three times.

❶ (٧٠٧) اخرجه الحاكم فى المستدرك ٣/١٥٧، واحمد فى المسند ٢/٤٠٤ و ٥٣٦.
❷ (٧٠٨) اخرجه الطبرانى فى المعجم الكبير.

٧٠٩. حَدَّثَنَا مُوسٰى قَالَ: حَدَّثَنَا سُكَيْنُ بْنُ عَبْدِ الْعَزِيْزِ بْنِ قَيْسٍ، أَخْبَرَنِيْ أَبِيْ، أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ قَالَ: مَنْ نَزَلَ بِهِ هَمٌّ أَوْ غَمٌّ أَوْ كَرْبٌ أَوْ خَافَ مِنْ سُلْطَانٍ، فَدَعَا بِهٰؤُلَاءِ اسْتُجِيْبَ لَهُ: أَسْأَلُكَ بِلَا إِلٰهَ إِلَّا أَنْتَ رَبُّ السَّمٰوَاتِ السَّبْعِ وَ رَبُّ الْعَرْشِ الْعَظِيْمِ، وَأَسْأَلُكَ بِلَا إِلٰهَ إِلَّا أَنْتَ رَبُّ السَّمٰوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْكَرِيْمِ وَأَسْأَلُكَ بِلَا إِلٰهَ إِلَّا أَنْتَ رَبُّ السَّمٰوَاتِ السَّبْعِ وَالْأَرْضِيْنَ السَّبْعِ وَمَا فِيْهِنَّ، إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ. ثُمَّ سَلِ اللّٰهَ حَاجَتَكَ.

709. Sayyidina Ibn Abbas رضی الله عنه said, "If anyone is overcome by sorrow or sadness or distress or fear of a king then he must make a supplication with these phrases, his request will be answered:❶

أَسْأَلُكَ بِلَا إِلٰهَ إِلَّا أَنْتَ رَبُّ السَّمٰوَاتِ السَّبْعِ وَ رَبُّ الْعَرْشِ الْعَظِيْمِ، وَأَسْأَلُكَ بِلَا إِلٰهَ إِلَّا أَنْتَ رَبُّ السَّمٰوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْكَرِيْمِ وَأَسْأَلُكَ بِلَا إِلٰهَ إِلَّا أَنْتَ رَبُّ السَّمٰوَاتِ السَّبْعِ وَالْأَرْضِيْنَ السَّبْعِ وَمَا فِيْهِنَّ، إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

I ask You by (the blessings of La ilaha who is the Lord of the seven heavens and the Lord of the great throne.

And, I ask You by Lailaha ill Allah who is the Lord of the seven heavens and the Lord of the noble throne.

And, I ask You by Lailaha ill Allah who is the Lord of the seven heavens and the seven earths and whatever they contain. Surely, You are overall things powerful.

He may then describe his demand.

295. Chapter

باب ما يدخر للداعي من الاجر والثواب

Treasure of Reward for the Supplication

٧١٠. حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ عَنْ عَلِيِّ بْنِ عَلِيٍّ قَالَ: سَمِعْتُ أَبَا الْمُتَوَكِّلِ النَّاجِيَّ قَالَ: قَالَ أَبُوْ سَعِيْدٍ الْخُدْرِيُّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَا مِنْ مُسْلِمٍ يَدْعُوْ، لَيْسَ بِإِثْمٍ وَلَا بِقَطِيْعَةِ رَحِمٍ، إِلَّا أَعْطَاهُ إِحْدٰى ثَلَاثٍ: إِمَّا أَنْ يُعَجِّلَ لَهُ دَعْوَتَهُ. وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَةِ وَإِمَّا أَنْ يَدْفَعَ عَنْهُ مِنَ السُّوْءِ مِثْلَهَا) قَالَ: إِذًا يُكْثِرُ. قَالَ (اَللّٰهُ أَكْثَرُ).

710. Sayyidina Abu Saeed al-Khudri رضی الله عنه has reported from the Holy Prophet صلی الله علیه وسلم. He said, "If a Muslim makes a supplication in which he does not request for anything that is sinful or for anything that has to do with severing of ties then Allah gives him one of three things (definitely). He accepts his supplication exactly according to his request at the same time. Or lets his supplication be an asset for him in the Hereafter, or protects him from

❶ (٧٠٩) سكين بن عبد العزيز بن قيس العبدى العطار البصرى، وهو سكين بن ابى الفرات صدوق يروى عن الضعفاء، من السابعة.

a difficulty of like nature that he was going to face."

The narrator exclaimed, "So, we shall make plenty of supplication." The Prophet صلى الله عليه وسلم remarked, "Allah is the one to give abundantly."❶

(Ahmad)

٧١١. حَدَّثَنَا ابْنُ شَيْبَةَ قَالَ: أَخْبَرَنِي ابْنُ أَبِي الْفُدَيْكِ قَالَ: حَدَّثَنِي عَبْدُ اللّٰهِ بْنُ مَوْهَبٍ، عَنْ عَمِّهِ عُبَيْدِ اللّٰهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُؤْمِنٍ يَنْصَبُ وَجْهَهُ إِلَى اللّٰهِ، يَسْأَلُهُ مَسْأَلَةً، إِلَّا أَعْطَاهُ إِيَّاهَا، إِمَّا عَجَّلَهَا لَهُ فِي الدُّنْيَا، وَإِمَّا ذَخَّرَهَا لَهُ فِي الْآخِرَةِ، مَا لَمْ يُعَجِّلْ) قَالُوْا يَا رَسُوْلَ اللّٰهِ وَمَا عَجَلَتُهُ؟ قَالَ (يَقُوْلُ: دَعَوْتُ وَ دَعَوْتُ، وَلَا أَرَاهُ يُسْتَجَابُ لِي).

711. It is narrated by Sayyidina Abu Hurayrah رضى الله عنه that the Prophet صلى الله عليه وسلم said, "When a believer asks Allah for anything while he is prostrating then Allah gives him what he asks. Either he gives him exactly what he asks right in this world or holds it back for him as a treasure in the Hereafter so long as he does not be impatient."

The Companions ﷺ asked him, Messenger of Allah, "What is impatience?" He said, "It is to say, I made a supplication, and again I made one, but I do not see it receiving approval."❷ (Ahmad, Abu Awanah, Ibn Majah)

EXPLANATION: The Hadith # 710 tells us that Allah accepts supplication of every Muslim provided he does not ask for anything sinful. For instance, he must not ask to be able to do something that is a sin or calls for severing of bonds of kinship. Preserving ties of relationship is to keep good relations with one's relatives and to be kind in one's dealings but to severe ties of relationship is to disjoin bonds with relatives or misbehave with them. To severe bonds of kinship is also a sin but the Prophet ﷺ mentioned it separately that we may understand well that it is a very detested behaviour.

A Hadith tells us that one who cuts ties will not go to paradise. (Bukhari)

Severing ties is a very bad thing in the sight of Allah. Hence, it is mentioned distinctly in the Hadith as condition for supplication to be accepted that one must not ask for severing of ties or for another sinful act.

The Hadith says that the meaning of a supplication being accepted is that it does not imply that the supplication must get what he asks. Sometimes, he asks and he gets the same thing that is requested. Sometimes, he will not get that but a difficulty that he was likely to face is obverted. Suppose he had asked for a hundred rupees, he does not get that but he saves the which he would have had to spend on the illness of his child which is averted. Thus, he gets two things: the child's illness is averted an his money is saved.

There is yet another, a third way in which a supplication is accepted. The Prophet صلى الله عليه وسلم said, "One cannot see its acceptance in this world either in

❶ (٧١٠) اخرجه احمد فى المسند ٣/١٨.

❷ (٧١١) عبيد الله بن عبد الرحمن بن عبد الله بن موهوب التميمى، ويقال عبد الله، روى عن عمه عبيد الله، ليس بالقوى من السابعة. اخرجه احمد واخرجه ابو عوانة وابن وابن حبان بغير هذ الطريق.

receipt of the same thing in the world or in averting of an anxiety but Allah retains that for his use in the Hereafter. When, on the Day of Resurrection, rewards will be distributed fro deeds those people who had not seen the result of their supplication in either of the two earlier ways will get rewards. At that time, a slave will wish that none of his supplications had been materialized in either of the two ways in the world so that he would have received large rewards in the Hereafter."

It is very merciful of Allah to keep a supplicant's petition for the Hereafter. The fleeting world will pass away in one-way or the other. A man will live through it in happiness or pain while the Hereafter is abiding. There, life is everlasting and whatever one gets there will be limitless, but the slaves do not understand the wisdom of Allah and do not fathom the vastness of his mercy. There are many advantages of supplication in this world and the Hereafter and those people who are continuously engaged in making supplication receive mercies of Allah plentifully and his blessings descend on them, they are content at Heart and find peace of mind. Supplicants are successful in this life and the next.

In the light of the foregoing discussion it is not correct in any way for a man to complain that his supplication in not answered. A supplication is always answered but in which of the three possibilities, only Allah knows. A slave only has to request and he must persist making requests to Allah, and his wishes will be materialized in this life and the next.

296. Chapter
باب فضل ا لدعا ء
Virtues of Supplication

٧١٢. حَدَّثَنَا عَمْرُو بْنُ مَرْزُوْقٍ قَالَ أَخْبَرَنَا عِمْرَانُ، عَنْ قَتَادَةَ، عَنْ سَعِيْدِ بْنِ أَبِى الْحَسَنِ، عَنْ أَبِىْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللّٰهِ مِنَ الدُّعَاءِ).

712. It is narrated by Sayyidina Abu Hurayrah رضى الله عنه that the Prophet صلى الله عليه وسلم said, "Nothing is more esteemed in the sight of Allah than supplication."❶ (Tirmizi, Ahmad, Ibn Majah)

٧١٣. حَدَّثَنَا خَلِيْفَةُ قَالَ: حَدَّثَنَا أَبُوْ دَاوُدَ قَالَ: حَدَّثَنَا عِمْرَانُ، عَنْ قَتَادَةَ عَنْ سَعِيْدِ بْنِ أَبِى الْحَسَنِ، عَنْ أَبِىْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (أَشْرَفُ الْعِبَادَةِ الدُّعَاءُ).

713. It is reported by Sayyidina Abu Hurayrah رضى الله عنه that the Prophet صلى الله عليه وسلم said, "Supplication is a form of worship that excels all other forms of worship."❷ (Kanz al-Ummal)

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❶ (٧١٢) اخرجه الترمذى فى السنن ٣٣٧٠، واحمد فى المسند ٢/٣٦٢، وابن ماجه فى السنن ٣٨٢٩.

❷ (٧١٣) انظر كنز العمال للمتقى الهندى ٢١١٥.

EXPLANATION: There are many forms of worship and supplication is also a form of worship. Rather, it is the most excellent from of worship.

Another Hadith describes it is as the pith of worship. It is the essence of worship because the reality of worship is that a slave displays his humility and humbleness before Allah. He shows his helplessness and deep devotion openly and secretly and behaves in utter dependence and need of Allah. This attitude is most marked in supplication and that is why it is termed the most excellent of all worship and the pith of worship.

٧١٤. حَدَّثَنَا عُبَيْدُ اللّٰهِ عَنِ الْمُبَارَكِ بْنِ حَسَّانٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْعِبَادَةِ أَفْضَلُ ؟ قَالَ: دُعَاءُ الْمَرْءِ لِنَفْسِهِ.

714. Sayyidina Ayeshah رضى الله عنها said that the Prophet صلى الله عليه وسلم was asked which kind of worship was the most meritorious and he said, "To pray for oneself."[1] (Ibn Majah, Ahmad, Hakim)

EXPLANATION: This Hadith tells us that supplication itself is worship. If a man makes supplication in a correct way then that itself is worship. In other words, supplication in all its aspects is worship. A slave presents his request in a supplication and confirms his helplessness before Allah in the manner of a mendicant and he is confident that only Allah is the one who gives. He is the one who bestows and there is no one else who gives anything. He is powerful; He is Noble and Gracious and Bountiful. He gives as much as he wishes and no one can prevent him from giving. He is independent and he needs nothing. The creatures are all entirely helpless and dependent. When a slave has this bent of mind, believes in it and spreads his hands before the powerful and the Internal Allah to present his petition then his act becomes worship. His petition receives the pleasure and approval of Allah.

It contrast, anyone who refrains from presenting his petition suggests that it does not behove him to make a plea for his needs and helplessness before others. His behaviour is arrogant and a sign of independence and, and therefore, earns for him the displeasure of Allah. There is a warning for such people that they will be admitted to hell.

٧١٥. حَدَّثَنَا أَبُو الْوَلِيْدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُوْرٍ، عَنْ ذَرٍّ عَنْ يُسَيْعٍ، عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ) ثُمَّ قَرَأَ (أُدْعُوْنِيْ أَسْتَجِبْ لَكُمْ).

715. It is reported by Sayyidina Numan bin Basheer رضى الله عنه that the Prophet صلى الله عليه وسلم said, "Surely, supplication itself is worship." He then recited the verse of the Qur'an:[2]

أُدْعُوْنِيْ أَسْتَجِبْ لَكُمْ

Call upon Me, and I shall answer you. (Hakim and Bukhari)

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[1] (٧١٤) اخرجه ابن ماجه فى السنن ٣٨٢٧، واحمد فى المسند ٤/٢٦٧، و ٢٧١ و ٢٧٦، والحاكم فى المستدرك ١/١٤٩٠.

[2] (٧١٥) اخرجه الحاكم وصححه.

٧١٦. حَدَّثَنَا عَبَّاسُ النَّرْسِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا لَيْثٌ قَالَ أَخْبَرَنِي رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ قَالَ: سَمِعْتُ مَعْقَلَ بْنَ يَسَارٍ يَقُوْلُ: انْطَلَقْتُ مَعَ أَبِي بَكْرٍ الصِّدِيْقِ رَضِيَ اللّٰهُ عَنْهُ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا أَبَا بَكْرٍ، لَلشِّرْكُ فِيْكُمْ أَخْفَى مِنْ دَبِيْبِ النَّمْلِ) فَقَالَ أَبُوْ بَكْرٍ وَهَلِ الشِّرْكُ إِلَّا مَنْ جَعَلَ مَعَ اللّٰهِ إِلٰهًا آخَرَ؟ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَلشِّرْكُ أَخْفَى مِنْ دَبِيْبِ النَّمْلِ. أَلَا أَدُلُّكَ عَلَى شَيْءٍ إِذَا قُلْتَهُ ذَهَبَ عَنْكَ قَلِيْلُهُ وَ كَثِيْرُهُ؟ قَالَ (قُلِ: اللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ).

716. Sayyidina Maqil bin Yasar رضى الله عنه said that he came to the Prophet صلى الله عليه وسلم with Sayyidina Abu Bakr رضى الله عنه. He said, "O Abu Bakr, polytheism enters you people more quietly (secretly) than the movement of ants." Sayyidina Abu Bakr ﷺ asked, "Is there a kind of polytheism besides associating anything with Allah?"

The Prophet صلى الله عليه وسلم said, "By him who has my life in His power, polytheism is more concealed than the movement of ants. Shall I not teach you something which if you say will eliminate minor or major (polytheism)?" He then said, "Say":

اللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

O Allah! I seek refuge in You lest I associate anything with You while I know it, and I seek Your forgiveness for what I do not know."[1] (Suyuti)

EXPLANATION: Polytheism means the unknown or minor polytheism here. It is ostentation. The polytheism throutgh show off is one that creps gradually like ants. Sometimes, one does not even sense it. Any deed that is done not for the sake of Allah but to show off to his creatures is secret polytheism or minor polytheism.

297. Chapter

باب الدعاء عند الريح

Supplication When the Breeze Blows

٧١٧. حَدَّثَنَا خَلِيْفَةُ قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا الْمُثَنَّى (هُوَ ابْنُ سَعِيْدٍ) عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا هَاجَتْ رِيْحٌ شَدِيْدَةٌ قَالَ (اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ. مِنْ خَيْرِ مَا أُرْسِلَتْ بِهٖ، وَأَعُوْذُبِكَ مِنْ شَرِّ مَا أُرْسِلَتْ بِهٖ).

717. Sayyidina Anas رضى الله عنه said that when a strong wind blew the Prophet ﷺ made this supplication:

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[1] (٧١٦) اخرجه السيوطى فى الدر المنثور ٤/٥٤، وابن السنى فى عمل اليوم و الليلة (باب الشرك).

اَللّٰهُمَّ إِنِّیْ أَسْأَلُکَ. مِنْ خَیْرِ مَا أُرْسِلَتْ بِهٖ، وَ أَعُوْذُبِکَ مِنْ شَرِّ مَا أُرْسِلَتْ بِهٖ

"O Allah, I ask You from the good with which it is sent and I seek Your protection from the evil with which it is sent."

٧١٨. حَدَّثَنَا أَحْمَدُ بْنُ أَبِیْ بَکْرٍ قَالَ: حَدَّثَنَا مُغِیْرَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ یَّزِیْدِ، عَنْ سَلْمَةَ قَالَ: کَانَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ إِذَا اشْتَدَّتِ الرِّیْحُ یَقُوْلُ (اَللّٰهُمَّ لَاقِحًا، لَا عَقِیْمًا).

718. It is reported by Yazeed that when the wind was very strong Sayyidah Salmah رضی الله عنها made this supplication:

اَللّٰهُمَّ لَاقِحًا لَاعَقِیْمًا

"O Allah cause this wind to bring rain and let it not be without benefit."

EXPLANATION: The Arabic لاقح (Laqih) used in this Hadith is a pregnant she-camel while عقیم (Aqeem) is a barren female. The wind that brings clouds filled with rain is refered to here as Laqib while the clouds that do not pour down are refered to as Aqeem. We see in Surah al-Hijr.

وَاَرْسَلْنَا الرِّیٰحَ لَوَاقِحَ

And we send the winds fertilizing. (Al-Hijr, 15:22)

It is the same idea that is refered to in the verse as is conveyed in the Hadith.

298. Chapter
باب لاتسبوا الریح
Do not Deride Wind

٧١٩. حَدَّثَنَا ابْنُ أَبِیْ شَیْبَةَ قَالَ: حَدَّثَنَا أَسْبَاطٌ، عَنِ الْأَعْمَشِ، عَنْ حَبِیْبِ بْنِ أَبِیْ ثَابِتٍ، عَنْ سَعِیْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنَ أَبْزَی، عَنْ أَبِیْهِ، عَنْ أُبَیٍّ قَالَ: لَا تَسُبُّوا الرِّیْحَ فَإِذَا رَأَیْتُمْ مِنْهَا مَا تَکْرَهُوْنَ فَقُوْلُوْا: اَللّٰهُمَّ إِنَّا نَسْأَلُکَ خَیْرَ هٰذِهِ الرِّیْحِ، وَخَیْرَ مَا فِیْهَا، وَخَیْرَ مَا أُرْسِلَتْ بِهٖ، وَنَعُوْذُ بِکَ مِنْ شَرِّ هٰذِهِ الرِّیْحِ، وَشَرِّ مَا أُرْسِلَتْ بِهٖ.

719. Sayyidina Ubayy bin Kab رضی الله عنه said, "Do not denounce wind. When you behold in it something that you dislike make this supplication:

اَللّٰهُمَّ إِنَّا نَسْأَلُکَ خَیْرَ هٰذِهِ الرِّیْحِ، وَ خَیْرَ مَا فِیْهَا، وَخَیْرَ مَا أُرْسِلَتْ بِهٖ،

O Allah! We ask You the good of this wind and the good of what is therein and the good with which it is sent.

وَنَعُوْذُ بِکَ مِنْ شَرِّ هٰذِهِ الرِّیْحِ، وَ شَرِّ مَا أُرْسِلَتْ بِهٖ.

And we seek refuge in You from the evil of this wind and the evil of that

which is therein and the evil with which it is sent."[1] (Ahmad)

٧٢٠. حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: حَدَّثَنِي ثَابِتُ الزُّرَقِيِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُوْلُ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (الرِّيْحُ مِنْ رُوْحِ اللّٰهِ، تَأْتِي بِالرَّحْمَةِ وَالْعَذَابِ، فَلَا تَسُبُّوْهَا، وَلٰكِنْ سَلُوا اللّٰهَ مِنْ خَيْرِهَا، وَتَعَوَّذُوْا بِاللّٰهِ مِنْ شَرِّهَا.

720. It is stated by Sayyidina Abu Hurayrah رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم said, "Wind is the mercy of Allah. It brings mercy or punishment. Do not denounce it but ask Allah, the Exalted, for the good of it and seek the protection of Allah from its evil.[2] (Abu Dawood, Ahmad, Hakim)

EXPLANATION: Wind too is one of the creatures of Allah. It blows in obediene to his command. It brings good and evil, and there is no point in calling it bad. Nothing is served in denouncing something that has no authority over itself. Since it blows at the command Allah, we must ask Allah for mercy and if we behold anything unpleasant in it, we must supplication Allah for his protection from it.

299. Chapter
باب الدعاء عند الصواعق
Supplication During Lightening

٧٢١. حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا الْحَجَّاجُ قَالَ: حَدَّثَنِي أَبُوْ مَطَرٍ، أَنَّهُ سَمِعَ سَالِمَ بْنَ عَبْدِ اللّٰهِ، عَنْ أَبِيْهِ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمِعَ الرَّعْدَ وَالصَّوَاعِقَ قَالَ (اَللّٰهُمَّ لَا تَقْتُلْنَا بِصَعْقِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ، وَعَافِنَا قَبْلَ ذٰلِكَ).

721. It is reported by Salim bin Abdullah on the authority of his father (Abdullah bin Umar رضى الله عنه) that when the Prophet صلى الله عليه وسلم heard a thunder-clap or a thunder-bolt, he would make this supplication:

اَللّٰهُمَّ لَا تَقْتُلْنَا بِصَعْقِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ، وَعَافِنَا قَبْلَ ذٰلِكَ

O Allah, slay us not with Your lightening and destroy us not with Your punishment. But, preserve us before that.[3] (Tirmizi, Ahmad, Hakim)

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[1] (٧١٩) اخرجه احمد فى المسند ٥/١٢٣.

[2] (٧٢٠) اخرجه ابو داؤد فى السنن ٥٠٩٧، واحمد فى المسند ٢/٢٦٨، والحاكم فى المستدرك ٤/٢٨٥.

[3] (٧٢١) حجاج بن ارطأة بن ثور بن هبيرة النخعى، ابو ارطأة الكوفى القاضى احد، الفقهاء صدوق كثير الخطأ والتدليس من السابعة مات سنة خمس واربعين. اخرجه الترمذى فى السنن ٣٤٥٠، واحمد فى المسند ٢/١٠٠، والحاكم فى المستدرك ٤/٢٨٦.

300. Chapter
باب اذا سمع الرعد
When One Hears a Thunder-clap

٧٢٢. حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا مُوسَى بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنِي الْحَكَمُ قَالَ: حَدَّثَنِي عِكْرِمَةُ، أَنَّ ابْنَ عَبَّاسٍ كَانَ إِذَا سَمِعَ صَوْتَ الرَّعْدِ قَالَ: سُبْحَانَ الَّذِي سَبَّحْتَ لَهُ. قَالَ: إِنَّ الرَّعْدَ مَلَكٌ يُنْعِقُ بِالْغَيْثِ كَمَا يَنْعِقُ الرَّاعِي بِغَنَمِهِ.

722. Sayyidina Ibn Abbas ﷺ made this supplication when he heard a cloud burst:

سُبْحَانَ الَّذِي سَبَّحْتَ لَهُ

Glory be to Him whose hymn you sing.

He also said that the thunderclap was an angel who disbursed the clouds through his loud shriek. It is like the shepherds who heard their sheep by calling out in a loud voice.[1] (Malik in Muwatta)

٧٢٣. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ، أَنَّهُ كَانَ إِذَا سَمِعَ الرَّعْدَ تَرَكَ الْحَدِيثَ وَقَالَ: سُبْحَانَ الَّذِي (يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ) (الرعد ١٣: ١٣) ثُمَّ يَقُولُ: إِنَّ هٰذَا لَوَعِيدٌ شَدِيدٌ لِأَهْلِ الْأَرْضِ.

723. Sayyidina Abdullah bin al-Zubayr رضى الله عنه stopped speaking when he heard a thunder-clap and said:

سُبْحَانَ الَّذِي (يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ)

Glory be to Him whose praise the thunderclap sings and the angels glorify in awe of Him.

He used to say then that the thunder-peal is a stern warning for the dwellers of earth.

EXPLANATION: The sound of cloud burst is a caution for the inhabitants of earth. They hear the strong sound and they must give up their disobedience of, and rebellion against, Allah. The sound of the trumpet will be sterner.

301. Chapter
باب من سال اللّٰه العافية
He Who Asks Allah for Security

٧٢٤. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا سُوَيْدُ بْنُ حُجَيْرٍ قَالَ: سَمِعْتُ سُلَيْمَ بْنَ عَامِرٍ: عَنْ

[1] (٧٢٢) موسى بن عبد العزيز المدنى ابو شعيب القنبارى صدوق سئ الحفظ من الثامنة مات سنة خمس وسبعين. اخرجه مالك فى الموطأ موقفًا وصحح النووى اسناده.

أَوْسَطِ بْنِ إِسْمَاعِيْلَ قَالَ: سَمِعْتُ أَبَا بَكْرٍ الصِّدِّيْقِ رَضِيَ اللّٰهُ عَنْهُ بَعْدَ وَفَاةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامَ أَوَّلِ مَقَامِيْ هٰذَا. ثُمَّ بَكَى أَبُوْ بَكْرٍ، ثُمَّ قَالَ عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّهُ مَعَ الْبِرِّ، وَهُمَا فِي الْجَنَّةِ. وَ إِيَّاكُمْ وَالْكَذِبَ، فَإِنَّهُ مَعَ الْفُجُوْرِ، وَهُمَا فِي النَّارِ. وَسَلُوا اللّٰهَ الْمُعَافَاةَ فَإِنَّهُ لَمْ يُؤْتَ بَعْدَ الْيَقِيْنِ خَيْرٌ مِّنَ الْمُعَافَاةِ. وَلَا تَقَاطَعُوْا، وَلَا تَدَابَرُوْا، وَلَا تَحَاسَدُوْا وَلَا تَبَاغَضُوْا وَكُوْنُوْا عِبَادَ اللّٰهِ إِخْوَانًا.

724. Awsat bin Ismail has narrated that he heard Sayyidina Abu Bakr ﷺ say after the death of the Prophet ﷺ, "This is the very place where the Prophet ﷺ had stood in the first year of Hijrah, saying that he began to weep and added, "Hold on to truth because that is piety and both these things will carry a man to paradise. And, keep away from falsehood because it is a very grave sin and both of them will carry one to hell. And ask Allah for security because nothing greater than it is given to anyone apart from belief, and do not severe ties among yourselves. Do not turn your backs to one another nor be jealous of one another. And do not harbour mutual hatred. And, live as slaves of Allah, brothers of one another."[1] (Ibn Majah, Ahmad)

EXPLANATION: Sayyidina Abu Bakr ﷺ has given very important advice in this Hadith if anyone abides by them then he will turn into a firm Muslim and a truthful one at that. He will earn success in this world and the next.

This first advice is to hold on to truth. One must speak the truth always, and that is a pious deed also, another Hadith tell us that in truth lies a man's salvation. Both truthfulness and piety take a man to paradise. The second advice is to refrain from falsehood because it is a grave sin and both lies and sin will carry the liar to Hell.

The third advice that Sayyidina Abu Bakr ﷺ gave is to ask for security. The Arabic word is al-Muafah and it is a very comprehensive word. The Ahadith have encouraged us strongly to ask Allah for *aafiyah* (a derivative of the same root as of Muarah). We must keep requesting Allah for *aafiyah* (protection and security) in both the worlds. The Prophet ﷺ liked comprehensive supplications very much. A comprehensive supplication is one whose words one few but they encompass wide meaning an implication in them and the Prophet ﷺ liked to pray for *aafiyah* because it includes everything in the world or the Hereafter a man may need.

It is reported by Sayyidina Anas ﷺ that someone presented himself before the Prophet ﷺ and asked, "Messenger of Allah, which supplication is the best?" He said, "That you ask your Lord for *aafiyah* and Muafah in this world and the next (that is, forgiveness of sin)." He came the next day and put the same question, "Messenger of Allah which supplication is the best?" The Prophet ﷺ gave him the same answer as he had given him the first day. This man came on the third day too and asked the same thing and the Prophet ﷺ gave him the same

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[1] (٧٢٤) اخرجه ابن ماجه فى السنن ٣٨٤٩، واحمد فى المسند ١/٣ و ٥.

answer and added, "If you receive *aafiyah* and Muafah in the world and the Hereafter then you are successful." Hence, we must not consider this supplication insignificant for it is more excellent than all other supplications as far as our needs of this world and the next are concerned. It is most comprehensive too.

The fourth advice of Sayyidina Abu Bakr ﷺ is do not sever, ties of mutual relationship and do not turn your backs, on one another. the Shari'ah of Islam has placed great emphasis on love and compassion and it has stressed that Muslims should keep away from mutual hatred, malice and animosity and from humiliating others. A man is human and sometimes he does have an unpleasant feeling for another and that is not unlikely to happen given human traits. But Shari'ah has placed a limit for such allowances. In common parlance, it has allowed severing of ties for three days. We have a saying of the Prophet ﷺ, "It is not allowable for a Muslim to keep a part from his brother (Muslim) for more than three days. If he does so and dies then he will enter Hell.

The fifth advice is to avoid jealousy. A Hadith quotes the Prophet ﷺ as saying," Avoid envy, for envy devours good deeds just as devours wood (or, fuel). (Mishkat). The Ulama tell us that envy is unlawful and they are unanimous about it. One of the main reasons for envy to be unlawful is that Allah bestows something on a man for some reason, the wisdom behind it is known to him. Now, the jealous man wishes that the blessed person should be deprived of Allah's blessings, so, in reality, he objects to the decision of Allah to bestow on him his blessings and he questions the wisdom of Allah. Obviously, the creatures have no right to question their creator and, in fact, they are not worthy of being given that right. When a man is jealous of another, he tries to cause him harm. He backbites him and works himself up to give him physical harm and monetary loss, and because of that he perpetrates grave sins. He does not get an opportunity to do any pious deed but if he manages to do anything then on the Day of Rêsurrection it will be handed over to the person to whom he showed. This, it will be one with him whether he does a pious deed or not, a jealous person harms himself in this world and the next. He deprives himself of performance of good deeds and if he ever does not, the fire of jealousy burns that to ashes. There is punishment in this world for the jealous person through the fire of jealousy y the burns within him but he is unable to cause any damage to him with whom he is jealous. What a wise saying has come to us from an anonymous source:

كفى بالحاسد انه يغتم وقت سرورك

"It is enough for the jealous that he burns when you are happy."

It is not necessary to take revenge from a jealous person. His punishment is that whenever you are happy, he feels sad because of your happiness.

The sixth advice given by Sayyidina Abu Bakr ﷺ is that we must not hate one another or bear malice towards anyone. The Prophet ﷺ has said, according to a Hadith, "Hatred shaves off and I do not say that it shaves off the hair but it

shaves off the religion." He described hatred as something that shaves off religion. The comparison is very evident. A rover rolls the overhead shaving all hair separating the tiny and large hair an din the same way hatred obliterates all pious deeds one by one. May Allah protect us from this disease. *Aameem!*

The seventh advice is to live as slaves of Allah and in mutual fraternity. These words of the Hadith imply that to live as brothers of one another is to offer servitude to Allah it is a respect for the command of Allah and his greatness and a source of mutual love and compassion. However, this must not be practiced as a custom or habit or a temporary phenomena but its true driving force should be the knowledge that both of them are creatures and slaves of Allah and because both are worshippers of one God, Allah who has no partner, they are worthy of mutual love and compassion. They must behave as brothers because of that. Each must say to himself," This unity is very strong and enduring and I must surely respect it. I am bound to give rights of brotherhood." In fact, we may even apply a general meaning to the word عبد 'abd (slave). A ibad Allah (slaves of Allah). May be taken to mean creatures of Allah whether they believe in him or not but they are his creatures and, therefore, each one is an abd. Being creatures of the mighty, gracious creator they are all included in the term slaves. In this way, because they are all creatures they are bound to discharge the rights of brotherhood. The meaning would be that because the yare all creatures of one creator and his slaves and they are all partners in this unity, it is binding on them to give rights of one another and to make them comfortable. Accordingly, we find these words and this message in a Hadith:

الخلق عيال الله فا حب الخلق الى اللهمن احسن الى عياله

"The creatures are the family of Allah. So the dearest of the creatures to Allah is he who is must kind to his family." (Mishkat)

This Hadith corroborates the explanation given by us.

٧٢٥۔ حَدَّثَنَا قَبِيصَةٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْوَرْدِ عَنِ اللَّجْلَاجِ، عَنْ مُعَاذٍ قَالَ: مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى رَجُلٍ يَقُوْلُ: اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ تَمَامَ النِّعْمَةِ قَالَ (هَلْ تَدْرِيْ مَا تَمَامُ النِّعْمَةِ) قَالَ تَمَامُ النِّعْمَةِ دُخُوْلُ الْجَنَّةِ، وَالْفَوْزُ مِنَ النَّارِ). ثُمَّ مَرَّ عَلَى رَجُلٍ يَقُوْلُ: اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الصَّبْرَ. قَالَ (قَدْ سَأَلْتَ رَبَّكَ الْبَلَاءَ، فَسَلْهُ الْعَافِيَةَ). وَمَرَّ عَلَى رَجُلٍ يَقُوْلُ: يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. قَالَ (سَلْ).

725. Sayyidina Muaz ﷺ said that the Prophet صلى الله عليه وسلم passed by a man who was saying:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ تَمَامَ النِّعْمَةِ

O Allah, I ask You for all of the blessing.

He asked the man whether he knew what all the blessing meant and he said

that it meant admittance to paradise and safety from Hell.

Then the Prophet ﷺ passed by another man who was saying:

اَللّٰهُمَّ إِنِّیْ أَسْأَلُکَ الصَّبْرَ

O Allah! I ask You for patience.

The Prophet صلى الله عليه وسلم said to him, "You have asked your Lord for trail and difficulty over yourself. So, now ask him also for safety—*aafiyah*."

The Prophet صلى الله عليه وسلم then came across a third man who said:

يَا ذَاالْجَلَالِ وَالْإِكْرَام

O owner of majesty and splendour!

The Prophet صلى الله عليه وسلم said to him, "Make a request!" (because you have called Allah by this great attribute).[1] (Al-Dur al-Manthur, Zubaydi, Kanz al-Ummal)

EXPLANATION: We get a significant advice from this Hadith that a man must make a supplication with due care and thought. It is better for him to make supplication from the supplications found in the Qur'an and Hadith. They are all full of benefit and there is no risk when they are accepted in his favour. If he makes a supplication in his own words and according to his understanding then he must think well over it and reflect on the possible consequences of his request. He must make sure that he is not asking something that might have negative repercussions. We have the example of a Companion ﷺ who requested to be enabled to show patience and the Prophet ﷺ told him that he was asking for trouble and difficulty over himself and he must make amends by asking for safety. We must realize how grand it is to be patient and it is highly lauded in the Qur'an and Ahadith yet the Prophet ﷺ did not allow his Companion ﷺ to ask for patience. The correct procedure is to ask for patience and security after practicing patience when afflicted with an anxiety. As long as he is in difficulty and he practices patience, he will continue to receive reward for being patient and when he is relieved and expresses gratitude, he will also get a reward for being thankful.

Patience is not something that one asks for. If he is not in difficulty and requests to be enabled to show patience then he is inviting hard times to that he may show patience. It is against the teachings of he Prophet ﷺ to ask for hardship. Allah has given a man safety and he can always let him have that and one must always ask him for safety. Soundness and comfort. May limitless blessings and peace be, from Allah, on his Messenger who is mercy to the worlds ﷺ who taught his ummah all the good and beneficial things and explained very clearly what is bad and what is good for them. He taught them how to make a supplication as well as the etiquettes of making a request and of displaying servitude to Allah.

[1] (٧٢٥) انظر: الدر المنثور للسيوطى ٢/٢٦٥. اتحاف السادة المتقين للزبيدى ٩/٨٥، كنز العمال ٥٩٦٥، وتخريج الاحياء للعراقى ٤/١٠٠.

فَصَلَّى اللهُ عَلَيْهِ وَصَحْبِهِ وَآلِهِ بِقَدْرِ كَمَالِهِ وَجَلَالِـهِ

So Blessing of Allah be on him, his Companions, and his family and descendants according to his perfectness and majesty.

٧٢٦. حَدَّثَنَا فَرْوَةُ قَالَ: حَدَّثَنَا عُبَيْدَةُ عَنْ يَزِيْدَ بْنِ أَبِيْ زِيَادٍ، عَنْ عَبْدِ اللّٰهِ بْنِ الْحَارِثِ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قُلْتُ يَا رَسُوْلَ اللّٰهِ عَلِّمْنِيْ شَيْئاً أَسْأَلُ اللّٰهَ بِهِ. فَقَالَ (يَا عَبَّاسُ، سَلِ اللّٰهَ الْعَافِيَةَ) ثُمَّ مَكَثْتُ قَلِيْلًا ثُمَّ جِئْتُ فَقُلْتُ: عَلِّمْنِيْ شَيْئاً أَسْأَلُ اللّٰهَ بِهِ يَا رَسُوْلَ اللّٰهِ، فَقَالَ يَا عَبَّاسُ، يَا عَمَّ رَسُوْلِ اللّٰهِ، سَلِ اللّٰهَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ).

726. Sayyidina Abbas bin Abdul Muttalib ﷺ said that he requested the Messenger of Allah صلى الله عليه وسلم to teach him a supplication whereby he May request Allah for his needs. The Prophet صلى الله عليه وسلم said, "O Abbas, ask Allah for *aafiyah* (security). After some days, he again met the Prophet ﷺ and asked, "Teach me a supplication to beseech Allah for my want." He said, "O Abbas! O uncle of the Messenger of Allah! Ask Allah for *aafiyah* (security) in this world and the next."[1] (Tirmizi, Tabarani.)

302. Chapter
باب من كره الدعاء بالبلاء
It is *Makrooh* to Request Involvement in Trial

٧٢٧. حَدَّثَنَا أَحْمَدُ بْنُ يُوْنُسَ قَالَ: حَدَّثَنَا أَبُوْ بَكْرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَجُلٌ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: اَللّٰهُمَّ لَمْ تُعْطِنِيْ مَالًا فَأَتَصَدَّقَ بِهِ، فَابْتَلِنِيْ بِبَلَاءٍ يَكُوْنُ. أَوْ قَالَ: فِيْهِ أَجْرٌ. فَقَالَ (سُبْحَانَ اللّٰهِ ، لَا تُطِيْقُهُ. أَلَا قُلْتَ: اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ).

727. Sayyidina Anas رضى الله عنه said that a man made this supplication in the presence of the Prophet ﷺ, "O Allah, You have not bestowed upon me wealth so I cannot give sadaqah, hence involve me in anxiety so that I may earn reward against that. the Prophet صلى الله عليه وسلم said, "Subhan Allah! You cannot endure difficulty. Why did you not make this supplication?"

اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

O Allah, let us have the good of this word and the good of the Hereafter and save us from the torment of the fire."[2] (Muslim, Tirmizi, Ahmad)

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[1] (٧٢٦) اخرجه الترمذى فى الدعوات، وقال عبد الله بن الحارث سمع من العباس، والطبرانى بأسانيد ورجال بعضها رجال الصحيح غير يزيد بن ابى زياد وهو حسن الحديث.

[2] (٧٢٧) اخرجه مسلم فى الصحيح ٢٠٦٨ و ٢٠٦٩، والترمذى فى السنن ٣٤٨٧، واحمد فى المسند ٣/١٠٧، ٢٠٨، ٢٠٩، ٢٧٧.

٧٢٨. حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: دَخَلَ. (قُلْتُ لِحُمَيْدٍ: النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ) دَخَلَ عَلَى رَجُلٍ قَدْ جُهِدَ مِنَ الْمَرَضِ، فَكَأَنَّهُ فَرْخٌ مَنْتُوفٌ. قَالَ (ادْعُ اللّٰهَ بِشَيْءٍ. أَوْسَلْهُ) فَجَعَلَ يَقُوْلُ: اَللّٰهُمَّ مَا أَنْتَ مُعَذِّبِيْ بِهِ فِي الْآخِرَةِ، فَعَجِّلْهُ فِي الدُّنْيَا قَالَ (سُبْحَانَ اللّٰهِ. لَا تَسْتَطِيْعُهُ. أَوْ. لَا تَسْتَطِيْعُوْا. أَلَا قُلْتَ: اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ وَدَعَا فَشَفَاهُ اللّٰهُ عَزَّ وَجَلَّ.

728. Sayyidina Anas رضى الله عنه said that the Prophet صلى الله عليه وسلم visited a sick man who had withered from sickness to such an extent that he could be compared to a bridling whose feathers had been plucked out. The Prophet صلى الله عليه وسلم said to him, "Make a supplication to Allah or ask Him for health." So, he began to supplication Allah, "O Allah whatever punishment You intend to give me in the Hereafter, give it to me here, in this life."

The Prophet صلى الله عليه وسلم said, "Subhan Allah! You are not able to bear that. Why did you not make this supplication?"

اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ

O Allah, grant us what is good in this world and what is good in the Hereafter, and save us from the chastisement of the fire)."

Then the Prophet صلى الله عليه وسلم made a supplication for him and Allah, the Mighty, the Gracious, gave him cure from sickness.❶

EXPLANATION: Man must always ask Allah for good and safety. When he makes a request, why should he not ask for the best? Allah can give a man both difficulty and ease. So, why should one not ask the supreme being for safety and security instead of anxiety? When a Companion made a supplication to Allah to let him have his punishment in this life instead of the next, the Prophet ﷺ did not like that. He warned the man and taught him that we should request fro good in the both the worlds which is included in this supplication:

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

We must, therefore, make this supplication often. It encompasses the good of both the worlds.

303. Chapter

باب من تعوذ من جهد البلاء

He Who Requests Refuge from Severe Trial

٧٢٩. حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِيْ قَالَ حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِيْ مُجَاهِدٌ، عَنْ عَبْدِ اللّٰهِ

❶ (٧٢٨) راجع مصادر الحديث السابق رقم ٧٢٧.

بْنِ عَمْرٍو قَالَ: يَقُوْلُ الرَّجُلُ: اَللّٰهُمَّ إِنِّیْ أَعُوْذُبِکَ مِنْ جَهْدِ الْبَلَاءِ. ثُمَّ يَسْكُتُ فَإِذَا قَالَ ذٰلِکَ، فَلْيَقُلْ: إِلَّا بَلَاءً فِيْهِ عَلَاءٌ.

729. Sayyidina Abdullah bin Amir ﷺ said that a man says:

اَللّٰهُمَّ إِنِّیْ أَعُوْذُبِکَ مِنْ جَهْدِ الْبَلَاءِ

O Allah, I seek refuge in You from the distress of trial.

And then stops. When he makes this supplication he should also say الابلاءً فيه علاءً (except a trial that produces elevation of ranks).❶

٧٣٠. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُمَيٍّ عَنْ أَبِیْ صَالِحٍ، عَنْ أَبِیْ هُرَيْرَةَ، اَنَّ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ مِنْ جَهْدِ الْبَلَاءِ، وَدَرْكِ الشَّقَاءِ، وَ شَمَاتَةِ الْأَعْدَاءِ، وَ سُوْءِ الْقَضَاءِ.

730. Sayyidina Abu Hurayrah رضی الله عنه has narrated that the Prophet ﷺ sought refuge in Allah for the distress of trial. Being overtaken by a tribulation, Malicious rejoicing of enemies, and perversity of fate.❷

اَللّٰهُمَّ إِنِّیْ أَعُوْذُ بِکَ مِنْ جَهْدِ الْبَلَاءِ وَدَرْكِ الشَّقَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ، وَسُوْءِ الْقَضَاءِ.

(Humaydi, Bayhaqi, Ibn Abu Aasim, Kanz al-Ummal)

EXPLANATION: Both these Ahadith speak about seeking refuge from جهد البلاء (distress of trail). However, the first Hadith excepts a trail that raises ranks. Rather, it regards such a trial as desirable. (However, this is for very courageous and determined men.). The next Hadith mentions three other things form which refuge is sought. (i) Being overtaken by a tribulation, (ii) rejoicing of enemies, and (iii) perversity of fate. Seeking refuge from being overtaken by fate is to seek refuge from negation of good deeds and faith.

304. Chapter
باب من حكى كلام الرجل عند العتاب
Repeating Other's Words when Angry

٧٣١. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ أَبِیْ بَكْرٍ، وَمُسْلِمٌ نَحْوَهُ. قَالَا: حَدَّثَنَا الْأَسْوَدُ بْنُ شَيْبَانَ، عَنْ أَبِیْ نَوْفَلِ بْنِ أَبِیْ عَقْرَبٍ، أَنَّ أَبَاهُ سَأَلَ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّوْمِ، فَقَالَ (صُمْ يَوْمًا مِّنْ كُلِّ شَهْرٍ) قُلْتُ: بِأَبِیْ أَنْتَ وَأُمِّیْ، زِدْنِیْ قَالَ زِدْنِیْ زِدْنِیْ، صُمْ يَوْمَيْنِ مِنْ كُلِّ شَهْرٍ قُلْتُ بِأَبِیْ أَنْتَ وَأُمِّیْ زِدْنِیْ، فَإِنِّیْ، أَجِدُنِیْ قَوِيًّا. قَالَ (إِنِّیْ أَجِدُنِیْ قَوِيًّا، إِنِّیْ أَجِدُنِیْ قَوِيًّا) فَأَفْحَمَ حَتّٰى ظَنَنْتُ أَنَّهُ لَنْ يَّزِيْدَنِیْ. ثُمَّ قَالَ صُمْ ثَلَاثًا مِنْ كُلِّ شَهْرٍ).

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❶ (٧٢٩) انظر اتحاف السادة المتقين للزبيدى ٥/٨٤، تخريج الاحياء للعراقى ١/٣٢٥.

❷ (٧٣٠) اخرجه الحميدى فى مسند ٩٧٢٥، والبيهقى فى شرح السنة، وابن ابى العاصم عن كتاب السنة ١/١٦٧. انظر كنز العمال ١٨٠٣٦.

731. Abu Naufal bin Abu Aqrab has narrated on the authority of his father that he asked the Prophet ﷺ about (voluntary) fasts. He said, "Observe one fast every month." He submitted, "May my father and mother be ransomed to you, permit me to keep more." The Prophet ﷺ repeated (in anger) what he had said, "Permit me to keep more, permit me to keep more! He then added, "Keep two fasts every month." But, Abu Nawafal's father again requested, "May my parents be ransomed to you, allow me to keep more because I find myself able (to observe more)," I find myself able, I find myself able," He then maintained silence and it seemed that he would not give permission any more until he said, "Keep three fasts every month."[1] (Nasa'i, Ahmad)

EXPLANATION: It often happens that when a man is displeased, he expresses his displeasure by raising his tone and repeating the words of the other person. The validity of this behaviour supported by the foregoing Hadith. When the Companion ﷺ, said that he found himself able, the Prophet ﷺ repeated those words because he did not like him to say that. When he gave an instruction that should have been obeyed but the Companion ﷺ offered to observe more fasts which displeased the Prophet ﷺ.

305. Chapter

بـــاب الـغـيـــــبـة

Backbiting

٧٣٢. حَدَّثَنَا اَبُوْ مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ وَاصِلٍ مَوْلٰى أَبِيْ عُيَيْنَةَ قَالَ: حَدَّثَنِيْ خَالِدُ بْنُ عُرْفَةَ، عَنْ طَلْحَةَ بْنِ نَافِعٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ قَالَ: كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. وَارْتَفَعَتْ رِيْحٌ خَبِيْثَةٌ مُنْتِنَةٌ. فَقَالَ (أَتَدْرُوْنَ مَا هٰذِهِ؟ هٰذِهِ رِيْحُ الَّذِيْنَ يَغْتَابُوْنَ الْمُؤْمِنِيْنَ.

732. Sayyidina Jabir bin Abdullah ﷺ said that they were with the Prophet ﷺ when a very stinking gush of wind blew over there. The Prophet ﷺ asked his Companions ﷺ if they knew what that was. He added, "It is the (stinking) air of those people who backbite the believers."

٧٣٣: حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ سُلَيْمَانَ، عَنْ أَبِيْ سُفْيَانَ عَنْ جَابِرٍ قَالَ: هَاجَتْ رِيْحٌ مُنْتِنَةٌ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ نَاسًا مِّنَ الْمُنَافِقِيْنَ اغْتَابُوْا أُنَاسًا مِّنَ الْمُسْلِمِيْنَ. فَبُعِثَتْ هٰذِهِ الرِّيْحُ لِذٰلِكَ.

733: Sayyidina Jabir ﷺ said that (once) a bad smelling wind blew in the times of the Prophet ﷺ. The Messenger of Allah ﷺ said, "The hypocrites are backbiting the Muslims. That is why this wind blows."[2]

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[1] (٧٣١) اخرجه النسائى فى السنن ٤/٢٢٥، واحمد فى المسند ٥/٦٧.

[2] (٧٣٣) انظر: حلية الاولياء لابى نعيم ٨/١٢١. الترغيب والترهيب للمنذرى ٩٣، والصمت ١١٨.

EXPLANATION: The unpleasant consequences of evil deeds will come before the doers in evil personification on the Day of Resurrection. Sometimes they are made to appear before them even in this worlds in ugly and unpleasant shapes we learn from the two Ahadith that in the world of examples backbiting is represented as a bad smelling breeze or body and this is manifest in this world sometimes.

٧٣٤. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِيْ مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ كَثِيْرِ بْنِ الْحَارِثِ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ الشَّامِيِّ، سَمِعْتُ ابْنَ أُمِّ عَبْدٍ يَقُوْلُ: مَنِ اغْتِيْبَ عِنْدَهُ مُؤْمِنٌ، فَنَصَرَهُ، جَزَاهُ اللّٰهُ بِهَا خَيْرًا فِي ا لدُّنْيَا وَالْآخِرَةِ وَمَنِ اغْتِيْبَ عِنْدَهُ مُؤْمِنٌ، فَلَمْ يَنْصُرْهُ جَزَاهُ اللّٰهُ بِهَا فِي الدُّنْيَا وَالْآخِرَةِ شَرًّا. وَمَا الْتَقَمَ أَحَدٌ لُقْمَةً شَرًّا مِّنِ اغْتِيَابِ مُؤْمِنٍ: إِنْ قَالَ فِيْهِ مَا يَعْلَمُ، فَقَدِ اغْتَابَهُ. وَإِنْ قَالَ فِيْهِ بِمَا لَا يَعْلَمُ، فَقَدْ بَهَتَهُ.

734. It is reported by Qasim bin Abdur Rahman as-Shamu that he heard Ibn Unm Abd say, "If a believer is backbited before someone and he helps the believer (by refuting backbiting) then Allah will reward him well in this world and the next. And, if a believer is backbited before someone and he does not help him (by not refuting the backbiting) then Allah will give him a bad return for that in this world and the next. Further, if anyone does not take a morsel more than backbiting in his mouth and says that which he knows about him then he was backbited him but if he says what he does not know about him then he has slandered him.

EXPLANATION: We learn from this Hadith that if anyone backbites another person then we must refute him, give a suitable answer and stop him.

We also learn that to describe someone's actual shortcomings and defects is to backbite him but if these things are not found in him and he describes them then he is accusing him or slandering him. Those people who are given to backbiting and savour it should take a lesson from these Ahadith.

306. Chapter
باب الغيبة، وقول الله تعالى "وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا"
Backbiting, and Allah's Words "And Backbite not One Another"

٧٣٥. حَدَّثَنَا مُحَمَّدُ بْنُ يُوْسُفَ قَالَ حَدَّثَنَا النَّضْرُ قَالَ: حَدَّثَنَا أَبُو الْعَوَّامِ عَبْدُ الْعَزِيْزِ بْنُ رَبِيْعٍ الْبَاهِلِيّ قَالَ. حَدَّثَنَا أَبُو الزُّبَيْرِ مُحَمَّدٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ قَالَ: كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَأَتٰى عَلٰى قَبْرَيْنِ يُعَذَّبُ صَاحِبَا هُمَا، فَقَالَ (إِنَّهُمَا لَا يُعَذَّبَانِ فِيْ كَبِيْرٍ، وَبَلٰى، أَمَّا أَحَدُهُمَا فَكَانَ يَغْتَابُ

النَّاسَ وَأَمَّا الْآخَرُ فَكَانَ لَا يَتَأَذَّى مِنَ الْبَوْلِ). فَدَعَا بِجَرِيْدَةٍ رَطْبَةٍ، أَوْ بِجَرِيْدَتَيْنِ، فَكَسَرَهُمَا ثُمَّ أَمَرَ بِكُلِّ كَسْرَةٍ فَغُرِسَتْ عَلَى قَبْرٍ. فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَمَّا إِنَّهُ سَيَهُوَّنُ مِنْ عَذَابِهِمَا، مَا كَانَتَا رُطْبَتَيْنِ، أَوْلَمْ تَيْبَسَا).

735. It is reported by Sayydina Jabir bin Abdullah that they had accompanied the Messenger of Allah ﷺ when they came to two graves. Both the inmate of the graves were being punished. He said, "They are being punished not for committing a grave sin. But, yes! (They are grave sins though on the face of it they are ordinary and it is easy to avoid them but their punishment is severe.) One of them was given to backbite other people while the other was not careful to clean himself of urine drops (over his body)."

He then asked for one or two branches of fresh date palm and split them and dug them on each grave. He said afterwards, "Soon their punishment will be softened as long as the branches are green." Or he said, "Until they dry up because they are remembering Allah, (Al-Hujurat 49:12).❶

(Al-Dur al-Manthoor by Suyuti and Tafseer Ibn Kathir)

EXPLANATION: The Ulama have said that the Prophet ﷺ did that because fresh, moist branches make zikr of Allah and the punishment might be softened because of their glorification of Allah.

We do have evidence from this Hadith of placing a fresh branch on the grave but this does not determine a date or day when this should be done. Those people who have chosen the day of Aashura (tenth of Muhurrum) to do it commit a bidah (an innovation in religion). It is also a *bid'ah* to put rice or pulses on the graves. There is no place for it in Shari'ah.

٧٣٦. حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا إِسْمَاعِيْلُ، عَنْ قَيْسٍ قَالَ: كَانَ عَمْرُو بْنُ الْعَاصِ يَسِيْرُ مَعَ نَفَرٍ مِّنْ أَصْحَابِهِ، فَمَرَّ عَلَى بَغْلٍ مَيِّتٍ قَدِ انْتَفَخَ، فَقَالَ: وَاللّٰهِ لَأَنْ يَّأْكُلَ أَحَدُكُمْ هٰذَا حَتّٰى يَمْلَأَ بَطْنَهُ، خَيْرٌ مِّنْ أَنْ يَّأْكُلَ لَحْمَ مُسْلِمٍ.

736. It is reported by Qays that Amr bin al-Aas رضى الله عنه was going somewhere with his friends. They saw a dead mule whose belly had swollen up. Amr رضى الله عنه said, "By Allah, it is better for one to eat to his full from this (dead mule) than to eat the flesh of a Muslim." (He meant to say that to backbite anyone is worse than eating the meat of a dead animal.)

307. Chapter

باب الغيبة للميت

Backbiting the Dead

٧٣٧. حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّحِيْمِ عَنْ زَيْدِ بْنِ أَبِي

❶ (٧٣٥) انظر: الدر المنثور للسيوطي ٦/٩٦، تفسير ابن كثير ٨/٢١١.

أَنِيسَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْمُهَضَاضِ الدَّوْسِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مَاعِزُ بْنُ مَالِكٍ الْأَسْلَمِيُّ فَرَجَمَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عِنْدَ الرَّابِعَةِ، فَمَرَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ. فَقَالَ رَجُلٌ مِّنْهُمْ إِنَّ هٰذَا الْخَائِنُ، أَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِرَارًا، كُلُّ ذٰلِكَ يَرُدُّهُ، حَتّٰى قُتِلَ كَمَا يُقْتَلُ الْكَلْبُ. فَسَكَتَ عَنْهُمُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى مَرَّبِجِيْفَةِ حِمَارٍ شَائِلَةٍ رِجْلُهُ، فَقَالَ (كُلَا مِنْ هٰذَا) قَالَا: مِنْ جِيْفَةِ حِمَارٍ؟ يَا رَسُوْلَ اللّٰهِ. قَالَ (فَالَّذِيْ نِلْتُمَا مِنْ عِرْضِ أَخِيْكُمَا آنِفًا أَكْثَرُ. وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّهُ فِيْ نَهْرٍ مِنْ أَنْهَارِ الْجَنَّةِ يَتَغَمَّسُ).

737. It is reported by Sayyidina Abu Hurayrah رضی الله عنه that Maiz bin Maalik al-Aslami رضی الله عنه came to the Prophet ﷺ repeatedly (so that he may be given the prescribed punishment for the sin he had committed). When he came the fourth time, the Prophet ﷺ gave orders for Rajam and he was stoned to death. The Messenger of Allah ﷺ and a few of his Companions ﷺ afterwards passed by him. One of the Companions remarked, "How many times this perished man came to the Prophet, and each time he turned him away until he was stoned like a dog." The Prophet ﷺ did not say anything and walked ahead till they came to the corpse of an ass with its legs in the air. He said, "Eat some of this (corpse)." They asked, "Messenger of Allah, from this dead ass?" He said to them." That you have just backbited your brother is more serious than eating some of it (the ass' corpse). By Him in whose hand the soul of Muhammad is, he (Ma'iz bin Maalik) is now among the rivers of paradise plunging into it."

EXPLANATION: We know from this Hadith that it is also unlawful to backbite to a dead man. It is like eating carrion.

308. Chapter

باب من مس راس صبی مع ابیه وبرک علیه

He Who Strokes the Head of a Boy in His Father's Presence and Invoke Blessings on Him

٧٣٨. حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا حَنْظَلَةُ بْنُ عَمْرٍو الزُّرَقِيُّ الْمَدَنِيّ، قَالَ: حَدَّثَنِيْ أَبُوْ حَزْرَةَ قَالَ: أَخْبَرَنِيْ عُبَادَةُ بْنُ الْوَلِيْدِ بْنِ عُبَادَةِ بْنِ الصَّامِتِ قَالَ خَرَجْتُ مَعَ أَبِيْ وَأَنَا غُلَامٌ شَابٌّ، فَلَقِيْنَا شَيْخًا (عَلَيْهِ بُرْدَةٌ وَمَعَافِرِيٌّ وَعَلٰى غُلَامِهِ بُرْدَةٌ وَمَعَافِرِيٌّ) قُلْتُ: أَيْ عَمِّ. مَا يَمْنَعُكَ أَنْ تُعْطِيَ غُلَامَكَ هٰذِهِ النَّمِرَةَ، وَتَأْخُذَ الْبُرْدَةَ، فَتَكُوْنَ عَلَيْكَ بُرْدَتَانِ وَعَلَيْهِ نَمِرَةٌ؟ فَأَقْبَلَ عَلٰى أَبِيْ فَقَالَ: ابْنُكَ هٰذَا؟ قَالَ نَعَمْ. قَالَ فَمَسَحَ عَلٰى رَأْسِيْ وَقَالَ بَارَكَ اللّٰهُ فِيْكَ، أَشْهَدُ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ يَقُوْلُ أَطْعِمُوْهُمْ مَا تَأْكُلُوْنَ، وَاكْسُوْهُمْ مِمَّا تَكْتَسُوْنَ) يَا ابْنَ أَخِيْ ذِهَابُ مَتَاعِ الدُّنْيَا أَحَبُّ إِلَيَّ مِنْ أَنْ يَأْخُذَ مِنْ مَتَاعِ الْآخِرَةِ، قُلْتُ: أَيْ أَبَتَاهُ مَنْ هٰذَا الرَّجُلُ؟ قَالَ: أَبُو الْيَسَرِ (كَعْبُ) بْنُ عَمْرٍو.

738. Ubadah bin Walid said that he came out with his father Ubadah bin al-Samit رضى الله عنه and he was a young man at that time. They met an elderly Shaikh who had a mantle over him and Maafi garments. His slave too had a mantle and Maafai.

The narrator (Ubadah bin Walid) said, "My uncle! In this way, you would have had a pair of good quality garments and he would have had one striped mantle."

The man turned to Ubadah bin al-Samit and asked," Is he your son?" He said, "Yes" Ubadah bin Walid said that the Shaikh stroked his head and said, "May Allah bless you! I bear testimony that I heard the Messenger of Allah ﷺ say that we must feed the slaves the same thing that we eat and clothe them that which we wear. O son of my brother! It is more dear to me that I lose the possessions of this world than I lose anything of the Hereafter."

Ubadah bin Walid asked his father who the Shaikh was and he said, "He is Abu al-Yasr Kab bin Amr."

309. Chapter
باب دالة أهل الاسلام بعضهم على بعض
Intimate Relations of Muslims with One Another

٧٣٩. حَدَّثَنَا عَبْدَةُ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ قَالَ أَدْرَكْتُ السَّلَفَ، وَإِنَّهُمْ لَيَكُوْنُوْنَ فِي الْمَنْزِلِ الْوَاحِدِ بِأَهَالِيْهِمْ، فَرُبَّمَا نَزَلَ عَلٰى بَعْضِهِمُ الضَّيْفُ، وَ قِدْرُ أَحَدِهِمْ عَلَى النَّارِ، فَيَأْخُذُهَا صَاحِبُ الضَّيْفِ لِضَيْفِهِ، فَيُفْقِدُ الْقِدْرَ صَاحِبُهَا. فَيَقُوْلُ: مَنْ أَخَذَ الْقِدْرَ؟ فَيَقُوْلُ صَاحِبُ الضَّيْفِ نَحْنُ أَخَذْنَاهَا لِضَيْفِنَا. فَيَقُوْلُ صَاحِبُ الْقِدْرِ: بَارَكَ اللّٰهُ لَكُمْ بِهَا (أَوْ كَلِمَةً نَحْوَهَا) قَالَ بَقِيَّةُ، وَقَالَ مُحَمَّدٌ: وَالْخُبْزُ إِذَا خَبَزُوْا مِثْلَ ذٰلِكَ، وَلَيْسَ بَيْنَهُمْ إِلَّا جُدُرُ الْقَصَبِ. (قَالَ بَقِيَّةُ: وَأَدْرَكْتُ أَنَا ذٰلِكَ: مُحَمَّدُ بْنُ زِيَادٍ وَّأَصْحَابَهُ.

739. Muhammad bin Ziyad رضى الله عنه said that the found that he predecessors (that is, the Companions and their successors) lived together with their families. When a guest of one of them arrived and he found the cooking pot of another on the stove, he would take it serve his guest from it. When the owner of the cooking pot found it missing, he would enquire and the man who had taken it would tell him that he took it for his guest. There upon the owner would exclaim. "May Allah bless it for you," or he would make a similar exclamation.

And, Muhammad ﷺ said, when bread was baked (the one with the guest would take all of it). Their homes were separated by walls made of bamboo."

A narrated of the Hadith, Baqiyyah, said, "I too found (my teacher) Muhammad bin Ziyad and his colleagues observe this practice.

EXPLANATION: It is not lawful to use the property of another without his consent. However, if there is mutual co-operation to a very intimate degree and meals are shared with one another whole-heartedly and no one minds another person sharing it then it is allowed to take the property of such Companions. The condition does attach that the owner of the property, which is taken, does not mind it in the least but parts with it happily.

310. Chapter

باب اكرام الضيف وخدمته اياه بنفسه

Serving the Guest Oneself

٧٤٠. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ دَاوُدَ: عَنْ فُضَيْلِ بْنِ غَزْوَانَ. عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَبَعَثَ إِلَى نِسَائِهِ، فَقُلْنَ: مَا مَعَنَا إِلَّا الْمَاءُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: مَنْ يَضُمُّ (أَوْ يُضِيْفُ) هٰذَا؟ فَقَالَ رَجُلٌ مِّنَ الْأَنْصَارِ: أَنَا: فَانْطَلَقَ بِهٖ إِلَى امْرَأَتِهٖ فَقَالَ: أَكْرِمِي ضَيْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَقَالَتْ: مَا عِنْدَنَا إِلَّا قُوْتُ الصِّبْيَانِ: فَقَالَ: هَيِّئِي طَعَامَكِ وَأَصْلِحِي سِرَاجَكِ، وَنَوِّمِي صِبْيَانَكِ إِذَا أَرَادُوْ عِشَاءً. فَهَيَّأَتْ طَعَامَهَا، وَأَصْلَحَتْ سِرَاجَهَا، وَنَوَّمَتْ صِبْيَانَهَا ثُمَّ قَامَتْ كَأَنَّهُمَا تُصْلِحُ سِرَاجَهَا فَأَطْفَأَتْهُ وَجَعَلَا يُرِيَانِهِ أَنَّهُمَا يَأْكُلَانِ. وَبَاتَا طَاوِيَيْنِ. فَلَمَّا أَصْبَحَ غَدَا إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَقَدْ ضَحِكَ اللّٰهُ (أَوْ عَجِبَ) مِنْ فَعَالِكُمَا؟ وَأَنْزَلَ اللّٰهُ (وَيُؤْثِرُوْنَ عَلٰى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ. وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ) فَأُولٰئِكَ هُمُ الْمُفْلِحُوْنَ). (الحشر ٥٩:٩).

740. Sayyidina Abu Hurayrah رضى الله عنه said that a man came to the Messenger of Allah ﷺ. He send message to his homes that they should sent him if they had anything (to entertain his guest). They all sent back a reply that they had nothing but water. The Messenger of Allah ﷺ asked (his Companions), "Who will entertain this guest?" One of the Ansar volunteered to serve the guest. This Companion رضي الله عنه took him and said to his wife, "Honour the guest of the Messenger of Allah." She responded that they only had the food of their children and nothing more. He said to her, "Prepare to serve and set the lantern and send the children to sleep."

When they decided to have their meal, she laid the food on the cloth and set the lantern after putting her children to sleep. She then stood pretending to set right the lantern but, in the process, she extinguished it. Both husband and

wife sat down leaving an impression on their guest that they were partaking the meal with him. Both of them passed the night in hunger.

In the morning, that Companion رضى الله عنه went to the Prophet ﷺ who said to him, "Allah is pleased with your deed and revealed to me this verse":

وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ. وَمَنْ يُوقَ شُحَّ نَفْسِهِ) فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

They prefer them over themselves even though poverty was their lot. And whosoever is saved from the avarice of his own soul, so these—they are the prosperers, (Al-Hashr, 59:9).[1] (Bukhari)

EXPLANATION: There might arise a doubt children were put to sleep hungry although they were more deserving and hungry. The answer to this is that they had already had something to eat and were not starved. Nevertheless, food was kept aside for them because children often demand obstinately to be given something to eat although they may have eaten something already. Their meal was served to the guest of the Messenger of Allah ﷺ. The children were put to sleep and the couple remained hungry, this behaviour pleased Allah, the mighty, the gracious and he praised it in his book.

There might arise another doubt that both husband and wife sat down with the guest although the woman should have observe the veil. The fact, however, is that the command to observe the veil was given later and this incident was an earlier happening.

311. Chapter
باب جائزة الضيف
Sumptuous Meal for the Guest

٧٤١. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنَا سَعِيدُ الْمَقْبِرِيّ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيّ قَالَ: سَمِعَتْ أُذُنَايَ، وَأَبْصَرَتْ عَيْنَايَ، حِينَ تَكَلَّمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ جَارَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ. جَائِزَتَهُ) قَالَ: وَمَا جَائِزَتُهُ، يَا رَسُولَ اللّٰهِ؟ قَالَ (يَوْمٌ وَلَيْلَةٌ. وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ. فَمَا كَانَ وَرَاءَ ذٰلِكَ فَهُوَ، صَدَقَةٌ عَلَيْهِ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ).

741. Sayyidina Abu Shurayh at Adawi رضى الله عنه said that his ears heard and his eyes observed that the Messenger of Allah ﷺ was saying, "He who believes in Allah and the last day should honour his neighbor. He who believes in Allah an the last day should take great care of the Jaizah[2] his guest." (Jaizah is a provision for a guest that is superior to one's everyday meal.) The narrator asked, "What is his Jaizah, O Messenger of Allah?" The Prophet ﷺ said, "His

[1] (٧٤٠) اخرجه المصنف فى الصحيح ٥/٤٢.

[2] Jaizah is a special hospitality or provision for a guest.

Jaizah, extends over one day and one night while (general) hospitality extends over three days. And beyond that (that is after three days) is counted as sadaqah (meaning, whatever the host spends after three days on his guest will be under the head of sadaqah because hospitality ends at three days). And he who believes in Allah and the last day should speaks a good word or keep silent."[1] (Bukhari, Muslim, Ahmad)

EXPLANATION: The Prophet ﷺ has given Hadith.

1. Honour the neighbour.
2. Honour the guest.
3. Speak a good word or keep silent.

The Prophet ﷺ could have said, "Do it this way", but he said instead, "He who believes in Allah and the last day must do it this way." His purpose in adopting this method was to emphasise that these things were the remarkable peculiarities of the faithful and the believers. He whose heart is blessed with faith and belief will take care of the rights of his neighbours and honour and respect his guest, and he will speak a good, pious word or he will remain silent, without speech. A man does not become a believer merely by laying claim to belief. It is necessary to adopt the characteristics of faith and its etiquettes too.

Honouring the Neighbour

The Ahadith have placed great emphasis on giving the rights of neighbours. One of the Ahadith tells us that the Prophet ﷺ said, "Jibrail عليه السلام came to me and spoke to me about the rights of neighbours to such an extent that I began to think he right make him, an heir in his neighbour's legacy." (Mishkat.)

Another Hadith reproduces the saying of the Messenger of Allah ﷺ "By Allah, he is not a believer. By Allah, he is not a beliver." (When he had repeated these words three times,) someone asked, "Messenger of Allah, who?" He said, "He whose neighbour is not safe from his mischief." (Muslim)

The Prophet ﷺ has also said that he is not a believer who eats to full stomach while his neighbour, next to him, is hungry. (Bayhaqi)

A man said, "Messenger of Allah, how may I know whether I am good or bad?" the Messenger of Allah ﷺ said to him, "When your neighbours call you good, you are indeed good and when they say that you are bad then indeed you are wicked." (Ibn Majah)

Sayyidina Abu Hurayrah رضي الله عنه said that someone said to the Messenger of Allah ﷺ, "O Messenger of Allah, it is known about a certain woman that she is often engaged in supererogatory prayers and fasting and gives much sadaqah but causes pain to her neighbours by her tongue." The Prophet ﷺ said, "She will be sent to hell." That man asked, "Messenger of Allah, it is known about a certain woman that she offers very few optional prayers and observes very few optional fasts and

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[1] (٧٤١) اخرجه المصنف فى الصحيح ٨/١٣-٣٩. ومسلم فى الصحيح (كتاب الايمان) ٧٤ الى ٧٧، واحمد فى المسند ١/٢٠٠-٢/١٧٤:٤٦٣. ٣/٧٦ و ٣٣٩-٤/٣١ و ١١٩-٥/٢٤ و ٢٦١، ٤١٢-٦/٦٩ و ٤١٢ و ٣٤٨ و ٣٤٩.

does not give a significant sadaqah but only gives a few pieces of cheese as sadaqah but she does not torment her neighbours with her tongue." The Prophet ﷺ said, "She will go to paradise." (Bayhaqi)

Honouring Guests

The next command in the Hadith is that we must respect our guests. The Hadith also tells us that a good meal should be served one day and one night and hospitality extends over three days. After that (if the guest stays), the host's hospitality will be sadaqah. A part from meals, the host must serve him, help him and not let anything happen against his temperament. It is also sunnah to accompany the guest unto the door when he bids farewell and he goes back.

(Mishkat)

Guarding the Tongue

The Hadith gives a third command and that is to guard the tongue. A Believer must utter good words with his tongue (for example, recital of the Qur'an, istighfar (or seeking forgiveness of Allah, invoking blessings on the Prophet صلى الله عليه وسلم, commanding the approved and forbidding the disapproved), if he cannot do that then he must keep quiet and not utter nonsense and meaningless words with his tongue. A Hadith quoted the Holy Prophet ﷺ as saying:

كل كلام ابن آدم عليه لا لهُ الا امرٌ بمعروف او نهيٌ عن منكر او ذكر الله

"Everything that a man speaks is a burden on him. It is not of any advantage to him, except that he advocates that which is reputable and forbids that which is disallowed, or engages in remembering Allah."

Yet another Hadith tells us that the Messenger of Allah ﷺ said, "Surely, more than he stumbles with his feet, a man stumbles with his tongue." (Bayhaqi.)

312. Chapter

باب الضيافة ثلاثة ايام

Hospitality is for Three Days

٧٤٢. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (الضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا كَانَ بَعْدَ ذٰلِكَ فَهُوَ صَدَقَةٌ.

742. Sayyidina Abu Hurayrah رضى الله عنه has reported that the Messenger of Allah ﷺ said, "Hospitality extends over three days and what is beyond that (more than three days) is sadaqah.[1] (Daramie)

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[1] (٧٤٢) اخرجه الدارمي في سنة ٢/٩٨.

313. Chapter
باب لا يقيم عنده حتى يحرجه
Should not Stay so Long that the Host Gets Tired

٧٤٣. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ: يَوْمٌ وَلَيْلَةٌ. وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ. فَمَا بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ. وَلَا يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ حَتَّى يُحْرِجَهُ.

743. Sayyidina Abu Shurayh al-kabi al-Adawi رضى الله عنه has reported that the Messenger of Allah ﷺ said, "He who believes in Allah and the last day should speak a good, decent conversation otherwise remain silent. And he who believes in Allah and the last day should honour his guest whose Jaizah is the length of a day and a right (it is a provision for the guest better than one's own meals). And hospitality extends for three days and whatever is beyond that more than. A it is not proper for a guest to tax his host by overstaying (so that he is tired of him).❶ (Bukhari, Muslim. Tirmizi)

314. Chapter
باب إذا اصبح بفنائه
If the Guest Says On Till Morning

٧٤٤. حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْمِقْدَامِ أَبِي كَرِيمَةَ الشَّامِيِّ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَيْلَةُ الضَّيْفِ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ. فَمَنْ أَصْبَحَ بِفِنَائِهِ فَهُوَ دَيْنٌ عَلَيْهِ، فَإِنْ شَاءَ اقْتَضَاهُ، وَإِنْ شَاءَ تَرَكَهُ).

744. Sayyidina al-Miqdam Abu Karimah al-Samee رضى الله عنه has reported the Prophet ﷺ as saying, "If a guest arrives then it is wajib on every Muslim to serve him the night's meal. And, if a guest stays at his house until morning then the morning meal is a debt on him which the guest may receive or forsake."❷ (Tahawi)

EXPLANAION: In other words if a guest comes for the night to anyone then he must serve him the meal of the night as an obligation. If he stays until morning then the breakfast is also served to him before biding him a farewell but if he departs without the morning meal then it is a different thing.

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❶ (٧٤٣) اخرجه المصنف فى الصحيح ٨/١٣ و ٣٩ و ١٢، ومسلم فى الصحيح (كتاب الايمان) ٧٤ و (كتاب اللقطة ١٤) والترمذى فى السنن ١٩٦٧ و ٢٥٠٠.

❷ (٧٤٤) انظر مشكل الآثار للطحاوى ٤/٣٩.

315. Chapter
باب اذا اصبح الضيف محروما
If He Receives no Hospitality

٧٤٥. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ يَزِيْدَ بْنِ أَبِي حَبِيْبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قُلْتُ: يَا رَسُوْلَ اللّٰهِ، إِنَّكَ بَعَثْتَنَا فَنَنْزِلُ بِقَوْمٍ فَلَا يَقْرُوْنَا فَمَا تَرٰى فِيْ ذٰلِكَ؟ فَقَالَ لَنَا (إِنْ نَزَلْتُمْ بِقَوْمٍ فَأُمِرَ لَكُمْ بِمَا يَنْبَغِيْ لِلضَّيْفِ فَاقْبَلُوْا فَإِنْ لَّمْ يَفْعَلُوْا فَخُذُوْا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِيْ يَنْبَغِيْ لَهُمْ).

745. Sayyidina Uqbah bin Aamir رضی اللہ عنہ said that he said to the Prophet ﷺ, "O Messenger of Allah, what do you say about a situation when you send us to a people who do not give us hospitality." He said, "If you go to a people and they present you what a guest needs then accept it. But if they do not serve you then take from them the right of a guest that they ought to have given."

EXPLANATION: Some Ulama have contended that this command was valid in the earlier days of Islam when there was much poverty. It is abrogated later on. Hence, now no guest may take anyone's property without his permission. Some other Ulama have said that the Hadith is applicable in times of extreme difficulty or compulsion., when a man is facing starvation and night die of hunger then he may eat something belonging to others for some time to the extent necessary to keep him alive. Afterwards, he may get it legalized or compensate for it.

316. Chapter
باب خدمة الرجل الضيف بنفسه
Serving the Guest by Own Hands

٧٤٦. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا يَعْقُوْبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيْ حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ، أَنَّ أَبَا أُسَيْدٍ السَّاعِدِيَّ دَعَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ عُرْسِهِ، وَكَانَتِ امْرَأَتُهُ خَادِمُهُمْ يَوْمَئِذٍ، وَهِيَ الْعَرُوْسُ، فَقَالَتْ أَتَدْرُوْنَ مَا أَنْقَعْتُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ؟ أَنْقَعْتُ لَهُ تَمْرَاتٍ مِّنَ اللَّيْلِ فِيْ تَوْرٍ.

746. Sahl bin sad said that Sayyidina Abu Saeed al-Saidee رضی اللہ عنہ invited the Prophet ﷺ to his wedding feast. His wife herself attended to household chores in those days although she was a new bride. She said to her husband, "Do you know what I have prepared for the Messenger of Allah? I have soaked dates for him in a vessel with some water."[1] (Bukhari)

EXPLANATION: It was the habit of the Arabs to soak dated in water over

[1] (٧٤٦) اخرجه المصنف فی الصحیح.

night. In the morning. They drink the water; they called this Taqee or Abeez. It is allowed to drink Abeez before it becomes an intoxicating drink.

317. Chapter
باب من قدم الى ضيفه طعاما فقام يصلى
The Host Who Serves the Guest a Meal and Himself Stands in Prayer

٧٤٧. حَدَّثَنَا أَبُوْ مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنِي الْجُرَيْرِيُّ قَالَ: حَدَّثَنَا أَبُو الْعَلَاءِ بْنِ عَبْدِ اللّٰهِ، عَنْ نُعَيْمِ بْنِ قَعْنَبٍ قَالَ: أَتَيْتُ أَبَا ذَرٍّ فَلَمْ أُوَافِقْهُ فَقُلْتُ لِامْرَأَتِهِ: أَيْنَ أَبُوْ ذَرٍّ؟ قَالَتْ يَمْتَهِنُ، سَيَأْتِيْكَ الْآنَ. فَجَلَسْتُ لَهُ، فَجَاءَ وَمَعَهُ بَعِيْرَانِ، قَدْ قَطَرَ أَحَدَهُمَا فِيْ عِجُزِ الْآخِرِ فِيْ عُنُقِ كُلِّ وَاحِدٍ مِنْهُمَا قِرْبَةٌ. فَوَضَعَهُمَا، ثُمَّ جَاءَ فَقُلْتُ يَا أَبَا ذَرٍّ، مَا مِنْ رَجُلٍ كُنْتُ أَلْقَاهُ كَانَ أَحَبَّ إِلَيَّ لُقِيًّا مِّنْكَ. وَلَا أَبْغَضَ إِلَيَّ لُقِيًّا مِّنْكَ. قَالَ لِلّٰهِ أَبُوْكَ وَمَا يَجْمَعُ هٰذَا؟ قَالَ: إِنِّيْ كُنْتُ وَأَدْتُ مَوْؤُوْدَةً فِي الْجَاهِلِيَّةِ، أَرْهَبُ إِنْ لَقِيْتُكَ أَنْ تَقُوْلَ: لَا تَوْبَةَ لَكَ لَا مَخْرَجَ. وَكُنْتُ أَرْجُوْ أَنْ تَقُوْلَ: لَكَ تَوْبَةٌ وَمَخْرَجٌ. قَالَ: أَفِي الْجَاهِلِيَّةِ أَصَبْتَ؟ قُلْتُ نَعَمْ. قَالَ: عَفَا اللّٰهُ عَمَّا سَلَفَ. وَقَالَ لِامْرَأَتِهِ: آتِيْنَا بِطَعَامٍ. فَأَبَتْ. ثُمَّ أَمَرَهَا فَأَبَتْ. حَتّٰى ارْتَفَعَتْ أَصْوَاتُهُمَا. قَالَ: إِيْهٍ، فَإِنْ لَّكُنَّ لَا تَعْدُوْنَ مَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. قُلْتُ: وَمَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْهِنَّ؟ قَالَ (إِنَّ الْمَرْأَةَ ضِلَعٌ، وَإِنَّكَ إِنْ تُرِيْدُ) أَنْ تُقِيْمَهَا تَكْسِرُهَا وَإِنْ تُدَارِيْهَا فَإِنَّ فِيْهَا أَوَدًا وَبُلْغَةً). فَوَلَّتْ فَجَاءَتْ بِثَرِيْدَةٍ كَأَنَّهَا قَطَاةٌ. فَقَالَ: كُلْ وَلَا أُهُوْلَنَّكَ، فَإِنِّيْ صَائِمٌ ثُمَّ قَامَ يُصَلِّيْ فَجَعَلَ يُهَذِّبُ الرُّكُوْعَ، ثُمَّ انْفَتَلَ فَأَكَلَ فَقُلْتُ: إِنَّا لِلّٰهِ. مَا كُنْتُ أَخَافُ أَنْ تَكْذِبَنِيْ. قَالَ: لِلّٰهِ أَبُوْكَ، مَا كَذِبْتُ مُنْذُ لَقِيْتَنِيْ قُلْتُ: أَلَمْ تُخْبِرْنِيْ أَنَّكَ صَائِمٌ؟ قَالَ: بَلٰى. إِنِّيْ صُمْتُ مِنْ هٰذَا الشَّهْرِ ثَلَاثَةَ أَيَّامٍ، فَكُتِبَ لِيْ أَجْرُهُ وَحَلَّ لِيَ الطَّعَامُ.

747. Nuaym bin Qanab said that he went to (the house of) Abu Zarr رضى الله عنه but, he was not there. So he asked his wife, "Where is Abu Zarr?" She said that he was occupied in household tasks and would come back shortly. Nuaym sat down waiting for him.

When he came back, he had two camels with him both of them were tied together at their tails. Each of them had a water-skin on its neck. Abu Zarr رضى الله عنه took the water skins down (from their necks and placed them on the ground. He then came to Nuaym who said to him, "O Abu Zarr, no one is more dear to me that you whom I would love to meet and there is no man whom I would hate to meet more than you." Abu Zarr رضى الله عنه said, "May Allah be good to you! How can these two things combine in anyone?"

He said, "In the days of ignorance, I had buried a girl alive. So, I was afraid that if I meet you, you would tell me that my repentance would not be

accepted and there was not a way out for me from (the consequences of) the sin. And (at the same time,) I expected you would say that my repentance may be accepted and there was a way out of the sin." He asked, "Did you do that in the Jahiliyah?" And Nuaym confirmed that he had done it. Abu Zarr رضى الله عنه said, "Allah has forgiven the sins committed earlier (before the Islamic times)." He then said to his wife, "Bring us the meal." But she refused to do so. He then commanded her but she again refused to bring it and their voices were soon raisd. Abu Zarr رضى الله عنه said, "You will not go beyond what the Messenger of Allah ﷺ has said."

Nuaym asked, "What has the Messenger of Allah said about them?" Abu Zarr رضى الله عنه said, "The Messenger of Allah has said that a woman is created from a crooked rib and if you attempt to straighten it you will break it but if you leave her alone you will enjoy her while the crookedness remains in her."

His wife then turned her back to them and went away and brought tharced as though she matched the bird Qatah (in swiftness). He then said, "You go ahead, eat the food. And do not worry (about eating alone). For I am fasting, "He stood up to offer prayers and hurried to the bowing posture. After he had finished his prayer, he began to eat. Nuaym exclaimed, "إنا لله (we belong to Allah...) I had given no thought to it that you would lie to me. (You said just now that you were fasting and you have come to eat)."

He said, "May Allah do good to you! Ever since I have met you, I have not spoken a lie." Nuaym said, "Did you not tell me that you were fasting?" He said, "Yes! I have kept three fasts in this month so that the reward for it is written down for me while it is lawful for me to eat too!"[1]

(Kanz al-Ummal, Ibn Abu Shaybah, Musuunaf)

EXPLANATION: If anyone fasts on three days in a month then he gets a reward for fasting all through the month. Sayydina Abu Zarr رضى الله عنه pointed out to this fact when he said that he had fasted for three days and was, therefore, among those who fast but are also allowed to eat.

318. Chapter
باب نفقة الرجل على اهله
Spending on One's Family

٧٤٨. حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ دِينَارٌ أَنْفَقَهُ عَلَى عِيَالِهِ وَ دِينَارٌ أَنْفَقَهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللّٰهِ، وَ دِينَارٌ أَنْفَقَهُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللّٰهِ. قَالَ أَبُو قِلَابَةَ: وَبَدَأَ بِالْعِيَالِ، وَأَيُّ رَجُلٍ أَعْظَمُ أَجْرًا مِنْ رَجُلٍ يُنْفِقُ عَلَى عِيَالٍ صِغَارٍ حَتّٰى يُغْنِيَهُمُ اللّٰهُ عَزَّ وَجَلَّ!

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[1] (٧٤٧) انظر: كنز العمال للمتقى الهندى ٤٤٨٥٩ ومصنف ابن ابى شيبة ٥/٧٦.

748. Sayyidina Thauban رضى الله عنه has narrated that the Prophet ﷺ said, "The best dinar is the one that a man spends on his family and it is the dinar that he spends in the cause of Allah on his companions (or people) and it is the dinar that he spends in the way of Allah on his animals."

Abu Qatadah said that he must begin with his family (because the Hadith begins in this way). And, which man can fetch a greater reward than one who spends on his minor children until Allah makes them independent?"❶

(Muslim, Ibn Majah, Ahmad)

٧٤٩. حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ عَبْدَ اللّٰهِ بْنِ يَزِيْدَ يُحَدِّثُ، عَنْ أَبِي مَسْعُوْدٍ الْبَدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ أَنْفَقَ نَفَقَةً عَلٰى أَهْلِهِ، وَهُوَ يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً).

749. It is reported by Abu Masood al-Badr رضى الله عنه that the Prophet ﷺ said, "He who spends on his family and expects a reward (should know that) it is a sadaqah for him." (It means that to spend on a family is a good deed and there is a reward for that).

٧٥٠. حَدَّثَنَا هِشَّامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا الْوَلِيْدُ قَالَ: حَدَّثَنَا أَبُوْ رَافِعٍ إِسْمَاعِيْلُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ عِنْدِيْ دِيْنَارٌ. قَالَ (أَنْفِقْهُ عَلٰى نَفْسِكَ قَالَ: عِنْدِيْ آخَرُ. فَقَالَ (أَنْفِقْهُ عَلٰى خَادِمِكَ. أَوْ قَالَ. عَلٰى وَلَدِكَ) قَالَ عِنْدِيْ آخَرُ. قَالَ (ضَعْهُ فِيْ سَبِيْلِ اللّٰهِ، وَهُوَ أَخْسُّهَا).

750. It is reported by Sayyidina Jabir رضى الله عنه that a man said, "Messenger of Allah, I have a dinar." He said, "Spend It on yourself." He said again that he had another dinar and the Prophet ﷺ said, "Spend it on you servant", or he said, "Spend it on your children." The man again revealed another dinar with him and the Prophet ﷺ said, "Spend it in the way of Allah while that all is inferior", (meaning that there is a lesser reward than the first two heads).❷

(Bayhaqi, Humaydi, Shafee, al-Haythri)

٧٥١. حَدَّثَنَا مُحَمَّدُ بْنُ يُوْسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَزَاحِمِ بْنِ زُفَرَ، عَنْ مُجَاهِدٍ، عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (أَرْبَعَةُ دَنَانِيْرَ: دِيْنَارًا أَعْطَيْتَهُ فِيْ رَقَبَةٍ، وَدِيْنَارًا أَنْفَقْتَهُ فِيْ سَبِيْلِ اللّٰهِ، وَ دِيْنَارًا أَنْفَقْتَهُ عَلٰى أَهْلِكَ. أَفْضَلُهَا الَّذِيْ أَنْفَقْتَهُ عَلٰى أَهْلِكَ.

751. Sayyidina Abu Hurayrah رضى الله عنه has narrated that the Prophet ﷺ said, "There are four dinars. One of them you give to a needy person, a dinar that you spend to release a slave, a dinar that you spend in the way of Allah and a dinar that you spend on your family. The best of the dinars is what you spend on you family."❸ (Kanz al-Ummal)

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❶ (٧٤٨) اخرجه مسلم فى الصحيح (كتاب الزكاة) ٣٨، وابن ماجه فى السنن ٢٧٦٠، واحمد فى المسند ٥/٢٧٧، ٢٨٤.

❷ (٧٥٠) اخرجه البيهقى فى مصابيح السنة ٧/٤٦٦، والحميدى فى مسند ١١٧٦، البيهقى فى شرح السنة، والشافعى فى مسنده، الهيثمى فى موارد الظمآن.

❸ (٧٥١) انظر شرح السنة للبغوى ٦/١٨٤، كنز العمال للمتقى الهندى ١٦٢٣٤.

319. Chapter

باب يؤجر فى كل شيئ حتى اللقمة يرفعها الى فى امراته

There is a Reward for Everything, Even Placing a Morsel in the Mouth of Your Wife

٧٥٢. حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَنَّهُ أَخْبَرَهُ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِسَعْدٍ (إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللّٰهِ عَزَّ وَجَلَّ إِلَّا أُجِرْتَ بِهَا، حَتَّى مَا تَجْعَلُ فِي فَمِ امْرَأَتِكَ).

752. Sad bin Abu Waqqas رضى الله عنه said that the Prophet ﷺ said to him, "What you spend for the pleasure of Allah, you will get a reward for that so much so that whatever you put in the mouth of your wife you will get a reward for that too."[1] (Bukhari)

EXPLANATION: We learn from this Ahadith that to spend on one's family is a deed that fetches reward. In fact, it is more rewarding than spending on any other account.

320. Chapter

باب الدعاء اذا بقى ثلث الليل

Supplication When a Third of the Night Remains

٧٥٣. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللّٰهِ الْأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (يَنْزِلُ رَبُّنَا تَبَارَكَ وَ تَعَالَى فِي كُلِّ لَيْلَةٍ إِلَى السَّمَآءِ الدُّنْيَا. حِيْنَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ. فَيَقُوْلُ: مَنْ يَّدْعُوْنِي فَأَسْتَجِيْبُ لَهُ؟ مَنْ يَّسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ).

753. It is reported by Sayyidina Abu Hurayrah رضى الله عنه that the Messenger of Allah ﷺ said, "When one-thirds of the night remains, our Lord, the Exalted, descends every night to the lowest heaven and says, who supplicates me that I may answer him? Who asks of me that I may give to him? Who seeks my forgiveness that I may forgive him?"[2] (Abu Dawood, Tirmizi, Ahmad.)

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[1] (٧٥٢) اخرجه المصنف فى الصحيح ١/٢٢. ٢/١٠٣. ٨/٩٩.

[2] (٧٥٣) اخرجه ابو داؤد فى السنن (كتاب التطوع) ب ٢٢، (كتاب السنة) ب ١٢٠، والترمذى فى السنن ٣٤٩٨، واحمد فى المسند ٢/٢٦٤.

321. Chapter
باب قول الرجل فلان جعد اسود او طويل قصير يريد الصفة ولا يريد الغيبة
Describing Someone as Curly Haired, Black or Tall, Short Hoping to Describe without Backbiting Him

٧٥٤. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي ابْنُ أَخِي أَبِي رُهْمِ كُلْثُوْمِ بْنِ الْحُصَيْنِ الْغِفَارِيِّ، أَنَّهُ سَمِعَ أَبَارُهْمٍ وَكَانَ مِنْ أَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الَّذِيْنَ بَايَعُوْهُ تَحْتَ الشَّجَرَةِ. يَقُوْلُ: غَزَوْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَزْوَةَ تَبُوْكٍ فَقُمْتُ لَيْلَةً بِالْأَخْضَرِ، فَصِرْتُ قَرِيْبًا مِنْهُ، فَأُلْقِيَ عَلَيْنَا النُّعَاسُ، فَطَفِقْتُ أَسْتَيْقِظُ وَ قَدْ دَنَتْ رَاحِلَتِي مِنْ رَّاحِلَتِهِ. فَيَفْزَعُنِي دُنُوُّهَا، خَشْيَةَ أَنْ تُصِيْبَ رِجْلَهُ فِي الْغَرْزِ. فَطَفِقْتُ أُؤَخِّرُ رَاحِلَتِي حَتّٰى غَلَبَتْنِي عَيْنِي بَعْضَ اللَّيْلِ، فَزَاحَمَتْ رَاحِلَتِي رَاحِلَةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. وَرِجْلُهُ فِي الْغَرْزِ. فَأَصَبْتُ رِجْلَهُ. فَلَمْ أَسْتَيْقِظْ إِلَّا بِقَوْلِهِ: (حَسِّ) فَقُلْتُ: يَا رَسُوْلَ اللّٰهِ، اسْتَغْفِرْلِي. فَقَالَ! رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (سِر) فَطَفِقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُنِي عَنْ مَنْ تَخَلَّفَ مِنْ بَنِي غِفَارٍ. فَقَالَ وَهُوَ يَسْأَلُنِي مَا فَعَلَ النَّفَرُ الْحُمْرُ الطِّوَالُ الْبِطَاطُ) (قَالَ فَحَدَّثْتُهُ بِتَخَلُّفِهِمْ. قَالَ (فَمَا فَعَلَ السُّوْدُ الْجِعَادُ الْقِصَارُ الَّذِيْنَ لَهُمْ نَعَمٌ بِشَبَكَةِ شَرَخٍ)؟ فَتَذَكَّرْتُهُمْ فِي بَنِي غِفَارٍ، فَلَمْ أَذْكُرْهُمْ حَتّٰى ذَكَرْتُ أَنَّهُمْ رَهْطٌ مِنْ أَسْلَمَ، فَقُلْتُ يَا رَسُوْلَ اللّٰهِ، أُولٰئِكَ مِنْ أَسْلَمَ، قَالَ فَمَا يَمْنَعُ أَحَدَ أُولٰئِكَ. حِيْنَ يَتَخَلَّفُ أَنْ يَّحْمِلَ عَلٰى بَعِيْرٍ مِّنْ إِبِلِهِ امْرَءًا نَشِيْطًا فِي سَبِيْلِ اللّٰهِ؟ فَإِنَّ أَعَزَّ أَهْلِي عَلَيَّ أَنْ يَّتَخَلَّفَ عَنِ الْمُهَاجِرِيْنَ مِنْ قُرَيْشٍ وَالْأَنْصَارِ غِفَارٍ، وَأَسْلَمَ).

754. Ibn Shihab said that the son of the brother of Abu Rahm Kalthum bin al-Husayn al-Ghifari reported to him that Abu Rahm رضى الله عنه a Companion of the Messenger of Allah ﷺ who had sworn allegiance under the tree (at Hudaybiyah) said to him (what follows): I had participated in the Ghazwah Tabook with the Messenger of Allah ﷺ. I stood (during the journey) at al-Akhdar and (then) I came near to the Prophet ﷺ. We were drowsy and I kept awakening myself while my best was riding next to the Prophet's ﷺ beast. I was constantly worried lest my beast go too near the Prophet's riding beast and hit his foot, which was in the stirrup. I kept pulling back my best until sleep overtook me in some part of the night. My beast came too close to the Prophet's ﷺ beast. His foot was in the stirrup and part of my beast hit his foot. I was asleep and my eyes opened up when heard the Prophet ﷺ call out *Huss*! (The Arabs utter this when in pain like ouch!) I said to him, "O Messenger, ask Allah to forgive me." He said, "Proceed ahead!" So, we kept

moving and he began asking me about the tribe of Banu Ghifar who logged behind and did not participate in Ghazwah Tabook. He questioned me about them, describing them, he said; "The red-complexioned tall people whose faces had no beard but had just a few hair on their chins, what happened to them?" I informed him that they did not come. Then he asked, "Where are those people who are black with curly hair and short-statured-their animals stay at Shabaktah Shadakh?" I understood that they were of the Banu Ghifar. I did not mention them to the Prophet ﷺ until I realized later that they were ofthetribe of Banu Aslam and I said to him, "Messenger of Allah they are a tribe of Banu Aslam." He said, "What prevents these people to sent a brave, alert man on a camel of their several camels in the path of Allah, because, in my sight, it seems most unpleasant that of those connected to me that the Muhajir among the Quraysh stay away (from jihad) and the Ansar, and the Banu Ghifar and Banu Aslam lag behind (from taking part in jihad).❶

(Tabarni, Ibn Kathir)

٧٥٥. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا، قَالَتِ: اسْتَأْذَنَ رَجُلٌ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بِئْسَ أَخُو الْعَشِيرَةِ) فَلَمَّا دَخَلَ انْبَسَطَ إِلَيْهِ، فَقُلْتُ لَهُ، فَقَالَ (إِنَّ اللّٰهَ لَا يُحِبُّ الْفَاحِشَ الْمُتَفَحِّشَ).

755. Sayyidina Ayeshah رضى الله عنها has said that a man asked the Prophet ﷺ for permission and he remarked that he was a wicked man of his tribe. But, when he came in, the Prophet ﷺ met him with an open heart. She said to him, "How is it that you first described him as a wicked man but then met him very cordially?" He said, "Allah does not like indecent speech and the indecent man."❷ (Bukhari, Ahmad, Abu Dawood)

٧٥٦. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتِ: اسْتَأْذَنَتْ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَوْدَةُ لَيْلَةَ جَمْعٍ. وَكَانَتِ امْرَأَةً ثَقِيلَةً ثَبِطَةً. فَأَذِنَ لَهَا.

756. Sayyidina Ayeshah رضى الله عنها said that on the night of Muzdalifah, Sayyidah Saudah رضى الله عنها requested the Messenger of Allah ﷺ to allow her to go (to mina)." She was a heavy-bodied woman with slow movement." The Prophet ﷺ allowed her to go.❸ (Bukhari, Muslim, Ibn Majah.)

EXPLANATION: We know from these Ahadith that if there is no intention to backbite but someone is being introduced then there is nothing wrong in describing him. We may say, for instance, that he is such-complexioned, of such a height and body, etc.

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❶ (٧٥٤) اخرجه الطبرانى فى المعجم الكبير ٩/١٨٣، وابن كثير فى البداية والنهاية ٥/٩٩، انظر تذكرة الموضوعات لابن لتفسيرانى.
❷ (٧٥٥) اخرجه المصنف فى الصحيح ٨/١٥، ٣٨، واحمد فى المسند ٦/١٥٨، وابو داؤد فى السنن ٤٧٩١.
❸ (٧٥٦) اخرجه المصنف فى الصحيح، ومسلم وابن ماجه.

322. Chapter
باب من له بحكاية الخبر بأسا
Recalling Someone's Past Experience

٧٥٧. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُوْدٍ قَالَ: لَمَّا قَسَمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَنَائِمَ حُنَيْنٍ بِالْجِعِرَّانَةِ اِزْدَحَمُوْا عَلَيْهِ. فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ عَبْدًا مِنْ عِبَادِ اللّٰهِ بَعَثَهُ اللّٰهُ إِلٰى قَوْمٍ فَكَذَّبُوْهُ وَ شَجُّوْهُ، فَكَانَ يَمْسَحُ الدَّمَ عَنْ جَبْهَتِهِ وَيَقُوْلُ: اَللّٰهُمَّ اغْفِرْ لِقَوْمِيْ فَإِنَّهُمْ لَا يَعْلَمُوْنَ) قَالَ عَبْدُ اللّٰهِ بْنِ مَسْعُوْدٍ: فَكَأَنِّيْ أَنْظُرُ إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْكِي الرَّجُلَ يَمْسَحُ عَنْ جَبْهَتِهِ.

757. Sayyidina Ibn Masood رضى الله عنه said that when the Messenger of Allah ﷺ distributed the spoils Hunayn at Jiranah, the people crowded him. So, he said, "Of the slaves of Allah, he sent one to a people. They denied, belied and injured him. He cleaned blood from his forehead and made a supplication to Allah in these words, "O Allah! Forgive my people, for they know not."

Sayyidina Abdullah bin Masood رضى الله عنه said, "It is as though I see the Messenger of Allah ﷺ he narrated the event and wipes his face with his hands."[1] (Ahmad)

EXPLANATION: It is correct, from the point of view of this Hadith, to narrate an event and make gestures at the same time. The Prophet ﷺ moved his hand over his face while describing the event.

323. Chapter
باب من ستر مسلما
He Who Conceals a Muslim's Secret

٧٥٨. حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنَا إِبْرَاهِيْمُ بْنُ نُشَيْطٍ عَنْ كَعْبِ بْنِ عَلْقَمَةَ، عَنْ أَبِي الْهَيْثَمِ قَالَ: جَاءَ قَوْمٌ إِلٰى عُقْبَةَ بْنِ عَامِرٍ فَقَالُوْا إِنَّ لَنَا جِيْرَانًا يَّشْرَبُوْنَ وَيَفْعَلُوْنَ، اَفَنَرْفَعُهُمْ إِلَى الْإِمَامِ؟ قَالَ: لَا. سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ رَّاٰى مِنْ مُسْلِمٍ عَوْرَةً فَسَتَرَهَا كَانَ كَمَنْ أَحْيَا مَوْؤُدَةً مِنْ قَبْرِهَا.

758. Abu al-Haytham said that a people came to Uqbah bin Aamir رضى الله عنه and said to him, "We have neighbours who drink (wine) and do (this and that). Shall we present their case before the Imam?" He said, "I have heard the Messenger of Allah ﷺ say that if anyone observes a Muslim's shortcomings and conceals it (not disclosing it to anyone else, earns a reward and), he is as one who revives a girl (buried alive) from her grave."[2] (Abu Dawood, Ahmad.)

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[1] (٧٥٧) اخرجه احمد فى المسند ١/٤٤١.

[2] (٧٥٨) اخرجه ابو داؤد فى السنن ٤٨٩١ واحمد فى المسند ٤/١٤٧.

324. Chapter
باب قول الرجل هلك الناس
A Man's Saying, "The People Have Perished"

٧٥٩. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا سَمِعْتَ الرَّجُلَ يَقُولُ هَلَكَ النَّاسُ، فَهُوَ أَهْلَكُهُمْ).

759. It is reported by Sayyidina Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, "When you hear anyone say that the people have perished then this man is the most perished of the lot."[1] (Ahmad)

EXPLANATION: It means that a man who tells other people that they have perished believes himself to be pure and righteous. This is a way of thinking high of himself and he is the most perished of all of them.

325. Chapter
باب لا يقل للمنافق سيد
A Hypocrite is not Called a 'Sayyid'

٧٦٠. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا تَقُولُوا لِلْمُنَافِقِ: سَيِّدٌ فَإِنَّهُ إِنْ يَكُ سَيِّدَكُمْ، فَقَدْ أَسْخَطْتُمْ رَبَّكُمْ عَزَّ وَجَلَّ)

760. Sayyidina Abdullah bin Buraydah رضي الله عنه has reported on the authority of his father that the Messenger of Allah ﷺ said. "Do not call a Munafiq (hypocrite) a Sayyid. If he is your Sayyid (chief, leader) then (because of making him your chief and calling him Sayyid,) you have displeased Allah, the Mighty, the Gracious."[2] (Abu Dawood, Ahmad)

EXPLANATION: A hypocrite is a disbeliever at heart and cannot be the Sayyid, of the believers. Hence, it is disallowed to call him one. The Hadith cautions us that if we call him that or do that (make him one) then we will displease Allah. Thus, as is apparent, if a hypocrite cannot be called a Sayyid then how can an unbeliever and a polytheist or idolater be called one while they are disbelievers in their hearts and openly too?

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[1] (٧٥٩) اخرجه احمد فى المسند ٢/٤٦٥.

[2] (٧٦٠) اخرجه ابو داؤد فى الادب ب٨٢، واحمد فى المسند ٥/٣٤٦.

326. Chapter
باب ما يقول الرجل اذا زكي
What should One Say if He is Praised

٧٦١. حَدَّثَنَا مَخْلَدُ بْنُ مَالِكٍ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ بَكْرِ بْنِ عَبْدِ اللّٰهِ الْمُزَنِيِّ عَنْ عَدِيِّ بْنِ أَرْطَاةَ قَالَ: كَانَ الرَّجُلُ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا زُكِّيَ قَالَ: اَللّٰهُمَّ لَا تُؤَاخِذْنِيْ بِمَا يَقُوْلُوْنَ، وَاغْفِرْلِيْ مَالَا يَعْلَمُوْنَ.

761. Adiy bin Arta رضى الله عنه said that when anyone of the Companions ﷺ of the Prophet ﷺ was praised he would say,

اَللّٰهُمَّ لَا تُؤَاخِذْنِيْ بِمَا يَقُوْلُوْنَ، وَاغْفِرْلِيْ مَالَا يَعْلَمُوْنَ.

"O Allah, do not seize me for what they say (about me). And forgive me (my sins) that which they do not know."❶

EXPLANATION: When anyone is praised, his head swells with ride and he thinks high of himself and tends to stay aloof from other people. If he is pleased with praise, he imagines that what is said about him is correct and the pride that comes to him is a sin. This is why a supplication is made requesting Allah not to take him to task for what other people say about him and what right have caused pride in him. When people praise anyone, he must remember his sins because generally sins are not committed before other people. They know about a man's knowledge and prowess but do not know about his sins. If other people praise a man and he takes stock of his sins then his pride is broken instantly and, because of realisation of sins, he must seek forgiveness. Hence, the request واغفرلى مالا يعلمون (and forgive me that which they do not know).

٧٦٢. حَدَّثَنَا أَبُوْ عَاصِمٍ، عَنِ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ كَثِيْرٍ، عَنْ أَبِيْ قَلَابَةَ أَنَّ أَبَا عَبْدِ اللّٰهِ قَالَ لِأَبِيْ مَسْعُوْدٍ. أَوْ أَبُوْ مَسْعُوْدٍ قَالَ لِأَبِيْ عَبْدِ اللّٰهِ. مَا سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ (زَعْمٍ) قَالَ (بِئْسَ مِطِيَّةُ الرَّجُلِ).

762. Sayyidina Abu Qalabah has reported that either Abu Abdullah asked Abu Masood or Abu Masood asked Abu Abdullah, "What have you heard from the Prophet ﷺ about زعم za'am (imagination, fancy)?" The other said (that the Prophet ﷺ said), "It is an evil mourt:"❷ (Abu Dawood, Ahmad.)

٧٦٣. حَدَّثَنَا يَحْيَى بْنُ مُوْسٰى قَالَ: حَدَّثَنَا عُمَرُ بْنُ يُوْنُسَ الْيَمَامِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْعَزِيْزِ، عَنْ يَحْيَى بْنِ أَبِيْ كَثِيْرٍ، عَنْ أَبِيْ قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، أَنَّ عَبْدَ اللّٰهِ بْنِ عَامِرٍ قَالَ، يَا أَبَا مَسْعُوْدٍ، مَا

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❶ (٧٦١) اخرجه البيهقى فى شعب الايمان ولفظه اذا مدح الرجل فى وجهه، وزاد: واجعلنى خيرًا مما يظنون.

❷ (٧٦٢) ابو قلابة وفى رواية نعيم عن ابى قلابة قال: حدثنا ابو عبد الله قال..... الحديث وابو قلابة لم يسمع من حذيفة فالظاهر ان ابا عبد الله غير حذيفة وقال ابو داؤد. اخرجه ابو داؤد فى السنن ٤٩٧٢، واحمد فى المسند ٤/١١٩، ٥/٤٠١.

سَمِعْتَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ (زَعَمُوْا)؟ قَالَ: سَمِعْتُهُ يَقُوْلُ (بِئْسَ مِطِيَّةُ الرَّجُلِ) وَسَمِعْتُهُ يَقُوْلُ (لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ).

763. Sayyidina bin Aamir said, "O Abu Masood, what have you heard from the Messenger of Allah, about za'amoo?" He said that he had heard the Messenger of Allah ﷺ say, "It is an evil riding beast of man." He also heard the Prophet ﷺ say, "To curse a Believer is tantamount to killing him."❶

EXPLANATION: The word Zaam is a third person singular, masculine, verb in the past tense. za'amoo is the third person plural, masculine verb in the post tense. It means to assert that which one imagines. Many people have the habit of ascribing statements to other people or of claiming to have heard something. These things are false, meaningless, scandals and accusations. These people do not speak the truth and they do not actually hear what they ascribe to others but they merely spread rumours. Their irresponsible habit involves them in many sins. A man might suppose himself innocent of passing on anything as his own and he might fool himself that the circulates what he has heard but in this way he perpetrates many prohibited and unlawful things. The Messenger of Allah ﷺ has described this habit as man's bad mount. He believes that he has put words into the mouths of other people and he would succeed and not be taken task but his riding beast will cast him into thorny bushes and it will involve him in anxiety after his death.

327. Chapter

باب لا يقول لِشيئ لا يعلمه: الله يعلمه

A Man should not Say Something Which He does not Know—"Allah Knows It"

٧٦٤. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّٰهِ قَالَ حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ عَمْرٌو، عَنِ ابْنِ عَبَّاسٍ: لَا يَقُوْلَنَّ أَحَدُكُمْ لِشَيْءٍ لَّا يَعْلَمُهُ: (اَللّٰهُ يَعْلَمُهُ) وَاللّٰهُ يَعْلَمُ غَيْرَ ذٰلِكَ، فَيُعَلِّمُ اللّٰهَ مَالَا يَعْلَمُ، فَذَاكَ عِنْدَ اللّٰهِ عَظِيْمٌ.

764. Sayyidina Ibn Abbas رضى الله عنه said, "Let no one of you say something which he does not know about Allah knows. For, Allah (not only) knows that but he also knows all other things. Now, if anyone says that Allah knows, then he means to include in Allah's knowledge such a thing about which it is not known if it is truly so. If it is not truly so and anyone says that Allah knows it to be so then it is a lie invented against Allah. That is a great sin in the sight of Allah."

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❶ (٧٦٣) انظر المصادر فى الحديث السابق رقم ٣٦٣.

328. Chapter
بـاب قـــوس قـــزح
Rainbow

٧٦٥. حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَلِيِّ بْنِ زَيْدٍ قَالَ: حَدَّثَنِي يُوسُفُ بْنُ مِهْرَانَ ،عَنِ ابْنِ عَبَّاسٍ قَالَ: الْمَجَرَّةُ بَابٌ مِّنْ أَبْوَابِ السَّمَاءِ وَأَمَّا قَوْسُ قُزَحٍ فَأَمَانٌ مِنَ الْغَرَقِ بَعْدَ قَوْمِ نُوحٍ عَلَيْهِ السَّلَامُ.

765. Sayyidina Ibn Abbas رضى الله عنه said that Majarrah was one of the gates of heaven and the rainbow is a security against drowning since after the people of Sayydina Nuh عليه السلام.

329. Chapter
باب المجرة
What is Majarrah

٧٦٦. حَدَّثَنَا: الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي حُسَيْنٍ وَغَيْرِهِ، عَنْ أَبِي الطُّفَيْلِ، سَأَلَ ابْنُ الْكَوَّاءِ عليًّا عَنِ الْمَجَرَّةِ، قَالَ: هُوَ شَرَجُ السَّمَاءِ وَمِنْهَا فُتِحَتِ السَّمَاءُ بِمَاءٍ مُنْهَمِرٍ.

766. Ibn al-Kawwa asked Sayyidina Ali رضى الله عنه what Majarrah was and he said, "It is a gate of the heavens. It is the door from which torrential rain pured down (to drown the people of Sayyidina Nuh عليه السلام).

٧٦٧. حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: الْقَوْسُ أَمَانٌ لِّأَهْلِ الْأَرْضِ مِنَ الْغَرَقِ وَالْمَجَرَّةُ بَابُ السَّمَاءِ الَّذِيْ تَنْشَقُّ مِنْهُ.

767. Sayyidina Ibn Abbas رضى الله عنه said, "The rainbow is a security for the earthlings against drowning and Majarrah is the gate of heaven from where it (the heaven) will rend as under."

EXPLANATION: The flood that had engulfed the people of Sayyidina Nuh عليه السلام was fed with not only waters of the springs on earth but also a heavy downpour from the heaven. We are told in Surah al-Qamar:

فَفَتَحْنَا اَبْوَابَ السَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ وَّفَجَّرْنَا الْاَرْضَ عُيُوْنًا ○

Then we opened the gates of heaven with water pouring out. And we made he earth to gust forth springs. (54:11-12)

When they had drowned, Allah stopped the rain from the heaven and commanded the earth to swallow its water (Surah Hud). It is after this event that a rainbow is visible after rain stops falling. The rainbow is a security for the people of earth against drowning, it is sign that there is safety once it is seen.

330. Chapter

باب من كره ان يقال:
اللّٰهم اجعلنى فى مستقر رحمتک
Do not Pray for a Halt in the Place of Mercy

٧٦٨. حَدَّثَنَا مُوسَىٰ بْنُ إِسْمَاعِيلَ قَالَ حَدَّثَنَا أَبُو الْحَارِثِ الْكِرْمَانِيّ قَالَ: سَمِعْتُ رَجُلًا قَالَ لِأَبِي رَجَاءٍ: أَقْرَأُ عَلَيْكَ السَّلَامَ وَ أَسْأَلُ اللّٰهَ أَنْ يَجْمَعَ بَيْنِي وَ بَيْنَكَ فِي مُسْتَقَرِّ رَحْمَتِهِ قَالَ: وَهَلْ يَسْتَطِيعُ أَحَدٌ ذٰلِكَ؟ قَالَ فَمَا مُسْتَقَرُّ رَحْمَتِهِ؟ قَالَ: الْجَنَّةُ قَالَ: لَمْ تُصِبْ. قَالَ: فَمَا مُسْتَقَرُّ رَحْمَتِهِ؟ قَالَ: رَبُّ الْعَالَمِينَ.

768. Abu al-Harith al-Kirmani said that he heard a man say to Abu Raja, "I say As-Salam ʿAlaykum to you and beseech Allah to join us in the place of his mercy." Abu Raja said, "Does anyone have that strength? What is the place of mercy? That a man said, it is paradise." Abu Raja said, "You are not correct", so that man asked, "What is it then? Abu Raja said, "He is the Lord of the worlds."

EXPLANATION: In other words, one should pray for gathering together in paradise, not in the place of mercy (Musteqar Rahmah) because Rahmah (mercy) is an attribute of Allah His attributes pertain to his person and there is no sense in asking for gathering together in his attribute.

331. Chapter

باب لا تسبوا الدهر
Do not Revile Time

٧٦٩. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَقُولَنَّ أَحَدُكُمْ: يَا خَيْبَةَ الدَّهْرِ، فَإِنَّ اللّٰهَ هُوَ الدَّهْرُ).

769. It is reported by Sayyidina Abu Hurayrah رضى الله عنه that the Prophet ﷺ said, "None of you must say يا خيبة الدهر (Alas, the worsening of times!) because Allah himself is (the Alternator of) time."[1] (Ahmad)

٧٧٠. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللّٰهِ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي بَكْرِ بْنِ يَحْيَى الْأَنْصَارِيِّ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَقُلْ أَحَدُكُمْ: يَا خَيْبَةَ الدَّهْرِ، قَالَ اللّٰهُ عَزَّ وَجَلَّ: أَنَا الدَّهْرُ، أُرْسِلُ اللَّيْلَ وَالنَّهَارَ فَإِذَا شِئْتُ قَبَضْتُهُمَا. وَلَا يَقُولَنَّ لِلْعِنَبِ: الْكَرْمَ، فَإِنَّ

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[1] (٧٦٩) اخرجه احمد فى المسند ٢/٢٥٩ و ٢٧٢ و ٣٩٤ و ٣٩٥ و ٤٩١ و ٤٩٩. ٥/٢٩٩ و ٣١١.

الْكَرْمَ الرَّجُلُ الْمُسْلِمُ).

770. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "Let none of you say يا خيبة الدهر (O, the worsening of time). Allah has said: I am (the Alternator of) time. I send night and day, and when I wish, I will seize them. And do not call grapes Karm because Karm is a Muslim man."❶

(Muslim, Ahmad)

EXPLANATION: It is the habit of people that they speak ill of time. Time is the name of day and night and Allah alternates the day and night. What is wrong with time? It is the people who themselves misbehave but they accuse time. This is why a warning is given.

The Arabs call grapes Karm (in Arabic). The Prophet ﷺ disallowed that and he said that a Muslim man must be called Karm. Another Hadith tells us that Karm is the epithet of a Muslim man.(Muslim) Hence, this superior epithet should not be applied to grapes.

332. Chapter
باب لا يحد الرجل الى اخيه النظر اذا ولى
Let no One Stare at His Brother when He Goes Back

٧٧١. حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مُجَاهِدٍ قَالَ: يُكْرَهُ أَنْ يُحَدَّ الرَّجُلُ إِلٰى أَخِيْهِ النَّظَرَ، أَوْ يَتْبَعَهُ بَصَرُهُ إِذَا وَلّٰى، أَوْ يَسْأَلَهُ: مِنْ أَيْنَ جِئْتَ، وَأَيْنَ تَذْهَبُ؟

771. Sayyidina Mujahid said that it is undesirable and detested that a man stare at his brother or look sharply at his back when he goes away or ask him, "Where have you come from and", "Where would you go?"

EXPLANATION: One should not do anything that disturbs a guest and he wonders why he is being stared at. He must not unnecessarily ask him where he comes from and where he goes. Of course, he may ask these questions if the questions are for the benefit of the traveller.

333. Chapter
باب قول الرجل للرجل ويلک
A Man's Saying 'Way'lak'

٧٧٢. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا، هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَأٰى رَجُلًا يَسُوْقُ بَدَنَةً فَقَالَ (ارْكَبْهَا) فَقَالَ: إِنَّهَا بَدَنَةٌ. قَالَ (ارْكَبْهَا) قَالَ: إِنَّهَا بَدَنَةٌ قَالَ (ارْكَبْهَا) قَالَ:

❶ (٧٧٠) اخرجه مسلم فى الصحيح (كتاب الادب) ٨:٦، واحمد فى المسند ٢/٢٧٢.

فَإِنَّهَا بَدَنَةٌ قَالَ (ارْكَبْهَا، وَيْلَكَ).

772. It is narrated by Sayyidina Anas ﷺ that the Prophet ﷺ saw a man who was driving a camel of sacrifice along. He said to him, "Ride it," but the man said, "This is an animal of sacrifice." The Prophet ﷺ asked him again to ride it but he said that was an animal of sacrifice. The Prophet ﷺ once again said to him, "Ride it!" He repeated his answer, "This is an animal of sacrifice." The Prophet ﷺ exclaimed. "Waylak! Ride it!"❶

(Bukhari, Muslim, Abu Dawood, Tirmizi Nasai, Ibn Majah, Ahmad)

EXPLANATION: The Arabic word Waylak means destruction. Sometimes, this word comes on the tongue without an intention to curse anyone but as a reproof and reproach. One of the Companions ﷺ was on his was to perform the pilgrimage and he had a camel. He intended to sacrifice it as a rite of hajj. He was walking on foot and was in pain. The Prophet ﷺ advised him to ride on the animal. But he did not consider it proper to ride on it because. it was an animal of sacrifice and he told the Prophet ﷺ what he thought. The Prophet ﷺ again asked him to ride on the animal. He thought that the Prophet ﷺ might not have heard him so he repeated that it was an animal of sacrifice but was again advised by the Prophet ﷺ that he should ride on it. Once again he said that it was an animal of sacrifice. The Prophet ﷺ did not like to repeat his advice again and again and he told him finally اركبها ويلك "Woe to you, ride on it!" This was not an expression of evil wish but a word of displeasure.

The ruling, of course, is that the animal of sacrifice must not be mounted but if one is under compulsion then he may ride on it. However, he must ride it gently and not cause harm to the animal and if he gets another animal then he must ride that one (and get down from the one that will be sacrificed). كما روى مسلم اركبها بالمعروف اذا الجئت اليها حتى تجد ظهرا. (Muslim)

٧٧٣. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ عَبْدِ اللّٰهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ بْنِ أَبِي فَرْوَةَ، حَدَّثَنِي الْمِسْوَرُ بْنُ رِفَاعَةَ الْقُرَظِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ. وَرَجُلٌ يَسْأَلُهُ، فَقَالَ: إِنِّي أَكَلْتُ خُبْزًا وَلَحْمًا (فَهَلْ أَتَوَضَّأُ؟ فَقَالَ: وَيْحَكَ أَتَتَوَضَّأُ مِنَ الطَّيِّبَاتِ؟

773. Al-Miswar bin Rifa'ah al-Qurazi has said hat he heard Sayyidina Ibn Abbas ﷺ say to a man who asked him if he should perform (a fresh) ablution because he had eaten bread and meat," Waylak (woe to you!) Does a man need to perform ablution after eating the pure things."

EXPLANATION: Imam Bukhar رحمة الله عليه has placed this Hadith in the same chapter because word Waylak has nearly the same connotation as Waylak.

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❶ (٧٧٢) اخرجه المصنف فى الصحيح ٤/٨ و ٨/٤٦، ومسلم فى الصحيح (كتاب الحج) ٣٧١، وابو داؤد فى السنن (كتاب المناسك) ب ١٨، والترمذى فى السنن ٩١١، والنسائى فى السنن (كتاب الحج) ٧٣، وابن ماجه فى السنن ٣١٠٣ و ٣١٠٤، واحمد فى المسند ٢/٢٥٤، ٤٧٤، ٤٨١ و ٤٨٧ و ٥٠٥. ٣/١٧٣ و ٢٠٢.

٧٧٤. حَدَّثَنَا عَلِيٌّ قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْوُمُ حُنَيْنَ بِالْجِعِرَّانَةِ، وَالتِّبْرُ فِي حِجْرِ بِلَالٍ وَّهُوَ يَقْسِمُ، فَجَآءَهُ رَجُلٌ فَقَالَ: اعْدِلْ، فَإِنَّكَ لَا تَعْدِلُ! فَقَالَ وَيْلَكَ، فَمَنْ يَّعْدِلُ إِذَا لَمْ أَعْدِلْ)؟ قَالَ عُمَرُ: دَعْنِيْ يَا رَسُوْلَ اللّٰهِ أَضْرِبُ عُنُقَ هٰذَا الْمُنَافِقِ، قَالَ (إِنَّ هٰذَا مَعَ أَصْحَابٍ لَّهُ (أَوْفِيْ أَصْحَابٍ لَّهُ) يَقْرَأُوْنَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُوْنَ مِنَ الدِّيْنِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ) ثُمَّ قَالَ سُفْيَانُ: قَالَ أَبُو الزُّبَيْرِ: سَمِعْتُهُ مِنْ جَابِرٍ. قُلْتُ لِسُفْيَانَ: رَوَاهُ قُرَّةُ عَنْ عَمْرٍو عَنْ جَابِرٍ؟ قَالَ: لَا أَحْفَظُهُ عَنْ عَمْرٍو، وَإِنَّمَا حَدَّثَنَاهُ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ.

774. Sayyidina Jabir ﷺ said that the Messenger of Allah ﷺ was at Jiranah during the Ghazwah Hunayn. Sayyidina Bilal ﷺ had pieces of gold in his lap (which was received as the spoils of war). The Prophet ﷺ was distributing it. A man came forward and said, "Be fair in distributing it because you are not doing justice." The Prophet ﷺ said, "Waylak. (woe to you!) Who then will dispense justice if I do not do." Sayyidina Umar ﷺ said, "O Messenger of Allah! Give me permission to sever the neck of the hypocrite." The Prophet ﷺ said, "He is with his colleagues who recite the Qur'an but their recital does not go beyond their cavicle. (it remains in their throats and is not accepted by Allah because they do not recite with sincerity) they will go away from religion just as the arrow pierces through its target."❶

(Ibn Abu Aasim, Ibn Hajar, al-Bukhari in Tareekh Sunan Saeed bin Mansoor.)

EXPLANATION: This Hadith is also found in *Saheeh Muslim* (v-1, p-340) with a slight difference of words. Imam Bukhari رحمه الله عليه has presented this Hadith in this chapter to support the validity of the use of the word Waylak. There is likelihood of a doubt arising from this Hadith rudeness to the Prophet ﷺ may amount to infidelity. By saying to the Prophet ﷺ, "You are not dispensing justice," this man displayed extreme rudeness and there cannot be an act greater infidelity. On hearing him, Sayyidina Umar ﷺ asked to be allowed to put an end to his life. We get a clarification in the version of *Saheeh Muslim*: The Prophet ﷺ said in response to Sayyidina Umar ﷺ request to be allowed to slay the hypocrite," I do not like that it should be popular among people that I slay my Companions. Those people will not know the truth while this thing would be circulated among them. And, they will be driven away from Islam." Hence, he to lerated his accusation as he normally to lerated the accusations of the hypocrites.

The Prophet ﷺ also said that they would recite the Qur'an but it would not go beyond their throats. In this way, he predicted the coming of such people who will claim to profess Islam and will recite the Qur'an but he will not recite the Qur'an to please Allah. Besides, they will hold disbelieving ideas and they will come out of the folds of Islam as an arrow comes out of its target. They arrow will have no trace of blood on it. These people came to the surface in the times of Sayyidina Ali ﷺ and he waged war against them.

❶ (٧٧٤) انظر السنة لابن ابى العاصم ٢/٢٥٩، وفتح البارى لابن حجر ١٢/٢٩٩، البخارى فى التاريخ ٩/٣٠ وسنن سعيد بن منصور ٢٩٠٢.

The deeds of the sect that claim to be followers of Islam and recite the Qur'an but hold un-Islamic ideas hence (their deeds) are not approved by Allah. Whatever they do of the pious deeds are all rejected.

٧٧٥. حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ شَيْبَانَ، عَنْ خَالِدِ بْنِ سُمَيْرٍ عَنْ بَشِيرِ بْنِ نُهَيْكٍ عَنْ بَشِيرِ بْنِ مَعْبَدِ السَّدُوسِيِّ وَكَانَ اسْمُهُ زَحْمَ بْنَ مَعْبَدٍ، فَهَاجَرَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (مَا اسْمُكَ قَالَ: زَحْمٌ قَالَ (بَلْ أَنْتَ بَشِيرٌ) قَالَ) بَيْنَمَا أَنَا أَمْشِي مَعَ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذْ مَرَّ بِقُبُورِ الْمُشْرِكِينَ، فَقَالَ لَقَدْ سَبَقَ هٰؤُلَاءِ خَيْرٌ كَثِيرٌ) ثَلَاثًا فَمَرَّ بِقُبُورِ الْمُسْلِمِينَ فَقَالَ (لَقَدْ أَدْرَكَ هٰؤُلَاءِ خَيْرًا كَثِيرًا) ثَلَاثًا فَحَانَتْ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَظْرَةٌ، فَرَأَى رَجُلًا يَمْشِي فِي الْقُبُورِ وَعَلَيْهِ نَعْلَانِ، فَقَالَ (يَا صَاحِبَ السِّبْتِيَّتَيْنِ، أَلْقِ سِبْتِيَّتَيْكَ) فَنَظَرَ الرَّجُلُ، لَمَّا رَأَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَلَعَ نَعْلَيْهِ، فَرَمَى بِهِمَا.

775. It is reported by Sayyidina Bashir bin Mabad al-Sadusayy ﷺ whose name was Zahm bin Mabad that he emigrated to the Prophet ﷺ. He asked him, "What is your name?" He said, "Zahm". The Prophet ﷺ said, "Rather, you are Bashir." He said further that once he was accompanying the Messenger of Allah ﷺ when he happened to pass by the graves of the polytheists and he said, "These are the people who have lost much good," he said that three times. He then passed by graves of Muslims and remarked, "These are the people who did find much-good," and he said that thrice. Then, the Prophet صلى الله عليه وسلم suddenly saw a man walking through the graves with his shoes on and said to him, "O, the one with the shoes! Waylak (Alas, for you)! Remove your shoes." This man saw the Prophet ﷺ and he took of his shoes and threw then away.[1] (Ahmad, Hakim.)

EXPLANATION: This Hadith also has the word wayhak and that is why Imam Bukhari has brought it here. The Prophet ﷺ changed the name Zahm, the reason for which we shall see in Hadith # 831, Insha Allah.

334. Chapter
بـاب البنـــاء
Building a House

٧٧٦. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي فُدَيْكٍ، عَنْ مُحَمَّدِ بْنِ هِلَالٍ، أَنَّهُ رَأَى حُجَرَ أَزْوَاجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ جَرِيدٍ، مَسْتُورَةً بِمُسُوحِ الشَّعْرِ. فَسَأَلْتُهُ عَنْ بَيْتِ عَائِشَةَ فَقَالَ: كَانَ بَابُهُ وَمِنْ وَجْهَةِ الشَّامِ. فَقُلْتُ مِصْرَاعًا كَانَ أَوْ مِصْرَاعَيْنِ؟قَالَ كَانَ بَابًا وَّاحِدًا. قُلْتُ: مِنْ أَيِّ شَيْءٍ كَانَ؟ قَالَ: مِنْ عَرْعَرٍ أَوْسَاجٍ.

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[1] (٧٧٥) اخرجه احمد فى المسند ٥/ ٨٤-١١٢، الحاكم فى المستدرك ٤/ ٢٧٥-٢٧٦.

776. It is narrated by Muhammad bin Abu Fudayk on the authority of Muhammad bin Hilal that he saw that the houses of the wives of the Prophet ﷺ were made of branches of palm trees, tied with hair and covered with sack cloth.

He then asked him about the house of Sayyidah Ayeshah ﷺ and he said that its door was towards Syria. He asked whether it had one door or two doors and he answered that it had just one door. He asked of what material the door was made and he said that it was made of Ar-ar or Saaj (juniper or teak).

٧٧٧. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي يَحْيٰى، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَا تَقُومُ السَّاعَةُ حَتّٰى يَبْنِيَ النَّاسُ بُيُوتًا يُوَشُّونَهَا وَشْيَ الْمَرَاحِيلِ) قَالَ إِبْرَاهِيمُ: يَعْنِي الثِّيَابَ الْمُخَطَّطَةَ.

777. Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ said, "The last hour will not take place before people build their houses like Maraheel Ibrahim, a narrator in line of transmission, said, "Maraheel, means striped cloth."

EXPLANATION: The first Hadith reveals to us the simplicity of the homes of the noble wives of the Messenger of Allah ﷺ. The second tells us that he revealed that the last hour will not take place until people decorate their homes as indeed they are doing these days.

335. Chapter
باب قول الرجل لا وابيک
Saying *La Wa Abeeka*

٧٧٨. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ عَمَّارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، جَاءَ رَجُلٌ إِلٰى رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللّٰهِ، أَيُّ الصَّدَقَةِ أَفْضَلُ أَجْرًا؟ قَالَ (أَمَا وَأَبِيكَ لَتُنَبَّأَنَّهُ: أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ، وَ تَأْمَلُ الْغِنٰى وَلَا، تُمْهِلُ حَتّٰى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ: لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا وَ قَدْ كَانَ لِفُلَانٍ).

778. Sayyidina Abu Hurayrah ﷺ has reported that someone came to the Messenger of Allah ﷺ and asked him what kind of sadaqah was best as far as reward was concerned. He said, اماوابیک (By your father!) you will surely be informed of it." (He then said, "The most excellent sadaqah) is that you give sadaqah while you are healthy and not inclined to spend fearing poverty and hoping to become rich. Spend while you are healthy and defer not to (the time) when the soul is up to the throat and you say that so much should be given to such-and-such and so much to that. (What is the point in saying that

when it already belongs to him the moment the soul departs from the your body your money belongs to other people).[1] (Muslim, Ahmad)

EXPLANATION: The expression وابیک is a form of oath. It means 'by your father!' It is not allowed to swear on anyone else besides Allah. Accordingly, the exponents say about such words in Ahadith that they are merely idiomatic ways of conversation and are not to be taken in their literal sense. Imam Bukhari رحمة الله عليه also hopes to prove that by bringing this Hadith.

336. Chapter
باب اذا اطلب فليطلب طلبا يسيرا ولا يمدحه
In Requesting Someone for Anything do not Exaggerate or Praise It

٧٧٩. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنِي الْأَعْمَشُ، عَنْ أَبِيْ إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللّٰهِ قَالَ: إِذَا طَلَبَ أَحَدُكُمُ الْحَاجَةَ فَلْيَطْلُبْهَا طَلَبًا يَسِيْرًا، فَإِنَّمَا لَهُ مَا قُدِّرَ لَهُ. وَلَا يَأْتِيْ أَحَدُكُمْ صَاحِبَهُ فَيَمْدَحَهُ. فَيَقْطَعَ ظَهْرَهُ.

779. Sayyidina Abdullah ﷺ said, "When one of you requests someone for his need then he should not exaggerate in asking because he will only get what he is destined to get. And, he should not go to anyone and laud him (for, if he does that) then (it is as if) he cuts off his back.

EXPLANATION: In this way, he gets him to think high of himself and swell with pride. He must not ask him for something again and again, pestering him all the time.

٧٨٠. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيْلُ، عَنْ أَيُّوْبَ، عَنْ أَبِي الْمَلِيْحِ بْنِ أُسَامَةَ، عَنْ أَبِيْ عَزَّةَ يَسَارِ بْنِ عَبْدِ اللّٰهِ الْهُذَلِيِّ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّ اللّٰهَ إِذَا أَرَادَ قَبْضَ عَبْدٍ بِأَرْضٍ، جَعَلَ لَهُ بِهَا. أَوْ فِيْهَا. حَاجَةً.

780. It is reported by Abu Uzzah Yasar bin Abdullah al-Hazily ﷺ that the Prophet ﷺ said, "When Allah intends that a slave should die at a particular place he creates a reason for him (to go to that place) there (and there the angels take out his soul.)[2]

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[1] (٧٧٨) اخرجه مسلم فى الصحيح (كتاب الزكاة) ٩٣. واحمد فى المسند ٢/٢٣١.

[2] (٧٨٠) انظر: منحة المعبود للساعاتى ٧٣٩، البخارى فى التاريخ ٨/٤١٩، الاسماء والصفات للبيهقى ١٥٤.

337. Chapter
باب قول الرجل لا بل شانئک
A Man's Saying, 'Labulla Shani'uka'

٧٨١. حَدَّثَنَا مُوسٰى قَالَ: حَدَّثَنَا الصَّعِقُ قَالَ: سَمِعْتُ أَبَا حَمْزَةَ قَالَ: أَخْبَرَنِيْ أَبُوْ عَبْدِ الْعَزِيْزِ قَالَ: أَمْسٰى عِنْدَنَا أَبُوْ هُرَيْرَةَ فَنَظَرَ إِلٰى نَجْمٍ عَلٰى حِيَالِهِ فَقَالَ: وَالَّذِيْ نَفْسُ أَبِيْ هُرَيْرَةَ بِيَدِهٖ! لَيَوَدَّنَّ أَقْوَامٌ وَلَوْ إِمَارَاتٍ فِي الدُّنْيَا وَأَعْمَالًا أَنَّهُمْ كَانُوْا مُتَعَلِّقِيْنَ عِنْدَ ذٰلِكَ النَّجْمِ، وَ لَمْ يَلُوْا تِلْكَ الْإِمَارَاتِ وَلَا تِلْكَ الْأَعْمَالِ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ: لَا بُلَّ شَانِئَكَ، أَكُلُّ هٰذَا سَاغَ لِأَهْلِ الْمَشْرِقِ فِيْ مَشْرِقِهِمْ؟ قُلْتُ: نَعَمْ وَاللّٰهِ. (قَالَ): لَقَدْ قَبَّحَ اللّٰهُ وَمَكَرَ، فَوَالَّذِيْ نَفْسُ أَبِيْ هُرَيْرَةَ بِيَدِهٖ لَيَسُوْقَنَّهُمْ حُمُرًا غِضَابًا. كَأَنَّمَا وُجُوْهُهُمُ الْمَجَانُّ الْمُطْرَقَةُ، حَتّٰى يَلْحَقُوْا ذَا الزَّرْعِ بِزَرْعِهٖ وَذَا الضَّرْعِ بِضَرْعِهٖ.

781. Abu Abdul Aziz said that Sayyidina Abu Hurayrah ﷺ was with them in the evening. He observed a star and said, "By him who has the life of Abu Hurayrah in His hands, those who are made Ameer in the world and are responsible for government affairs will surely wish (on the Day of Resurrection) that they had been suspended to the star and not made *ameer* or responsible for state affairs." He then turned towards Abu Abdul Aziz and said, "Labulla Shaniuka" (words of wish) and went on to say, "All this is happening for the people of east in their east (those people accept the responsibilities very easily and happily) Yes, by Allah, it is so! May Allah perish them and may he by his secret scheme debase them. And by him in whose power lies the life of Abu Hurayrah, such people will drive them away who will have red complexion, very terrible (appearance), as though their faces are like hammered shields. They will send back the cultivator to his field and the shepherd back to his milking animals.[1]

EXPLANATION: East of Madinah lies Iraq and there are other countries beyond to the east. Sayyidina Abu Hurayrah ﷺ spoke about these countries sayings that the government of facials of Iraq and other small and large countries, or those who will take charge in future, will be expelled by a people who will be red-faced and fearful-looking. Their countenances will like hammered shields. Leather shields were made for use in war and layers upon layers of leather were hammered together before the shields were ready. These are the shields, which their faces are compared. The faces of these men will be tattered and their noses will not be raised but flat. There will not be a marked difference in the level of their eyes and nose. These features were described as hammered shields.

These words of Sayyidina Abu Hurayrah ﷺ were proved correct when the tartars emerged from mountainous areas and killed the Iraqis and expelled them. Their features matched the description given by him. Imam Bukhari رحمة الله عليه had entitled the chapter on calling لابل شانئک (la bulla Shaniuka). It is revealed in Hadith

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[1] (٧٨١) ابو عبد العزيز مجهول من الثالثة.

that Sayyidina Abu Hurayrah ﷺ used this expression for his student and the chapter heading and Hadith are co-related, yet what is the meaning of the expression? It is a supplication against the enemy of the speaker and it means," May Allah deprive your enemy of wealth and life.

338. Chapter
باب لا يقول الرجل 'اللّٰه وفلان'
A Man must not Say 'Allah and So-and-so

٧٨٢. حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا حَجَّاجٌ، قَالَ ابْنُ جُرَيْجٍ: سَمِعْتُ مُغِيثًا يَزْعَمُ أَنَّ ابْنَ عُمَرَ سَأَلَهُ عَنْ مَوْلَاهُ فَقَالَ: اللّٰهُ وَفُلَانٌ: قَالَ ابْنُ عُمَرَ: لَا تَقُلْ كَذٰلِكَ، لَا تَجْعَلْ مَعَ اللّٰهِ أَحَدًا، وَلٰكِنْ قُلْ: فُلَانٌ بَعْدَ اللّٰهِ.

783. Ibn Jurayj said that he heard from Mugeeth bin Umar that Sayyidina Ibn Umar ﷺ asked him about his master and he said, "Allah and so-and-so." Sayyidina Ibn Umar ﷺ said, "Do not use that expression. Do not associate anyone with Allah but say that so-and-so is after Allah."

339. Chapter
باب لا يقول الرجل 'ماشآء اللّٰه وشئت'
A Man's Saying, 'What Allah Wishes and You Wish'

٧٨٣. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَجْلَحِ، عَنْ يَّزِيْدَ بْنِ الْأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: مَا شَآءَ اللّٰهُ وَ شِئْتَ. قَالَ (جَعَلْتَ لِلّٰهِ نِدًّا. مَا شَآءَ اللّٰهُ وَحْدَهُ .

783. Sayyidina Ibn Abbas ﷺ said that a man said to the Prophet ﷺ ماشاء الله وشئت (what Allah wills and what you will). He said, "You have associated another with Allah. (you must say,) ماشاء الله وحده (What Allah wills alone)."

EXPLANATION: We know from these Ahadith that the creatures should not be mentioned in such a way that they are placed at the same level as Allah evening an ambiguous way.

The first Hadith disallows us to say that there is Allah and so-and-so but instructs us to say that so-and-so is after Allah.

The next Hadith disallows us to say, "What Allah wills and you will" nothing happens if anyone wills it. It is only at Allah's will that anything happens, hence, we must only say," Only that happens what Allah wills" we must not mention anyone besides him as willing anything to happen.

340. Chapter
باب الغناءِ واللهو
Songs and Play

٧٨٤. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ دِينَارٍ قَالَ: خَرَجْتُ مَعَ عَبْدِ اللّٰهِ بْنِ عُمَرَ إِلَى السُّوقِ، فَمَرَّ عَلَى جَارِيَةٍ صَغِيرَةٍ تُغَنِّي، فَقَالَ: إِنَّ الشَّيْطَانَ لَوْ تَرَكَ أَحَدًا لَتَرَكَ هٰذِهِ.

784. Sayyidina Abdullah bin Dinar said that he went towards the market with Sayyidina Abdullah bin Umar ﷺ and they came across a young girl who was singing a song. He said, "If the devil leaves alone anyone (from doing what he prompts) then he would have left her alone."❶ (Bazzar and Tabarani.)

٧٨٥. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ أَبُو عَمْرٍو الْبَصْرِيّ قَالَ: سَمِعْتُ عَمْرًا مَوْلَى الْمُطَّلِبِ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَسْتُ مِنْ دَدٍ وَلَا الدَّدُ مِنِّي بِشَيْءٍ) يَعْنِي: لَيْسَ الْبَاطِلُ مِنِّي بِشَيْءٍ.

785. Sayyidina Anas bin Maalik ﷺ said, "That the Messenger of Allah ﷺ said, "I am not one to engage in meaningless pursuit and play and I have no connection with meaningless purist and play," meaning "I have nothing to do with falsehood."

٧٨٦. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللّٰهِ قَالَ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ (وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ) (لقمان ٣١:٦) قَالَ: الْغِنَاءُ وَأَشْبَاهُهُ.

786. Sayyidina Ibn Abbas ﷺ explained the verse:

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ. (لقمان ٣١:٦)

And of mankind is he who buys frivolous discourse. (Luqman, 31:6)

He said, "It means singing songs and whatever is related to it."❷ (Jabir)

٧٨٧. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا الْفَزَارِيُّ وَ أَبُو مُعَاوِيَةَ قَالَا: أَخْبَرَنَا قَنَانُ بْنُ عَبْدِ اللّٰهِ النَّهْمِيّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْسَجَةَ، عَنِ الْبَرَّاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ افْشُوا لِسَّلَامَ تَسْلَمُوا وَالْاَشَرَةُ شَرٌّ قَالَ أَبُو مُعَاوِيَةَ وَالْاَشَرَةُ الْعَبَثُ.

787. It is narrated by Sayyidina Bara bin al-Aazib ﷺ that the Messenger of Allah ﷺ said, "Spread salaam (the way of greeting). You people should greet one another with salaam, and vain talk is an evil thing."

Abu Muawiyah said that al-Ashar is Abatha, which is a conversation that has no worldly or religious advantage.❸ (Ahmad)

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❶ (٧٨٤) اخرجه البزار والطبراني. ❷ (٧٨٦) اخرجه الطبري. ❸ (٧٨٧) اخرجه احمد في المسند ٤/٢٨٦.

٧٨٨. حَدَّثَنَا عِصَامٌ قَالَ: حَدَّثَنَا حَرِيزٌ، عَنْ سَلْمَانَ بْنِ سُمَيْرٍ الْأِلْهَانِيِّ عَنْ فُضَالَةَ بْنِ عُبَيْدٍ، وَكَانَ يَجْمَعُ مِنَ الْمَجَامِعِ، فَبَلَغَهُ أَنَّ أَقْوَامًا يَلْعَبُوْنَ بِالْكُوْبَةِ، فَقَامَ غَضْبَانًا يَنْهٰى عَنْهَا أَشَدَّ النَّهْيِ، ثُمَّ قَالَ: أَلَا إِنَّ اللَّاعِبَ بِهَا لِيَأْكُلَ كُلَّ قَمَرَهَا، كَآكِلِ لَحْمِ الْخِنْزِيْرِ، وَ مُتَوَضِّئٌ بِالدَّمِ (يَعْنِيْ بِالْكُوْبَةِ: النَّرْدُ.

788. Sayyidina Fadlah bin Ubayd ﷺ was sitting with a group of people. He learnt that a people were playing chess and he became angry at that and got up. He forbid it strictly and said, "Beware, surely who plays it so that he may earn its fruit is like a person who eats flesh of swine and who performs ablution with its blood."

EXPLANATION: These Ahadith tell us of the evils of singing, meaningless pursuits and play. Song is something that pleases the devil and he feels happy when he hears someone singing and music being played. It is, therefore, seen that wherever there is satanic work it is necessarily accompanied by singing and music, even if it is in the name of religion. The devil could not find anyone so he got the young girl to sing, as we have seen in Hadith # 784.

The Hadith # 788 deplores the playing of Kubah which is used for chess and drafts and also for the drum that is played while singing. One of the narrators has given one of the meanings of Kubah as nard. These Ahadith forbid all types of play, but children must not be stopped from playing games which do not cause them to neglect religion or knowledge of religion and which do not cause them to give up religious practice or open a way to sin and indecency.

341. Chapter
باب الهدى والسمت الحسن
Good Habits and Good Manners

٧٨٩. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ الْأَسْوَدِ قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادَ قَالَ: حَدَّثَنَا الْحَارِثُ بْنُ حَصِيْرَةَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ قَالَ: سَمِعْتُ ابْنَ مَسْعُوْدٍ يَقُوْلُ إِنَّكُمْ فِيْ زَمَانٍ كَثِيْرٌ فُقَهَاؤُهُ، قَلِيلٌ، خُطَبَاؤُهُ، قَلِيْلٌ سُؤَّالُهُ، كَثِيْرٌ مُعْطُوْهُ، الْعَمَلُ فِيْهِ قَائِدٌ لِلْهَوٰى. وَسَيَأْتِيْ مِنْ بَعْدِكُمْ زَمَانٌ قَلِيْلٌ فُقَهَاؤُهُ، كَثِيْرٌ خُطَبَاؤُهُ، كَثِيْرٌ سُؤَّالُهُ، قَلِيْلٌ مُعْطُوْهُ، الْهَوٰى فِيْهِ قَائِدٌ لِلْعَمَلِ. اعْلَمُوْا أَنَّ حُسْنَ الْهَدْيِ. فِيْ آخِرِ الزَّمَانِ خَيْرٌ مِّنْ بَعْضِ الْعَمَلِ.

789. Sayyidina Ibn Masood ﷺ said, "You are in a time when there are many jurists and few sermonizers, few who ask questions and many who can give the answers. In these times, deed is the leader (supreme) while sensual desires are dependant on it. A time will come after you when the jurists will be few and the sermonizers many. Those who ask questions will be in large numbers but those who answer, few, desires will reign supreme while deeds will be

subjugated to desires (and people will behave in accordance with their desires). Know that in the last days good manners will be better than some deeds (because they cover much goodness and benefit other people too while deed is an individual affair which benefits only the doer)."❶

(Muwatta Imam Malik)

٧٩٠. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللّٰهِ، عَنِ الْجُرَيْرِيِّ عَنْ اَبِي الطُّفَيْلِ، قَالَ قُلْتُ (لِأَبِي الطُّفَيْلِ): رَأَيْتَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ، وَلَا أَعْلَمُ عَلَى ظَهْرِ الْأَرْضِ، رَجُلًا حَيًّا رَأَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَيْرِيْ. قَالَ: كَانَ أَبْيَضَ، مَلِيْحَ الْوَجْهِ. وَعَنْ يَّزِيْدِ بْنِ هَارُوْنَ، عَنِ الْجُرَيْرِيِّ قَالَ: كُنْتُ أَنَا وَأَبُو الطُّفَيْلِ (عَامِرُ بْنُ وَاثِلَةَ الْكَنَانِيّ) نَطُوْفُ بِالْبَيْتِ، قَالَ أَبُو الطُّفَيْلِ: مَا بَقِيَ أَحَدٌ رَأَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَيْرِيْ. قُلْتُ: وَ رَأَيْتَهُ؟ قَالَ: نَعَمْ. قُلْتُ: كَيْفَ كَانَ؟ قَالَ: كَانَ أَبْيَضَ، مَلِيْحًا مُقْصِدًا.

790. It is stated by Jurayri that he asked Abu al-Tufayl ﷺ "Did you see the Holy Prophet ﷺ?" He said, "Yes, and I do not know of anyone alive on earth today who might have seen him." He added, "He was fair-complexioned with beautiful features."

Jurayri is reported through another line of transmission to have said," I and Abu al-Tufayl ﷺ were circumambulating the Ka'bah. He said to me that there was no one else alive who might have seen the Prophet ﷺ and I asked him if he had seen the Prophet ﷺ. He confirmed that he had. I asked him to describe his features and he said that the Prophet ﷺ was fair in colour, beautiful looking and of medium height."❷ (Abu Dawood, Ahmad)

٧٩١ (الف): حَدَّثَنَا فَرْوَةُ قَالَ: حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ، عَنْ قَابُوْسٍ، عَنْ أَبِيْهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (الْهَدْيُ الصَّالِحُ، وَالسَّمْتُ الصَّالِحُ وَالْإِقْتِصَادُ، جُزْءٌ مِّنْ خَمْسَةٍ وَّ عِشْرِيْنَ جُزْءًامِنَ النُّبُوَّةِ).

791 (A). Sayyidina Ibn Abbas ﷺ has reported that the Prophet ﷺ said, "Adopting character, good habits and moderation(in spending) is one portion of the twenty-five portions of Prophet hood.

٧٩١ (ب): حَدَّثَنَا أَحْمَدُ بْنُ يُوْنُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا قَابُوْسٌ أَنَّ أَبَاهُ حَدَّثَهُ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِنَّ الْهَدْيَ الصَّالِحَ وَالسَّمْتَ الصَّالِحَ، وَالْإِقْتِصَادَ، جُزْءٌ مِّنْ سَبْعِيْنَ. جُزْءاً مِّنَ النُّبُوَّةِ

791 (B). It is reported by Sayyidina Ibn Abbas ﷺ that the Prophet ﷺ said, "Surely, to adopt good character, pious habits and moderation (in spending) is one portion of the seventy portions of Prophethood."

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❶ (٧٨٩) الحارث بن حصيرة الازدي، ابو النعمان الكوفي، صدوق يخطئ رمى بالرفض، من السادسة، وله ذكر في مقدمة مسلم. اخرجه مالك في الموطاء في الصلاة.

❷ (٧٩٠) اخرجه ابو داؤد في السنن (كتاب الفضائل) ٩٩، واحمد في المسند ٥/٤٥٤.

EXPLANATION: These Ahadith all tell us that good character, good habits and moderation in spending are meritorious characteristics in anyone. The statement in Hadith # 790 that the Prophet ﷺ was of medium height is the estimation of Sayyidina Abu al-Tufayl ﷺ. Because the Companions ﷺ could not see him for a length of time at once, therefore, they differ in describing some of his features. Sayyidina Anas ﷺ is quoted in *Shamail Tirmizi* ليس بالطويل البائن ولا باقصير. He was not so tall in height that we may call him very tall nor was he short in height. Sayyidina Hind bin Halah ﷺ said: اطول من المربوع واقصر من المشزم he was a person slightly of more that medium-height, an shorter than one who is very tall.

We know thus that he was somewhat tall in height.

342. Chapter
باب ويأتيكَ بالاخبار من لم تزوّد
He will Inform You Whom You have not Given Anything

٧٩٢. حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَاحِ قَالَ حَدَّثَنَا الْوَلِيْدُ بْنُ أَبِيْ ثَوْرٍ، عَنْ سِمَّاكٍ عَنْ عِكْرِمَةَ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا: هَلْ سَمِعْتِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَمَثَّلُ شِعْرًا قَطُّ؟ فَقَالَتْ: أَحْيَانًا إِذَا دَخَلَ بَيْتَهُ يَقُوْلُ (وَيَأْتِيْكَ بِالْأَخْبَارِ مَنْ لَّمْ تُزَوِّدِ).

792. It is reported by Sayyidina Ikramah that he asked Sayyidah Ayeshah رضى الله عنها if she had heard the Messenger of Allah ﷺ recite anyone's poetry. She said that sometimes when he came into the house, he recited this (poetry).

ويأتيک بالاخبار من لم تزود

He will come to you with news whom you have not given anything.[1]

(Ibn Abu Shaybah, Majmaat Zawaid, Kanz al-Ummal)

٧٩٣. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ لَّيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّهَا كَلِمَةُ نَبِيِّ: وَيَأْتِيْكَ بِالْأَخْبَارِ مَنْ لَّمْ تُزَوِّدِ.

793. Sayyidina Ibn Abbas ﷺ said that this was an expression of the Prophet صلى الله عليه وسلم.[2]

ويأتيک بالاخبار من لم تزود

And he will bring to you news whom you have given nothing.

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[1] (٧٩٢) الوليد بن عبد الله بن ابى ثور الهمدانى الكوفى وقد نسب الى جده، ضعيف من الثامنة مات سنة اثنتين وسبعين. انظر مصنف ابن ابى شيبة ٨/٥٠٦ مجمع الزوائد للهيثمى.

[2] (٧٩٣) انظر الحديث رقم ٧٩٢.

EXPLANATION: It is a custom in this world that whether a man worries to know about worldly condition or not much news will reach him without his effort or intention. A man may simply walk his path but his ears might catch two people discussing affairs and know about the situation. A man has does not ask anyone anything yet he receives information. The open in the Hadith is the last line of the verse of a poetry which is found in a Qaseedah, (lyric poem) of Tarfah bin Abd and it is included is *Sabah Muaragah*[1]. The whole verse is.

سَتُبْدِىْ لَكَ الْاَيَّامُ مَا كُنْتَ جَاهِلًا وَّيَاْتِيْكَ بِالْاَخْبَارِ مَنْ لَّمْ تُزَوِّدِ

The Messenger of Allah ﷺ liked the last line and he recited it sometimes. The saying of Sayyidina Ibn Abbas ﷺ that it was an expression of the Prophet ﷺ means that he recited it.

We learn from this that it is proper to recite the poem of a poet in order to convey a lesson to someone.

343. Chapter
باب ما يكره من التمنى
Undesirable Expectation or Hopes

٧٩٤. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ، عَنْ عُمَرَ بْنِ أَبِىْ سَلْمَةَ، عَنْ أَبِيْهِ، عَنْ أَبِىْ هُرَيْرَةَ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا تَمَنّٰى أَحَدُكُمْ فَلْيَنْظُرْ مَا يَتَمَنّٰى، فَإِنَّهُ لَا يَدْرِىْ مَا يُعْطٰى).

794. Sayyidina Abu Hurayrah ﷺ has reported the Messenger of Allah ﷺ as saying, "When anyone of you makes a wish he must make sure what he asks for because he does not know what he will be given. " (It is possible that he gets exactly what he wishes to get and it may no be according to his position.)

344. Chapter
باب لا تسموا العنب الكرم
Do not Call Grapes by the Name Karm

٧٩٥. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ (عَنْ أَبِيْهِ)، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَقُوْلَنَّ أَحَدُكُمْ: الْكَرْمُ. وَقُوْلُوْا: الْحَبَلَةُ، يَعْنِى الْعِنَبَ.

795. It is narrated by Sayyidina Alqamah bin wail on the authority of his father that the Prophet ﷺ said, "Let no one of you ever call Karm but say Habalah (for grapes)." In Arabic grapes are also called Habalah.[2]

(Abu Dawood)

EXPLANATION: We have seen this Hadith at # 770. It has been explained there.

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[1] *Seven suspended odes* suspended on the walls of Ka'abah.

[2] (٧٩٥) اخرجه ابو داؤد فى السنن ٤٩٧٤.

345. Chapter
باب قول الرجل ويحك
A Man's Saying Wayhak

٧٩٦. حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَمِّهِ مُوسَى بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ: مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَجُلٍ يَسُوقُ بَدَنَةً فَقَالَ (ارْكَبْهَا) فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ: فَقَالَ (ارْكَبْهَا) قَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: إِنَّهَا بَدَنَةٌ. قَالَ فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ (وَيْحَكَ! ارْكَبْهَا)

796. Sayyidina Abu Hurayrah ﷺ said that the Prophet ﷺ came across a man who was driving forward his camel of sacrifice. He said to him, "Ride on it!" But the man said, "Messenger of Allah! This is a camel of sacrifice." The Prophet ﷺ again said to him. "Ride on it!", and again he pleaded that it was a camel of sacrifice. The Prophet ﷺ told him a third time or the fourth. Wayhak (it is sad of you), ride on it!"[1]

EXPLANATION: We have seen this Hadith at # 772 with the difference that the word there is wa'ylak meaning 'woe to you.' The word Wayhak, here, means, 'its sad of you.' the necessary explanation is found there.

346. Chapter
باب قول الرجل يا هنتاه
A Man's Saying Ya-hantah

٧٩٧. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنِ شُرَيْكٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُقَيْلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ، عَنْ عِمْرَانَ بْنِ طَلْحَةَ، عَنْ أُمِّهِ حَمْنَةَ بِنْتِ جَحْشٍ، قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَا هِيَ؟ يَا هَنْتَاهُ).

797. Sayyidina Hamnah bint Jahsh رضى الله عنها said that she heard the Prophet ﷺ say, "What is it, Ya (O) Hantah?"[2]

٧٩٨. حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، حَبِيبِ بْنِ صَهْبَانَ، عَنِ الْأَسَدِيِّ: رَأَيْتُ عَمَّارًا صَلَّى الْمَكْتُوبَةَ ثُمَّ قَالَ لِرَجُلٍ إِلَى جَنْبِهِ: يَا هَنَاهُ: ثُمَّ قَامَ.

798. It is narrated by Sayyidina Habib bin Sahban al-Asadi that he saw Sayyidina Ammar ﷺ offer a fard prayer, then say to a man next to him. "Ya Hunah" (O you!) And again stand up.[3] (Nasai)

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[1] (٧٩٦) انظر المصادر فى الحديث رقم ٧٧٢.

[2] (٧٩٧) عبد الرحمن بن شريك بن عبد الله النخعى، الكوفى، صدوق يخطئ من العاشرة، مات سنة سبع وعشرين.
عبد الله بن محمد بن عقيل ابن ابى طالب الهاشمى، ابو محمد المدنى امه زينب بنت على صدوق فى حديثه لين ويقال تغير بآخره من الرابعة مات بعد الاربعين. انظر بدائع المنن للساعاتى ١١٧ و مسند الشافعى ٣١٠.

[3] (٧٩٨) اخرجه النسائى فى الصلاة.

EXPLANATION: The word "Ya" is a word of calling out, "O" while هناه is Hantah or Hanatah, sometimes the last letter is pronounced hu. It means "O so-and-so," It is also pronounced Ya Huna. (Fath al-Bari v-8, p-66)

٧٩٩. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا عَمْرِو بْنِ الشَّرِيْدِ، عَنْ أَبِيْهِ قَالَ: أَرْدَفَنِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (هَلْ مَعَكَ مِنْ شِعْرِ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ؟) قُلْتُ: نَعَمْ. فَأَنْشَدْتُهُ بَيْتًا فَقَالَ هِيْهِ حَتّٰى أَنْشَدْتُهُ مِائَةَ بَيْتٍ.

799. It is reported by Amr bin al-Shareed on the authority of his father that he was riding behind the Messenger of Allah ﷺ. He asked him if he knew any of Umayyah bin Abu al-Salt's poetry. He replied that he did and the Prophet ﷺ asked him to let him hear it. So, he recited a verse but he asked him to recite more until he had recited a hundred.❶ (Muslim)

EXPLANATION: This Hadith is also found in *Saheeh Muslim*. This version tell us that he went on reciting the poetry of Umayyah while the Prophet ﷺ kept repeating Heeh. It means, "Add more!" The Prophet kept saying that and he continued to recite the poetry.

Iman Bukhari means to say that it is correct to say heeh and ask the addressee to repeat what the says. The linguists say that this word was ايه (eh) originally but the hamzah changed to ha ه.

Umayyah bin Abu al-Salt was a poet who was not a Muslim but spoke of virtuous things in his poetry. The Messenger of Allah ﷺ therefore, heard his poetry. He said about the poet that it was very near that he became a Muslim.

(Saheeh Muslim v-2, p-239)

347. Chapter
باب قول الرجل انى كسلان
A Man's Saying, "I am Lazy"

٨٠٠. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُوْ دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيْدِ بْنِ خُمَيْرٍ قَالَ: سَمِعْتُ عَبْدَ اللّٰهِ بْنِ مُوْسٰى قَالَ: قَالَتْ عَائِشَةُ: لَا تَدَعْ قِيَامَ اللَّيْلِ، فَإِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَدَعُهُ. وَكَانَ إِذَا مَرِضَ أَوْ كَسِلَ، صَلّٰى قَاعِدًا.

800. Abdullah bin Abu Moosa said that Sayyidah Ayeshah رضى الله عنها said, "Do not neglect the Tahajjud prayer because the Prophet ﷺ never neglected it. If he was ill or weary, he offered it sitting down."❷ (Abu Dawood, Ahmad.)

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❶ (٧٩٩) اخرجه مسلم فى الصحيح (كتاب الشعر) ١، واحمد فى المسند ٤/ ٣٩٠.

❷ (٨٠٠) اخرجه ابو داؤد فى السنن (كتاب التطوع) ب ١٨، واحمد فى المسند ٦/ ٢٤٩.

348. Chapter
باب من تعوذ من الكسل
Seeking Refuge from Sloth

٨٠١. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُوْلُ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُوْلَ (اَللّٰهُمَّ إِنِّي أَعُوْذُبِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسْلِ وَالْجُبْنِ وَالْبُخْلِ، وَ ضَلَعِ الدَّيْنِ وَ غَلَبَةِ الرِّجَالِ.

801. Sayyidina Anas bin Maalik ﷺ said that the Prophet ﷺ often made this supplication:

اَللّٰهُمَّ إِنِّي أَعُوْذُبِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسْلِ وَالْجُبْنِ وَالْبُخْلِ، وَ ضَلَعِ الدَّيْنِ وَ غَلَبَةِ الرِّجَالِ.

"O Allah, I seek refuge in You from anxiety and grief from inability and sloth, from faint heartedness and niggardliness, and from the burden of debt and the domination of men."[1] (Bukhari, Nasai, Tirmizi, Abu Dawood, Ahmad, Hakim)

349. Chapter
باب قول الرجل نفسي لك الفداء
A Man Saying "My Life is Ransomed to You"

٨٠٢. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُدْعَانَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُوْلُ: كَانَ أَبُوْ طَلْحَةَ يَجْثُوْ بَيْنَ يَدَيْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيُنْثِرُ كِنَانَتَهُ وَ يَقُوْلُ. وَجْهِيْ لِوَجْهِكَ الْوِقَاءُ وَ نَفْسِيْ لِنَفْسِكَ الْفِدَاءُ.

802. Sayyidina Anas bin Maalik ﷺ said that Abu Talhah ﷺ would genuflect before the Prophet ﷺ sitting on his buttocks with legs bent behind. Scatter his quiver, and say to him:

وَجْهِيْ لِوَجْهِكَ الْوِقَاءُ وَ نَفْسِيْ لِنَفْسِكَ الْفِدَاءُ.

"My face is a shield for your face and my life is ransomed to you."

EXPLANATION: This narrative relates to the Battle of Uhud. When the idolaters had surrounded him, Sayyidina Abu Talhah ﷺ shot arrows at the enemy and protected the Prophet ﷺ. (Jama' al-Fawad)

٨٠٣. حَدَّثَنَا مَعَاذُ بْنُ فُضَالَةَ، عَنْ هِشَامٍ، عَنْ حَمَّادٍ، عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ أَبِيْ ذَرٍّ قَالَ: انْطَلَقَ النَّبِيُّ

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[1] (٨٠١) أخرجه المصنف ٤/٢٣٠-٧/٩٩-٨/٩٧ و ٩٨، والنسائي في السنن ٨/٢٥٧ و ٢٥٨، والترمذي في السنن ٣٤٨٤-٣٥٠٣، وابو داؤد في السنن ١٥٤١ و ١٥٤٦، واحمد في المسند ٣/١٥٩ و ٢٢٠ و ٢٢٦ و ٢٤٠، والحاكم في المستدرك ١/٥٣٣.

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَحْوَ الْبَقِيْعِ، وَا نْطَلَقْتُ أَتْلُوْهُ فَالْتَفَتَ فَرَآنِيْ فَقَالَ (يَا أَبَا ذَرٍّ)! فَقُلْتُ: لَبَّيْكَ يَا رَسُوْلَ اللّٰهِ وَسَعْدَيْكَ وَأَنَا فِدَاؤُكَ فَقَالَ (إِنَّ الْمُكْثِرِيْنَ هُمُ الْمُقِلُّوْنَ يَوْمَ الْقِيَامَةِ، إِلَّا مَنْ قَالَ هٰكَذَا وَهٰكَذَا فِيْ حَقٍّ) قُلْتُ: اللّٰهُ وَرَسُوْلُهُ أَعْلَمُ. فَقَالَ (هٰكَذَا) ثَلَاثًا، ثُمَّ عُرِضَ لَنَا أُحُدٌ فَقَالَ (يَا أَبَا ذَرٍّ) فَقُلْتُ: لَبَّيْكَ رَسُوْلَ اللّٰهِ وَسَعْدَيْكَ وَأَنَا فِدَاؤُكَ قَالَ (مَا يَسُرُّنِيْ أَنَّ أُحُدًا لِآلِ مُحَمَّدٍ ذَهَبًا، فَيُمْسِيْ عِنْدَهُمْ دِيْنَارٌ. أَوْ قَالَ مِثْقَالٌ) ثُمَّ عُرِضَ لَنَا وَادٍ فَاسْتَنْتَلَ فَظَنَنْتُ أَنَّ لَهُ حَاجَةً فَجَلَسْتُ عَلٰى شَفِيْرٍ وَابْطَأَ عَلَيَّ. قَالَ فَخَشِيْتُ عَلَيْهِ ثُمَّ سَمِعْتُهُ كَأَنَّهُ يُنَاجِيْ رَجُلًا، ثُمَّ خَرَجَ إِلَيَّ وَحْدَهُ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ مَنِ الرَّجُلُ الَّذِيْ كُنْتَ تُنَاجِيْ؟ فَقَالَ أَوَ سَمِعْتَهُ؟) قُلْتُ: نَعَمْ، قَالَ (فَإِنَّهُ جِبْرِيْلُ، أَتَانِيْ فَبَشَّرَنِيْ أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِيْ لَا يُشْرِكُ بِاللّٰهِ شَيْئًا دَخَلَ الْجَنَّةَ) قُلْتُ وَ إِنْ زَنٰى وَإِنْ سَرَقَ؟ قَالَ (نَعَمْ).

803. Sayyidina Abu Zarr ﷺ said that the Holy Prophet ﷺ went towards Bagee and he followed him. He turned towards Abu Zarr ﷺ and seeing him said, "O Abu Zarr!" He said, "Here am I, O Messenger of Allah. I am present and ready to do as you say and willing to sacrifice myself for you."

The Prophet ﷺ said, "Surely the rich will be poor on the Day of Resurrection except those who had spent like this and like that concerning truth." Abu Zarr ﷺ said, "Only Allah and his Messenger know more." The narrator said that the Prophet ﷺ pressed his lips and said thrice هذا "This! (Meaning spent this way).

Then they came before the (mountain) Uhud and the Prophet ﷺ said, "O Abu Zarr!" and he said as before, "Here am I Messenger of Allah! And I am ready to do as you say and sacrifice myself for you." he said, "It does not please me that the mount Uhud turn into gold for the family of Muhammad and there remains with them one dinar in the evening," or he said, "Even Mithqal (a small weight) remains with them.

Then they came to valley and the Prophet ﷺ advanced forward leaving Abu Zarr behind). Abu Zarr ﷺ thought that he might have gone to answer nature's call and sat down at the edge. The Prophet ﷺ was long in returning and Abu Zarr ﷺ was anxious on that account (lest an enemy was there) but he heard as though the Prophet ﷺ was speaking to someone in private and he returned alone. He asked, "Messenger of Allah. Were you speaking secretly with someone? He said, "Did you hear it," and Abu Zarr ﷺ confirmed that he had heard. The Prophet ﷺ said, "Jibrail was there. He had come to give me glad tidings that anyone of my ummah who dies not having associated anyone with Allah will go to paradise." Abu Zarr asked, "Even if he has committed adultery and theft (he will go to paradise)." The Prophet ﷺ said," Yes (even then he will go to paradise)."[1]

EXPLANATION: Twice the words وانا فداؤک (and I am ready to sacrifice

[1] (٨٠٣) اخرجه المصنف فى الصحيح ٨/١١٦، ومسلم فى الصحيح (كتاب الزكاة) ٣٣.

myself for you) are found in this Hadith. This is why Imam Bukhari has placed it in this Chapter. The Hadith concludes with the tidings that one would go to paradise if he does not ascribe a partner to Allah even if he commits adultery and theft. This means that because of his belief he will go to paradise sooner or later. If he has repented then he may be sent straightaway to paradise in the beginning but if he has not repented then he will endure punishment before being admitted to paradise.

350. Chapter

باب قول الرجل 'فداک ابی و امی

A Man's Saying, "May My Parents be Sacrificed to You"

٨٠٤. حَدَّثَنَا قَبِيصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي عَبْدُ اللّٰهِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللّٰهُ عَنْهُ يَقُوْلُ: مَا رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُفَدِّي رَجُلًا بَعْدَ سَعْدٍ، سَمِعْتُهُ يَقُوْلُ (ارْمِ، فِدَاکَ أَبِي وَ أُمِّي).

804. Sayyidina Ali ﷺ said that the Messenger of Allah ﷺ had said to Sayyidina Sad ﷺ.

ارم فداک ابی و امی

"Shoot an arrow! May my parents be ransomed to you!"

Sayyidina Ali ﷺ said, "I did not hear them say that to anyone after that."❶

(Bukhari, Muslim)

EXPLANATION: The Messenger of Allah ﷺ had spoken these words during the battle of Uhud. It is stated in *Saheeh Bukhari* (p-580) that Sayyidina Sad ﷺ said, "The Messenger of Allah ﷺ took out a quiver (of arrows) before me and said:

ارم فداک ابی و امی

Shoot arrows! My parents be ransomed to you!"

Sayyidina Ali ﷺ that he had not heard the Messenger of Allah ﷺ say فداک ابی و امی for anyone besides Sad ﷺ. Imam Bukhari has narrated this Hadith in al-Adab al-Mufrad with a slight difference in words.

٨٠٥. حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ قَالَ: أَخْبَرَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيْهِ: خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَسْجِدِ. وَأَبُوْ مُوْسٰى يَقْرَأُ فَقَالَ (مَنْ هٰذَا؟) فَقُلْتُ أَنَا بُرَيْدَةُ، فَجَعَلْتُ فِدَاکَ. قَالَ (قَدْ أُعْطِيَ هٰذَا مِزْمَارًا مِنْ مَّزَامِيْرِ آلِ دَاوُدَ.

805. Sayyidina Abdullah bin Buraydah has reported on the authority of his father that the Prophet ﷺ came to the mosque while Abu Moosa ﷺ was

❶ (٨٠٤) اخرجه المصنف فی الصحیح ٤/٤٧. ٥/١٢٤. ٨/٥٢، ومسلم فی الصحیح (کتاب فضائل الصحابة) ٤١ و ٤٢.

reciting the Qur'an. The Prophet ﷺ asked, "Who are you?" He said, "I am Buraydah. I sacrifice myself for you." He then said (in praise of Abu Moosa al-Ashari's ﷺ voice)." He is given a share of Dawood's عليه السلام beautiful voice."❶

EXPLANATION: This Hadith is also found in *Saheeh Muslim* (v-1, p-268). We have translated it according to the explanation of Imam Nawawi, the exponent of *Saheeh Muslim*.

351. Chapter

باب قول الرجل يا بنى لمن ابوه لم يدر ک الاسلام

A Man Calling يا بُنَيَّ (Ya Bunayya) to One Whose Father is not a Muslim

٨٠٦. حَدَّثَنَا بِشْرُ بْنُ الْحَكَمِ قَالَ: حَدَّثَنَا مَحْبُوْبُ بْنُ مِحْرَزِ الْكُوْفِيِّ قَالَ حَدَّثَنَا الصَّعْبُ بْنُ حَكِيْمٍ، عَنْ أَبِيْهِ، عَنْ جَدِّهِ قَالَ: أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ فَجَعَلَ يَقُوْلُ يَا ابْنُ اَخِيْ ثُمَّ سَأَلَنِيْ فَانْتَسَبْتُ لَهُ فَعَرِفَ اَنَّ أَبِيْ لَمْ يُدْرِكِ الْإِسْلَامَ فَجَعَلَ يَقُوْلُ يَا بُنَيَّ، يَا بُنَيَّ.

806. Sab bin Hakeem has reported on the authority of his father and grandfather that he came to Sayyidina Umar bin al-Khattab ﷺ. He said repeatedly يا ابن اخي ("O son of my brother!") and then asked him about his family tree. He told him about it and he understood that his father had died before Islam. Hence, he said, instead of يا بُني اخي (O son of my brother) he said, يا بُني ("O my son!") again and again.❷ (Ibn Abu Shaybah.)

٨٠٧. حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا جَرِيْرُ بْنُ حَازِمٍ، عَنْ سَلْمَةَ الْعَلَوِيِّ قَالَ: سَمِعْتُ أَنَسًا يَقُوْلُ: كُنْتُ خَادِمًا لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، قَالَ فَكُنْتُ أَدْخُلُ بِغَيْرِ اسْتِئْذَانٍ، فَجِئْتُ يَوْمًا فَقَالَ (كَمَا أَنْتَ يَا بُنَيَّ فَإِنَّهُ حَدَثَ بَعْدَكَ أَمْرٌ. لَا تَدْخُلَنَّ إِلَّا بِإِذْنٍ).

807. Sayyidina Anas ﷺ said that he was the servant of the Prophet ﷺ and (being of young age) entered his house without permission. One day he presented himself and the Prophet ﷺ said to him, "Wait O my son! After you had gone, a fresh command has come down. Now do not enter the house without permission." (The fresh command refers to the command of the evil.)

EXPLANATION: The command to observe the veil was revealed to the Prophet ﷺ and Sayyidina Anas ﷺ also grew of age. Hence, he was disallowed to enter the house without permission.

٨٠٨. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ حَدَّثَنِيْ عَبْدُ الْعَزِيْزِ بْنُ اَبِيْ سَلَمَةَ، عَنِ ابْنِ أَبِيْ صَعْصَعَةَ، عَنْ

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❶ (٨٠٥) انظر: فتح الباري لابن حجر ١١/٣٥.

❷ (٨٠٦) اخرجه ابن ابي شيبة في المصنف، والمصنف في تاريخه الكبير في الصعب بن حكيم رقم ٣٩٩٠. ٢/٣٢٤.

أَبِيهِ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ لَهُ: يَا بُنَيَّ .

808. It is reported by Ibn Abu Sasaah that his father said that Sayyidina Abu Saeed al-Khudri ﷺ called him يابنى (O my son!)❶ (Bukhari)

EXPLANATION: The words يابنى mean, "O may son" we know from the three preceding Ahadith that even though someone may not be the real son, one can call him "My son." Indeed, nephews and students are also called in this way.

352. Chapter
باب لا يقل حبثت نفسى
Do not Say, "My Soul Has Turned Evil"

٨٠٩. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَقُولَنَّ أَحَدُكُمْ: خَبُثَتْ نَفْسِي، وَلٰكِنْ لِيَقُلْ: لَقِسَتْ نَفْسِي)

809. It is narrated by Sayyidah Ayeshah ﷺ that the Prophet ﷺ said, "Let no one of you say, 'My soul has turned evil,' but he may say, 'My soul has become shameless.'❷ (Bukhari, Muslim, Abu Dawood, Ahmad)

٨١٠. حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَقُولَنَّ أَحَدُكُمْ خَبُثَتْ نَفْسِي، وَلْيَقُلْ: لَقِسَتْ نَفْسِي) قَالَ مُحَمَّدٌ: أَسْنَدَهُ عَقِيلٌ.

810. Abu Umamah bin Sahl bin Hunayf reported that his father said that the Messenger of Allah ﷺ said, "None of you must ever say that his soul has become evil but he may say that his soul has turned hard.❸ (Abu Dawood.)

EXPLANATION: The linguists say that the Arabic words لقست (laqisat) and خبثت (khabuthat) are synonymous but khabuthat is much detestable. Therefore, it is not preferred for the individual. If anyone feels bad or nauseating or has any other unpraiseworthy feeling then he must say about himself لقست نفسى not خبثت نفسى.

353. Chapter
باب كنية ابى الحكم
The Kuniyah, 'Abu al-Hakam'

٨١١. حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِئٍ الْحَارِثِيِّ، عَنْ أَبِيهِ

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❶ (٨٠٨) اخرجه المصنف فى الصحيح فى فضل قل هو الله احد بطريقين.

❷ (٨٠٩) اخرجه المصنف فى الصحيح ٨/٥١، ومسلم فى الصحيح (كتاب الالفاظ) ب ٦، رقم ١٦، وابو داؤد فى السنن (كتاب الادب) ب ٨٣، واحمد فى المسند ٦/٥١، ٢٠٩، ٢٣١.

❸ (٨١٠) اخرجه ابو داؤد فى السنن ٤٩٧٨.

الْمِقْدَامِ عَنْ شُرَيْحِ بْنِ هَانِيءٍ قَالَ: حَدَّثَنِي هَانِيءُ بْنُ يَزِيْدَ أَنَّهُ لَمَّا وَفَدَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَعَ قَوْمِهِ، فَسَمِعَهُمُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (إِنَّ اللّٰهَ هُوَ الْحَكَمُ وَإِلَيْهِ الْحُكْمُ. فَلِمَ تُكَنَّيْتَ بِأَبِي الْحَكَمِ؟ قَالَ: لَا، وَلٰكِنَّ قَوْمِي إِذَا اخْتَلَفُوْا فِي شَيْءٍ أَتَوْنِي فَحَكَمْتُ بَيْنَهُمْ، فَرَضِيَ كِلَا الْفَرِيْقَيْنِ. قَالَ (مَا أَحْسَنَ هٰذَا) ثُمَّ قَالَ (مَالَكَ مِنَ الْوَلَدِ)؟ قُلْتُ لِي شُرَيْحٌ وَعَبْدُ اللّٰهِ وَمُسْلِمٌ بَنُوْ هَانِيءٍ قَالَ (فَمَنْ أَكْبَرُهُمْ)؟ قُلْتُ: شُرَيْحٌ. قَالَ (فَأَنْتَ أَبُوْ شُرَيْحٍ) وَدَعَا لَهُ وَلِوَلَدِهِ وَسَمِعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَمُّوْنَ رَجُلًا مِنْهُمْ عَبْدَ الْحَجَرِ، فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَا اسْمُكَ)؟ قَالَ: عَبْدُ الْحَجَرِ، قَالَ (لَا أَنْتَ عَبْدُ اللّٰهِ).

811. Sayyidina Hani bin Yazeed ﷺ said that when he went with a deputation to the Messenger of Allah ﷺ. He heard the members of the deputation call him Abu al-Hakam. So, he called him closer to him and said," Surely, Allah alone is al-Hakam (the Judge) and to him judgment belongs (only his judgment is reliable). Why do you have the kunyah al-Hakam? He said, "It is not so but when my people differ on anything they come to me and I decide between them, and both parties are satisfied with my decision."

The Prophet ﷺ remarked how good that was, and asked him, "How many children do you have?" He said that he had three sons, Shurayh, Muslim and Abdullah who are called Bani Hani. The Prophet ﷺ asked, "Who is the eldest?" He said, "Shurayh." So, the Prophet ﷺ said, "Thus, you are Abu Shurayh," and he made a supplication for him and his sons.

The Prophet ﷺ also heard that one of the men (in the deputation) was Abdul Hajar. He asked him what his name was and he said, "Abdul Hajar." The Prophet ﷺ said, "No, you are Abdullah."

قَالَ شُرَيْحٌ: وَإِنَّ هَانِئًا لَمَّا حَضَرَ رُجُوْعَهُ إِلَى بِلَادِهِ، أَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَخْبِرْنِي بِأَيِّ شَيْءٍ يُوْجِبُ لِيَ الْجَنَّةَ؟ قَالَ (عَلَيْكَ بِحُسْنِ الْكَلَامِ، وَبَذْلِ الطَّعَامِ).

Shurayh said that when (his father) Hani wished to take of the Prophet ﷺ and was returning to his homeland, he went to him and asked, "On what basis does paradise become a sure (place for) a man." He said, "Take to good speech and feeding people."❶

EXPLANATION: The Qur'an tells us:

إِنِ الْحُكْمُ إِلَّا لِلّٰهِ

The judgment is Allah's alone. (Al-Anam, 6:57)

That is a why the Prophet ﷺ did not like the kunyah of Abu al-Hakam. There is an element of polytheism in it.

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❶ (٨١١) اخرجه الحاكم فى المستدرك ١/٢٣، والنسائى فى السنن ٨/٢٢٦، وابو داؤد فى السنن ٤٩٥٥.

354. Chapter
باب كان النبىﷺ يعجبه الاسم الحسن
The Prophet Liked Good Names

٨١٢. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنّٰى قَالَ: حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ قَالَ: حَدَّثَنَا حَمْلُ بْنُ بُشَيْرِ بْنِ أَبِى حَدْرَدٍ قَالَ: حَدَّثَنِى عَمِّى عَنْ أَبِى حَدْرَدٍ قَالَ: قَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ يَّسُوْقُ إِبِلَنَا هٰذِهِ)؟ أَوْ قَالَ (مَنْ يُّبَلِّغُ إِبِلَنَا هٰذِهِ) قَالَ رَجُلٌ: أَنَا فَقَالَ (مَا اسْمُكَ)؟ فَقَالَ: فُلَانٌ: قَالَ: اجْلِسْ) ثُمَّ قَامَ آخَرُ فَقَالَ مَا اسْمُكَ)؟ فَقَالَ: فُلَانٌ فَقَالَ! اجْلِسْ) ثُمَّ قَامَ آخَرُ فَقَالَ (مَا اسْمُكَ؟ قَالَ: نَاجِيَةٌ. قَالَ (أَنْتَ لَهَا، فَسُقْهَا).

812. Sayyidina Abu Hadrad ﷺ said that the Prophet ﷺ asked, "Who will drive our camels here?" He said, "Who will deliver these camels of ours?" One man got up and said, "I will." He asked, "What is your name?" He said, "So-and-so." The Prophet ﷺ said, "Sit down." Another man got up and said, "I will." He said, "What is yoru name?" He said, "So-and-so." The Prophet ﷺ said, "Sit down." The third man got up and the Prophet ﷺ asked him his name. He said, "Najiyah" (one who is slavaged). The Prophet ﷺ said, "You are for it so drive the camels to that place."❶ (Hakim)

EXPLANATION: The Prophet ﷺ wised to give the responsiblity to someone to take the camels did not like the name of two men who volunteered to take the amels there. whoen Sayyidina Najiyah ﷺ offered to tek the camels there, the Prophet said that he was suited for the work and he may tkae the camels there. we know, therefore, that we must give out chihldredn good names. we will see more about it in Hadith # 81-b.

355. Chapter
باب السرعة فى المشى
Walking Swiftly

٨١٣. حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا جَرِيْرٌ، عَنْ قَابُوْسٍ، عَنْ أَبِيْهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلَ نَبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُسْرِعًا وَّ نَحْنُ قُعُوْدٌ حَتّٰى أَفْزَعَنَا سُرْعَتُهُ إِلَيْنَا. فَلَمَّا انْتَهٰى إِلَيْنَا سَلَّمَ ثُمَّ قَالَ (قَدْ أَقْبَلْتُ إِلَيْكُمْ مُسْرِعًا لِّأُخْبِرَكُمْ بِلَيْلَةِ الْقَدْرِ، فَنَسِيْتُهَا فِيْمَا بَيْنِىْ وَبَيْنَكُمْ. فَالْتَمِسُوْهَا فِى الْعَشْرِ الْأَوَاخِرِ).

813. Sayyidna Ibn Abbas ﷺ said that the Prophet ﷺ came to them swiftly while they were sitting. they were worried at his swiftness. He came to them and greeted them. He said, "I came to you quicly that I May tell you when

❶ (٨١٢) اخرجه الحاكم فى المستدرك ٤/٢٧٦.

Laylah at Qadr is. But while coming to you, I forgot it. (I cannot now deterine it.) Hence, you must now look for it in the last ten days of Ramadan."

EXPLANATION: We learn from narratives that two men started quarreling between themselves and that is why the Prophet ﷺ was made to forget the date of Laylah al-Qadar. (the Night of Power).

356. Chapter
باب احب الاسماء الى اللّٰه عز وجل
The Name that is Dearest to Allah

٨١٤. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا هِشَامُ بْنُ سَعِيدٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ قَالَ: حَدَّثَنِي عَقِيلُ بْنُ شُبَيْبٍ، عَنْ أَبِي وَهْبٍ. وَكَانَتْ لَهُ صُحْبَةٌ. عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (تَسَمَّوْا بِأَسْمَآءِ الْأَنْبِيَاءِ وَأَحَبُّ الْأَسْمَاءِ إِلَى اللّٰهِ عَزَّ وَجَلَّ عَبْدُ اللّٰهِ وَعَبْدُ الرَّحْمٰنِ، وَأَصْدَقُهَا حَارِثٌ وَهَمَّامٌ وَ أَقْبَحُهَا حَرْبٌ وَ مُرَّةٌ).

814. It is narrated by Sayyidina Abu Wahb ﷺ who had the honour of the compnay of the Prophet ﷺ that the Prophet ﷺ said, "Keep the name of the Prophets ﷺ. The name dearest in the sight of Allah are Abdullah and Abdur Rahman. And the truest of name are Harith and Hamman while the worst of all names are Harb and Muttah."❶ (Abu Dawood)

٨١٥. حَدَّثَنَا صَدَقَةُ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ قَالَ: حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلَامٌ فَسَمَّاهُ الْقَاسِمَ. فَقُلْنَا: لَا نُكَنِّيكَ أَبَا الْقَاسِمِ وَلَا كَرَامَةَ. فَأَخْبَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ (سَمِّ ابْنَكَ عَبْدَ الرَّحْمٰنِ).

815. Sayyidina Jabir ﷺ has said that a son was born to one of them and he named him Qasim. They said to him that they would not give him Abu al-Qasim as his kunyah because that was not a good thing. (This was the kunyah, of the Prophet ﷺ.) The Prophet ﷺ was told of it and he said, "Give your son the name Abdur Rahman.❷ (Bukhari)

357. Chapter
باب تحو يل الاسم الى الاسم
Changing a Name with Another

٨١٦. حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا أَبُو غَسَّانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلٍ قَالَ: أُتِيَ

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❶ (٨١٤) عقيل بن شبيب، وقيل سعيد، مجهول من الرابعة. طلق بن حبيب العنزى، بصرى، صدوق عابد، رمى بالارجاء، من الثالثة، مات بعد التسعين. اخرجه ابو داؤد فى السنن ٤٩٥٠.

❷ (٨١٥) اخرجه المصنف فى الصحيح ٨/٥٢، ٥٣.

بِالْمُنْذِرِ بْنِ أَبِيْ أُسَيْدٍ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ وُلِدَ، فَوَضَعَهُ عَلٰى فَخِذِهٖ. وَأَبُوْ أُسَيْدٍ جَالِسٌ. فَلَهٰى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ بَيْنَ يَدَيْهِ، وَأَمَرَ أَبُوْ أُسَيْدٍ بِابْنِهٖ فَاحْتَمَلَ مِنْ فَخِذِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَاسْتَفَاقَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (أَيْنَ الصَّبِيُّ؟ فَقَالَ أَبُوْ أُسَيْدٍ قَلَبْنَاهُ يَا رَسُوْلَ اللّٰهِ! قَالَ (مَا اسْمُهُ)؟ قَالَ فُلَانٌ قَالَ (لَا، لٰكِنِ اسْمُهُ الْمُنْذِرُ).

816. Sayyidina Sahl رضى الله عنه said that when Munzir bin Abu Usayd was born he was brought to the Prophet ﷺ and placed on his laps. The Prophet ﷺ attention was diverted by other talking on hand and he did not remeber the child. Abu Usayd therefore, took away the child from his lap. When he remembered him, he asked where the child was and Abu Usayd said,"Messenger of Allah, he was sent back home." He asked, "What is his name?" He told so-and-so. The Prophet ﷺ said, "No! But his name is Munzir." From that day, he was named Munzir.[1] (Bukhari and Muslim)

358. Chapter
باب أبغض لأسماء الى الله عز وجل
The Names Most Detested by Allah

٨١٧. حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِيْ حَمْزَةَ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَخْنَى الْأَسْمَاءِ عِنْدَ اللّٰهِ رَجُلٌ تُسَمّٰى مَلِكَ الْأَمْلَاكِ).

817. It is narrated by Sayyidina Abu Hurayrah رضى الله عنه that the Messenger of Allah ﷺ said, "The vilest name in the sight of Allah is that anyone should be called Malik al-Amlak (king of Kings.)"

EXPLANATION: This name is detested because Allah alone is the King of all kings. It is unlawful to call the creatures by this name. Many people call theii kings of ex-kings Shah in-Shah, and that is strictly disallowed.

359. Chapter
باب من دعا آخر بتصغير اسمه
He Who is Called with a Lovable Affixed Name

٨١٨. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ ،عَنْ سَعِيْدِ بْنِ الْمُهَلَّبِ، عَنْ طَلْقِ بْنِ حَبِيْبٍ قَالَ:

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[1] (٨١٦) أخرجه المصنف فى الصحيح ٨/٥٣، ومسلم فى الصحيح (كتاب الآداب) ٢٩.

كُنْتُ أَشَدَّ النَّاسِ تَكْذِيبًا بِالشَّفَاعَةِ، فَسَأَلْتُ جَابِرًا فَقَالَ: يَا طُلَيْقُ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (يَخْرُجُوْنَ مِنَ النَّارِ بَعْدَ دُخُوْلٍ) وَنَحْنُ نَقْرَأُ الَّذِيْ تَقْرَأُ.

818. Talq bin Habib said that he was the stauncest of rejectores of (the fact of) intercession (on the Day of Reckoning). He asked Sayyidina Jabir ﷺ about it and he said, "O Tulayq ! I have heard the Prophet ﷺ say that people will be taken out of Hell after having been sent to it. And we recite the same (surah) that which you recite.

EXPLANATION: Some people cantend that intercession will not benefit anyone on the Day of Rsurrection. They base their contention on certain verses of the Qur'an which make it clear that not one will be allowed to intercede for the disbelievers. Talaq bin Habib also thought along those lines. He asked Sayyidina Jabir ﷺ about it and he quoted the Prophet ﷺ as saying that many people wil be allowed to come out of it (on the recommendation of the Prophet ﷺ). He also told Talq. "You read the same Qur'an that we as you do keeping the sayings of th Messenger of Allah in mind. The great personality to whom the Qur'an was revealed has confirmed that intercession for the Believers will be accepted. And it make no difference if anyone denies the validity of intercession." Sayyidina Jabir ﷺ did not call him Talq but said Tulayq a dimunitive of Talq. The Arabs use this from to show some are small.

360. Chapter

باب يدعى الرجل بأحب الاسماء اليه

A Man must be Called by the Name Dear to Him

٨١٩. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِيْ بَكْرٍ الْمُقَدَّمِيّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْقُرَشِيّ قَالَ: حَدَّثَنِيْ ذَيَّالُ بْنُ عُبَيْدِ بْنِ حَنْظَلَةَ قَالَ: حَدَّثَنِيْ جَدِّيْ حَنْظَلَةُ بْنُ حِذْيَمٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ أَنْ يُدْعَى الرَّجُلُ بِأَحَبِّ أَسْمَائِهِ إِلَيْهِ، وَأَحَبِّ كِنَاهُ.

819. Sayyidina Hanzalah bin Hizyam ﷺ said that the Holy Propeht ﷺ liked that a man should be called by a name dear to him and kunyah dear to him.

361. Chapter

باب تحويل اسم عا صيه

Changing the Name 'Aasiyeh

٨٢٠. حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ قَالَ حَدَّثَنِيْ يَحْيَى بْنُ سَعِيْدٍ الْقَطَّانِ عَنْ عُبَيْدِ اللّٰهِ، عَنْ نَافِعٍ، عَنِ ابْنِ

عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَيَّرَ اسْمَ عَاصِيَةَ وَقَالَ (أَنْتِ جَمِيْلَةٌ).

820. Sayyidina Ibn Abbas ﷺ said that the Prophet ﷺ changed the name Aasiyeh and said to her, "You are Jamilah."[1] (Abu Dawood, Ahmed)

EXPLANATION: 'Aasiyeh means sinful. Therefore, the Prophet ﷺ changed it and gave her a new name, Jamilah. Many people add as suffix to their names, sinful, Aasi or ithm. This is not correct in th light of this Hadith.

٨٢١. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّٰهِ وَسَعِيْدُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا يَعْقُوْبُ بْنُ إِبْرَاهِيْمَ قَالَ: حَدَّثَنَا أَبِيْ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِيْ مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ، أَنَّهُ دَخَلَ عَلٰى زَيْنَبَ بِنْتِ أَبِيْ سَلَمَةَ، فَسَأَلْتُهُ عَنِ اسْمِ أُخْتٍ لَّهُ عِنْدَهُ، قَالَ: فَقُلْتُ اسْمُهَا بَرَّةُ، قَالَتْ: غَيَّرَ اسْمَهَا، فَإِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَكَحَ زَيْنَبَ بِنْتَ جَحْشٍ وَاسْمُهَا بَرَّةُ فَغَيَّرَ اسْمَهَا زَيْنَبَ. وَدَخَلَ عَلٰى أُمِّ سَلَمَةَ حِيْنَ تَزَوَّجَهَا. وَاسْمِيْ بَرَّةُ. فَسَمِعَهَا تَدْعُوْنِيْ بَرَّةً، فَقَالَ لَا تُزَكُّوْا أَنْفُسَكُمْ، فَإِنَّ اللّٰهَ هُوَ، أَعْلَمُ بِالْبَرَّةِ مِنْكُنَّ وَالْفَاجِرَةِ. سَمِّيْهَا زَيْنَبَ). فَقَالَتْ فَهِيَ زَيْنَبُ. فَقُلْتُ لَهَا. أَسَمِّيْ فَقَالَتْ: غَيِّرْ إِلٰى مَا غَيَّرَ إِلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَمَّهَا زَيْنَبَ.

821. It is related by Muhammad bin Ishaq that Muhammad bin Amt bin Ata told him that he went to Zaynab bint Abu Salamah. She asked him what the name of his sister accompanyinng him was. He said that her name was Barrah. She said to him, "Change her name because when the Prophet ﷺ married Zaynab bint Jahsh she had the name Barrah. He changed her name to Zaynab."

"Also, he went to Umm Salamah when he married her and my name was Barrah (and I am her daughter). He heard her call me Barrah. He said, 'Do not ascribe piety to yourselves because Allah knows well who among you is pious and who wicked. Call her Zaynab.' So, Umm Salamah said, 'Right! She is Zaynab from today."

Muhammad bin Aut then said to her, "Well, you suggest a name for my sister." She said, "Keep the very name that the Messenger of Allah ﷺ had kept in place of Barrah." (meaning Zaynab.)[2] (Fath al- Bari)

362. Chapter
بـــاب الصـــرم
The Name Sarm

٨٢٢. حَدَّثَنَا إِبْرَاهِيْمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حَبَّابٍ قَالَ: حَدَّثَنِي ابْنُ عَبْدِ الرَّحْمٰنِ بْنِ سَعِيْدٍ الْمَخْزُوْمِيِّ وَكَانَ اسْمُهُ الصَّرْمُ، فَسَمَّاهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَعِيْدًا. قَالَ حَدَّثَنِيْ جَدِّيْ قَالَ:

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[1] (٨٢٠) اخرجه ابو داؤد فى الصحيح ٤٩٥٢ واحمد فى المسند ٢/١٨.

[2] (٨٢١) انظر فتح البارى لابن حجر ١٠/٥٧٦.

رَأَيْتُ عُثْمَانَ رَضِيَ اللّٰهُ عَنْهُ مُتَّكِئًا فِي الْمَسْجِدِ.

822. Zayd bin Habbab said that Abu Abdur Rahman al-Makhzoom told him that his name was Sarm. The Prophet ﷺ changed his name to Saeed. He said that his grandfather told him that he saw Sayyidina Uthman ﷺ sitting in the mosque with his back reclined.❶ (Hakim).

EXPLANATION: The Arabic word صرم (Sarm) means: to cut off, to break off with, to be harsh, to be sharp. Belivers must live together in a loving and compassionate way. Hence, the Prophet ﷺ disallowed naming oneself or anyone else with a name that suggested severing of ties.

٨٢٣. حَدَّثَنَا أَبُوْ نُعَيْمٍ، عَنْ إِسْرَائِيْلَ، عَنْ إِسْحَاقَ، عَنْ هَانِيءِ بْنِ هَانِيءٍ، عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: لَمَّا وُلِدَ الْحَسَنُ رَضِيَ اللّٰهُ عَنْهُ سَمَّيْتُهُ حَرْبًا، فَجَآءَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (أَرُوْنِيْ ابْنِيْ، مَا سَمَّيْتُمُوْهُ)؟ قُلْنَا: حَرْبًا، قَالَ بَلْ هُوَ حَسَنٌ) فَلَمَّا وُلِدَ الْحُسَيْنُ رَضِيَ اللّٰهُ عَنْهُ سَمَّيْتُهُ حَرْبًا، فَجَآءَ النَّبِي صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَرُوْنِي ابْنِيْ، مَا سَمَّيْتُمُوْهُ)؟ قُلْنَا: حَرْبًا قَالَ (بَلْ هُوَ حُسَيْنٌ) فَلَمَّا وُلِدَا الثَّالِثُ سَمَّيْتُهُ! حَرْبًا، فَجَآءَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَرُوْنِيْ ابْنِيْ، مَا سَمَّيْتُمُوْهُ؟ قُلْنَا: حَرْبًا قَالَ (بَلْ هُوَ مُحْسِنٌ)، ثُمَّ قَالَ (إِنِّيْ سَمَّيْتُهُمْ بِأَسْمَاءِ وَلَدِ هٰرُوْنَ شَبَرٌ وَ شُبَيْرٌ وَ مُشَبِّرٌ).

823. Sayyidina Ali ﷺ said, "When Hasan was born, I named him Harb. The Propehet ﷺ came and said, 'Show me my son! What name have you given to him?' I told him that I had named him Harb and he said that he was Hasan. Then, later Husayn was born and I gave him the name Harb. The Prophet ﷺ visited us and asked to be shown his son, saying, 'What is his name?' I informed him that I had named him Harb. 'Rather', he said, he is Husayn.'

When my third son was born, I named him Harb. The Prophet ﷺ visited us and said, 'Show me my son. what have you named him?' On being told that he was Harb, he said, 'No, but he is Muhassan.'

He said afterwards, 'I have given (all three of) them the named of the sons of Haroon عليه السلام. His sons were named Shabir, Shubayr and Mushabbar'." (Hasan, Husayn and Muhassan are synonyms of these words.)❷

(Ahmed, Hakim)

363. Chapter
باب غراب
The Name Ghurab

٨٢٤. حَدَّثَنَا مُحَمَّدُ بْنُ سَنَانَ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنِ الْحَارِثِ بْنِ أَبْزَيٍ قَالَ: حَدَّثَتْنِيْ أُمِّيْ رَائِطَةُ

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❶ (٨٢٢) اخرجه الحاكم وقال صحيح الاسناد وليس فيه انه راى عثمان متكئا.

❷ (٨٢٣) هانى بن هانى المهدانى، الكوفى، مستور من الدرجة الثانيه.
اخرجه احمد فى المسند ١/٩٨-١١٨، والحاكم فى المستدرك ٣/١٦٥، ١٨٠.

بِنْتِ مُسْلِمٍ، عَنْ أَبِيهَا قَالَ: شَهِدْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُنَيْنًا فَقَالَ لِي (مَا اسْمُكَ)؟ قُلْتُ: غُرَابٌ. قَالَ (لَا، بَلِ اسْمُكَ مُسْلِمٌ.

824. Ra'itah bint Muslim had reported on the authority of her father that he participated in the Battle of Hunayn with the Noble Prophet ﷺ. He asked him what his name was and he replied that he was Ghurab. The Prophet ﷺ said, "No! Rather, your name is Muslim."[1] (Majma' al-Zawa'id by Haythmi)

EXPLANATION: The word Ghurab means crow, in the Arabic language. Hence, the Prophet ﷺ disliked the name.

364. Chapter
باب شها ب
The Name Shahab

٨٢٥. حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ذُكِرَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ يُقَالُ لَهُ شِهَابٌ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (بَلْ أَنْتَ هِشَامٌ).

825. Sayyidah Ayeshah رضى الله عنها said that a man was mentioned in the presence of the Messeneger of Allah ﷺ. This man was called Shahab. The Prophet ﷺ said, "Rather, you are Hisham."[2]

(The man who was mentioned was presentin the assembly.) (Tabaqat al-Kubra)

EXPALNATION: Shahab means flames of fire. That is why the Prophet ﷺ disapproved this name.

365. Chapter
باب العا ص
The Name of Aas

٨٢٦. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ زَكَرِيَّا قَالَ حَدَّثَنِي عَامِرٌ، عَنْ عَبْدِ اللَّهِ بْنِ مُطِيعٍ قَالَ: سَمِعْتُ مُطِيعًا يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَوْمَ فَتْحِ مَكَّةَ (لَا يُقْتَلُ قُرَشِيٌّ صَبْرًا بَعْدَ الْيَوْمِ إِلَى يَوْمِ الْقِيَامَةِ. فَلَمْ يُدْرِكِ الْإِسْلَامَ أَحَدٌ مِنْ عُصَاةِ قُرَيْشٍ غَيْرُ مُطِيعٍ، كَانَ اسْمُهُ الْعَاصُ فَسَمَّاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُطِيعًا.

826. It is reported by Abdullah bin Mutee' that he heard his father Mutee' رضي الله عنه

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[1] (٨٢٤) رائطة بنت مسلم لم ترو الا عن ابيها ولم يرو عنه سواها، وكذا لم يرو عنها سوى ابنها. انظر: مجمع الزوائد للهيثمي ٨/٥٢.

[2] (٨٢٥) انظر: الطبقات الكبرى لابن سعد ٧/١٧.

say that he head the Prophet ﷺ say on the day of the conquest of Makkah, "No member of Quraysh will be killed in custody after this day on to the Day of Resurrection. Of the disobedient members of Quraysh none (save Mutee') accepted Islam. His name was Aas, so the Prophet ﷺ named him Mutee'.❶

(Darami, Tahawi)

EXPLANATION: Aas means a sinner. The Prophet ﷺ disapproved this name and he changed it to Mute'e meaning obedient. The Hadith also says that no Quraysh will ever be killed until the Qiyamah. Sabrun, (translated in 'custody' but the Urdu translation gives it meaning 'to cut anyone's neck after asking him to stand up.')

366. Chapter

باب من دعا صاحبه فيختصرو ينقص من اسمه شيئا

Who Call His Friend with Shortened or Slashed Name

٨٢٧. حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِيْ أَبُوْ سَلَمَةَ أَنَّ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (يَا عَائِشُ! هٰذَا جِبْرِيْلُ يُقْرِئُ عَلَيْكِ السَّلَامَ) قَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللّٰهِ. قَالَتْ: وَهُوَ يَرٰى مَالَا أَرٰى.

827. Sayyidah Ayeshah رضی اللہ عنہا said that the Prophet ﷺ called her, "O Ayeshu! this is Jibra'il. He conveys Salaam to you." She said, "And on him be peace and the mercy of Allah." Sayyidah Ayeshah رضی اللہ عنہا said that the Prophet ﷺ could see what she did not see (meaning that he did see Jibrail علیہ السلام while she could not see him.)❷ (Bukhari, Muslim)

٨٢٨. حَدَّثَنَا مُحَمَّدُ بْنُ عُقْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيْمَ الْيَشْكُرِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَتْنِيْ جَدَّتِيْ أُمُّ كُلْثُوْمٍ بِنْتِ ثُمَامَةَ أَنَّهَا قَدِمَتْ حَاجَّةً، فَإِنَّ أَخَاهَا الْمُخَارِقَ بْنَ ثُمَامَةَ قَالَ: ادْخُلِيْ عَلٰى عَائِشَةَ وَسَلِيْهَا عَنْ عُثْمَانَ بْنِ عَفَّانَ، فَإِنَّ النَّاسَ قَدْ أَكْثَرُوْا فِيْهِ عِنْدَنَا قَالَتْ: فَدَخَلْتُ عَلَيْهَا، فَقُلْتُ: بَعْضُ بَنِيْكِ يَقْرَئُكِ السَّلَامَ وَيَسْأَلُكِ عَنْ عُثْمَانَ بْنِ عَفَّانَ؟ قَالَتْ: وَعَلَيْهِ السَّلَامُ وَ رَحْمَةُ اللّٰهِ: قَالَتْ أَمَّا أَنَا فَأَشْهَدُ عَلٰى أَنِّيْ رَأَيْتُ عُثْمَانَ فِيْ هٰذَا الْبَيْتِ فِيْ لَيْلَةٍ قَائِظَةٍ، وَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجِبْرِيْلُ يُوْحِيْ إِلَيْهِ، وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَضْرِبُ كَفَّ. أَوْ كَتِفَ. ابْنَ عَفَّانَ بِيَدِهٖ (اكْتُبْ، عُثْمَ) فَمَا كَانَ اللّٰهُ يُنْزِلُ تِلْكَ الْمَنْزِلَةَ مِنْ نَبِيِّهٖ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَّا رَجُلًا عَلَيْهِ كَرِيْمًا. فَمَنْ سَبَّ ابْنَ عَفَّانَ فَعَلَيْهِ لَعْنَةُ اللّٰهِ.

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❶ (٨٢٦) اخرجه الدارمی بطریق زکریا فی الدیات، والطحاوی فی مشکل الآثار.

❷ (٨٢٧) اخرجه المصنف فی الصحیح ٤/١٣٦، ٥/٣٦. ٨/٦٨، ومسلم فی الصحیح (کتاب فضائل الصحابة) ٩١، والترمذی فی السنن ٣٨٨١، والنسائی فی السنن ٧/١٧٠.

828. Muhammad bin Ibrahim al-Yashkari has reported on the authority of his (paternal) grand mother. When she came to perform pilgrimage, her brother Makhariq bin Shamamah said to her, "Visit Sayyidah Ayeshah رضى الله عنها because most of our people speak ill of her."

She went to Sayyidah Ayeshah رضى الله عنها and said to her, "Some of your sons convey their Salaam to you and ask for your opinoin about Sayyidina Uthman bit Affan ﷺ. Sayyidah Ayeshah رضى الله عنها said, "And peace and the mercy of Allah be on them." She added, "I bear witness that I saw Uthman in his house on a very hot night and the Prophet ﷺ was here, Jibaril عليه السلام brought revelation to him and the Prophet ﷺ was patting the palm or shoulders of Uthman ﷺ saying the while, 'Write down Uthman'! Thus who can enjoy such a high rank in the sight of the Holy Prophet ﷺ except one who is respectable in his extimation. Therefore, if anyone speaks ill of the son of Affan then the curse of Allah be on him."[1] (Majma' al-Zawaid)

EXPLANATION: The first Hadith recalls for us that he Proephet ﷺ said "Ayshu!" to Sayyidah Ayeshah رضى الله عنها (the second) اكتب عثم (write down Uthm!) to Sayyidina Uthman ﷺ. We get through this Hadith the validity of shortening a name our to love.

Imam Bukhari has quoted these Ahadith in this chapter to prove that a person may be called by a shortened name.

367. Chapter

باب زحم

The Name, Zahm

٨٢٩. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ شَيْبَانَ قَالَ: حَدَّثَنَا خَالِدُ بْنُ شُمَيْرٍ قَالَ: حَدَّثَنِيْ بَشِيْرُ بْنُ نُهَيْكٍ قَالَ: أَتَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (مَا اسْمُكَ)؟ قَالَ: زَحْمٌ، قَالَ (بَلْ أَنْتَ بَشِيْرٌ) فَبَيْنَمَا أَنَا أَمَاشِيْ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (يَا ابْنَ، الْخَصَاصِيَّةِ! مَا أَصْبَحْتَ تَنْقِمُ عَلَى اللّٰهِ؟ أَصْحَبْتَ تُمَاشِيْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) قُلْتُ: بِأَبِيْ أَنْتَ وَأُمِّيْ، مَا أَنْقِمُ عَلَى اللّٰهِ شَيْئًا، كُلُّ خَيْرٍ قَدْ أَصَبْتُ. فَأَتَى عَلَى قُبُوْرِ الْمُشْرِكِيْنَ، فَقَالَ (لَقَدْ سَبَقَ هٰؤُلَاءِ خَيْرًا كَثِيْرًا) ثُمَّ أَتَى عَلَى قُبُوْرِ الْمُسْلِمِيْنَ فَقَالَ (لَقَدْ أَدْرَكَ هٰؤُلَاءِ خَيْرًا كَثِيْرًا) فَإِذَا رَجُلٌ عَلَيْهِ سِبْتِيَّتَانِ يَمْشِيْ بَيْنَ الْقُبُوْرِ، فَقَالَ: يَا صَاحِبَ السِّبْتِيَّتَيْنِ! أَلْقِ .....! سِبْتِيَّتَيْكَ) فَخَلَعَ نَعْلَيْهِ.

829. It is stated by Bashair bin Nahayk that Sayyidina Bashir bin Ma'bad ﷺ visited the Prophet ﷺ. He asked him what his name was and he answered, "Zahm". The Prophet ﷺ said, "No! Rather, you are Bashir."

Then, while he was walking with the Prophet ﷺ, He said "O son of

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[1] (٨٢٨) انظر: مجمع الزوائد للهيثمى ٩/٨٦.

al-Khasasiyah! Is it that you are disatisfied with a judgement of Allah? (And) you are walking with Allah's Messenger?" He said, "May my parents be ransomed to you! I am not dissatified with any decree of Allah. I have received everything good (hence have no reason to be dissatisfied)."

He then passed by the grave of the idolators and remarked. "These people missed a very large (share of) goodness." (If they had believed, they would have gone to paradise.) He then visited th graves of the Muslims and said, "They earned a large (share of) goodness." He then observed a man walking through the graves with his shoes on and said, "O the one with shoes! Take off your shoes!" So, he took off his shoes.❶

EXPLANATIOIN: We have seen this Hadith at # 775. Bashir bin Ma'bad ﷺ was a Companion.

Bashir bin Nuhayk was his student, and a Tabi'ee. Khasasiyah was the name of the mother of Baskhir bin Ma'bad ﷺ (as stated by Ibn abd al-Barr in al-Istiab). His name was Zahm which suggests overcrowding. There is an allusion to a quarrelsome man in the word, and a competitor or oppenent is also called مزاحم (Mazahim). The Messenger of Allah ﷺ did not like this name. A Believer is not one to behave in a quarrelsome way, and he should not approve being called by this name.

٨٣٠. حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنِ إِيَادٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ لَيْلَى، امْرَأَةَ بَشِيرٍ تُحَدِّثُ، عَنْ بَشِيرِ بْنِ الْخَصَاصِيَّةِ، وَكَانَ اسْمُهُ زَحْمٌ، فَسَمَّاهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَشِيرًا.

830. It is reported by Ubayd Allah bin Iyad on the authority of his father that he heard Haylah, the wife of Bashir, say, "Bashir's name was Zahm. The Prophet ﷺ gave him the name Bashir." (His mother was Khasasiyah. Hence he was also called Bashir bin Khasasiyah.)❷

368. Chapter

باب بره

The Name, Barrah

٨٣١. حَدَّثَنَا قَبِيصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ مَوْلَى آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ اسْمَ جُوَيْرِيَةَ كَانَ بَرَّةً فَسَمَّاهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جُوَيْرِيَةَ!

831. Sayyidinah Ibn Abdullah ﷺ said that the name of the mohter of the Believers, Sayyidah Juwayriyah رضى الله عنها was Barrah. The Prophet ﷺ changed it to Juwayriyah.❸ (Muslim, Abu Dawood, Abu Awanah, Ibn Hibban, Ahmed)

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❶ (٨٢٩) راجع تخريج الحديث رقم ٧٧٥.

❷ (٨٣٠) راجع تخريج الحديث رقم ٧٧٥.

❸ (٨٣١) اخرجه مسلم فى الادب، ابو داؤد فى الصلاة، وابو عوانة فى الاسامى وفيه قصة وابن حبان واحمد.

٨٣٢. حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُوْنَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ اسْمُ مَيْمُوْنَةَ بَرَّةً، فَسَمَّاهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَيْمُوْنَةَ.

832. Sayyidina Abu Hurayrah رضى الله عنه said that the name of (the Mother of Believers) Sayyidah Maymoonah رضى الله عنها was Barrah. The Prophet ﷺ gave her the name Maymoonah. (We have seen this in an earlier Hadith # 821 about Sayyidah Zaynab bin Abu Salamah.)

369. Chapter
باب افلح
The Name Aflah

٨٣٣. حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا أَبُوْ سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنْ عِشْتُ نَهَيْتُ أُمَّتِي. إِنْ شَآءَ اللّٰهُ. أَنْ يُّسَمِّيَ أَحَدُهُمْ بَرَكَةَ وَنَافِعًا وَأَفْلَحَ (وَلَا أَدْرِي قَالَ رَافِعٌ أَمْ لَا) يُقَالُ: هٰهُنَا بَرَكَةٌ؟ فَيُقَالُ: لَيْسَ هٰهُنَا). فَقُبِضَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَنْهَ عَنْ ذٰلِكَ.

833. It is reported by Sayyidina Jabir رضى الله عنه that the Prophet ﷺ said, "If I am alive then Insha Allah I will forbid my ummah from keeping such names as Barakah (blessings), Nafi' (profitable), and Aflah (successfull). (The narrator said that he did not know if the Prophet ﷺ mentioned Rafi' elevated, too.) Then the Prophet ﷺ died before fordidding (these names).
If it is asked: is Barakah here? The answer may be in the negative (and it could be without Barakah or blessings and without wrong literal meaning will be derived.)

٨٣٤. حَدَّثَنَا الْمَكِّيُّ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ: أَرَادَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ يَّنْهٰى أَنْ يُّسَمّٰى بِيَعْلٰى وَ بِبَرَكَةَ وَ نَافِعٍ وَيَسَارٍ وَّ أَفْلَحَ، وَنَحْوِ ذٰلِكَ، ثُمَّ سَكَتَ بَعْدُ عَنْهَا، فَلَمْ يَقُلْ شَيْئًا.

834. It is stated by Sayyidina Jabir bin Abdullah رضى الله عنه that the Prophet ﷺ intended to disallow the names Ya'la, Barakah, Nafi', Yasaar, Aflah and the like. But, afterwards he kept quiet and did not say anything about it).[1] (Muslim)

EXPLANATION: Sayyidina Jabir رضى الله عنه said that the Prophet ﷺ had intended to forbid anyone to keep the names in the foregiong Hadith but then he chose to be silent on the subject. Howevr, Sayyidina Samurah bin Jundub رضى الله عنه said that the Prophet ﷺ had forbidden these names as is narrated in *Saheeh Muslim* v-2, p-207. Perhaps, Sayyidina Jabir رضى الله عنه may not have learnt of the Prophet ﷺ having forbidden these names. Perhaps the Prophet ﷺ may have forbidden it as a distasteful thing but not imposed a strict ban. We are unable to remove the contradiction in the narratives. But, Allah knows best.

[1] (٨٣٤) اخرجه مسلم.

370 Chapter
باب رباح
The Name Rabah

٨٣٥. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنّٰى قَالَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ بْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا عِكْرِمَةُ، عَنْ سِمَاكٍ أَبِيْ زُمَيْلٍ قَالَ: حَدَّثَنِيْ عَبْدُ اللّٰهِ بْنِ عَبَّاسٍ قَالَ: حَدَّثَنِيْ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: لَمَّا اعْتَزَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِسَاءَهُ، فَإِذَا أَنَا بِرَبَاحٍ غُلَامِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَنَادَيْتُ: يَا رَبَاحُ، اسْتَأْذِنْ لِيْ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ .

835. Sayyidina Abdullah bin Abbas ﷺ said that Sayyidina umar bin Khattab ﷺ said to him, "During the time the Holy Prophet ﷺ kept away from his pure wives, I suddenly happened tho meet his slave whose name was Rabah and I called out to him, 'O Rabah get me pernission to meet the Messenger of Allah ﷺ."

EXPLNATION: We have permission to keep the name Rabah which means 'One who gains benefit.'

371. Chapter
باب اسماء الأنبياء
Names of the Prophets عليهم السّلام

٨٣٦. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ قَالَ: حَدَّثَنِيْ مُوْسٰى بْنُ يَسَارٍ، سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (تَسَمَّوْا، بِاسْمِيْ وَلَا تَكَنُّوْا بِكُنْيَتِيْ فَإِنِّيْ أَنَا أَبُو الْقَاسِمُ).

836. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "Name yourselves with my name but do not give yourselves my kunyah. Indeed. I am Abu al-Qasim."❶ (Bukhari, Muslim, Ibn Majah, Ahmad)

٨٣٧. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدٍ الطَّوِيْلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي السُّوْقِ فَقَالَ رَجُلٌ: يَا أَبَا الْقَاسِمِ؟ فَالْتَفَتَ إِلَيْهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ إِنَّمَا دَعَوْتُ هٰذَا. فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (تَسَمَّوْا بِاسْمِيْ وَلَا تَكَنُّوْا بِكُنْيَتِيْ.

837. Sayyidina Anas bin Malik ﷺ said, "When the Prophet ﷺ was in the market someone called out 'Ya Aba Qasim' (O Abu Qasim). The Prophet ﷺ turned towards him and he said, 'Messenger of Allah! It was just this man whom I called.' Then the Prophet ﷺ said, 'Call yourselves by my name but not by my kunyah'."❶

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❶ (٨٣٦) اخرجه المصنف فى الصحيح ١/٣٨. ٣/٨٦. ٤/١٠٣، ومسلم فى الصحيح (كتاب الآداب) ١ و ٥ و ٧ و ٨، وابن ماجه فى السنن ٣٧٣٥ و ٣٧٣٧، واحمد فى المسند ٢/٢٤٨ و ٢٦٠ و ٢٧٠ و ٣٩٢، ٧٥٧ و ٤٦١ و ٤٧٠. ٣/١١٤ و ١٢١ و ١٨٩ و ٢٩٨ و ٣٠١.

❷ (٨٣٧) يرجع الى المصادر فى الحديث رقم ٨٣٦.

٨٣٨. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا يَحْيٰى بْنُ أَبِي الْهَيْثَمِ الْقَطَّانِ حَدَّثَنِيْ يُوْسُفُ بْنُ عَبْدِ اللّٰهِ بْنِ سَلَامٍ قَالَ: سَمَّانِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْسُفَ، وَأَقْعَدَنِيْ عَلٰى حِجْرِهٖ، وَمَسَحَ عَلٰى رَأْسِيْ.

838. Yusuf bin Abdur Rahman bin Salam ﷺ said that the Prophet ﷺ had named him Yusuf, made him sit on his lap and storked his head.

٨٣٩. حَدَّثَنَا أَبُو الْوَلِيْدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ وَمَنْصُوْرٍ وَّ فُلَانٍ، سَمِعُوْا سَالِمَ بْنَ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ قَالَ: وُلِدَ لِرَجُلٍ مِّنَّا مِنَ الْأَنْصَارِ غُلَامٌ، وَأَرَادَ أَنْ يُّسَمِّيَهُ مُحَمَّدًا. قَالَ شُعْبَةُ فِيْ حَدِيْثِ مَنْصُوْرٍ: إِنَّ الْأَنْصَارِيَّ قَالَ حَمَلْتُهُ عَلٰى عُنُقِيْ، فَأَتَيْتُ بِهِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِيْ حَدِيْثِ سُلَيْمَانَ وُلِدَ لَهُ غُلَامٌ، فَأَرَادُوْا أَنْ يُّسَمِّيَهُ مُحَمَّدًا، قَالَ تَسَمَّوْا بِاسْمِيْ وَلَا تَكْنُوْا بِكُنْيَتِيْ، فَإِنِّيْ إِنَّمَا جُعِلْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ) وَقَالَ حُصَيْنٌ. بُعِثْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ).

839. Sayyidina Jabir bin Abdullah ﷺ said that a son was born to one of the Ansars and he intended to name him Muhammad. The Ansar said, "I placed my son on my shoulders and came to the Prophet ﷺ and told him that we intended to name the child Muhammad. The Prophet ﷺ said, 'Name yourselves with my name but do not give my kunyah to anyone. Surely, I have been made Qasim (a distributor) and I have been sent as Qasim and I distribut among you'."❶

EXPLANATION: One of the reasons for not allowing Abu al-Qasim as kunyh for anyone was that there would have been confusion as there is an indication in Hadith #837. The man had summoned another person whose kunyah was Abu al-Qasim but the Prophet ﷺ turned toward him. The second thing that this Hadith tells us is, "Allah has made me Qasim and I have been sent as as distributor."

He said, "I distribute the sciences among you and Allah has appointed me for that. Hence leave Abu al-Qasim for me alone." Afterwards the Prophet ﷺ had permitted the use of the kunyah Abu al-Qasim as we shall see in Hadith # 843.

٨٤٠. حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُوْ أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللّٰهِ بْنِ أَبِيْ بُرْدَةَ، عَنْ أَبِيْ بُرْدَةَ، عَنْ أَبِيْ مُوْسٰى قَالَ: وُلِدَ لِيْ غُلَامٌ، فَأَتَيْتُ بِهِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَمَّاهُ إِبْرَاهِيْمَ فَحَنَّكَهُ بِتَمْرَةٍ وَ دَعَا لَهُ بِالْبَرَكَةِ وَدَفَعَهُ إِلَيَّ. وَ كَانَ أَكْبَرَ وَلَدِ أَبِيْ مُوْسٰى.

840. Sayyidina Abu Musa ﷺ said, "A son was born to me. I took him to the Prophet ﷺ and he named him Ibrahim. He chewed date and place it in the child's palate and invoked blessings on him. Then he returned the child to me." (This very Ibrahim) was the eldest son of Abu Musa ﷺ.❷

(Bukhari and Muslim)

EXPLANAITON: We get permission from this Hadith to use the name of Prophet Ibrahim عليه السلام.

❶ (٨٣٩) يرجع الى المصادر فى الحديث رقم ٨٣٦.

❷ (٨٤٠) اخرجه المصنف فى الخمس، ومسلم.

372. Chapter
بـــاب حـــزن
The Name Hazn

٨٤١ (الف): حَدَّثَنَا عَلِيٌّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَا اسْمُكَ؟ قَالَ: حَزْنٌ. قَالَ (أَنْتَ سَهْلٌ) قَالَ: لَا أُغَيِّرُ اسْمًا سَمَّانِيهِ أَبِي (قَالَ ابْنُ الْمُسَيَّبِ: فَمَا زَالَتْ الْحُزُونَةُ فِينَا بَعْدُ).

841 (A). It is reported by Sa'eed bin al-Musayyib رحمة الله عليه on the authority of his father presented himself before the Prophet ﷺ. He asked him, "What is your name?" He said, "Hazn". The Prophet ﷺ said, "No, you are Sahl." But he asserted, "I will not change a name my father gave me." Ibn al-Musayyib said that ruggedness had persisted among them ever, since (because of the rejection).

٨٤١ (ب): حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ قَالَ: جَلَسْتُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ فَحَدَّثَنِي أَنَّ جَدَّهُ حَزْنًا قَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (مَا اسْمُكَ؟) قَالَ اسْمِي حَزْنٌ. قَالَ (بَلْ أَنْتَ سَهْلٌ) قَالَ: مَا أَنَا بِمُغَيِّرٍ اسْمًا سَمَّانِيهِ أَبِي قَالَ ابْنُ الْمُسَيَّبِ: فَمَا زَالَتْ فِينَا الْحُزُونَةُ.

841 (B). Abdul Hamid bin Jubayr said that he was sititing with Sa'eed bin al-Musayyib رحمة الله عليه and he told him that his (paternal) grand father Hazn came to the Prophet ﷺ and he asked him what his name was. He replied. "My name is Hazn." The Prophet ﷺ said, "Rather, you are Sahl." Sa'eed's grand-father said, "I am not going to change the name given to me by my father."[1]

Ibn al-Musayyib said, "Ever since then ruggedness has persisted in our family (because of the refusal)."

EXPLANATION: The Arabic word Hazn means 'rugged', 'harsh', 'hard-hearted.' Sahl means 'easy', soft-hearted', when the paternal grand father of Sayyidina Sa'eed bin al-Musayyib رحمة الله عليه gave his name as Hazn, the Prophet ﷺ changed it and gave him the name 'Sahl' which contradicted Hazn. But, he did not agree to the change on the plea that he could not change the name given to him by his father. It would have been better for him to agree to the change. The result was that his descendants continued to be to a hard temperament. Firstly, there is often an influence of a name on a person's charachter. Secondly, he refused to accept the name suggested by the Prophet ﷺ as a result to which his offspring inherited the trail of ruggedness.

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[1] (٨٤١) أخرجه المصنف فى الصحيح ٨/٥٣ و ٥٤، وابو داؤد فى السنن (كتاب الادب) ب ٦٩.

373. Chapter
باب اسم النبی ﷺ وکنیته
Naming After the Prophet ﷺ and Using His Kunyah

٨٤٢. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ قَالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلَامٌ فَسَمَّاهُ الْقَاسِمَ فَقَالَتِ الْأَنْصَارُ لَا نُكْنِيكَ أَبَا الْقَاسِمِ، وَلَا نُنْعِمُكَ عَيْنًا فَأَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ مَا قَالَتِ الْأَنْصَارُ، فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَتِ الْأَنْصَارُ، تَسَمَّوْا بِاسْمِي وَلَا تَكْتَنُوْا بِكُنْيَتِي، إِنَّمَا أَنَا قَاسِمٌ).

842. Sayyidina Jabir ﷺ said that a son was born to one of the Ansars. He named the child Qasim (so that he could be called Abu al-Qasim). The Ansars told him that they would not call him by the kunyah Abu al-Qasim and would not make him happy in that regard.

That man went to the Holy Prophet ﷺ and narrated to him what the Ansars had told him. The Prophet ﷺ said, "The Ansars have said a good thing. Give my name but do not give kunyah. Surely, I am Qasim."❶

(Bukhari, Muslim, Ahmad, Hakim)

٨٤٣. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا فِطْرٌ عَنْ مُنْذِرٍ قَالَ: سَمِعْتُ ابْنَ الْحَنَفِيَّةِ يَقُوْلُ: كَانَتْ رُخْصَةً لِعَلِيٍّ. قَالَ: يَا رَسُوْلَ اللّٰهِ، إِنْ وُلِدَلِيْ بَعْدَكَ أُسَمِّيْهِ بِاسْمِكَ وَأُكَنِّيْهِ بِكُنْيَتِكَ؟ قَالَ (نَعَمْ).

843. Ibn al-Hanfiyah said that Sayyidina Ali ﷺ had the permisson of the Prophet ﷺ. (The details are narrated.) He asked, "Messenger of Allah! If a son is born to me after your death, may I name him after you and give him your kunyah?" The Prophet ﷺ said, "Yes."

EXPLANATION: This is why Sayyidina Ali ﷺ named Ibn Hanfiyah the narrator of Hadith, Muhammad. He was his son from his wife of a woman of Banu Hanfiyah after the death of Sayyidah Fatimah رضی اللہ عنہا.

٨٤٤. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يُوسُفَ قَالَ حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ عَجْلَانَ، عَنْ أَبِيْهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ نَجْمَعَ بَيْنَ اسْمِهِ وَكُنْيَتِهِ، وَقَالَ (أَنَا أَبُو الْقَاسِمِ. وَاللّٰهُ يُعْطِيْ وَ أَنَا أَقْسِمُ).

844. Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ had disallowed the combining of his name and kunyah (in any one man). He said, "I am Abu al-Qasim. Allah bestows and I distribute that."❷ (Hakim)

EXPLANATION: We know form Hadith # 843 that the Prophet ﷺ had forbidden the use of his name and kunyah only while he was alive.

❶ (٨٤٢) اخرجه المصنف فی الصحیح ٤/١٠٣، ومسلم فی الصحیح (کتاب الاداب) ٦، واحمد فی المسند ٣/٢٩٨، والحاکم فی المستدرک ٢٧٧٤.
❷ (٨٤٤) اخرجه الحاکم فی المستدرک ٢/٦٠٤.

٨٤٥. حَدَّثَنَا أَبُوْ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي السُّوْقِ، فَقَالَ رَجُلٌ: يَا أَبَا الْقَاسِمِ! فَالْتَفَتَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: دَعَوْتُ هٰذَا، فَقَالَ (سَمُّوْا بِاسْمِيْ، وَلَا تَكْنُوْا بِكُنْيَتِيْ).

845. Sayyidina Anas ﷺ said that the Prophet ﷺ was in the market when someone clled out "O Abu al-Qasim!" The Prophet ﷺ turned toward him but he said, "I have called the other man." The Prophet ﷺ said, "Name with my name but do not give my kunyah."❶ (Bukhari, Ahmad)

(This Hadith has been narrated before, # 837.)

374. Chapter
باب هل يكنى المشرك
Is a Polytheist Called by His Kunyah?

٨٤٦. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِيْ عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ أُسَامَةَ بْنِ زَيْدٍ أَخْبَرَهُ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَلَغَ مَجْلِسًا فِيْهِ عَبْدُ اللّٰهِ بْنُ أُبَيٍّ ابْنُ سَلُوْلٍ وَذٰلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللّٰهِ بْنُ أُبَيٍّ. فَقَالَ لَا تُؤْذِيْنَا فِيْ مَجْلِسِنَا، فَدَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى سَعْدِ بْنِ عُبَادَةَ فَقَالَ: (أَيْ سَعْدُ! أَلَا تَسْمَعُ مَا يَقُوْلُ أَبُوْ حُبَابٍ)؟ يُرِيْدُ عَبْدَ اللّٰهِ بْنَ أُبَيٍّ ابْنَ سَلُوْلٍ.

846. Sayyidina Usmah bin Zayd ﷺ said that the Messenger of Allah ﷺ went to a gathering in which Abdullah bin Ubayy bin Salul was present. And, that was before Abdullah bin Ubayy had embraced Islam (even outwardly). He said, "Do not trouble us in our gatherings."

Then the Prophet ﷺ went to Sayyidina Sa'd bin Ubadah ﷺ. He said, "O Sa'd! Did you not hear what Abu Habbab said?" Abu Habbab was the kunyah of Abdullah bin Ubayy.❷ (Bukhari, Muslim,Ahmad)

EXPLANATION: Imam Bukhari has reproduced this Hadith in *Saheeh al-Bukhari* in Kitab al-Abab, chapter 'Kunyah al-Mushrik'. Although we find it hare in brief, the Hadith is in great detail in *Saheeh al-Bukhari*.

The narration there runs somewhat in these words. The Messenger of Allah ﷺ paid a sick visit to Sa'd bin Ubadah ﷺ. This was before the Battle of Badr. The Prophet ﷺ was accompanied by Usamah bin Zayd ﷺ. He came to gathering in which Abdullah bin Ubayy bin Salul was present and til then he had not believed even outwardly. The gathering was made up of different people, the Muslims, the polytheists and idolators and the Jews. Abdullah bin Rawahah ﷺ was also there. A cloud of dust covered the gathereing, the dust begin raised by

❶ (٨٤٥) اخرجه المصنف فى الصحيح ٣/٨٦. ٤/١٠٣. ٨/٥٢، واحمد فى المسند ٣/١٧٠ و ٣٦٩.

❷ (٨٤٦) اخرجه المصنف فى الصحيح ٧/١٥٤. ٨/٥٧ و ٧٠، ومسلم فى الصحيح (كتاب الجهاد) ١١٦، واحمد فى المسند ٥/٢٠٣.

the movement of the Prophet's ﷺ animal. Abdullah bin Ubayy covered his nose with his garment and remarked, "Do not cover us with dust."

The Messenger of Allah ﷺ greeted them with Salaam (because the gathering included Muslms). He stayed there a while before inviting them to Allah and recited the Qur'an to them. Abdullah bin Ubayy said, "If what you say is true then do not trouble us in our gatherings. Relate what you say to anybody who comes to you.

However, Abdullah bin Rawahah ﷺ said, "Messenger of Allah! Do call on us in our gatherings for we love what you say." The Muslims, the polytheists and the Jews began abusing each other and were about to fight it out but the Prophet ﷺ kept silencing them until he pacified them. He then mounted his beast and went to Sa'd bin Ubadah ﷺ. He said to him, "O Sa'd, did you not hear what Abu Habbab said?" He narrated to him what the man had said. Sa'd bin Ubdah ﷺ said, "O Messenger of Allah! May my parents be ransomed to you! Forgive and pardon. By Him who revelate the Book to you, Allah has sent you with the Truth. Before you came, the people of this town had agreed to crown Abdullh bin Ubayy as their cheif. Now with your coming and the Truth that Allah has given you, his opportunity is lost. And, this is very hard on him and it caused him to behave as he did. The Messenger of Allah ﷺ heard that and forgave him.

Then the Battle of Badr was fought and the chiefs of the idolators of Makkah were killed and a large number of their cheifs were taken prisoners. Abdullah bin Ubayy and other polytheists with him said, "Now, this case of Islam has progressed. Let us now become Muslims". Thus, they accepted Islam (but Abdullah bin Ubayy accepted it outwardly and he was the chief of the hypocrites).

This Hadith is placed here and in *Saheeh al-Bukhari* to support the contention that an infidel may be mentioned by his kunyah.

375. Chapter
باب الكنية للصبيّ
Giving Kunyah to a Child

٨٤٧. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ عَلَيْنَا. وَلِيَ أَخٌ صَغِيرٌ. يُكْنَى أَبَا عُمَيْرٍ، وَكَانَ لَهُ نُغَرٌ يَلْعَبُ بِهِ فَمَاتَ. فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَآهُ خَزِينًا فَقَالَ (مَا شَأْنُهُ؟ قِيلَ لَهُ: مَاتَ نُغَرُهُ. فَقَالَ (يَا عُمَيْرُ، مَا فَعَلَ النُّغَيْرُ؟)

847. Sayyidina Anas ﷺ said that the Holy Prophet ﷺ used to visit them. He had a younger brother whose kunyah was Abu Umayr and he had a bird with which he played but that bird died. When the Prophet ﷺ visited them he found the boy sad and asked him what happened to the bird. He was told that

the bird had died. He said (to the young boy), "O Abu Umayr what has happened to Nughayr?"

EXPLANATION: Nughayr is a bird and the ulama translate it as red. But the author of *Hayat al-Haywan* has called it a nightingale. Imam Tirmizi has said that the gist of this Hadith is that the Porphet ﷺ called the young boy with a kunyah. We know thus that it is poper to give kunyah, to a chils and to call him by that.

This young had caged a bird that died. This saddened him and the Prophet ﷺ knew that the bird had died. Questions have been raised on the basis of his Hadith that a bird was caged and a child played with it and this is tantanount to tormenting the bird while we are disallowed to torment birds and animals. The other Ahadith tell us so. The answer to the question is that to cage a bird and to play with it does not amount to tormenting it. To make a bird inconvenient and to torment it is quite different and the ulama hold that it is allowed to a person to keep a bird or an animal if he will not iconvenience or torment. He must look after it and tend to it regularly. It is not allowed to a child that is insensible to keep bird or animals for he might harass and harm tham. (Shama'il Tirmizi)

376. Chapter

باب الكنية قبل ان يولد له

The Kunyah Even Before a Child is Born

٨٤٨. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُغِيْرَةَ، عَنْ إِبْرَاهِيْمَ أَنَّ عَبْدَ اللّٰهِ كَنٰى عَلْقَمَةَ أَبَا شِبْلٍ وَلَمْ يُوْلَدْ لَهُ.

848. It is reported by Ibrahim (Nakh'ee) رحمة الله عليه said that Sayyidina Abdullh Ibn Mas'ood ﷺ had given (his student) Alqamah, the kunyah Abu Shibl even before a child was born to him.[1] (Abu Dawood)

٨٤٩. حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ، عَنْ إِبْرَاهِيْمَ، عَنْ عَلْقَمَةَ قَالَ: كَنَّانِيْ عَبْدُ اللّٰهِ قَبْلَ أَنْ يُوْلَدَلِيْ.

849. Sayyidina Alqamah رحمة الله عليه said that Sayyidina Abdullah Ibn Mas'ood ﷺ had given him a kunyah even before he had any children.

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[1] (٨٤٨) اخرجه ابو داؤد فى السنن (كتاب الادب) ب ٨٦.

377. Chapter
باب كنية النساء
Kunyah of Women

٨٥٠. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا أَبُوْ مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ حَمْزَةَ عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ أَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُوْلَ اللّٰهِ، كَنَّيْتَ نِسَاءَكَ فَاكْنِنِيْ. فَقَالَ (تَكَنَّيْ بِابْنِ أُخْتِكِ عَبْدِ اللّٰهِ.

850. Sayyidah Ayeshah رضى الله عنها said that she went to the Prophet ﷺ and requested him, "O Messenger of Allah, you have given a kunyah to all your wives. do give me too a kynyah." He said, "Take a kunyah for yourself on the name of Abdullah, the sone of your sister."

٨٥١. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ عَبَّادِ بْنِ حَمْزَةَ بْنِ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ، أَنَّ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: يَا نَبِيَّ اللّٰهِ، أَلَا تُكَنِّيْنِيْ؟ فَقَالَ: (اكْتَنِيْ بِابْنِكِ). يَعْنِيْ عَبْدَ اللّٰهِ بْنَ الزُّبَيْرِ، فَكَانَتْ تُكَنَّى أُمَّ عَبْدِ اللّٰهِ.

851. Sayyidah Ayeshah رضى الله عنها narrated that she said, "O Prophet of Allah! Will you not select a kunyah for me?" He said, "Take a kunyah for yourself on the name of your sister's son Abdullah bin Zubayr." Hence she was called Umm Abdullah.❶ (Abu Da'wood, Ahmad, Hakim)

EXPLANATION: Abdullah bin Zubayr رضى الله عنه was the son of Sayyidah Asma رضى الله عنها the sister of Sayyidah Ayeshah رضى الله عنها. He was thus her nephew. It was on his name that the Prophet صلى الله عليه وسلم suggested a kunyah, for Sayidah Ayeshah رضى الله عنها.

378. Chapter
باب من كنى رجلا بشئى هو فيه او بأحد هم
He Who Calls a Man with a Kunyah Apart from His Children

٨٥٢. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِيْ أَبُوْ حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، إِنْ كَانَتْ أَحَبَّ أَسْمَاءِ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ إِلَيْهِ لَأَبُوْ تُرَابٍ، وَإِنْ كَانَ لَيَفْرَحُ أَنْ يُدْعَى بِهَا. وَمَا سَمَّاهُ أَبَا تُرَابٍ إِلَّا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَاضَبَ يَوْمًا فَاطِمَةَ، فَخَرَجَ فَاضْطَجَعَ إِلَى الْجِدَارِ، إِلَى الْمَسْجِدِ، وَجَاءَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتْبَعُهُ، فَقِيْلَ هُوَ ذَا مُضْطَجِعٌ فِي الْجِدَارِ. فَجَاءَهُ النَّبِيُّ

❶ (٨٥١) اخرجه ابو داؤد فى السنن ٤٩٧٠، واحمد فى المسند ٦/١٨٦ و ٢٦٠، والحاكم فى المستدرك ٤/٢٧٨.

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَدِ امْتَلَأَ ظَهْرُهُ تُرَابًا، فَجَعَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ وَيَقُوْلُ (اجْلِسْ أَبَا تُرَابٍ).

852. Sahl bin Sa'd said that the name Abu Turab was the dearest of names to Sayyidina Ali ﷺ. He was happy on being called by this name. The Prophet ﷺ had given him the name Abu Turab.

Once he became displeased with Sayyidah Fatimah رضى الله عنها (over something) and came out (of the house) and lied down next to the wall of the mosque. The Prophet ﷺ was looking out for him and some one disclosed it to him that he was lying down next to the wall. When the Prophet ﷺ came to him, his back was covered with dust. The Prophet ﷺ said to him while removing dust from his back, "O Abu Turab! (Get up and) sit down!"[1] (Tabarani.)

EXPLANATION: Turab is the Arabic word for dust. He had lied down on the floor, so his back was covered with dust. Therefore, the Prophet ﷺ remembered him as Abu Turab and this was one of his kunyah thence forth. We thus learn that a kunyah, need not necessarily be based on a son or a daughter but it may refer to anything else.

379. Chapter
باب كيف المشى مع الكبراء واهل الفضل
How May One Walk in Company of Elders

٨٥٣. حَدَّثَنَا أَبُوْ مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيْزِ، عَنْ أَنَسٍ قَالَ: بَيْنَمَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ نَخْلٍ لَنَا. نَخْلٌ لِأَبِيْ طَلْحَةَ. تَبَرَّزَ لِحَاجَتِهِ، وَبِلَالٌ يَمْشِيْ (وَرَاءَهُ، يُكْرِمُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ يَمْشِيَ) إِلٰى جَنْبِهِ. فَمَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَبْرٍ، فَقَامَ حَتّٰى تَمَّ إِلَيْهِ بِلَالٌ، فَقَالَ، وَيْحَكَ يَا بِلَالُ، هَلْ تَسْمَعُ مَا أَسْمَعُ) قَالَ: مَا أَسْمَعُ شَيْئًا فَقَالَ (صَاحِبُ الْقَبْرِ يُعَذَّبُ) فَوُجِدَ يَهُوْدِيًّا.

853. Sayyidina Anas ﷺ said that while they were with the Prophet ﷺ in the date-palm garden of Abu Talhah ﷺ the Prophet ﷺ went out to answer nature's call. Sayyidina Bilal ﷺ was walking behind him. The Prophet ﷺ came by a grave and stood there so that Sayyidina Bilal ﷺ caught up with him. The Prophet ﷺ said, "Wayhat! O Bilal, do you hear what I am hearing?" Bilal ﷺ said, "I have heard nothing at all." The Prophet ﷺ said, "The occupant of his grave is being punished." They learnt afterwards that he was a Jew.[2] (Ahmad)

EXPLANATION: Sayyidina Bilal ﷺ was walking alongwith the Prophet ﷺ but when he moved ahead to answer nature's call, Bilal ﷺ stayed behind. But the

[1] (٨٥٢) اخرجه الطبرانى فى المعجم الكبير ٦/٢٠٦.
[2] (٨٥٣) اخرجه احمد فى المسند ٣/١٥١.

Prophet ﷺ paused while walking and Bilal ﷺ came up to him and the foregoing question and answer took place. The Prophet ﷺ moved ahead while Bilal ﷺ kept behind and this teaches us that anyone walking with another who has to answer nature's call must stay behind.

380. Chapter
باب
Obeying Elders

٨٥٤. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَقُوْلُ لِأَخٍ لَهُ صَغِيْرٍ: أَرْدِفِ الْغُلَامَ، فَأَبَى. فَقَالَ: لَهُ مُعَاوِيَةُ: بِئْسَ مَا أُدِّبْتَ. قَالَ قَيْسٌ فَسَمِعْتُ أَبَا سُفْيَانَ يَقُوْلُ: دَعْ عَنْكَ أَخَاكَ.

854. Qays رحمة الله عليه said that he heard Sayyidina Mu'awiyah ﷺ say to his younger brother, "Let this slave sit behind you on the riding beast." But he refused to do so and Sayyidina Mu'awaiyah ﷺ told him that he had received poor training.

Qays said that he heard Abu Sufyan say, "Leave your brother as he is (to himself)."

EXPLANATION: It is clear from this that we must obey the elders and live together in harmoney.

٨٥٥. حَدَّثَنَا سَعِيْدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَيُّوْبَ، عَنْ مُوْسَى بْنِ عَلِيٍّ، عَنْ أَبِيْهِ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: إِذَا كَثُرَ الْأَخِلَّاءُ كَثُرَ الْغُرَمَاءُ. قُلْتُ لِمُوْسٰى: وَمَا الْغُرَمَاءُ؟ قَالَ: الْحُقُوْقُ.

855. It is reported by Musa bin Ali on the authority of his father that Sayyidina Amt bin al-Aas ﷺ said, "When there are many friends then there are many ghurama too.

(The narrator of Hadith) asked Musa what Ghurama was and he said, "Rights."

EXPLANATION: In other words, if there are more friends then so many more rights have to be given too.

381. Chapter
باب من الشعر حكمة
Wisdom Lies in Some Poetry

٨٥٦. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا أَبُوْ عَامِرٍ قَالَ: حَدَّثَنَا أَيُّوْبُ بْنُ ثَابِتٍ، عَنْ خَالِدٍ هُوَ ابْنُ

كَيْسَانَ قَالَ: كُنْتُ عِنْدَ ابْنَ عُمَرَ، فَوَقَفَ عَلَيْهِإِيَاسُ بْنُ خَيْثَمَةَ قَالَ: أَلا أُنْشِدُكَ مِنْ شِعْرِي يَا ابْنَ الْفَارُوْقِ؟ قَالَ: بَلٰى، وَلٰكِنْ لَّا تُنْشِدُنِيْ إِلَّا حَسَنًا. فَأَنْشَدَهُ حَتّٰى إِذْ بَلَغَ شَيْئًا كَرِهَهُ ابْنُ عُمَرَ قَالَ لَهُ: أَمْسِكْ.

856. Khalid bin Kaysan said that he was with Sayyidina Ibn Umar ﷺ when Iyas bin Khaythamah came to him. He said, "O son of Farooq, shall I not recite to you some of my poetry?" He said, "Yes. Read it to me. But recite to me the good verses." So, he began reciting poetry until he came to a verse that displeased Sayyidina Ibn Umar ﷺ. At that, he said, "Now stop reciting poetry."

٨٥٧. حَدَّثَنَا عَمْرُو بْنُ مَرْزُوْقٍ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعَ مُطَرِّفًا قَالَ: صَحِبْتُ عِمْرَانَ بْنَ حُصَيْنٍ مِنَ الْكُوْفَةِ إِلَى الْبَصْرَةِ فَقَلَّ مَنْزِلٌ يَنْزِلُهُ إِلَّا وَهُوَ يُنْشِدُنِيْ شِعْرًا، وَقَالَ: إِنَّ فِي الْمَعَارِيْضِ لَمَنْدُوْحَةٌ عَنِ الْكَذِبِ.

857. It is stated by Mutaraf that he travelled with Imam bin Husayn ﷺ from Khifah to Busrah. He said that there were very few stops where they alighted and he (Imam) did not recite poetry. He (also) said, "In allusion or pun lies the way to keep away from falsehood."❶ (Tabarani)

EXPLANATION: The point he wished to make is that if anyone finds himself in a situation which is not consonant with Shari'ah and a ruler or authority compels him to do or say that then he may say it in such a way that the authority feels that his direction is complied with while he did not mean it that way. Supposing someone compels a man to do a wrong then he may say If I am able to do it or on getting on opportunity." He must confone himself to these words without saying "I will do it". There are manay othere examples of this thing.

٨٥٨. حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِيْ أَبُوْ بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ، أَنَّ مَرْوَانَ بْنَ الْحَكَمِ أَخْبَرَهُ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ الْأَسْوَدِ بْنِ عَبْدِ يَغُوْثَ أَخْبَرَهُ، أَنَّ أُبَيَّ بْنَ كَعْبٍ أَخْبَرَهُ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّ مِنَ الشِّعْرِ حِكْمَةً).

858. Sayyidina Ubayy bin Ka'b ﷺ said that the Messenger of Allah ﷺ said, "There is wisdom in some poetry."❷ (Abu Dawood, Ahmad)

٨٥٩. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُوْ هَمَّامٍ مُحَمَّدُ بْنُ الزِّبْرِقَانَ قَالَ: حَدَّثَنَا يُوْنُسُ بْنُ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنِ الْأَسْوَدِ بْنِ سَرِيْعٍ، قُلْتُ: يَا رَسُوْلَ اللّٰهِ، إِنِّيْ مَدَحْتُ رَبِّيْ عَزَّ وَجَلَّ بِمَحَامِدَ: قَالَ (أَمَّا إِنَّ رَبَّكَ يُحِبُّ الْحَمْدَ) وَلَمْ يَزِدْهُ عَلٰى ذٰلِكَ.

859. It is narrated by Aswad bin Saree' ﷺ that he submitted to the Prophet ﷺ,

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❶ (٨٥٧) ايوب بن ثابت المكى لين الحديث من السابعة. اخرجه الطبرى فى تهذيب الآثار والطبرانى فى الكبير، ورجاله ثقات.

❷ (٨٥٨) مروان بن الحكم بن ابى العاص بن امية ابو عبد الملك المدنى، ولى الخلافة فى آخر سنة اربع وستين مات سنة خمس فى رمضان وله ثلاث أو احدى وستون سنة لا يثبت له صحبة من الثانية.

اخرجه ابو داؤد فى السنن ٥٠١٠، واحمد فى المسند ١/٢٦٩، ٣٧٣، ٣٠٣، ٣٠٩، ٣١٣ و ٣٢٧، ٥/١٢٥.

"O Messenger of Allah. I have much praised my Lord who is Majestic and Glorious." The Prophet ﷺ said. "Surely, your Lord likes praise." And, he did not say more than that.'❶

٨٦٠. حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ أَبَا صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَأَنْ يُمْتَلِئَ جَوْفُ رَجُلٍ قَيْحًا يَرِيهِ، خَيْرٌ مِنْ أَنْ يُمْتَلِئَ شِعْرًا).

860. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "It is better for a man's belly to be full of pus which corrodes it than to be full of poetry." (This refers of bad poetry, evil verses.)❷ (Bukhari.)

٨٦١. حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ حَدَّثَنَا مُبَارَكٌ، عَنِ الْحَسَنِ، عَنِ الْأَسْوَدِ بْنِ سَرِيعٍ قَالَ: كُنْتُ شَاعِرًا، فَأَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: أَلَا أُنْشِدُكَ مَحَامِدَ حَمِدْتُ بِهَا رَبِّي؟ قَالَ (إِنَّ رَبَّكَ يُحِبُّ الْمَحَامِدَ) وَلَمْ يَزِدْنِي عَلَيْهِ.

861. Sayyidina Aswad bin Saree' ﷺ said that he was a poet. He came to the Prophet ﷺ and asked him if he may not recite to him poetry of praise which he had hymned in praise of his Lord. The Prophet ﷺ said, "Surely, your Lord like praise." And he did not tell him anything beyond that. (This Hadith is repeated here) kinship with them. Hassan said, "I will get you out of the at with any difficulty."❸

EXPLANATION: The Messenger of Allah ﷺ meant to say that he too was a member of Quraysh. If the poet satirises them, the Prophet ﷺ would be one of them. Hassan bin Thabit ﷺ assured him that he would adopt a means of poetry which would not clear the Prophet ﷺ and he would do it very easily.

٨٦٢. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا عَبْدَةُ قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتِ: اسْتَأْذَنَ حَسَّانُ بْنُ ثَابِتٍ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي هِجَاءِ الْمُشْرِكِينَ، فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (فَكَيْفَ بِنِسْبَتِي!) (فَقَالَ: لَأُسِلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةُ مِنَ الْعَجِينِ.

٨٦٣. وَعَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: ذَهَبْتُ أَسُبُّ حَسَّانَ عِنْدَ عَائِشَةَ فَقَالَتْ: لَا تَسُبَّهُ، فَإِنَّهُ كَانَ يُنَافِحُ عَنْ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

863. It is reported by Hisham on the authority of his father that he visited Sayyidah Ayeshah رضى الله عنها and criticised Sayyidina Hassan ﷺ. Sayyidah Ayeshah رضى الله عنها said, "Do not criticise Hassan because he defended the Messenger of Allah ﷺ (throuth his poetry).❹

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❶ (٨٥٩) ابو همام محمد بن الزبرقان (ابو همام الاهوازى) صدوق ربما وهم، من الثامنة. اخرجه احمد فى المسند ٣/٤٣٥.

❷ (٨٦٠) اخرجه المصنف فى الصحيح ٨/٤٥.

❸ (٨٦١) يراجع تخريج الحديث رقم ٥٨٩.

❹ (٨٦٢-٨٦٣) اخرجه ابن ابى شيبة فى المصنف ٨/٥٠٨ بلفظ (فكيف بقرابتى).

EXPLANATION: We see the validity of reciting and listening to good poetry. It is disallowed to recite evil verses. We also learn that in some poetry there is wisdom. It is laudable to recite such verses and to listen to them.

382. Chapter
باب الشعر حسن كحسن الكلام ومنه قبيح
Good Poerty is Like Good Speech but there is Bad Poetry Too

٨٦٤. حَدَّثَنَا أَبُوْ عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ زِيَادٍ، عَنِ الزُّهْرِيِّ عَنْ أَبِيْ بَكْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنْ أُبَيِّ بْنِ كَعْبٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مِنَ الشِّعْرِ حِكْمَةٌ).

864. Sayyidina Ubayy bin Ka'b ﷺ said that the Prophet ﷺ said, "In some poetry there is wisdom."❶ (Ahmad)

(This Hadith is the same as # 858.)

٨٦٥. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيْلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادِ بْنِ أَنْعُمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الشِّعْرُ بِمَنْزِلَةِ الْكَلَامِ: حَسَنُهُ كَحَسَنِ الْكَلَامِ وَقَبِيْحُهُ كَقَبِيْحِ الْكَلَامِ).

865. It is reported by Sayyidina Abdullah bin Amr ﷺ that the Messenger of Allah ﷺ said, "Poetry is like speech. Good poetry is like good speech and bad poetry is like bad speech."❷ (Ahmad)

٨٦٦. حَدَّثَنَا سَعِيْدُ بْنُ تَلِيْدٍ قَالَ: حَدَّثَنَا بْنُ وَهْبٍ قَالَ: أَخْبَرَنِيْ جَابِرُ بْنُ إِسْمَاعِيْلَ وَغَيْرُهُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا أَنَّهَا كَانَتْ تَقُوْلُ: اَلشِّعْرُ مِنْهُ حَسَنٌ وَمِنْهُ قَبِيْحٌ،خُذْ بِالْحَسَنِ وَدَعِ الْقَبِيْحَ. وَلَقَدْ رُوِيْتُ مِنْ شِعْرِ كَعْبِ بْنِ مَالِكٍ أَشْعَارًا، مِنْهَا الْقَصِيْدَةُ فِيْهَا أَرْبَعُوْنَ بَيْتًا، وَدُوْنَ ذٰلِكَ.

866. It is narrated by Urwah on the authority of (his aunt) Sayyidah Ayeshah رضى الله عنها. She used to say that there is good peotry and bad poetry. Follow the good poetry and let alone the bad poetry.

(She said) she had narrated some poetry of Ka'b bin Malik ﷺ some of which compraised *Qasidas* made up of forty verses and some were fewer.

٨٦٧. حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَاحِ قَالَ: حَدَّثَنَا شَرِيْكٌ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيْهِ قَالَ: قُلْتُ

❶ (٨٦٤) اخرجه احمد فى المسند ١/٢٦٩.

❷ (٨٦٥) اخرجه احمد فى المسند ٤/٨١.

لِعَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا: أَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَمَثَّلُ بِشَيْءٍ مِّنَ الشِّعْرِ؟ فَقَالَتْ: كَانَ يَتَمَثَّلُ بِشَيْءٍ مِنْ شِعْرِ عَبْدِ اللّٰهِ بْنِ رَوَاحَةَ وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَّمْ تُزَوِّد.

867. Sayyidina Miqdam bin Shurayh has reported on the authority of his father that he asked Sayyidah Ayeshah رضى الله عنها if the Prophet ﷺ read anyone's poetry. She said that he read the verse of Abdullah bin Rawahah.

ويأتيك بالاخبار من لم تزود

And he will come to you with news whom you have not given anything of provision.)[1] (Muannaf Abu Shaybah, Maja'al, Zawa'id Kanz al-Ummal)

This verse has been explained with Hadith # 793.

٨٦٨. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا مُبَارَكٌ قَالَ: حَدَّثَنَا الْحَسَنُ: أَنَّ الْأَسْوَدَ بْنَ سَرِيْعٍ حَدَّثَهُ قَالَ: كُنْتُ شَاعِرًا، فَقُلْتُ: يَا رَسُوْلَ اللّٰهِ، امْتَدَحْتُ رَبِّيْ. فَقَالَ (أَمَّا إِنَّ رَبَّكَ يُحِبُّ الْحَمْدَ) وَمَا اسْتَزَادَنِيْ عَلٰى ذٰلِكَ.

868. It is related by Sayyidina Aswab bin Saree' رضي الله عنه that he was a poet. He submitted to the Prophet ﷺ, "Messenger of Allah, I have sang praise of my Lord (in poetry)". He said, "Surely, your Lord likes praises." But, he did not tell him more than that.[2] (Ahmad)

(We have read this Hadith at # 859 and 861.)

383. Chapter

باب من استنشد الشعر

He Who Asks for Poetry to be Recited

٨٦٩. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْلٰى قَالَ: سَمِعْتُ عَمْرَو بْنَ الشَّرِيْدِ، عَنِ الشَّرِيْدِ قَالَ: اسْتَنْشَدَنِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شِعْرَ أُمَيَّةَ بْنَ أَبِي الصَّلْتِ وَأَنْشَدْتُهُ فَأَخَذَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ هِيْهِ، هِيْهِ) حَتّٰى أَنْشَدْتُهُ مِائَةَ قَافِيَةٍ. فَقَالَ (إِنْ كَادَ لَيُسْلِمَ).

869. Sharod رضي الله عنه said that the Prophet ﷺ asked him to read the poetry of Umayyah bin Abu al-Salt. So, he began recition them while the Prophet ﷺ asked him, "Go on. Go on!" until he had recited a hundred verses. The Prophet ﷺ said, "This man very nearly became a Muslim."[3]

EXPLANATION: We have seen this Hadith at # 799 and it is explained there.

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[1] (٨٦٧) انظر: مصنف ابن أبى شيبة ٨/٥٠٦، مجمع الزوائد للهيثمى ٨/١٢٨، كنز العمال للمتقى الهندى ٨٤٥٠.

[2] (٨٦٨) اخرجه احمد فى المسند ٣/٤٣٥.

[3] (٨٦٩) انظر: الضعفاء الكبير للعقيلى ١/١٤٦.

384. Chapter
باب من كره الغالب عليه الشعر
Over Indulgence in Poetry is Bad

٨٧٠. حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى قَالَ: أَخْبَرَنَا حَنْظَلَةُ، عَنْ سَالِمٍ ،عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَأَنْ يُمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يُمْتَلِئَ شِعْرًا).

870. It is narrated by Sayyidina Ibn Umar ﷺ that the Prophet ﷺ said, "It is better that a belly of one of you is filled with pus than to be full of poetry."❶

(Bukhari, Tirmizi, Ibn Majah, Ahmad, Abu Dawood)

EXPLANATION: This Hadith is the same as the one at # 860. There we were asked to refrain from evil poetry but here we are asked to avoid indulgence in poetry. This is the conclusion drawn by Imam Bukhari رحمة الله عليه.

384. Chapter
بات قول اللّٰه عزّ وجلّ "والشعراء يتبعهم الغاوون"
The Words of Allah, the Majestic, the Glorious about Poets

٨٧١. حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنِي أَبِي، عَنْ يَزِيْدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: (وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوُوْنَ). أَلَمْ تَرَ أَنَّهُمْ فِيْ كُلِّ وَادٍ يَّهِيْمُوْنَ. وَأَنَّهُمْ يَقُوْلُوْنَ مَالَا يَفْعَلُوْنَ) فَنَسَخَ مِنْ ذٰلِكَ وَاسْتَثْنٰى فَقَالَ (إِلَّا الَّذِيْنَ آمَنُوْا. إِلٰى قَوْلِهِ. يَنْقَلِبُوْنَ).

871. Sayyidina Ibn Abbas ﷺ explained the verse of Qur'an:

وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوُوْنَ). أَلَمْ تَرَ أَنَّهُمْ فِيْ كُلِّ وَادٍ يَّهِيْمُوْنَ. وَأَنَّهُمْ يَقُوْلُوْنَ مَالَا يَفْعَلُوْنَo

And the poets the perverse follow them. Have you not seen how they wander in every valley, and that they say that which they do not.

(Ash Shu'ara, 26:224-226)

He said that its application is abroagated and the Balievers and righteous people are exempted.

إِلَّا الَّذِيْنَ آمَنُوْ وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُو اللّٰهَ كَثِيْرًا وَّانْتَصَرُوْا مِنْ بَعْدِ مَا ظُلِمُوْا وَسَيَعْلَمُ الَّذِيْنَ ظَلَمُوْا اَيَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَo

Except those who believe and do righteous deeds and remember Allah much, and defend themelves after being wronged. And those who do wrong will soon know to what evetual place of turning they will turn back. (26:27)❷

(Abu Dawood)

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❶ (٨٧٠) اخرجه المصنف فى الصحيح ٨/٤٥، والترمذى فى السنن ٢٨٥١. ٢٨٥٢، وابن ماجة فى السنن ٣٧٥٩. ٣٧٦٠، واحمد فى المسند ١/١٧٥، ١٧٧، ٢/٣٩. وابو داؤد فى السنن (كتاب الادب) ب ٩٤. ❷ (٨٧١) اخرجه ابو داؤد فى الأدب.

385. Chapter
باب من قال ان من البيان سحرا
Who Say, There is Sorcery in Eloquent Speech

٨٧٢. حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا. أَوْ أَعْرَابِيًّا. أَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتَكَلَّمَ بِكَلَامٍ بَيِّنٍ. فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِنَّ مِنَ الْبَيَانِ سِحْرًا، وَإِنَّ مِنَ الشِّعْرِ حِكْمَةً.

872. It is reported by Sayyidina Ibn Abbas رضي الله عنه that a man (or, he said a badouin) came to the Prophet ﷺ. He spoke very elaborately and eloquently. The Prophet ﷺ said, "In eloquence there is magic sometimes, and in poetry wisdom." (Abu Dawood, Ahmad)

٨٧٣. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنِي مَعْنٌ قَالَ: حَدَّثَنِي عُمَرُ بْنُ سَلَّامٍ، أَنَّ عَبْدَ الْمَلِكِ بْنِ مَرْوَانَ دَفَعَ وَلَدَهُ إِلَى الشَّعْبِيِّ يُؤَدِّبُهُمْ، فَقَالَ: عَلِّمْهُمُ الشِّعْرَ يَمْجُدُوْا وَيُنْجِدُوْا، وَأَطْعِمْهُمُ اللَّحْمَ تَشْتَدَّ قُلُوْبُهُمْ. وَجُزَّ شُعُوْرَهُمْ تَشْتَدَّ رِقَابُهُمْ وَجَالِسْ بِهِمْ عِلْيَةَ الرِّجَالِ يُنَاقِضُوْهُمُ الْكَلَامَ.

873. It is reported by Umar Ibn Sallam that Abdul Malikd bin Marwan gave his sons to the care of Imam Sha'bee رحمة الله عليه so that he may teach them etiquette. He instructed him to teach them poetry so that they may attain veneration and elavated ranks; to feed them meat so that they may have strong heart; to give them a regular haircut so that their necks may be strong; and let them sit with the nobles so that they learn to debate and have a discouse with them and their knowledge may thus increase thereby.❶

386. Chapter
باب ما يكره من الشعر
What is Repulsive in Poetry

٨٧٤. حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيْرٌ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يُوْسُفَ بْنِ مَاهِكٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّ أَعْظَمَ النَّاسِ جُرْمًا إِنْسَانٌ شَاعِرٌ! يَهْجُوْا الْقَبِيْلَةَ مِنْ أَسْرِهَا وَرَجُلٌ انْتَفَى مِنْ أَبِيْهِ)

874. It is reported by Sayyidah Ayeshah رضي الله عنها that the Prophet ﷺ said, "In terms of sin, the greatest among men is the poet who satirises an entire tribe (although there are good people too among them). The next is the person who denies his descent from his father."❷

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❶ (٨٧٣) اخرجه ابو داؤد فى السنن ٥٠١١، ٥٠١٢، واحمد فى المسند ١/٢٦٩، ٤٤٥. ٢/١٦، ٣٠٣، ٣/٤٧٠.

❷ (٨٧٤) انظر: السلسلة الصحيحة للألبانى ٧٦٣.

EXPLANTION: Sayyidah Ayeshah رضى الله عنها has sounded a warning to the poets who have this habit of deriding a whole community or tribe. They do not distinguish between the pious and the sinful. Their method is blameworthy for there is only this much scope for them that they may satirise an individual provided again that it does not contravene limits of Shari'ah.

As for one who rejects his relationship with his father, he too is among the great sinners.

387. Chapter
باب كثرة الكلام
Over Speaking

٨٧٥. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُوْ عَامِرٍ الْعَقَدِيّ قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُوْلُ: قَدِمَ رَجُلَانِ مِنَ الْمَشْرِقِ خَطِيْبَانِ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَقَامَا فَتَكَلَّمَا ثُمَّ قَعَدَا. وَ قَامَ ثَابِتُ بْنُ قَيْسٍ خَطِيْبُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتَكَلَّمَ فَعَجِبَ النَّاسُ، مِنْ كَلَامِهِمَا. فَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فَقَالَ (يَا أَيُّهَا النَّاسُ، قُوْلُوْ قَوْلَكُمْ، فَإِنَّمَا تَشْقِيْقُ الْكَلَامِ مِنَ الشَّيْطٰنِ) ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنَ الْبَيَانِ سِحْرًا.

875. It is stated by Sayyidina Ibn Umar ﷺ that in the time of the Messenger of Allah ﷺ two men came from the East. They were speakers or sermonisers. Both of them spoke while standing and (after speaking) the Messenger of Allah ﷺ , Thabit bin Qaysh ﷺ got up and spoke. The people were surprised with the speech of the two easterners. Then the Messenger of Allah ﷺ stood up and delivered a sermon. He said, "O people! Speak what you have to say because to go on prolonging speech and adding a word against another is from thedevil."

The Messenger of Allah ﷺ then said, "Some eloquence is sorcery (that attracts the hearts of men)."❶

٨٧٦. حَدَّثَنَا سَعِيْدُ بْنُ أَبِيْ مَرْيَمَ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِيْ حُمَيْدٌ أَنَّهُ سَمِعَ أَنَسًا يَقُوْلُ: خَطَبَ رَجُلٌ عِنْدَ عُمَرَ فَأَكْثَرَ الْكَلَامَ فَقَالَ عُمَرُ: إِنَّ! كَثْرَةَ الْكَلَامِ فِي الْخُطَبِ مِنْ شَقَاشِقِ الشَّيْطَانِ.

876. Sayyidina Anas ﷺ said that a man delivered a speech before Sayyidina Umar ﷺ and spoke much. Sayyidina Umar ﷺ said, "Surely to speak much in sermons is from the vain talk of the devil."

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❶ (٨٧٥) انظر: المصادر فى الحديث ٨٧٢.

٨٧٧. حَدَّثَنَا اَحْمَدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ حَدَّثَنَا أَبُوْ عَوَانَةَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ قَالَ: حَدَّثَنِيْ سُهَيْلُ بْنُ ذِرَاعٍ قَالَ سَمِعْتُ أَبَا يَزِيْدَ. أَوْ مَعْنَ بْنِ يَزِيْدَ. أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (اجْتَمِعُوْا فِيْ مَسَاجِدِكُمْ وَكُلَّمَا اجْتَمَعَ قَوْمٌ فَلْيُؤْذِنُوْنِيْ) فَأَتَانَا أَوَّلُ مَنْ أَتَى فَجَلَسَ، فَتَكَلَّمَ مُتَكَلِّمٌ مِنَّا ثُمَّ قَالَ: إِنَّ الْحَمْدَ لِلّٰهِ الَّذِيْ لَيْسَ لِلْحَمْدِ دُوْنَهُ مَقْصَدٌ، وَلَا وَرَاءَهُ مَنْفَذٌ: فَغَضِبَ فَقَامَ، فَتَلَاوَمْنَا بَيْنَنَا، فَقُلْنَا: أَتَانَا أَوَّلُ مَنْ أَتَى فَذَهَبَ إِلَى مَسْجِدٍ آخَرَ. فَجَلَسَ فِيْهِ فَأَتَيْنَاهُ فَكَلَّمْنَاهُ. فَجَآءَ مَعَنَا فَقَعَدَ فِيْ مَجْلِسِهِ أَوْ قَرِيْبًا مِّنْ مَجْلِسِهِ، ثُمَّ قَالَ (اَلْحَمْدُ لِلّٰهِ الَّذِيْ مَا شَآءَ جَعَلَ بَيْنَ يَدَيْهِ، وَمَا شَآءَ جَعَلَ خَلْفَهُ. وَإِنَّ مِنَ الْبَيَانِ سِحْرًا) ثُمَّ أَمَرَنَا وَعَلَّمَنَا.

877. It is stated by Sahl bin Zara that he head from either Abu Yazid or Ma'an bin Yazid ﷺ that the Prophet ﷺ instructed them, Gather together in your mosques and when a people are assenbled let me know".

So, they (the narrators) were the first to whom he came and sat down. One of them (began and) spoke, saying, "All praise belongs to Allah. There is no other objective in lauding Him but to seek His self and there is no place to run away to except to Him." This caused the Prophet ﷺ to be angry and he left the place.

These people blamed one and another for the Prophet ﷺ had came to them before everyone else but went away on hearing what their orator said and sat down in another mosque. So, they went to him and spoke to him.

He came back with them and sat down at his place or near to it. He then spoke to them and said, "All praise belongs to Allah who created everything He willed and when He willed and created later on whatever He willed. And surely some eloquence is magic."

And, he gave them certain commands and instructed them (on some subjects).

EXPLANATION: All these narratives disallow over-speaking. We must be brief in speech. In sermons, particularly, the sermoniser must be careful to practice brevity. It is easier for the listensers to grasp as brief speech, and their interest is kept alive. It is not possibel for everyoneto deduce a long speech.

Sayyidina Ammar ﷺ sa:d that he heard the Messenger of Allah ﷺ say, "The brevity of his sermon are a sign of his understading, so make the prayer long and the sermon short." (Muslim as narraved in Mishkat p-23)

We find in another Hadith that the Messenger of Allah ﷺ said:

امرت ان اتجوز فی القول فان الجواز هو خير

"I have been commended to be breif in speech because there is good in brief speech." (Abu Dawood as reported in Mishkat p-410)

388. Chapter
باب التمنى
Wishing (for Something)

٨٧٨. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيْدٍ قَالَ: سَمِعْتُ عَبْدَ اللّٰهِ بْنِ عَامِرِ بْنِ رَبِيْعَةَ يَقُوْلُ: قَالَتْ عَائِشَةُ أَرِقَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَقَالَ (لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِيْ يَجِيْئُنِيْ فَيَحْرُسُنِيْ اللَّيْلَةَ) إِذْ سَمِعْنَا صَوْتَ السِّلَاحِ. فَقَالَ (مَنْ هٰذَا)؟ قِيْلَ: سَعْدٌ، فَقَالَ سَعْدٌ يَا رَسُوْلَ اللّٰهِ جِئْتُ أَحْرِسُكَ. فَنَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى سَمِعْنَا غُطَيْطَهُ.

878. Sayyidah Ayeshah ﷺ said that one night the Prophet ﷺ sleep was disturbed. He said, "Perhaps, a righteous man among my Companions would come to me tonight and stand guard!"

Suddenly, they heard the sound of weapons. The Prophet ﷺ asked, "Who is there?" He said, "I am Sa'd, O Messenger of Allah. I have come to stand guard for you." The Holy Prophet ﷺ then slept soundly and his snoring could be heard.❶ (Bukhari, Muslim,Ahmad)

EXPLANATION: We know from this Hadith that if anyone makes a wish, "Would that he were here to do it !" then that is allowd.

389. Chapter
باب يقال للرجل والشيئ والفرس هو بحر
To Say About a Man a Thing or a House that He is a Sea!

٨٧٩. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُوْلُ: كَانَ فَزَعٌ بِالْمَدِيْنَةِ، فَاسْتَعَارَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَسًا لِأَبِيْ طَلْحَةَ يُقَالُ لَهُ الْمَنْدُوْبُ، فَرَكِبَهُ. فَلَمَّا رَجَعَ قَالَ (مَا رَأَيْنَا مِنْ شَيْءٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا.

879. Sayyidina Anas bin Maalik ﷺ said that there was once panic in Madinah (on hearing an unusual sound). So, the Prophet ﷺ took from Sayyidina Abu Talhah ﷺ his horse named Mandoob for a short while. He mounted it and rode towards the source of the sound. When he returned he said, "We did not find anything (unusual to worry about) and we found this (horse like) an ocean."

EXPLANATION: The horse was very swift and smooth. It seemed as though a boat was sailing on the seas.

❶ (٨٧٨) اخرجه المصنف فى الصحيح ٤/٤١.٩/١٠٣، ومسلم فى الصحيح (كتاب الفضائل) ب ٥ رقم ٤٠. واحمد فى المسند ٦/١٤١.

390. Chapter
باب الضرب على اللحن
Punishment for Wrong Recital

٨٨٠. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللّٰهِ، عَنْ نَّافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يَضْرِبُ وَلَدَهُ عَلَى اللَّحْنِ.

880. Nafi' رحمة الله عليه stated that Sayyidina Ibn Umar ﷺ beat his children it they delieverd a word incorrectly while reading.❶ (Abu Dawood)

٨٨١. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ كَثِيْرٍ أَبِيْ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَجْلَانَ قَالَ: مَرَّ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ بِرَجُلَيْنِ يَرْمِيَانِ فَقَالَ أَحَدُهُمَا لِلْآخَرِ أَسَبْتَ. فَقَالَ عُمَرُ: سُوْءُ اللَّحْنِ أَشَدُّ مِنْ سُوءِ الرَّمْيِ.

881. Abdur Rahman bin Ajalan said that Sayyidina Umar bin al Khattab ﷺ passed by two men who were practicing archery. One of them said to the other اَسَبْتَ (instead of اَصَبْتَ with a س instead of ص).❷ Sayyidina Umar ﷺ said to him, "A mistake in pronouncing a word is more serious than in archery."❸ (Ibn Adi.)

EXPLANATION: We know from this that a word must be pronounced corrrectly. The meaning of a word could change when a letter is misprouncened with another (for instance, صن into سن) or a diatenical mark is misplaced.

391. Chapter
باب الرجل يقول (ليس بشيئ) وهو يريد انه ليس بحق
A Man Says ليس بشيئ (It is Nothing) but Means to Say ليس بحق (Not the Truth)

٨٨٢. حَدَّثَنَا اَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا عَنْبَسَةُ بْنُ خَالِدٍ قَالَ حَدَّثَنَا يُوْنُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِيْ يَحْيَى بْنُ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُوْلُ: قَالَتْ عَائِشَةُ زَوْجُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْكُهَّانِ؟ فَقَالَ لَهُمْ لَيْسُوْا بِشَيْءٍ) فَقَالُوْا: يَا رَسُوْلَ اللّٰهِ، فَإِنَّهُمْ يُحَدِّثُوْنَ بِالشَّيْءِ يَكُوْنُ حَقًّا. فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (تِلْكَ الْكَلِمَةُ يَخْطُفُهَا الشَّيْطَانُ، فَيُقَرْقِرُهَا بِأُذُنَيْ وَلِيِّهِ كَقَرْقَرَةِ الدَّجَاجَةِ فَيَخْلِطُوْنَ فِيْهَا بِأَكْثَرَ مِنْ مِّائَةِ كَذِبَةٍ).

882. Urwah bin al-Zubayr said that Sayyidah Ayeshah رضى الله عنها said some people asked the Proephet ﷺ about the sooth-sayers. He said to them, ليسوا بشيء

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❶ (٨٨٠) اخرجه ابو داؤد عن طريق محمد بن عبيد الطنافسى عن عبيد الله الخ وزاد فقال له رجل لو آخذناك ما رفعنا عنك العصا.

❷ *Asabtu* meaning 'I have shot'.

❸ (٨٨١) اخرجه ابن عدى: ولفظه: ان سيدنا عمر مرعلى قوم يرمون بالسهام فلم يصيبوا فقال انكم لا تعرفون الرمى فقالوا: انا قوم متعلمين فى محل متعلمون فاعرض عنهم وقال: لخطأكم فى لسانكم أشد علىّ من خطئكم فى رميكم: سمعت رسول الله ﷺ يقول رحم الله امرءا أصلح لسانه.

"They are nothing, not reliable." Those people then pointed out, "Messenger of Allah, the sooth-sayers predict something that turns out to be true." The Prophet ﷺ said. "The devil snatches word and murmurs them into their ears just as the cock crows. The soothsayers then mix up more than a hundred lies into it.

EXPLANATION: The Messenger of Allah ﷺ said about the soothsayers that they were ليسوا بشيء (they are nothing). This means that they are not true, and their manner of dealing is also not true. Imam Bukhari has corroborated this statement through this Hadith.

The devils used to travel upto the heavens in the days of ignorance and pick up from conversation about affairs of the world. They conveyed to the soothsayers whatever they had eavesdropped. The soothsayers circulated them to the people. Obviously, these things turned out to true because they were snatched from conversation in the heaven (between those who were assigned the duties). They added a hundred lies from themselves and some of these also turned out to be true. The people, therefore, relied on them and held them in esteem, pampering them with gifts.

When the Messenger of Allah ﷺ was sent, the devils were prevented from going to the heavens by the flames of fire that were thrown on intruders. Sometimes the devils piled one on another upto the heavens and the flame did not knock out the topmost who related what he had heard to the one nearest him and so on to the first in the chain who passed it on to the soothsayers. These people adulterate the reports with their lies. (This is found in *Miskat al-Masbeeh* p-393 as from *Saheeh Bukhari*.) The foregoing Hadith indeicates to this fact. The following verse of Surah al-Jinn from the Qur'an is reproduced.

وَأَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنٰهَا مُلِئَتْ حَرَسًا شَدِيْدًا وَّشُهُبًا وَّأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَّسْتَمِعِ الْأٰنَ يَجِدْلَهٗ شِهَابًا رَّصَدًا.

And that We sought the heaven, but found it filled with strong guards and flaming fires, and that We used to sit on places (high) therein to listen; but anyone who listens now finds a flaming fire in wait for him. (al-Jinn, 72:8-9)

392. Chapter
باب المعاريض
Allegorism

٨٨٣. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ مَسِيْرٍلَّهٗ، فَحَدَ الْحَادِيْ، فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (ارْفَقْ يَا أَنْجَشَةُ. وَيْحَكَ. بِالْقَوَارِيْرِ).

883. Sayyidina Anas bin Maalik ﷺ said that the Messenger of Allah ﷺ was on a jounery. Someone recited the *huda* (camel's song to encourage it). The Prophet ﷺ said to him, "O Anjasha gently! (Wayhak) Do not break the *qawareer*![1] (Bukhari)

EXPLANATION: Anjashah, a Companion ﷺ recited the *huda* (a form of poetry) to encourage the camels. He had a nice voice. The woman were also with the party of travellers. The Prophet ﷺ said, "O Anjashah! Take care of the glasses." He meant to tell him that women were soft hearted and were liable to fall into trail, so he must soften his voice or stop the huda altogether.

We have seen this Hadith at # 264. The Prophet ﷺ called the hearts of women 'glasses'. The word was apparently glasses but it alluded to women's hearts.

Imam Bukhari رحمة الله عليه has presented this Hadith here as an expample of figurative speech. Words convey a meaning different from what they normally mean. This Hadith is also found in *Saheeh Bukhari*. It runs: (The Messenger of Allalh ﷺ said,

رُوَيْدَكَ يَاأَنْجَشَةُ لَا تُكْسِرِ الْقَوَارِيْرَ.

"Gently, O Anjashah! Do not break the galsses". (as quoted in Mishkat p-10)

٨٨٤. حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ أَبِيْ: حَدَّثَنَا أَبُوْ عُثْمَانَ عَنْ عُمَرَ (فِيْمَا أَرَى، شَكَّ أَبِيْ) أَنَّهُ قَالَ: حَسْبَ امْرِىءٍ مِّنَ الْكَذِبِ أَنْ يُّحَدِّثَ بِكُلِّ مَا سَمِعَ.

884. Sayyidina Umar ﷺ said, "It is enough for a man to be a liar that he passes on everything he hears."

قَالَ: وَفِيْمَا أَرَى قَالَ قَالَ عُمَرُ: أَمَا فِي الْمَعَارِيْضِ مَا يَكْفِي الْمُسْلِمُ الْكَذِبَ؟

Sayyidina Umar ﷺ also said, "It there not prevention of falsehood for a Muslim in the use of allegorism (or figurative speech)?"[2] (Abu Dawood, Hakim.)

٨٨٥. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللّٰهِ بْنِ الشِّخِّيْرِ قَالَ: صَحِبْتُ عِمْرَانَ بْنَ حُصَيْنٍ إِلَى، الْبَصْرَةِ، فَمَا أَتَى عَلَيْنَا يَوْمٌ إِلَّا أَنْشَدَنَا فِيْهِ الشِّعْرَ وَقَالَ: إِنَّ فِيْ مَعَارِيْضِ الْكَلَامِ لَمَنْدُوْحَةً عَنِ الْكَذِبِ.

885. Mutraf bin Abdullah bin al-Shakhir said that he travelled with Imran bin Husayn ﷺ to Busrah. There was not a day (during the journey) when he (Imran) did not recite poetry and said, "In figurative speech is a way to avoid falsehood."

EXPLANATION: This Hadith is the same as the one at # 857. Explanation may be seen there.

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[1] (٨٨٣) اخرجه المصنف فى الصحيح ٨/٥٨.

[2] (٨٨٤) اخرجه ابو داؤد فى الأدب، الحاكم مرفوعًا وموقوفًا.

393. Chapter
باب افشاء السر
Revealing the Secret

٨٨٦. حَدَّثَنَا عَبْدُ اللّٰهِ بْنِ صَالِحٍ قَالَ: حَدَّثَنِيْ مُوْسَى بْنُ عَلِيٍّ، عَنْ أَبِيْهِ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: عَجِبْتُ مِنَ الرَّجُلِ يَفِرُّ مِنَ الْقَدَرِ وَهُوَ مُوَاقِعُهُ. وَ يَرَى الْقَذَاةَ فِيْ عَيْنِ أَخِيْهِ وَيَدَعُ الْجِذْعَ فِيْ عَيْنِهِ. وَ يُخْرِجُ الضِّغْنَ مِنْ نَفْسِ أَخِيْهِ وَيَدَعُ الضِّغْنَ فِيْ نَفْسِهِ. وَمَا وَضَعْتُ سِرِّيْ عِنْدَ أَحَدٍ فَلُمْتُهُ عَلٰى إِفْشَائِهِ، وَكَيْفَ أَلُوْمُهُ وَقَدْ ضِقْتُ بِهِ ذَرْعًا؟

886. Sayyidina Amr bin al-Aas ﷺ said, "I am surprised at the man who flees from destiny while it is bound to take place; (at him) who sees a speck in the eye of his brother but overlooks a studin his own eyes; who wishes his brother to clear his heart of malice but allows rancour to grow in his own. And, whenever I confided with someone, I had to blame him for the revelation of my secret. But, it is not correct for me to blame him for if I had to preserve my secret then I ought not to have confided with anyone. How then should I blame him for what I was unable to keep?

EXPLANAITON: One must not reveal his secrets to another. If anyone discloses his secret to another person, he will, in turn, disclose it to other people. The first man will then blame him but it is of no use to blame him, for, he had found himself unable to keep his own secret. He was finding it difficult to treasure his secret and was inclined to confide in someone. If he gave it out himself, how can he complain about another person doing the same thing.

Sayyidina Amr bin al-Aas ﷺ also said that poeple do not look at themeslves but continues to probe into other lives for defects. They are quick to espy tiny things in other people but they glance over huge things in themeslves. He said that thing in these words, "See a speck in another eye but not a stud in their own."

These people want others to purify their hearts of hatred and malice but are unwilling to cast them out of their hearts.

The vehicle cannot move forward in this way.

394. Chapter
باب السخرية وقول الله عزّ وجلّ "لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ".....الأية
Making Fun of Anyone and Allah's Command

٨٨٧. حَدَّثَنَا إِسْمَاعِيْلُ قَالَ: حَدَّثَنِيْ أَخِيْ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ عَلْقَمَةَ بْنِ أَبِيْ عَلْقَمَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: مَرَّ رَجُلٌ مُّصَابٌ عَلٰى نِسْوَةٍ فَتَضَاحَكْنَ بِهِ يَسْخَرْنَ. فَأُصِيْبَ بَعْضُهُنَّ.

887. Sayyidina Ayeshah رضى الله عنها said that an afflicted man passed by some women. They made fun of him and laughed among themselves at him. So, some of them were afflicted with the same thing in which that man was afflicted.❶

EXPLANATION: If anyone makes fun of another man who has deformed limbs or speech or walking style then often he himself gets the same defect. This is known from real life.

The verse of the Qur'an quoted in this chapter heading is:

لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ

Let not any people scoff at another people. (Al-Hujurat. 49:11)

395. Chapter
باب التؤدة فى الامور
Dignity in Approach

٨٨٨. حَدَّثَنَا بَشِيرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا سَعْدُ بْنُ سَعِيْدٍ الْأَنْصَارِيّ، عَنِ الزُّهْرِيّ، عَنْ رَّجُلٍ مِنْ بَلِيّ قَالَ: أَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَعَ أَبِيْ، فَنَاجَى أَبِيْ دُوْنِيْ قَالَ لِأَبِيْ: مَا قَالَ لَكَ؟ قَالَ إِذَا أَرَدْتَ أَمْرًا فَعَلَيْكَ بِالتُّؤَدَةِ، حَتّٰى يُرِيَكَ اللّٰهُ مِنْهُ الْمَخْرَجَ أَوْحَتّٰى يَجْعَلَ اللّٰهُ لَكَ مَخْرَجًا).

888. It is reported by al-Zuhri form a man of the tribe of Balla. He said that he went to the Messenger of Allah ﷺ with his father. The Prophet ﷺ left him alone and spoke privately with this man's father. He asked his father what the Messenger of Allah ﷺ had said to him and he said that the Prophet ﷺ instructed him to adopt dignity and seriousness in every affair until Allah shows him a way out of it or (he said) creates a way out of it for him.❷

(Kanz al-Ummal, Ithat al-Sadah)

٨٨٩. وَعَنِ الْحَسَنِ بْنِ عَمْرٍو الْفَقِيْمِيّ عَنْ مُنْذِرٍ الثَّوْرِيّ، عَنْ مُّحَمَّدِ بْنِ الْحَنَفِيَّةِ قَالَ: لَيْسَ بِحَكِيْمٍ مَنْ لَّا يُعَاشِرُ بِالْمَعْرُوْفِ مَنْ لَّا يَجِدُ مِنْ مُّعَاشَرَتِهِ بُدًّا، حَتّٰى يَجْعَلَ اللّٰهُ لَهُ فَرَجًا أَوْ مَخْرَجًا.

889. Muhammad bin Hanfiyah رحمة الله عليه said, "There are people with whom it is necessory to live in harmony but if anyone does not live with them in a co-operative way then he is not wise. He should tolerate those people with whom he has to live until Allah gets him a way out (of it).❸ (Bukahari)

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❶ (٨٨٧) أخى، هو عبد الحميد بن عبد الله بن أوليس الاصبحى، ابو بكر بن ابى اويس، مشهور بكنيته كابيه، ثقة من التاسعة ووقع عند الازدى ابو بكر الاعشى فى اسناد حديث فنسبه الى الوضع فلم يصب مات سنة اثنتين ومائتين.

❷ (٨٨٨) سعد بن سعيد بن قيس بن عمرو الانصارى اخو يحيى، صدوق سئ الحفظ، من الرابعة مات سنة احدى واربعين.
انظر كنز العمال ٥٦٧٧، اتحاف السادة المتقين للزبيدى ٨/١٦٦.

❸ (٨٨٩) اخرجه المصنف فى الصحيح ٣/٢١٦. ٤/٣٥-٦٣.

396. Chapter
باب من هدى زقاقا اوطريقا
He Who Shows the Way

٨٩٠. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا الْفَزَارِيُّ قَالَ: حَدَّثَنَا قِنَانُ بْنُ عَبْدِ اللّٰهِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْسَجَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ مَنَحَ مَنِيْحَةً أَوْ هَدَى زُقَاقًا. أَوْ قَالَ طَرِيْقًا. كَانَ لَهُ عِدْلُ عِنَاقٍ نَسَمَةٍ).

890. It is narrated by Sayyidina Bara bin Azib ﷺ that the Holy Prophet ﷺ said, "If anyone give to someone an animal that he may drink its milk, or shows the road (to one who asks) or guides him to the path then he will get a reward which is equal to setting a slave free.❶ (Fath al-Bari)

٨٩١. حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ بْنِ رَجَاءٍ قَالَ: أَخْبَرَنَا عِكْرَمَةُ بْنُ عَمَّارٍ، عَنْ أَبِيْ زَمِيْلٍ، عَنْ مَالِكِ بْنِ مَرْثَدٍ، عَنْ أَبِيْهِ عَنْ أَبِيْ ذَرٍّ يَرْفَعُهُ (قَالَ ثُمَّ بَعْدَ ذٰلِكَ: لَا أَعْلَمُهُ إِلَّا رَفَعَهُ) قَالَ: إِفْرَاغُكَ مِنْ دَلْوِكَ فِيْ دَلْوِ أَخِيْكَ صَدَقَةٌ، وَ أَمْرُكَ بِالْمَعْرُوْفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَ وَالْعَظْمَ عَنْ طَرِيْقِ النَّاسِ لَكَ صَدَقَةٌ وَّهِدَايَتُكَ الرَّجُلَ فِيْ أَرْضِ الضَّالَّةِ صَدَقَةٌ.

891. It is narrated by Sayyidina Abu Zarr ﷺ in a marfoo way (meaning that it is a saying of the Prophet ﷺ). He said, "To pour water from one's bucket into his brother's bucket is a sadaqah. To command rightrousness and forbid evil is a sadaqah. To smile on seeing one's brother's face is also a sadaqah. And, to remove a rock, thorn or bone from the thorough-fare is also a sadaqah, to place a lost man back on the right track.❷ (Tirmizi, Ibn Hibban.)

397. Chapter
باب من كمّه اعمى
To Misguide a Blind Man

٨٩٢. حَدَّثَنَا إِسْمَاعِيْلُ بْنُ أَبِيْ أُوَيْسٍ قَالَ: حَدَّثَنِيْ عَبْدُ الرَّحْمٰنِ بْنِ أَبِي الزِّنَادِ عَنْ عَمْرِو بْنِ أَبِيْ عَمْرٍو، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَعَنَ اللّٰهُ مَنْ كَمَّهَ أَعْمٰى عَنِ السَّبِيْلِ).

892. It is reported by Sayyidina Ibn Abbas ﷺ that the Messenger of Allah ﷺ said, "May Allah curse the person who misguides the blind."❸ (Ahmad)

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❶ (٨٩٠) انظر: فتح الباری لابن حجر ١١/١٢.

❷ (٨٩١) (محمد) لعله المصنف، وعبد الله بن رجاء من شيوخه وهو الاقرب، ويحمل ان يكون الذهلی او محمد بن سلام. صححه الترمذی وابن حبان.

❸ (٨٩٢) اخرجه احمد فی المسند ١/٣١٧

398. Chapter
بـــاب الـبـــــغى
Rebellion

٨٩٣. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامٍ قَالَ شَهْرٌ (بْنُ حَوْشَبٍ) حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: بَيْنَمَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِفِنَاءِ بَيْتِهِ بِمَكَّةَ جَالِسٌ، إِذْ مَرَّ بِهِ عُثْمَانُ بْنُ مَظْعُونٍ فَكَشَرَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَلا تَجْلِسُ) قَالَ: بَلَى. فَجَلَسَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُسْتَقْبِلَهُ. فَبَيْنَمَا هُوَ يُحَدِّثُهُ إِذْ شَخَصَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِبَصَرِهِ إِلَى السَّمَآءِ ..... قَالَ (أَتَانِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ آنِفًا وَأَنْتَ جَالِسٌ). قَالَ: فَمَا قَالَ لَكَ؟ قَالَ (النحل: ٩٠): (إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيْتَآءِ ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ) قَالَ عُثْمَانُ فَذٰلِكَ حِيْنَ اسْتَقَرَّ الْإِيْمَانُ فِي قَلْبِي وَأَحْبَبْتُ مُحَمَّدًا.

893. It is narrated by Sayyidina Ibn Abbas ﷺ that while the Prophet ﷺ was sitting in the courtyard of his house in Makkah, Uthman bin Maz'oon رضى الله عنه passed by. He looked at the Prophet ﷺ and smiled. He said to him, "Will you not sit with me?" He said, "Surely, I will sit." So the Propehet ﷺ also sat down opposite him when he had seated himself. While Uthman bin Maz'ooon was concersing with him, the Prophet ﷺ fixed his gaze towards the sky and then said, "Just now, while you are seated, a Messenger of Allah (Jibra'li عليه السلام) came here." Sayyidina Uthman bin Maz'oon ﷺ asked, "What message did he bring from Allah?" The Prophet ﷺ recited this verse of Surah al-Nahl:

إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيْتَآءِ ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ○

Surely Allah enjoins justice and good-doing, and giving to kinsmen; and He forbids in, decency, and abomination, and insolence. He exhorts you that you may be admonished. (Al-Nahl, 16:90)

Sayyidina Uthman ﷺ affirmed that it was at that moment that faith was grounded solidly in his heart and he began to love Muhammad ﷺ. ❶(Ahmad.)

EXPLANATION: This verse of Surah al-Nahl is comperhensieve. There is a command in it to do all good deeds and to abstain from all bad deeds. It also forbids البغى meaning oppression, excess, rebellion and disobedience; the word insolence in the translation represents that.

❶ (٨٩٣) اخرجه احمد فى المسند ١/٣١٨.

399. Chapter
باب عقوبة البغى
Punishment Against Opperssion

٨٩٤. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ أَبِي الْأَسْوَدِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الطَّنَافِسِيّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيْزِ، عَنْ أَبِيْ بَكْرِ بْنِ عُبَيْدِ اللّٰهِ بْنِ أَنَسٍ، عَنْ أَبِيْهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ عَالَ جَارِيَتَيْنِ حَتّٰى تُدْرِكَا، دَخَلْتُ أَنَا وَهُوَ فِي الْجَنَّةِ كَهَاتَيْنِ) وَأَشَارَ مُحَمَّدُ ابْنُ عَبْدِ الْعَزِيْزِ بِالسَّبَّابَةِ وَالْوُسْطٰى).

894. Muhammad bin Abdul Aziz said that Abu Bakr bin Ubayd Allah bin Anas reported on the authority of his father and grand father that the Prophet ﷺ said, "The man who reaises two daughters to adulthood will enter paradise together with me like these fingers are together."

Muhammad bin Abdul Aziz joined together his index finger and middle finger while describing that.[1] (Kanz al-Ummal)

٨٩٥. وَبَابَانِ يُعَجَّلَانِ فِي الدُّنْيَا الْبَغْيُ وَقَطِيْعَةُ الرَّحِمِ).

895. Imam Bukahri has then narrated without describing the line of tranmission.

There are two things for which punishment is given in this world:

(1) Oppression and excess, and
(2) Severing ties of kinship.

EXPLANATION: Imam Bukhari has not mentionmed the line of transmission of Hadith # 895. On the face of it, it seems to be a part of the first Hadith.

Imam Tirmazi and Abu Dawood have narrated a Hadith of the same meaning with their respective line of transmission. Mishkat has quoted it on p-420.

وعن ابو بكرة رضى الله عنه قال قال رسول الله صلّى الله عليه وسلّم ما من ذنب احر ى ان يعجّل الله لصاحبه العقوبة فى الدنيا مع ما يدّخر له فى الآخرة من البغى وقطيعة الرحم، (رواه الترمذى وابو داؤد.)

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[1] (٨٩٤) ابو بكر بن عبيد الله بن انس بن مالك مجهول الحال من الخامسة. انظر: شرح السنة ٦/٨٨، كنز العمال ٤٥٣٧٢.

400. Chapter
بـاب الـــحـسب
Nobility

٨٩٦. حَدَّثَنَا شِهَابُ بْنُ مَعْمَرٍ الْعَوْقِيّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّ الْكَرِيمَ ابْنَ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ).

896. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "Noble son of Noble son of Noble was Yusuf son of Yaqoob son of Ishaq son Ibrahim."[1] (Bukhari, Tirmizi, Ahmad, Hakim)

EXPLANATION: We learn from this Hadith that heredith nobility is also what comes down from the righteous and pious people.

٨٩٧. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّ أَوْلِيَائِيَ يَوْمَ الْقِيَامَةِ الْمُتَّقُونَ، وَإِنْ كَانَ نَسَبٌ أَقْرَبَ مِنْ نَسَبٍ، فَلَا يَأْتِينِيَ النَّاسُ بِالْأَعْمَالِ، وَتَأْتُونَ بِالدُّنْيَا تَحْمِلُونَهَا عَلَى رِقَابِكُمْ، فَتَقُولُونَ: يَا مُحَمَّدُ! فَأَقُولُ هٰكَذَا وَهٰكَذَا: لَا) وَأَعْرَضَ فِي كِلَاعِطْفَيْهِ.

897. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "On the Day of Resurrection, my friends will be the rightous. If anyone is closer to me then another in terms of descent even then people will come to me through their deeds. And you people will come with the world on your necks and cry out, 'O Muhammad, help me!' And I will refuse (to help) in this manner." He gestered negatively by turning his face both sides.[2]

EXPLANAITON: We know from this Hadith that ancestral nobilty is of no use in the Hereafter. There, deeds will be taken itno account and a decision will be made on that basis. The Prophet's saying, "You will come there carrying the world on your necks" is explained in another Hadith, but the subject is based in the Qur'an. Allah has said:

وَمَنْ يَّغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۚ

Whosoever betrays his trust shall bring forth on the Day of Resurrection that with regard to which he betrayed. (Aal Imran, 3:161)

Sayyidina Abu Humayd al-Sa'idee ﷺ said that the Messenger of Allah ﷺ sent a man to collect sadaqah. When he came back he gave some saying, "This is for you" (Meaing the Bayt al-Maal) and this was given me to as a present." The Messenger of Allah ﷺ did not like that and said, "Why did he not sit in his

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[1] (٨٩٦) اخرجه المصنف فى الصحيح ٤/٢٢٤، والترمذى فى السنن ٣١١٦، واحمد فى المسند ٢/٣٣٢ و ٤١٦، والحاكم فى المستدرك ٢/٣٤٦.

[2] (٨٩٧) انظر: السلسلة الصحيحة للالبانى ٧٦٥، الدر المنثور ٣/١٨٣، تفسير القرطبى ١٦/٣٤٦، السنة لابن ابى العاصى ١/٩٣. ٢/٤٨٦.

father's or his mother's house and see whether it would be given to him or not." He then said, "By Him in Whose Hand is my soul whoever takes any of it (that which is not lawful for him) will inevitably bring it on the Day of Resurrection carrying it on his neck, be it a camel that rumbles, an ox that bellows or a sheep that bleats. (Mishkat al-Masabih p-156 from Bukhari and Muslim).

This has been indicated in *al-Abad al-Mufrad* in brief. As for the saying واعرض فی کلا عطفیه it means that the Prophet ﷺ demonstrated pracitcally that that when these people would approach him on the Day of Resurrection with the property of other people that they had appropriated on their necks and ask him for help then he will say "No" turning his face to the right and left.

٨٩٨. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيْدٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ قَالَ: حَدَّثَنَا عَطَاءٌ ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَا أَرٰى أَحَدًا يَّعْمَلُ بِهٰذِهِ الْآيَةِ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنٰكُمْ مِنْ ذَكَرٍ وَّأُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا، إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقَاكُمْ. (الحجرات:١٣) فَيَقُوْلُ الرَّجُلُ لِلرَّجُلِ: أَنَا أَكْرَمُ مِنْكَ. فَلَيْسَ أَحَدٌ أَكْرَمَ مِنْ أَحَدٍ إِلَّا بِتَقْوَى اللّٰهِ.

898. Sayyidina Ibn Abbas ﷺ said that he did not see anyone act according to this verse:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنٰكُمْ مِنْ ذَكَرٍ وَّأُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا، إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقَاكُمْ○

O mankind! Surely We have created you from a male and a female, and have made you into nations and tribes that you may know one another. Surely the noblest among you in the sight of Allah is the most pious of you.

(Al-Hujurat, 49:13)

The position now is that a man tells another, "I am more honourable than you" (though he is not righteous). The truth is that now one is more honourable then another without taqwa (piety and righhteousness).

EXPLANATION: It is clear from this verse that honour and nobility lie in *taqwa*, a God-fearing attitude. The more righteous a man is and the more he abstain from sin, the more respectable and noble he is in the estimation of Allah. The standard of ancestral nobility coming down generations, no matter how sinful their lives, is a fake measure of nobility. On the Day of Resurrection *taqwa* will count, lines of descent will not fetch forgiveness.

٨٩٩. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ يَّزِيْدِ بْنِ الْأَصَمِّ قَالَ: قَالَ ابْنُ عَبَّاسٍ، مَا تَعُدُّوْنَ الْكَرَمَ؟ قَدْ بَيَّنَ اللّٰهُ الْكَرَمَ فَأَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقَاكُمْ: مَا تَعُدُّوْنَ الْحَسَبَ؟ أَفْضَلُكُمْ حَسَبًا أَحْسَنُكُمْ خُلُقًا.

899. Sayyidina Ibn Abbas ﷺ asked, "Who do you count as honourble?" Then, he (gave an answer himself and) said, "Allah has describe honour and in His

sight the most honourable is the most righteous and God-fearing." (He asked after that) "Who do you consider that most noble?" (And said,) "The most noble among you is the best of you in manners."

EXPLANATION: Sayyidina Ibn Abbas ﷺ has said in this Hadith that nobility lies in good manners. We must ponder over it. Riches and costly garments do not spell nobility.

401. Chapter
باب الارْواح جنود مجنّدة
The Soul are an Alert Army

٩٠٠. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ، عَنْ عُمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ:سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (اَلْاَرْوَاحُ جُنُوْدٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ).

900. It is resported by Sayyidah Ayeshah رضی الله عنها that she heard the Prophet ﷺ saying, "The souls ar an army that is gahtered. Those of them that are introduced (to one another) become friendly and as for those that ar srtangers, they develop mutual differences."❶ (Bukhari, Muslim, Abu Dawood, Ahmad.)

حدثنا سعيد بن ابى مريم قال: حدثنا يحي بن ايوب، عن يحي بن سعيد، عن عمرة بنت عبد الرحمن، عن عائشة رضى الله عنها، عن النّبى صلّى الله عليه وسلّم.....مثله.

Sayyidah Ayeshah رضی الله عنها is quoted to have said the same thing by a different chain of narrators.

٩٠١. حَدَّثَنَا عَبْدُ الْعَزِيْزِ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنِيْ سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ سُهَيْلٍ عَنْ أَبِيْهِ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اَلْاَرْوَاحُ جُنُوْدٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ).

901. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Souls are an army that is alerted. When they are mutually introduced, they love one another but when they are strangers, they differ."❷

EXPLANATION: The Hadith is explained in two ways. The generally accepted and easily understood meaning is that it refers to the time when souls were created. Souls lived together in their world. Those of them that got to know each other continued their association and mutual love in this world when they came here. However, those souls that could not know one another in their world or developed a mutual distaste for one another demonstrated the same thing when they came to this world. This condition was reflected in their intial meetings in this world but later on their love gave way to hatred and dissociation to mutual

❶ (٩٠٠) اخرجه المصنف فى الصحيح ٤/١٦٢، ومسلم فى الصحيح (كتاب البر والصلة) ١٥٩، ١٦٠، ابو داؤد فى السنن ٤٨٣٤، واحمد فى المسند ٢/٢٩٥.٥٢٧.٥٣٩.

❷ (٩٠١) راجع مصادر الحديث السابق.

affinity, and this dependes on circumstances and surroundings and is a differend subject.

Some other scholars have explained that mutual love or hatered depends on common understanding of values of good and bad. It they have identical views on the subject then they develop mutual love and affinity, otherwise they develop a mutual hatered and distaste. This has been described in the words الجنس بميل الى الجنس (a species is attracted to its kind).

402. Chapter
باب قول الرجل عند التعجب سبحان الله
A Man's Saying 'Subhan Allah' when Surprised

٩٠٢. حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ الْمِصْرِيّ عَنْ إِسْحَاقَ بْنِ يَحْيَى الْكَلْبِيّ قَالَ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنَا أَبُوْ سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (بَيْنَمَا رَاعٍ فِيْ غَنَمِهِ، عَدَا عَلَيْهِ الذِّئْبُ فَأَخَذَ مِنْهُ شَاةً فَطَلَبَهُ الرَّاعِيْ، فَالْتَفَتَ إِلَيْهِ الذِّئْبُ فَقَالَ مَنْ لَّهَا يَوْمَ السَّبُعِ؟ لَيْسَ لَهَا رَاعٍ غَيْرِيْ). فَقَالَ النَّاسُ: سُبْحَانَ اللّٰهِ! فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (فَإِنِّيْ أُوْمِنُ بِذٰلِكَ أَنَا وَ أَبُوْ بَكْرٍ وَعُمَرُ).

902. Sayyidina Abu Hurayrah ﷺ said that he hear the Prophet ﷺ say, "While a man was shepherding some sheep of his a wolf attacked one of them and seized it. The shepherd ran after it and the wolf turned to him and said, "Who will look after it on the day when the beasts of prey will rule surprme, and it has no one to watch over it except me?" The people said Subhan Allah (Glory be to Allah). So, the Messenger of Allah ﷺ said, "I believe it as also do Abu Bakr and Umar."[1] (Bukhari and Muslim)

EXPLANATION: The Hadith declares that Allah has power to enable the animals to speak and have them talk to human beings in their language. The day of the beasts or the day when they will reign supreme refers to a day in this world when there will be no shephered and no one to watch over the sheep. There will be beasts of prey and the sheep. The former will have a field day and they would tear and rip up the sheep at their will.

Fath al-Bari (v-7, p-27) tells us that this will happen when people will get involved in many trials and they will forsake their domestic animals and try to protect and save their own lives. Beasts of prey will tear up sheep, and wolves would harass them. No human being would look after them and it would be like saying that the wolf is their shephered. He will do as he chooses for he will not be

[1] (٩٠٢) اخرجه المصنف فى الصحيح ٥/٦، ١٥، ومسلم فى الصحيح (كتاب فضائل الصحابة) ١٣.

checked by anymore. The shepherding of the wolf would imply his ripping the sheep apart that because that is how he is made. *Fath al-Bari* has given other explanations too for the 'day of the beasts'.

The Messenger of Allah ﷺ was much attached to Sayyidina Abu Bakr ﷺ and Sayyidina Umar ﷺ. These people were not present there when the conversation took place. In spite of that, the Prophet ﷺ counted them with him and he asserted that he, Abu Bakr and Umar believe that. This is why the scholars of Hadith cite this Hadith when discussing the merits of Sayyidina Abu Bakr ﷺ and Sayyidina Umar ﷺ.

٩٠٣. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةٍ فَأَخَذَ شَيْئًا فَجَعَلَ يَنْكُتُ بِهِ فِي الْأَرْضِ، فَقَالَ: مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ) قَالُوْا يَا رَسُوْلَ اللّٰهِ أَفَلَا نَتَّكِلُ عَلٰى كِتَابِنَا وَنَدَعُ الْعَمَلَ؟ قَالَ: اعْمَلُوْا، فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ. قَالَ (أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيُيَسَّرُ لِعَمَلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَسَيُيَسَّرُ لِعَمَلِ الشَّقَاوَةِ) ثُمَّ قَرَأَ (فَأَمَّا مَنْ أَعْطٰى وَاتَّقٰى، وَصَدَّقَ بِالْحُسْنٰى..... الآية) (الليل ٥-١٠).

903. Sayyidina Ali ﷺ reported that the Prophetr ﷺ acconpanied a funeral. He picked up somethings and scatehed the earth with it and said, "There is none of you whose place in Hell or in paradise is not written down already." The Companions ﷺ submitted to him, "O Messenger of Allah, shall we not rely on what is written down for us and stop performing deeds?" He said, "Go on doing deeds. For every preson, the task for which he is created is made easy."

(He added,) "Those that are the fortunate ones for the the auspicious tasks are made easy. And those that are miserable, for them the inauspicious tasks are made easy." Then, he recited:[1]

فَأَمَّا مَنْ أَعْطٰى وَاتَّقٰى، وَصَدَّقَ بِالْحُسْنٰى

As for him who gives in charity and is God-fearing, and truthfully believes in goodness, we shall smooth for him the way to perfect ease. (Al-Layl92:5-7)

(Ahmad)

EXPLANATION: The Hadith tells us that the Messenger of Allah صلى الله عليه وسلم scratched the earth with something and delivered the foregoing speech. His behaviour represented that of a man engrossed in meditation. This Hadith does not say anything about mentioning *Subhan Allah* yet speaks of scrapping the ground in deep thought. It is very likely that Imam Bukhari had created a chapter on this subject but the scribe may have omitted it.

[1] (٩٠٣) أخرجه أحمد في المسند ١/٢٩١، ٢/٥٢.

403. Chapter
باب مسح الارض باليد
Touchig the Earth with the Hand

٩٠٤. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللّٰهِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ، عَنْ أُسَيْدِ بْنِ أَبِيْ أُسَيْدٍ عَنْ أُمِّهِ قَالَتْ: قُلْتُ لِأَبِيْ قَتَادَةَ: مَالَكَ لَا تُحَدِّثُ عَنْ رَّسُوْلِ اللّٰهِ كَمَا يُحَدِّثُ عَنْهُ النَّاسُ؟ فَقَالَ أَبُوْ قَتَادَةَ: سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (مَنْ كَذَبَ عَلَيَّ. فَلْيُسَهِّلْ لِجَنْبِهِ مَضْجَعًا مِّنَ النَّارِ) وَجَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ ذٰلِكَ وَيَمْسَحُ الْأَرْضَ بِيَدِهٖ.

904. It is narrated by Usayd bin Abu Usayd on the authority of his mother. She said that she asked Abu Qatadah ﷺ why he did not narrate the Ahadith of the Messenger of Allah ﷺ as other people do? He said, "I have heard the Messenger of Allah ﷺ say, 'Anyone who lies about me should let the fire be by his side.' And while the Messenger of Allah ﷺ said that he stroked the earth with his hand (as an indication of the final place.)[1] (Kanz al-Ummal)

EXPLANATION: Thus, it is correct to complement oral speech with gestures in explanation of the spoken words. However, the gestures should not suggest backbiting or imitating anyone. Sayyidina Abu Qatadah ﷺ is a well known Companion and he had derived much knowledge from the Messenger of Allah ﷺ but he was very careful in narrating the Ahadith because he feard he might forget or make a mistake in repeating what the Prophet ﷺ had said. He was afraid that he might say something that the Messenger of Allah ﷺ had not said. Many other Companions ﷺ also did not narrate Ahadith for the same reason.

404. Chapter
باب الخذف
Throwing Pebbles

٩٠٥. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ صَهْبَانَ الْأَزْدِيَّ يُحَدِّثُ عَنْ عَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ قَالَ: نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَذْفِ وَقَالَ (إِنَّهُ لَا يُقْتَلُ الصَّيْدَ، وَلَا يُنْكِي الْعَدُوَّ. وَإِنَّهُ يَفْقَأُ الْعَيْنَ وَيَكْسِرُ السِّنَّ).

905. Sayyidina Abdullah bin Mughaffal al-Mazani ﷺ said that the Messenger of Allah ﷺ had forbidden throwing pebbles, saying, "They will not kill game, neither injure an enemy, but they do put out an eye or break a tooth."

EXPLANATION: It is the habit of many people and children that they throw pebbles unnecessarily and at different places. The Messenger of Allah ﷺ

[1] (٩٠٤) انظر بدائع السنن للساعاتی ١٨، ومسند الشافعی ٢٣٩، کنز العمال ٢٩٢٢٦.

disallowed this. He said that there was no advantage in doing that; neither is game hunted by this method nor an emeny injured but there are disadvantages in this method. For instance, an unwary passerby may come in the range of the throw and have his eye or tooth suffer injury and he may feel pain because of that. The thrower gains nothing. Why must one do something that is of no advantage but chances are there that there might be some loss? There could be a great loss too. That is why the Prophet ﷺ disallowed it.

405. Chapter
باب لا تسبوا الريح
Do Not Curse the Wind

٩٠٦. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ ثَابِتِ بْنِ قَيْسٍ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: أَخَذَتِ النَّاسَ الرِّيحُ فِي طَرِيقِ مَكَّةَ وَعُمَرُ حَاجٌّ فَاشْتَدَّتْ، فَقَالَ عُمَرُ لِمَنْ حَوْلَهُ: مَا الرِّيحُ؟ فَلَمْ يَرْجِعُوا بِشَيْءٍ. فَاسْتَحْثَثْتُ رَاحِلَتِي فَأَدْرَكْتُهُ فَقُلْتُ: بَلَغَنِي أَنَّكَ سَأَلْتَ عَنِ الرِّيحِ. وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الرِّيحُ مِنْ رَوْحِ اللَّهِ، تَأْتِي بِالرَّحْمَةِ وَتَأْتِي بِالْعَذَابِ، فَلَا تَسُبُّوهَا، وَسَلُوا اللَّهَ خَيْرَهَا، وَعُوذُوا مِنْ شَرِّهَا).

906. Sayyidina Abu Hurayrah ﷺ said that they were on the way to Makkah when a strong wind blew. The people were caught in it (unaware) and Sayyidina Umar ﷺ was going on a pilgrimage (*Hajj*) when the wind was strong. He asked the other people what the wind was? They did not give him an answer. Sayyidina Abu Hurayrah ﷺ quickly advanced forward to Sayyidina Umar ﷺ. He said, "I have learnt that you asked about the wind. I had heard from the Messenger of Allah ﷺ that wind is the mercy of Allah. It brings mercy. And it (is a means that) brings punishment. Hence, do not call it bad ask Allah for the good in it and seek refuge in Him from its evil."❶

(Abu Dawood, Ahmad, Hakim)

EXPLANATION: We have seen this Hadith earlier in this book. However, there are some additions here. We have explained it with Ahadith # 716 to 719.

406. Chapter
باب قول الرجل "مطرنا بنوء كذا وكذا"
A Man's Saying that Rain has Fallen Because of a Certain Star

٩٠٧. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ

❶ (٩٠٦) اخرجه ابو داؤد فى السنن ٥٠٩٧، واحمد فى المسند ٢/٢٦٨، والحاكم فى المستدرك ٤/٢٨٥.

بْنِ مَسْعُوْدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُ قَالَ: صَلّٰى لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَةِ، عَلٰى أَثَرِ سَمَآءٍ كَانَتْ مِنَ اللَّيْلَةِ، فَلَمَّا انْصَرَفَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: (هَلْ تَدْرُوْنَ مَا ذَا قَالَ رَبُّكُمْ) قَالُوْا: اللّٰهُ وَرَسُوْلُهُ أَعْلَمُ قَالَ: أَصْبَحَ مِنْ عِبَادِيْ مُؤْمِنٌ بِيْ وَكَافِرٌ. فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللّٰهِ وَرَحْمَتِهِ فَذٰلِكَ مُؤْمِنٌ بِيْ كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: بِنَوْءِ كَذَا وَكَذَا، فَذٰلِكَ كَافِرٌ بِيْ مُؤْمِنٌ بِالْكَوْكَبِ).

907. Sayyidina Zayd bin Khalid al-Juhani ﷺ has reported that the Messenger of Allah ﷺ led them in the Fajr prayers at Hudaybiyah. It had rained in the night. When he had finished the prayer, he turned to the people and said, "Do you know what your Lord has said?" They said, "Only Allah and His Messenger know better." He said that Allah said, "Some of My slaves have become Believers and some disbelievers. He who said that the rain fell by the mercy and favour of Allah has believed in Me and rejected the influence of the stars. But, he who said that the rain came down because of the stars has disbelieved in Me and believed in the stars.[1] (Bayhaqi, Tabarani)

EXPLANATION: This Hadith rejects the contention of those people who say that rainfall depends on the influence of the stars. These people predict rain fall through the stars. These ignorant people attribute events to the rise and setting of the stars. They do not realise the ability and power of Allah, His will and intention and His working but they know that the star has risen or set and is a prelude to rain. Their thinking denies the unity of Allah because their words suggest polytheism. Therefore, such thinking must be avoided.

407. Chapter
باب ما يقول الرجل اذا رأى غيما
What should a Man Say on Seeing a Cloud

٩٠٨. حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيْمَ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأٰى مُخَيَّلَةً دَخَلَ وَ خَرَجَ، وَأَقْبَلَ وَأَدْبَرَ، وَ تَغَيَّرَ وَجْهُهُ فَإِذَا مَطِرَتِ السَّمَآءُ سُرِّيَ: فَعَرَّفَتْهُ عَائِشَةُ ذٰلِكَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (وَمَا أَدْرِيْ. لَعَلَّهُ كَمَا قَالَ اللّٰهُ عَزَّ وَجَلَّ (فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ) الآية. (الآية الاحقاف:٢٤)

908. Sayyidah Ayeshah رضى الله عنها has said that when the Prophet ﷺ observed a cloud, he moved in and out of the house, towards it or away from it, and his countenance wore a changed look. When the rain was over, this condition would gradually return to normal.

Sayyidah Ayeshah رضى الله عنها understood that and asked him why he was

[1] (٩٠٧) انظر السنن الكبرى للبيهقي ٢/١٨٨. ٣/١٥٨، البداية والنهاية لابن كثير ٧/١٤٠، ومسند الرجاء لابن حبيب ١/١١٧، مسند الشافعي ٨٠، والاسماء والصفات للبيهقي ٢١٣، مشكاة المصابيح للتبريزي ١٥١٦.

worried on seeing the clouds. He said, "How do I know what the could brings, is it as happened to the tribe of Aad who rejoiced on seeing a cloud and imagined that it brought rain. Allah has said in *Surah al-Ahqaf.*

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا ۝

Then, when they saw it as a sudden cloud advancing towards their valleys, they said, "This is a cloud bringing us rain." (Al-Ahqaf, 46:24)

But that was not a rain cloud; it had brought punishment.

EXPLANATION: The Messenger of Allah ﷺ was very dear to Allah and he was innocent. In spite of that he was constantly in fear and became very anxious on seeing a cloud. His *Ummah* should take a lesson from it.

While Imam Bukhari has entitled the chapter "What should a man say on seeing a cloud?" the Hadith does only describe the behaviour of the Prophet ﷺ but does not disclose what should be said. Something has been omitted to observe brevity but the concluding part of this Hadith in *Saheeh Muslim* (v-1, p-694) gives us the answer:

ويقول اذا راى المطر رحمة

"When it rained he was happy and said on observing it Mercy! (The mercy of Allah is here!)"

These words have been left out from *al-Adab al Mufrad.*

٩٠٩. حَدَّثَنَا أَبُو نُعَيْمٍ الْفَضْلُ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عِيسَى بْنِ عَاصِمٍ عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ (هُوَ ابْنُ مَسْعُودٍ) قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (الطِّيَرَةُ شِرْكٌ. وَمَا مِنَّا، وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ).

909. It is narrated by Sayyidina Ibn Mas'ood رضي الله عنه that the Prophet ﷺ said, "Taking evil omens is polytheism. None of us is safe from being effected by it (unintentionally in the beginning) but Allah removes such influence by trust in Him."[1] (Abu Dawood, Tirmizi, Ibn Majah, Ahmad, Hakim)

EXPLANATION: The meaning is that there is a momentary influence of evil omen because of certain sayings or deeds but those who place their trust and reliance on Allah do not pay attention to it. They do not reverse their intention because of evil omens. They complete what they had begun to do or if they had undertaken a journey they accomplish their task and not return from mid-way because of taking an ill omen.

This Hadith ought to have been placed in the next chapter but perhaps a scribe had placed it ahead by mistake.

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[1] (٩٠٩) اخرجه ابو داؤد فى السنن ٣٩١٠ والترمذى فى السنن ١٦١٤، وابن ماجه من السنن ٣٥٣٨، واحمد فى المسند ١/٣٨٩، ٤٤٠، والحاكم فى المستدرك ١/١٨.

408. Chapter
باب الطيرة
Taking Evil Omens

٩١٠. حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: أَخْبَرَنِي عُبَيْدُ اللّٰهِ بْنُ عَبْدِ اللّٰهِ بْنِ عُتْبَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا طِيَرَةَ، وَخَيْرُهَا الْفَأْلُ) قَالُوْا: وَمَا الْفَأْلُ؟ قَالَ (كَلِمَةٌ صَالِحَةٌ يَسْمَعُهَا أَحَدُكُمْ).

910. It is reported by Sayyidina Abu Hurayrah ﷺ that he heard the Messenger of Allah ﷺ say, "There should be no taking of omens and evil omen is nothing, but the best type is the good omen." The Companions ﷺ asked, "What is a good omen?" He said "A good word that one of you may hear (and be happy because of that and expect a good situation there from)."

409. Chapter
باب فضل من لم يتطير
Excellence of Him Who does not Take an Ill-omen

٩١١. حَدَّثَنَا حَجَّاجٌ وَآدَمُ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ ذَرٍّ، عَنْ عَبْدِ اللّٰهِ (ابْنِ مَسْعُوْدٍ)، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (عُرِضَتْ عَلَيَّ الْأُمَمُ بِالْمَوْسِمِ أَيَّامَ الْحَجِّ، فَأَعْجَبَنِي كَثْرَةُ أُمَّتِي: قَدْ مَلَأُوا السَّهْلَ وَالْجَبَلَ. قَالُوْا: يَا مُحَمَّدُ أَرَضِيْتَ؟ قَالَ: نَعَمْ، أَيْ رَبِّ. قَالَ: فَإِنَّ مَعَ هٰؤُلَاءِ سَبْعِيْنَ أَلْفًا يَدْخُلُوْنَ الْجَنَّةَ بِغَيْرِ حِسَابٍ، وَهُمُ الَّذِيْنَ لَا يَسْتَرْقُوْنَ وَلَا يَكْتَوُوْنَ، وَلَا يَتَطَيَّرُوْنَ، وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ) قَالَ عُكَّاشَةُ: فَادْعُ اللّٰهَ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ رَجُلٌ آخَرُ: ادْعُ اللّٰهَ يَجْعَلَنِي مِنْهُمْ. قَالَ (سَبَقَكَ بِهَا عُكَّاشَةُ).

911. It is reported by Sayyidina Abdullah bin Mas'ood ﷺ that the Prophet ﷺ said, "The (many) *ummah* were shown to me in the season of the days of pilgrimage (*Hajj*). I felt happy because of the large numbers of my *ummah* who had filled up plains and the mountains." They asked, "O Muhammad, are you pleased?"

He said, "Yes, my Lord!" He was then told, "There will be seventy thousand more with them who will enter Paradise without reckoning. These are they who do not cast spells, do not brand themselves and do not take evil omens, And they place trust in their Lord."

Ukkâshah ﷺ intervened, "Pray to Allah for me that He may include me among those people." The Prophet ﷺ said, "O Allah include him among those

people!" Then someone else said, "Pray for me too that Allah may include me among those people." The Prophet ﷺ said, "Ukkâshah has taken precedence over you."[1] (Bukhari, Muslim, Ahmad, Hakim)

EXPLANATION: Incantation is allowed through the Qur'an and Hadith; and it is also allowed, under severe compulsion, to brand oneself. However, it is more meritorious to avoid it as we see in the Hadith.

The Prophet ﷺ acceded to the request of Sayyidina Ukkâshah رضي الله عنه and prayed for him but, when another man made the same request, he said, "Ukkâshah has overtaken you." This implies that either the Prophet ﷺ was allowed to make just one request or he observed a recommended way for, otherwise, other people might have made similar requests. The Prophet ﷺ thus stopped the possibility of further requests of this nature.

410. Chapter
باب الطيرة من الجن
Evil Omen Concerning the Jinn

٩١٢. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي ابْنُ أَبِي الزِّنَادِ، عَنْ عَلْقَمَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تُؤْتَى بِالصِّبْيَانِ إِذَا وُلِدُوا، فَتَدْعُوا لَهُمْ بِالْبَرَكَةِ، فَأُتِيَتْ بِصَبِيٍّ، فَذَهَبَتْ تَضَعُ وِسَادَتَهُ، فَإِذَا تَحْتَ رَأْسِهِ مُوسَى. فَسَأَلَتْهُمْ عَنِ الْمُوسَى؟ فَقَالُوا: نَجْعَلُهَا مِنَ الْجِنِّ. فَأَخَذَتِ الْمُوسَى فَرَمَتْ بِهَا، وَنَهَتْهُمْ عَنْهَا وَقَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَكْرَهُ الطِّيَرَةَ وَيُبْغِضُهَا. وَكَانَتْ عَائِشَةُ تَنْهَى عَنْهَا.

912. Sayyidah Ayeshah رضي الله عنها has narrated that when children were born they were brought to her and she made a supplication to Allah to bless them. A child was brought to her under whose head she prepared to place a pillow but found a razor under its head. She asked about it and the parents said that they placed it to protect the child from the jinn. Sayyidah Ayeshah رضي الله عنها threw away the razor and prohibited them from doing so again, saying that the Messenger of Allah disliked anyone to take an ill-omen and he hated it. Sayyidah Ayeshah also disallowed that.

EXPLANATION: Women are more prone to believe in charms and spells. They place a piece of iron or some other thing below a child's pillow and do many such things. Sometimes, they get the ear of a son pierced or get him to wear string ringlets in the ears. They have half of his head or, all of it, shaved. All such things smack of polytheistic beliefs because they link the life of their child with these doings. Such things are promptings of the devil who has them believe that if they do not do it then he will kill the child. This is reflected in the answer the child's parents gave to Sayyidah Ayeshah رضي الله عنها that they had placed the razor tc protect the child from the Jinn.

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[1] (٩١١) أخرجه المصنف في الصحيح ٧/١٨٩. ٨/١٤٠ و ٤١، ومسلم في الصحيح ١٩٧ و ١٩٨. وأحمد في المسند ١/٤٠٢. ٢/٣٠٢ و ٣٥١ و ٤٠٠. والحاكم في المستدرك ٣/٢٢٨.

411. Chapter
باب الفال
Taking Good Omens

٩١٣. حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَا عَدْوٰى وَلَا طِيَرَةَ وَيُعْجِبُنِي الْفَأْلُ الصَّالِحُ، الْكَلِمَةُ الْحَسَنَةُ).

913. It is reported by Sayyidina Anas ﷺ that the Prophet ﷺ said, "There is no Aswa (infection) and no enil omen, and I like a good omen." (Meaing good expressions from which I derive pleasing interpretation).[1] (Ahmad)

٩١٤. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُوْ عَامِرٍ قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ يَحْيٰى بْنِ أَبِيْ كَثِيْرٍ قَالَ: حَدَّثَنِيْ حَبَّةُ التَّمِيْمِيّ، أَنَّ أَبَاهُ أَخْبَرَهُ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: لَا شَيْئَ فِي الْهَوَامِ، وَأَصْدَقُ الطِّيَرَةِ الْفَأْلُ. وَالْعَيْنُ حَقٌّ.

914. It is narrated by Habah al-Tameemi on the authority of his father that he heard the Prophet ﷺ say, "There is nothing in the owls and the truest omen is the good omen and the evil eyes is genuine.[2] (Ahmad.)

EXPLANATION: The first Hadith quoted the Prophet ﷺ as saying that adwa is nothing. Adwa is an infection. People believe that sickness catches person after person as indeed, they believed in the earlier times. Even doctors hold that disease in infcectious. When the Messenger of Allah ﷺ said that Adwa was nothing, one of his Companions ﷺ submitted to him, "We leave a mangy camel among other camels who are healthy but it gives the mange." The Messenger of Allah ﷺ said فمن اعدى الاول "Then, who infected the first one?" (Mishkat, p-35)

Thus, He who gave mange to the first camel before which it did not have the itching disease, gave it to the other camels too.

The next thing the Prophet ﷺ said was that owls are nothing. It was a superstition in the pre-Islamic days that if an owl sat down on top of a house then that house will perish. There are people even today who hold such superstition. The Prophet ﷺ denied that such a thing happened.

The Prophet ﷺ also said, "In taking omens, the truest type is the good oemn." It means that it is allowed to take a good omen.

He also said العين حق the evil eye is genuine. The words mean that the trouble one faces after being affected by an evil eye is genuine. It is not necessary to reject and if anyone is affected, he must treat himself. There is current reciting and blowing the verses of the Qur'an, and other forms of treatment are also mentioned in the Ahadith.

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[1] (٩١٣) اخرجه احمد فى المسند ٣/١٥٤.

[2] (٩١٤) اخرجه احمد فى المسند ٢/٢٨٩.

412. Chapter
باب التبرک بالاسم الحسن
Receiving Blessings through a Good Name

٩١٥. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، عَنْ مَعْنِ بْنِ عِيسَى قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ السَّائِبِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَةِ، حِينَ ذَكَرَ عُثْمَانُ بْنُ عَفَّانَ أَنَّ سُهَيْلًا قَدْ أُرْسِلَهُ إِلَيْهِ قَوْمُهُ، صَالِحُوهُ عَلَى أَنْ يَرْجِعَ عَنْهُمْ هَذَا الْعَامَ وَيُخَلُّوهَا لَهُمْ قَابِلَ ثَلَاثَةَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَتَى فَقِيلَ: أَتَى سُهَيْلٌ (سَهَّلَ اللَّهُ أَمْرَكُمْ). وَكَانَ عَبْدُ اللَّهِ بْنُ السَّائِبِ أَدْرَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

915. It is reported by Sayyidina Abdullah bin al-Saib ﷺ that in the year of Hudaydiyah Sayyidina Uthman bin Afan ﷺ mentioned that Suhayl was sent by his people to conclude peace with the Prophet ﷺ on the condition that they (the Muslims) should return that year while those people (the Quraysh) would vacate the Bayt Allah for three days in the following year. When Syuhayl came, the Pephet ﷺ said, "Allah has made your work easy."

Abdullah bin al-Sa'ib ﷺ was Companion of the Prophet ﷺ.❶

EXPLANATION: It was in the year 6 A.H. that the Propet ﷺ left Madinah with his Companions ﷺ to perfom Umrah. However, the idolators of Makkah prevented them from advancing beyond Hudaybiyah. The Prophet ﷺ sent Sayyidina Uthman ﷺ to negotiate with them and they declared that they would not allow the Muslims to perform Umrah that year but they agreed to vacate Makkah for three days in the following year when the Muslims may came. They also placed certain other conditions. The Prophet ﷺ accepted their conditions and returned to Madinah. He came the next year to redeem the Umrah (which had not been performed the previous year). However the Qurayshs did not honour their commitments. They violated their conditions and abrogated the covenant. Hence, Makkah was conquered in 8 A.H.

A man named Syhayl brought the conditions of the Quraysh. (Later on, he had embraced Islam.) When the Prophet ﷺ heard his name called he took a good oemn from it and deduced that Allah will make things easy and the affair would conclude without difficulty.

413. Chapter
باب الشؤم فی الفرس
Bad Luck in Horses

٩١٦. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ وَسَالِمٍ ابْنَيْ عَبْدِ اللَّهِ بْنِ

❶ (٩١٥) عبد الله بن المؤمل بن هبة، المخزومي المكي، ضعيف الحديث من السابعة مات سنة ستين ومائة.
مؤمل بن وهب الله لا يعرف له شيخ ولا تلميذ سوى ما في الكتاب.

عُمَرَ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (الشُّؤْمُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ).

916. It is reported by Sayyidiba Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said, "There is inauspiciousness in a house, a woman and horse."❶

(Muslim, Abu Dawood, Nasai, Ahmad)

٩١٧. حَدَّثَنَا إِسْمَاعِيْلُ قَالَ: حَدَّثَنِيْ مَالِكٌ، عَنْ أَبِيْ حَازِمِ بْنِ دِيْنَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، إِنْ كَانَ الشُّؤْمُ فِيْ شَيْءٍ فَفِي الْمَرْأَةِ وَالْفَرَسِ وَالْمَسْكَنِ).

917. It is reported by Sayyidina Sahl bin Sa'r ﷺ that the Messenger of Allah ﷺ said, "It anything was ominous it would be in a woman, a horse and a house."❷

EXPLANATION: The Hadith # 916 tells us that there is a sinister element in a house, a horse and a woman, and this is based on supposition. It means "If there was such a thing as ominous, it would be in these three things. This is made clear in Hadith # 917.

٩١٨. حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ سَعِيْدٍ يَعْنِيْ أَبَا قُدَامَةَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ الزَّهْرَانِيُّ قَالَ: حَدَّثَنَا عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللّٰهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُوْلَ اللّٰهِ، إِنَّا كُنَّا فِيْ دَارٍ كَثُرَ فِيْهَا عَدَدُنَا وَكَثُرَتْ فِيْهَا أَمْوَالُنَا، فَتَحَوَّلْنَا إِلَى دَارٍ أُخْرَى فَقَلَّ فِيْهَا عَدَدُنَا وَقَلَّتْ فِيْهَا أَمْوَالُنَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رَدِّهَا. أَوْ دَعُوْهَا. وَهِيَ ذَمِيْمَةٌ قَالَ أَبُوْ عَبْدِ اللّٰهِ فِيْ إِسْنَادِهِ نَظَرٌ.)

918. Sayyidina Anas bin Maalik ﷺ said that a man submitted to the Prophet ﷺ, "Messenger of Allah, we were in an abode in which our numbers and our property were many. We changed to an abode in which our number and our property have become few."

The Messenger of Allah ﷺ said, "Leave this house for it is offensive."

Abu Abdullah Imam Bukahari رحمة الله عليه says that the line of transmission of the Hadith is worth observation.❸

EXPLANATION: There is mentioned in the Hadith of giving up an abode but it does not say that it is sinister or of evil omen. Sometimes, circumstances cause the dweller inconvenience and difficulty. A house may be small or it may not be vetilated properly. It may be situated in a low-laying area and there may be dampness. Such a condition might cause bad health. Sometimes, a house may be haunted or under the influence of jinns and it is not, therefore, ideal for living. If a man lives in such a house and his health is affected then he is not able to devote

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❶ (٩١٦) اخرجه مسلم فى الصحيح (كتاب السلام) ب ٣٤، رقم ١١٥، وابو داؤد فى السنن (كتاب الطب) ب ٢٤، والنسائى فى السنن (كتاب الخيل) ب ٥، وأحمد فى المسند ٢/١٢٦.

❷ (٩١٧) انظر شرح معانى الآثار للطحاوى ٤/٣١٣.

❸ (٩١٨) انظر مجمع الزوائد للهيثمى ٥/١٠٤.

proper attention to his means of livelihood and thus loses monetarily. The abode is, therefore, unsuitable.

This Hadith does not rule out evil omen and inauspiciousness.

قال فى بذل المجهود هذا ايضا ليس من الطيرة ولا العدوىٰ بل من الطب وان الهواء مختلف وبعضها توافق الطباع وبعضها تخالفها الى آخر ما قال.

414. Chapter
بـاب العـــطـاس
Sneezing

٩١٩. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيّ ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّ اللّٰهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ فَلْيَرُدَّهُ مَا اسْتَطَاعَ. فَإِذَا قَالَ هَاهُ ضَحِكَ مِنْهُ الشَّيْطَانُ).

919. It is nattated by Sayyidina Abu Hurayrah ﷺ that the Holy Prophet ﷺ said, "Allah likes sneezing but does not like yawning, When a man sneezes and says الحمد لله (al-Hamdulillah, praise blongs to Allah) then he has a right over every Mulsin who hears it the the ashould give response. And, yawning is from the devil so one must try to suppress it as far as possible. If one say *Hâh*.. (on yawning) then the devil laughs becasuse of that."❶

415. Chapter
باب ما يقول اذ اعطس
What does One Say on Sneezing

٩٢٠. حَدَّثَنَا مُوسَى، عَنْ أَبِي عَوَانَةَ، عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِذَا عَطَسَ أَحَدُكُمْ فَقَالَ: الْحَمْدُ لِلّٰهِ، قَالَ الْمَلَكُ: رَبِّ الْعَالَمِينَ. فَإِذَا قَالَ: رَبُّ الْعَالَمِينَ، قَالَ الْمَلَكُ: يَرْحَمُكَ اللّٰهُ.

920. Sayyidina Ibn Abbas ﷺ has said, "When one of you sneezes, let him say الحمد لله (al-Hamdulillah, praise belongs to Allah). The angel responds with رب العلمين (Lord of the worlds.) When the sneezer says رب العلمين too, the angel says يرحمك لله (yar hamakAllah, may Allah have mercy on you)."❷

(Bukhari, Abu Dawood, Tirmizi, Ahmad, Hakim)

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❶ (٩١٩) اخرجه المصنف فى الصحيح ٨/٦١، والترمذى فى السنن ٢٧٤٦. ٢٧٤٧. ٥٠٢٨، واحمد فى المسند ٢/٢٦٥. ٤٢٨. ٥١٧، والحاكم فى المستدرك ٤/٢٦٣. ٢٦٤.

❷ (٩٢٠) اخرجه المصنف فى الصحيح ٨/٦١، وابو داؤد فى السنن (كتاب الادب) ب ٩٨، والترمذى فى السنن ٢٧٤١، وابن ماجة فى السنن ٣٧١٥، واحمد فى المسند ٥/٤١٩، والحاكم فى المستدرك ٤/٢٦٦. ٢٦٧.

٩٢١. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ دِينَارٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا عَطَسَ فَلْيَقُلْ: اَلْحَمْدُ لِلّٰهِ. فَإِذَا قَالَ، فَلْيَقُلْ لَهُ أَخُوهُ أَوْصَاحِبُهُ يَرْحَمُكَ اللّٰهُ. فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللّٰهُ، فَلْيَقُلْ: يَهْدِيكَ اللّٰهُ وَيُصْلِحُ بَالَكَ. قَالَ أَبُو عَبْدِ اللّٰهِ: أَثْبَتُ مَا يُرْوَى فِي هٰذَا الْبَابِ هٰذَا الْحَدِيثُ الَّذِي يُرْوَى عَنْ أَبِي صَالِحٍ السَّمَّانِ.

921. Sayyidina Abu Hurayrah ﷺ has reported the Prophet ﷺ as saying, "When one of you sneezs, he must say الحمد لله (al-Hamudlillah). And when he says al-Hamdulillah, his brother or colleague should say يرحمك لله (yer hamak Allah, may Allah have mercy on you). The sneezer must then say (in response) يهديك الله ويصلح الله بالك (yahadik Allah wa yuslih balak, may Allah guide you and improve your affairs.)

Imam Bukahari رحمة الله عليه has commented that of all the Ahadith on sneezing this Hadith is the most strong. It is narratd by Abu Sahih al-Saman.[1]

(Bukhari, Abu Dawood, Tirmizi, Ibn Majah, Ahmad, Hakim)

416. Chapter

باب تشميت العا طس

Responding to the Sneeze

٩٢٢. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا الْفَزَارِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادِ بْنِ أَنْعُمَ الْأَفْرِيقِيِّ قَالَ: حَدَّثَنِي أَبِي أَنَّهُمْ كَانُوا غُزَاةً فِي الْبَحْرِ زَمَنَ مُعَاوِيَةَ، فَانْضَمَّ مَرْكَبُنَا إِلَى مَرْكَبِ أَبِي أَيُّوبَ الْأَنْصَارِيِّ. فَلَمَّا حَضَرَ غَدَاؤُنَا أَرْسَلْنَا إِلَيْهِ فَأَتَانَا، فَقَالَ: دَعَوْتُمُونِي وَأَنَا صَائِمٌ فَلَمْ يَكُنْ لِي بُدٌّ مِنْ أَنْ أُجِيبَكُمْ لِأَنِّي سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (إِنَّ لِلْمُسْلِمِ عَلَى أَخِيهِ سِتَّ خِصَالٍ وَاجِبَةٍ، إِنْ تَرَكَ مِنْهَا شَيْئًا فَقَدْ تَرَكَ حَقًّا وَاجِبًا لِأَخِيهِ عَلَيْهِ: يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَ يُجِيبُهُ إِذَا دَعَاهُ، وَ يُشَمِّتُهُ إِذَا عَطَسَ، وَيَعُودُهُ إِذَا مَرِضَ، وَيَحْضُرُهُ إِذَا مَاتَ، وَيَنْصَحُهُ إِذَا اسْتَنْصَحَهُ.

قَالَ: وَكَانَ مَعَنَا رَجُلٌ مَزَّاحٌ يُقَوِّلُ لِرَجُلٍ) أَصَابَ طَعَامُنَا: جَزَاكَ اللّٰهُ خَيْرًا وَبِرًّا، فَغَضِبَ عَلَيْهِ حِينَ أَكْثَرَ عَلَيْهِ. فَقَالَ لِأَبِي أَيُّوبَ: مَا تَرَى فِي رَجُلٍ إِذَا قُلْتُ لَهُ جَزَاكَ اللّٰهُ خَيْرًا وَ بِرًّا غَضِبَ وَ شَتَمَنِي؟ فَقَالَ أَبُو أَيُّوبَ: إِنَّا كُنَّا نَقُولُ: إِنَّ مَنْ لَمْ يُصْلِحْهُ الْخَيْرُ أَصْلَحَهُ الشَّرُّ، فَاقْلِبْ عَلَيْهِ. فَقَالَ لَهُ حِينَ أَتَاهُ: جَزَاكَ اللّٰهُ شَرًّا وَعَرًّا. فَضَحِكَ وَرَضِيَ وَقَالَ: مَا تَدَعُ مِزَاحَكَ! فَقَالَ الرَّجُلُ: جَزَى اللّٰهُ أَبَا أَيُّوبَ الْأَنْصَارِيَّ خَيْرًا.

922. Abdur Rahman bin Ziyad bin An'am al-Afriqi has reported on the authority of his that, in the times of Sayyidina Mu'awiyah ﷺ, he roceeded to

[1] (٩٢١) أخرجه المصنف فى الصحيح ٨/٦١، وابو داؤد فى السنن (كتاب الادب) ب ٩٨، والترمذى فى السنن ٤٧٤١، وابن ماجة فى السنن ٣٧١٥، واحمد فى المسند ٥/٤١٩، والحاكم فى المستدرك ٤/٢٦٦. ٢٦٧.

participated in Jihad on a ship. Their beasts has joined the beast of Sayyidina Abu Ayyub Ansari ﷺ. When the afternoon meal was brought to them, they invited him. He came to them and said, "You have invited me although I am fasting. And, I had no option but to accept your invitation because I have hear the Messenger of Allah ﷺ say that a Muslim has six rights over his brother as *wajib* (obligatory). If he omits to give (even) one thing out of it then he neglects a *wajib* right which his brother has over him. (The rights are):

(1) When they meet, he should greet him with salaam,
(2) When he invites, he should go to him,
(3) When he sneezes, he should give a response (to al-Hamdulillah)
(4). When he falls ill, he must pay him a sick visit, and
(5) When he dies, he must accomany the funeral, and
(6) He must enquire and wish him well when he needs that.

The narrator interspersed that one of their group was given to much joking. He always said to a man who came to their meals (in a humorous way) جزاک الله خیرا وبرا (may Allah reward you for your good an piety). That man would become angry on him (for the joke) whenever he repeated these words. The humorous man asked Sayyidina Abu Ayyub Ansari ﷺ, "What is your opinion about this man who become angry when I said to him جزاک الله خیرا وبرا and he callled me wicked."

Sayyidina Abu Ayyub Ansari ﷺ said, "We used to say, "He who is not reformed by good, is reformed by evil." Hence, you must alter." When that man who lost his temper came again, the humorous man said جزاک الله شراوعرا (may Allah recompense you for evil and wickedness). On hearing that, this man laughted and was pleased saying, "You are not the one to give up your humour".

The humorous man said, "May Allah reward Abu Ayyub Ansari ﷺ with a better reward!"

٩٢٣. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيْدٍ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيْدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا أَبِيْ، عَنْ حَكِيْمِ بْنِ أَفْلَحَ، عَنِ ابْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (أَرْبَعٌ لِلْمُسْلِمِ عَلَى الْمُسْلِمِ: يَعُوْدُهُ إِذَا مَرِضَ، وَيَشْهَدُهُ إِذَا مَاتَ، وَيُجِيْبُهُ إِذَا دَعَاهُ، وَيُشَمِّتُهُ إِذَا عَطَسَ.

923. It is reported by Sayydina Abu Mas'ood ﷺ that the Prophet ﷺ said, "A Muslim has four rights over another Muslim.

(1) When he is ill, he should pay him a sick visit.
(2) When he dies, he should attend his funeral.
(3) When he invites, he must accept his invitaion, and
(4) When he sneezes then he must respond (to his words).

٩٢٤. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا أَبُو الْأَحْوَصِ، عَنْ أَشْعَثَ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ

الْمَرِيْضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيْتِ الْعَاطِسِ، وَإِبْرَارِ الْمُقْسِمِ وَنَصْرِ الْمَظْلُوْمِ، وَإِفْشَاءِ السَّلَامِ، وَإِجَابَةِ الدَّاعِي. وَنَهَانَا عَنْ خَوَاتِيْمِ الذَّهَبِ وَعَنْ آنِيَةِ الْفِضَّةِ، وَعَنِ الْمَيَاثِرِ وَالْقَسِّيَّةِ، وَالْإِسْتَبْرَقِ، وَالدِّيْبَاجِ وَالْحَرِيْرِ.

924. Sayyidina Bara bin Aazib ﷺ said that the Messenger of Allah صلى الله عليه وسلم commended them to do seven things and forbade them from doing seven things. He commanded them to:

(1) Visit the sick,
(2) Follow the funeral,
(3) Respond to the sneezer,
(4) Honour the promise which they make,
(5) Help the oppressed,
(6) Spread the salaam, and
(7) Accept an invitation.

The Prophet ﷺ forbade them:

(1) Silver utensils,
(2) Silk garments
(3) Cloth knitted in the village Qas which has a mixture of cotton and silk (it is a village in Egypt),
(4) Thick silken cloth called *istabraq*,
(5) *Deebaj* (also a beautiful silk), and,
(6) Pure silk.[1] (Bukhari, Muslim, Tirmizi, Nasa'i, Ibn Majah)

٩٢٥. وَعَنْ إِسْمَاعِيْلَ بْنِ جَعْفَرٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيْهِ عَنْ أَبِيْ هُرَيْرَةَ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ) قِيْلَ: مَا هِيَ يَا رَسُوْلَ اللّٰهِ؟ قَالَ (إِذَا لَقِيْتَهُ فَسَلِّمْ عَلَيْهِ وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ وَإِذَا عَطَسَ فَحَمِدَ اللّٰهَ فَشَمِّتْهُ، وَإِذَا مَرِضَ فَعُدْهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ.

925. Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ said, "A Muslim has six rights over another Muslim." He was asked what they were and he said, "They are:"

(1) When they meet, he must offer salaam,
(2) When he invites, the other must accept the invitation,
(3) When he requests, he must wish him well,
(4) When he sneeze and says al-Hamdulillah, he must give the response,
(5) When he is ill, he must pay him a sick visit, and
(6) When he dies, he must follow the funeral.[2]

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[1] (٩٢٤) اخرجه المصنف فى الجنائز والمظالم والطب والادب وغيرها من الكتب ومسلم فى الاطعمة والترمذى فى الاستذان واللباس واخرجه النسائى فى الجنائز وفى الايمان واللباس وابن ماجه فى الكفارات.

[2] (٩٢٥) انظر السنن الكبرى للبيهقى ١٠٨/١٥ وشرح السنة للبيهقى ٢١٠/٥.

417. Chapter
باب من سمع العطسة يقول الحمد لله
Who Hears a Sneeze and Says al-Hamdulillah

٩٢٦. حَدَّثَنَا طَلْقُ بْنُ غَنَّامٍ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ خَيْثَمَةَ، عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: مَنْ قَالَ عِنْدَ عَطْسَةٍ سَمِعَهَا: اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ عَلٰى كُلِّ حَالٍ مَّا كَانَ، لَمْ يَجِدْ وَجَعَ الضِّرْسِ وَلَا الْأُذُنِ أَبَدًا.

926. Sayyindina Ali ﷺ said that if anyone who hears a sneeze and says اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ عَلٰى كُلِّ حَال (praise belongs to Allah, Lord of the worlds in all circumstances) then he will never have pain in his grinder and ears.❶

(Ibn Abu Shaybah, Tabrani)

EXPLAIATION: This has been stated as a remedy and cure and it is not the response to sneeze. Rather, it is a practice to protect one's own grinder and ears.

408. Chapter
باب كيف تشميت من سمع العطسة
How may One Respond on Hearing a Sneeze

٩٢٧. حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيْلَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيْزِ بْنِ أَبِي سَلَمَةَ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ بْنُ دِيْنَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: اَلْحَمْدُ لِلّٰهِ. فَإِذَا قَالَ الْحَمْدُ لِلّٰهِ فَلْيَقُلْ لَهُ أَخُوْهُ أَوْ صَاحِبُهُ. يَرْحَمُكَ اللّٰهُ. وَلْيَقُلْ هُوَ: يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ.

927. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "When one of you sneezes, he must say الحمد لله (al-Hamdulillah, praise belongs to Allah!). When he says al-Hamdulillah, his brother or his colleague must say (in response) يرحمك الله (yar hamak Allah, may Allah have mercy on you). Then the sneezer should say يهديكم الله ويصلح بالكم (yahdikum Allah wa yuslihu balakum, May Allah guide you and correct your affairs).❷

(Bukhari, Abu Dawood, Tirmzi, Ibn Majeh, Ahmad, Hakim),

٩٢٨. حَدَّثَنَا عَاصِمٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيْدٍ الْمَقْبُرِيِّ. عَنْ أَبِيْهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ

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❶ (٩٢٦) اخرجه ابن ابى شيبة موقوفًا قال الحافظ رجاله ثقات ومثله لا يقال من قبل الرأى له حكم الرفع واخرجه احمد بطوله مرفوعًا وليس فيه ذكر وجع الضرس ولفظه من طريق: فليقل الحمد لله رب العالمين وليقل من حوله يرحمك الله وليقل يهديكم الله ويصلح بالكم. واخرج الطبرانى عنه مرفوعًا من وجه آخر بلفظ: من بادر العاطس بالحمد عوفى من وجع الخاصرة ولم يشتك ضرسه ابدًا. قال الحافظ سنده ضعيف.

❷ (٩٢٧) اخرجه المصنف فى الصحيح ٨/٦١، وابو داؤد فى السنن (كتاب الادب) ب ٩٨، والترمذى فى السنن ٢٧٤١، وابن ماجه فى السنن ٣٧١٥، واحمد فى المسند ٥/٤١٩. والحاكم فى المستدرك ٤/٢٦٦-٢٦٧.

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّ اللّٰهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ. وَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللّٰهَ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُوْلَ: يَرْحَمُكَ اللّٰهُ فَأَمَّا التَّثَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ فَإِنَّ أَحَدَكُمْ إِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ).

928. It is reported by Sayyidina Abu Hurayrah ﷺ said, "Allah liked sneezing but does not like yawning. When one of you sneezes and says اَلْحَمْدُ لِلّٰهِ (al-Hamdulillah), it is *wajib* (obliatory) on every Muslim who hears it to say in response يرحمک الله (yar hamak Allah).

Yawning is from the devil. When one of you has the urge to yawn, he must prevent it as far as possible. When anyone yawns, the devil laughs with it.❶

٩٢٩. حَدَّثَنَا حَامِدُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ: عَنْ أَبِي حَمْزَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُوْلُ إِذَا شُمِّتَ: عَافَانَا اللّٰهُ وَإِيَّاكُمْ مِنَ النَّارِ، يَرْحَمُكُمُ اللّٰهُ.

929. Abu Hamzah said that he hears Sayyidina Ibn Abbas ﷺ respond to a sneeze in these words: عَافَانَا اللّٰهُ وَإِيَّاكُمْ مِنَ النَّارِ. يَرْحَمُكُمُ اللّٰهُ "May Allah give ourselves and you scarcity from the fire. May Allah have mercy on you."❷

(Al-Masannef Abdur Razzaq)

٩٣٠. حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا يَعْلَى قَالَ: أَخْبَرَنَا أَبُوْ مُنِيْنَ وَهُوَ يَزِيْدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا جُلُوْسًا عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَعَطَسَ رَجُلٌ، فَحَمِدَ اللّٰهَ. فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ يَرْحَمُكَ اللّٰهُ) ثُمَّ عَطَسَ آخَرُ فَلَمْ يَقُلْ لَهُ شَيْئًا. فَقَالَ: يَا رَسُوْلَ اللّٰهِ! رَدَدْتَّ عَلَى الْآخَرِ وَلَمْ تَقُلْ لِيْ شَيْئًا؟ قَالَ (إِنَّهُ حَمِدَ اللّٰهَ، وَسَكَتَّ).

930. Sayyidina Abu Hurayrah ﷺ said that they were seated with the Messenger of Allalh ﷺ when a man sneezed and said الحمد لله (al-Hamdulillah). The Messenger of Allah ﷺ said to him (in response), يرحمک الله (yar hamak Aallah). shortly afterwards another man sneezed but the Prophet ﷺ did not say anything. He said, "Messenger of Allah, you did respond to the other man but you did not say anything for me." He said, "He had said الحمد لله but you were quite and did not say anything."❸ (Al-Musannaf Abdur Razzaq)

419. Chapter

باب اذا لم يحمد الله لا يشمت

No Answer Need be Given if al-Hamdulillah is not Said

٩٣١. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ قَالَ: سَمِعْتُ أَنَسًا يَقُوْلُ: عَطَسَ

❶ (٩٢٨) انظر المصادر فى الحديث رقم ٩١٩.
❷ (٩٢٩) اخرجه عبد الرزاق فى المصنف ١٩٦٧٨.
❸ (٩٣٠) اخرجه عبد الرزاق فى المصنف ١٩٦٧٨.

رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَشَمَّتَ أَحَدُهُمَا وَلَمْ يُشَمِّتِ الْآخَرَ فَقَالَ: شَمَّتَّ هٰذَا وَلَمْ تُشَمِّتْنِيْ؟ قَالَ (إِنَّ هٰذَا حَمِدَ اللّٰهَ وَلَمْ تَحْمَدْهُ).

931. Sayyidina Anas ﷺ said that two men sneezed in the presence of the Messenger of Allah ﷺ. He responded to one of them but did not say anything to the other. He said, "You responded to him but did not respond to me." The Prophet ﷺ reminded him, "He had said الحمد لله (al-Hamdulillah) but you did not say الحمد لله."❶ (Fath al-Bari, Ibn Hajar)

٩٣٢. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا رِبْعِيُّ بْنُ إِبْرَاهِيْمَ هُوَ أَخُوا بْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنِ إِسْحَاقَ عَنْ سَعِيْدِ بْنِ أَبِيْ سَعِيْدٍ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: جَلَسَ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَحَدُهُمَا أَشْرَفُ مِنَ الْآخَرِ، فَعَطَسَ الشَّرِيْفُ مِنْهَا، فَلَمْ يَحْمَدِ اللّٰهَ وَلَمْ يُشَمِّتْهُ، وَعَطَسَ الْآخَرُ، فَحَمِدَ اللّٰهَ فَشَمَّتَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ الشَّرِيْفُ عَطَسْتُ عِنْدَكَ فَلَمْ تُشَمِّتْنِيْ وَعَطَسَ هٰذَا الْآخَرُ فَشَمَّتَّهُ فَقَالَ: إِنَّ هٰذَا ذَكَرَ اللّٰهَ فَذَكَرْتُهُ وَأَنْتَ نَسِيْتَ اللّٰهَ فَنَسِيْتُكَ.

932. Sayyidina Abu Hurayrah ﷺ said that two men were sitting with the Prophet ﷺ. One of them was more respectable than the other and he sneezed but did not say الحمد لله (al-Hamdulillah) and the Prophet ﷺ gave the response for it. So, the respectable man submitted to the Prophet ﷺ, "I got a sneeze in your presence but you did not respond to me while you gave a response to this man when he sneezed." The Prophet ﷺ said, "He remembered Allah so I remembered him while you forgot Allah so I too forgot you."❷

420. Chapter
باب كيف يبدأ العاطس
How should the Sneezer Begin

٩٣٣. حَدَّثَنَا إِسْمَاعِيْلُ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا عَطَسَ فَقِيْلَ لَهُ: يَرْحَمُكَ اللّٰهُ، فَقَالَ: يَرْحَمُنَا وَإِيَّاكُمْ، وَيَغْفِرُ لَنَا وَلَكُمْ.

933. When Sayyidina Abdullah Ibn Umar ﷺ received the response يرحمك الله (yar hamak Allah) to his sneeze, he would say يرحمنا واياكم ويغفرلنا ولكم (yar hamuna wa iyyakum wa yaghfirulana wa lakum, "May Allah have mercy on us and on you and may He forgive us and forgive you.")❸ (Hakim and Bazzar.)

٩٣٤. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَطَاءٍ، عَنْ أَبِيْ عَبْدِ الرَّحْمٰنِ عَنْ عَبْدِ اللّٰهِ قَالَ: إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ، وَلْيَقُلْ مَنْ يَرُدُّ: يَرْحَمُكَ اللّٰهُ، وَلْيَقُلْ هُوَ: يَغْفِرُ اللّٰهُ لِيْ وَلَكُمْ.

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❶ (٩٣١) انظر فتح الباری لابن حجر ١٠/ ٦١٠.
❷ (٩٣٢) اخرجه احمد فی المسند ٢/ ٣٢٨.
❸ (٩٣٣) اخرجه الحاكم فی الادب والبزار.

934. Sayyidina Abdullah ﷺ said, "When one of you sneezes, he should say الحمد لله رب العلمين (al-Hamdulillahi rabbil aalameen). And the person who responds should say يرحمک الله (yar hamak Allah). Then, the sneezer should say in response to him يغفر الله لی ولکم (yaghfir Allah lee wa lakum, May Allah forgive me and forgive you)."[1] (Mabani and al-Hakim)

٩٣٥. حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عِكْرِمَةُ قَالَ: حَدَّثَنَا إِيَاسُ بْنُ سَلَمَةَ عَنْ أَبِيهِ قَالَ: عَطَسَ رَجُلٌ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَرْحَمُكَ اللّٰهُ) ثُمَّ عَطَسَ أُخْرٰى فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (هٰذَا مَزْكُومٌ).

935. It is reported by Iyas bin Salamah on the authority of his father that someone sneezes in the presence of the Prophet ﷺ who said يرحمک الله (yar hamak Allah). Then he sneezed again and the Propehet ﷺ said, "He has a cold."

421. Chapter

باب من قال يرحمک اللّٰه إن کنت حمدت اللّٰه

May Allah Have Mercy on You if You Have Praised Him

٩٣٦. حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا عَمَّارَةُ بْنُ زَاذَانَ قَالَ: حَدَّثَنِي مَكْحُولُ الْأَزْدِيُّ قَالَ: كُنْتُ إِلٰى جَنْبِ ابْنِ عُمَرَ، فَعَطَسَ رَجُلٌ مِّنْ نَاحِيَةِ الْمَسْجِدِ، فَقَالَ ابْنُ عُمَرَ: يَرْحَمُكَ اللّٰهُ إِنْ كُنْتَ حَمِدْتَ اللّٰهَ.

936. Makhool al-Azdee said that he was sitting next to Sayyidina Ibn Umar ﷺ. Someone from the corner of the mosque sneezed and Sayyidina Ibn Umar ﷺ said, "If you have said الحمد لله (al-Hamdulillah) then I say يرحمک الله (yar hamak Allah), (meanig, if you have praised Allah then may He have mercy on you)."

EXPLANATION: Sayyidina Ibn Umar ﷺ was far away and had not heard his voice so he said these words. If you have praised Allah then I pray for you يرحمک الله (may Allah have mercy on you!)

422. Chapter

باب لا يقل آب

Do not Say Aab

٩٣٧. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا مَخْلَدٌ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي ابْنُ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، أَنَّهُ سَمِعَهُ يَقُولُ: عَطَسَ ابْنٌ لِّعَبْدِ اللّٰهِ بْنِ عُمَرَ. إِمَّا أَبُو بَكْرٍ وَإِمَّا عُمَرُ. فَقَالَ آبَّ فَقَالَ ابْنُ

[1] (٩٣٤) عبد الله قال الحافظ هذا هو الصحيح اى الموقوف والمرفوع تفرد به ابيض بن ابان عن عطاء وتابعه جعفر بن سليمان (اتحاف). اخرجه الطبرانی والحاکم.

عُمَرَ مَا آب؟ إِنَّ آبَّ اِسْمُ شَيْطَانٍ مِّنَ الشَّيَاطِيْنِ، جَعَلَهَا بَيْنَ الْعُطْسَةِ وَالْحَمْدِ.

937. Mujahid said that a son of Sayyidna Abdullah Ibn Umar ﷺ sneezed. His name was Umar or Abu Bakr and he said, "Aab". Sayyidina Ibn Umar ﷺ asked him, "What is Aab?" (Then added,) "Aab is the name of one of the devils who has introduced between the sneeze and الحمد لله (al-Hamdlillahh)." He meant to say that the devil prompt the sneezer to take this name before saying al-Hamdulillah.)[1] (Ibn Abu Shaybah)

EXPLANTAION: Sayyidina Abdullah Ibn Umar ﷺ had many sons one of whose name was Umar, and he had a grandson by the name of Abu Bakr (Tahzeeb al-Tahzeeb v-5, p-328). This account is of one of them that when he sneezed he said *Aab*, or *Aash*. Sayyidina Ibn Umar ﷺ was displeased at that and said to him that it was the name of the devil. This Hadith is also reproduced by Mussanaf Ibn Abu Shaybah but instead of the word *Aab*, it has the word *Aash* and this seems more appropriate because when a man sneezes there is an involuntary sound at the end of which *shsh* is heard.

Nevertheless, the words *Aab*, and *Aash* are both wrong and must be avoided. Immediately on sneezing a man must say al-Hamdulillah, so that the devil has no opportunity to be happy and there is a display of urgency in calling the name of Allah.

423. Chapter
باب اذا عطس مرارًا
On Getting about of Sneezes

٩٣٨. حَدَّثَنَا أَبُو الْوَلِيْدِ قَالَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنِيْ إِيَاسُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِيْ أَبِيْ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَعَطَسَ رَجُلٌ فَقَالَ (يَرْحَمُكَ اللّٰهُ) ثُمَّ عَطَسَ أُخْرٰى فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (هٰذَا مَزْكُوْمٌ).

938. Iyas bin Salamah has said on the authority of his fahter who said that he was in the presence of the Prophet ﷺ when a man sneezed. The Propehet ﷺ said يرحمک الله (yar hamak Allah) but he sneezes again and the Prophet ﷺ said that the man had a cold.

٩٣٩. حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ عَجْلَانَ، عَنِ الْمَقْبُرِيِّ عَنْ أَبِيْ هُرَيْرَةَ قَالَ: شَمِّتْهُ وَاحِدَةً وَاثْنَتَيْنِ وَثَلَاثًا، فَمَا كَانَ بَعْدَ هٰذَا فَهُوَ زُكَامٌ.

939. Sayyidina Abu Hurayrah ﷺ said that one should respond to a sneezer who sneezes once, twice or thrice times. What is after that is cold of the head.[2] (Abu Dawood.)

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[1] (٩٣٧) اخرجه ابن ابی شیبة قال الحافظ سند الاثر صحیح۔ [2] (٩٣٩) اخرجه ابو داؤد بطرق۔

464. Chapter
باب اذا عطس اليهو دى
When a Jew Sneezes

٩٤٠. حَدَّثَنَا مُحَمَّدُ بْنُ يُوْسُفَ قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ حَكِيْمِ بْنِ الدَّيْلَمِ عَنْ أَبِيْ بُرْدَةَ، عَنْ أَبِيْ مُوْسٰى قَالَ: كَانَ الْيَهُوْدُ يَتَعَاطَسُوْنَ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجَاءَ أَنْ يَّقُوْلَ لَهُمْ: يَرْحَمُكُمُ اللّٰهُ: فَكَانَ يَقُوْلُ يَهْدِيْكُمُ اللّٰهُ وَ يُصْلِحُ بَالَكُمْ.

940. Sayyidina Abu Musa ﷺ said that the Jew came before the Prophet ﷺ and sneezes in the hope that he would say to them يرحمكم الله (yar hamakum Allah, may Allah have mercy on you). But, the Prophet ﷺ said to them, instead, يهديكم الله ويصلح با لكم (yahdeekum Allah wa yuslih balakum) "May Allah guide you and correct your affairss or situation (by enabling you to believe)."

حَدَّثَنَا أَبُوْ حَفْصِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيٰى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنِيْ حَكِيْمُ بْنُ الدَّيْلَمِ قَالَ: حَدَّثَنِيْ أَبُوْ بُرْدَةَ، عَنْ أَبِيْهِ ..... مِثْلَهُ.

Imam Bukhari has transmitted this Hadith through another chain of narrators too.

425. Chapter
باب تشميت الرجل المرأة
Man's Response to a Woman's Sneeze

٩٤١. حَدَّثَنَا فَرْوَةُ (بْنُ أَبِي الْمَغْرَاءِ الْكِنْدِيّ) وَأَحْمَدُ بْنُ إِشْكَابٍ (الْحَضْرَمِيُّ الصَّفَّارُ) قَالَا: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيّ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيْ بُرْدَةَ قَالَ: دَخَلْتُ عَلٰى أَبِيْ مُوْسٰى. وَهُوَ فِيْ بَيْتِ أُمِّ الْفَضْلِ بِنْتِ الْعَبَّاسِ. فَعَطَسْتُ فَلَمْ يُشَمِّتْنِيْ، وَعَطَسَتْ فَشَمَّتَهَا، فَأَخْبَرْتُ أُمِّيْ فَلَمَّا أَتَاهَا وَقَعَتْ بِهِ وَقَالَتْ: عَطَسَ ابْنِيْ فَلَمْ تُشَمِّتْهُ وَعَطَسَتْ فَشَمَّتَهَا. فَقَالَ لَهَا: إِنِّيْ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللّٰهَ فَشَمِّتُوْهُ، وَإِنْ لَّمْ يَحْمَدِ اللّٰهَ فَلَا تُشَمِّتُوْهُ) وَإِنَّ ابْنَكِ عَطَسَ فَلَمْ يَحْمَدِ اللّٰهَ فَلَمْ أُشَمِّتْهُ. وَعَطَسَتْ فَحَمِدَتِ اللّٰهَ فَشَمَّتُّهَا. فَقَالَتْ أَحْسَنْتَ.

941. Sayyidina Abu Hurayrah ﷺ said that he went to (his father) Abu Musa ﷺ who was in the house of the mother of Fadl bin Abbas. Abu Hurayrah ﷺ continued to say, "I sneezed but he did not respond but when Umm al-Fadl bin Abbas sneezed, he gave her response." Abu Hurayrah ﷺ told his mother (about it). "When Abu Musa ﷺ came to my mother, she sat down next to him and said, 'When my son sneezed you did not respond but when Umm al-fadl sneezed you gave her a response. He said that he had heard the Prophet ﷺ say that when anyone sneezes and he says al-Humdulillah give him a reply but if

he doesnot say al-Humulllah then do not give him a replay. He added, 'My son did not say al-Humdulillah when he sneezed so I did not give a reply but Umm al-Fadl said al-Hamdulillah when she sneezed so I relied to her. On hearing that my father said that he had done a great thing."[1] (Hakim, Muslim.)

426. Chapter
بـاب الـتشـــاؤب
Yawning

٩٤٢. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يُوْسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيْهِ، عَنْ أَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَكْظِمْ مَا اسْتَطَاعَ.

942. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "When one of you has the urge to yawn, let him keep his mouth shut as far as possible."[2] (Ahmad)

EXPLANATION: Quite a number of Ahadith have been presented on the subject of sneezing and yawing. The latter is discussed in Ahadith # 919, 928 and 942. The command, in brief, is that when a man feels like yawning, he must try his best to suppress it and keep his mouth shut. If the mouth remains open the devil laughs with pleasure and if a sound *Ahh* is emitted that also causes to laugh. It is stated in some Ahadith that the devil enters an open mouth as we will see in Ahadith # 952 and 954.

As for sneezing, the instructions given to us include that the sneezer should say al-Hamdulillah. One who is sitting close by should say yarhamak Allah and the sneezer should complement it with the supplication يهديكم الله ويصلح بالكم (yah-deekum Allah wa yuslih balakum, may Allah guide you and improve your affairs).

Also, we are told that the sneezer utters his words الحمد لله al-Hamdulillah only then does he deserve a response yarhamak Allah. But, if he does not speak his words (al-Hamdulillah,) then no response is due to him. We also know that if a disbeliever sneezes and says al-Hamdulillah, he does not merit the response yarhamak Allah but a supplication may be made for him to receive guidance by saying yahdeekum Allah wa yuslih balakum, (may Allah guide you and enable you to believe).

We learn also that if a woman sneezes and says al-Hamdulillah, she too may be given a response in the words yarhamak Allah and even a man may give this response. (However, precaution must be taken to observe the veil and to prevent mischief.

Now, we come to the situation of a man sneezing repeatedly, say more than a once. He says al-Hamdulillah. How many times should he be given the response?

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[1] (٩٤١) اخرجه الحاكم فى المستدرك ٤/٢٦٥، ومسلم فى الصحيح (كتاب الزهد) ٥٤.

[2] (٩٤٢) اخرجه احمد فى المسند ٢/٣٩٧.

Imam Bukhari رحمة الله عليه has reproduced Hadith # 935 and 938 as narrated by Sayyidina Iyas bin Salamah رحمة الله عليه that his father was with the Messenger of Allah ﷺ when a man sneezed. The Prophet ﷺ said that this man had cold. Then he has also transmitted a Hadith narrated by Sayyidina Abu Hurayrah رضي الله عنه. He said that a response must be given to a sneezer the first time, the second time and the third time and beyond this it is a cold that the sneezer suffers from. There is a Hadith in *Sunan Abu Dawood* quoting the Messenger of Allah ﷺ as saying:

تشميت العاطس ثلاثا فان شئت ان تشمطه فشمطهُ وان شئت فكفى

"Respond to a sneezer three times but if he sneezes often you may bless him if you like or suffice at that number if you like."

We know thus that blessings are invoked on the sneezer three times. The sneezer that causes well-being in the sneezer is the one to which a man responds. The sneeze that is from colds is an illness and it is not what one gets in a natural conditions which create well-being. Upto three times one sees whether it is of the first kind or not; so one does invoke blessings upto three times. As for the man whom the Messenger of Allah ﷺ said the very second time that cold he had said that because he understood on the man's second sneeze that he wass ill.

Some of the Ahadith have mentioned the rights of Muslims over fellow Muslims; four in some Hadith and six in others. This is not a contradiction at all. Those that describe the rights as six, include the four in some Ahadith. Hence, some times fewer rights are described and sometimes more.

The Ahadith 922 and 925 also say that when a Muslim seeks well-wishing, he must be given that. This does not bind one to the other's making the demand. It is not a condition that the other make request for wishing him well because we are told in a Hadith وينصح له اذا غاب او شهد (A Muslim wishes another Muslim well whether he is present or absent.)

427. Chapter

باب من يقول لبيك عند الجواب

He Who Says "Here am I" in Answering

٩٤٣. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ مُعَاذٍ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (يَا مُعَاذُ) قُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ. ثُمَّ قَالَ مِثْلَهُ ثَلاثًا (هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟ أَنْ يَعْبُدُوهُ وَلا يُشْرِكُوا بِهِ شَيْئًا ثُمَّ سَارَ سَاعَةً فَقَالَ (يَا مُعَاذُ) قُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ. قَالَ (هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ عَزَّ وَجَلَّ إِذَا فَعَلُوا ذَلِكَ؟ أَنْ لا يُعَذِّبَهُمْ).

943. Sayyidina Mu'az رضي الله عنه said that he was sititing behind the Prephet ﷺ on a riding beast when he called, "O Mu'az". He asnwereed "Labayk was sa'ddyk

(here am I, ready to obey you!)" He called out in this way three times and said, "Do you know what right Allah has over His slaves?" He then answered himself, "That they worship Him and do not associate anyone with Him."

Then after a little while during which they had advanced forward, he said, "O Mu'az!" He ansered, "Labak wa Sa'dayk!" The Prophet ﷺ asked, "Do you know what right the slaves have over Allah once they do that?" (meaning, worship Him alone without being polytheistic)> "That He should not punish them!"[1] (Tareekh Ishbahan)

EXPLANATION: We have here the validity of answering summons by saying, *"Labayk"*. It means here I am! The word used with it is *sadayk* and the Arabs use this word also in answering summons. It means, "I am ready to obey."

428. Chapter
باب قيام الرجل لأخيه
A Man's Arising for His Brother

٩٤٤. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللّٰهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللّٰهِ بْنَ كَعْبٍ. وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ. قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ غَزْوَةِ تَبُوكَ، فَتَابَ اللّٰهُ عَلَيْهِ، وَآذَنَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا حِينَ صَلَّى صَلَاةَ الْفَجْرِ، فَتَلَقَّانِيَ النَّاسُ فَوْجًا فَوْجًا يُهَنِّئُونِي بِالتَّوْبَةِ، يَقُولُونَ لِتَهْنِكَ تَوْبَةُ اللّٰهِ عَلَيْكَ. حَتّٰى دَخَلْتُ الْمَسْجِدَ، فَإِذَا بِرَسُولِ اللّٰهِ صلى الله عليه وسلم حَوْلَهُ النَّاسُ فَقَامَ إِلَيَّ طَلْحَةُ بْنُ عُبَيْدِ اللّٰهِ يُهَرْوِلُ حَتّٰى صَافَحَنِي وَهَنَّأَنِي، وَاللّٰهِ مَا قَامَ إِلَيَّ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ، لَا أَنْسَاهَا لِطَلْحَةَ.

944. Sayyidina Ka'b bin Maalik ﷺ related his account when he lagged behind in the Battle of Tabook. He said: When Allah accepted my repentance and the Messenger of Allah ﷺ announced at the time of the Fajr prayers that Allah had accepted my repentance, people met me in large number and congratulated me on the acceptance of my repentance. They said, "Congratulations to you. Allah has approved your repentance." And I entered the Masjid Nabawi. People were sitting around him. Talhah bin Ubayd Allah ran towards me after standing up and shook hands with me and congratulated me. By Allah, none of the Muhajirs besides him stood up for me. I will not forget this demonstration of Talha's ﷺ love.[2]

(Bukhari, Muslim, Abu Dawood, Tirmizi, Nasa'i.)

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[1] (٩٤٣) انظر: تاريخ اصبهان ١/ ٢٩٤.

[2] (٩٤٤) اخرجه المصنف مطولا فى الوصايا والجهاد صفة النبي صلّى الله عليه وسلّم و وفود الانصار وفى موضعين من المغازى، وفى موضعين من التفسير وفى الاستئذان والاحكام والنذور، ومسلم فى التوبة وابو داود فى الطلاق، والنذور والجهاد، والترمذى فى التفسير والنسائى فى الطلاق والنذور.

EXPLANATION: When the Prophet ﷺ announced the preparations for the Battle of Tabook, thousands of his Companions ﷺ joined him. However, the hypocrites stayed behind. Three other man who, were not hypocrites also remained behind. They were slow to join the army and letherargy caused them to rely or their swift riding beasts to catch up with the advancing party. However, they procrastinated long enough to miss to participation in the Battle. Sayyidina Ka'b bin Maalik ﷺ was one of them and the other two were Murarah bin al-Rabi ﷺ Hilal bin Umayyah ﷺ.

When the Prophet ﷺ returned from the battle, he imposed a total boycott of these people and it lasted fifty days. At the end of this period, their repentance was approved by Allah. This is mentioned in surah al-Tawbah.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا

And (He relented) towards the three who were left behind. (Al-Tawbah, 9:118)

When this news was announced the Companions ﷺ went to these people to congratulate them in large numbers, wholesale, as it were! When Sayyidina Ka'b ﷺ went to the Prophet ﷺ, of those people who were present there Sayyidina Talha bin Ubayd Allah ﷺ got up and greeted him warmly with a handshake of offering his congratulations. The Hadith mentions this fact. As for Sayyidina Ka'b's ﷺ statement that none of the Muhajirs got up, this is merely by way of reporting and it is not a complaint from the religious point of view. If everyone had stood up then there would have been a common while they tried to shake hands with him, and it would not have been proper in the presence of the Prophet ﷺ who would have been left alone.

٩٤٥. حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ نَاسًا نَزَلُوا عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ، فَأُرْسِلَ إِلَيْهِ فَجَاءَ عَلَى حِمَارٍ، فَلَمَّا بَلَغَ قَرِيبًا مِنَ الْمَسْجِدِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْتُوا خَيْرَكُمْ، أَوْ سَيِّدَكُمْ) فَقَالَ يَا سَعْدُ، إِنَّ هَؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ) فَقَالَ سَعْدٌ: أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ مُقَاتِلَتُهُمْ، وَتُسْبَى ذُرِّيَّتُهُمْ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (حَكَمْتَ بِحُكْمِ اللَّهِ) أَوْ قَالَ (حَكَمْتَ بِحُكْمِ الْمَلِكِ).

945. Sayyidina Abu Sa'eed al-Khudri ﷺ said that some people (the Jews of Banu Qurayzah) came down at the command of Sa'd bin Mu'az ﷺ. He was called and he came riding a donkey. When he approached the mosque, the Prophet ﷺ said, "Rise up for one better than you", or he said "Rise up for your chief". And he also said, "O Sa'd these people have come down on your orders". Sayyidina Sa'd ﷺ said, "Those of them that are their fighting men should be slain and their young childern should be made captives."

The Prophet ﷺ said, "You have judged accoding to Allah's decree", or he said, "You have decided in the light of the King's command.

٩٤٦. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: مَا كَانَ شَخْصٌ أَحَبَّ إِلَيْهِمْ رُؤْيَةً مِّنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانُوْا إِذَا رَأَوْهُ لَمْ يَقُوْمُوْا إِلَيْهِ، لِمَا يَعْلَمُوْنَ مِنْ كَرَاهِيَتِهِ لِذٰلِكَ.

946. Sayyidina Anas ﷺ has said, "More then seeing the Prophet ﷺ no other person was dear to his Companions ﷺ but in spite of that love they did not rise up (from their seats) when he came because they knew that such a thing was unagreeable to him."[1] (Tirirmizi and Ahmad)

٩٤٧. حَدَّثَنَا مُحَمَّدُ بْنُ الْحَكَمِ قَالَ أَخْبَرَنَا النَّضْرُ قَالَ: حَدَّثَنَا إِسْرَائِيْلُ قَالَ: أَخْبَرَنَا مَيْسَرَةُ بْنُ حَبِيْبٍ قَالَ: أَخْبَرَنِي الْمِنْهَالُ بْنُ عَمْرٍو قَالَ: حَدَّثَتْنِيْ عَائِشَةُ بِنْتُ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِيْنَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ مَا رَأَيْتُ أَحَدًا مِّنَ النَّاسِ كَانَ أَشْبَهَ بِالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَلَامًا وَّلَا حَدِيْثًا وَلَا جَلْسَةً مِنْ فَاطِمَةَ. قَالَتْ وَكَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا رَآهَا قَدْ أَقْبَلَتْ رَحَّبَ بِهَا، ثُمَّ قَامَ إِلَيْهَا فَقَبَّلَهَا، ثُمَّ أَخَذَ بِيَدِهَا فَجَاءَ بِهَا حَتّٰى يُجْلِسَهَا فِيْ مَكَانِهِ. وَكَانَتْ إِذَا أَتَاهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحَّبَتْ بِهِ، ثُمَّ قَامَتْ إِلَيْهِ فَقَبَّلَتْهُ وَأَنَّهَا دَخَلَتْ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ مَرَضِهِ الَّذِيْ قُبِضَ فِيْهِ، فَرَحَّبَ وَقَبَّلَهَا وَأَسَرَّ إِلَيْهَا، فَبَكَتْ. ثُمَّ أَسَرَّ إِلَيْهَا، فَضَحِكَتْ: فَقُلْتُ لِلنِّسَاءِ: إِنْ كُنْتُ لَأَرَى أَنَّ لِهٰذِهِ الْمَرْأَةِ فَضْلًا عَلَى النِّسَاءِ، فَإِذَا هِيَ مِنَ النِّسَاءِ بَيْنَمَا هِيَ تَبْكِيْ إِذَا هِيَ تَضْحَكُ. فَسَأَلْتُهَا مَا قَالَ لَكِ؟ قَالَتْ: إِنِّيْ إِذًا لَبَذِرَةٌ. فَلَمَّا قُبِضَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ أَسَرَّ إِلَيَّ فَقَالَ: إِنَّكِ أَوَّلُ أَهْلِيْ بِيْ لُحُوْقًا فَسَرَرْتُ بِذٰلِكَ وَأَعْجَبَنِيْ.

947. Sayyidah Ayeshah رضى الله عنها said that she did not find anyone resemble the Prophet ﷺ more in speech, conversation and sitting than Sayyidiah Fatimah رضى الله عنها. When the Prophet ﷺ saw her, he would welcome her and rise up for her and kiss her and then lead her inside by the hand. He would make her sit at his place. When the Prophet ﷺ went to her house, she would welcome him, rise up for him and kiss him.

Sayyidiah Fatimah رضى الله عنها came to the Prophet ﷺ in his illness through which he died. He welcomed her, kissed her and said something privately to her which made her weep bitterly. Then he said something else privately to her and she began to to laugh.

Sayyidiah Ayeshah رضى الله عنها said to the women that she found his woman (Sayyyidah Fatimah) more excellent than other woman. She had been weeping among them but then suddenly laughed, she asked her what the Prophet ﷺ had told her about she said that she would not disclose the secret then.

When the Prophet ﷺ died she revealed that when he spoke the first time, he told her that he would depart from the world shortly and she wept. The second time, he spoke toher and said, "You would be the first member of my faimily tomeet me." This mae her happy and she liked it.[2] (Bukhari)

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[1] (٩٤٦) اخرجه الترمذى فى الاستئذان واحمد.

[2] (٩٤٧) اخرجه المصنف فى المصنف ٤/٢٤٨.

EXPLANATION: The author (may Allah be merciful to him) has reproduced four Ahadth in this chapter. Three of these Ahadith confirm that it is proper to rise up on someone's arrival which the fourth states that the Companions ﷺ did not rise up when the Holy Prophet ﷺ came to their gatherings because he did not like it. On the whole, these Ahadith justify the rising up for a visitor particularly if he is a patient or if he needs help and support as Sayyidina Sa'd bin Mu'az ﷺ needed. He was unwell and had to be helped alight from his riding beast. These Ahadith also tell us that the person for whom someone else gets up from his sitting position should not already expect to receive that honour because the Messenger of Allah ﷺ did not like that anyone should stand up in his honour. The Companions ﷺ kept sitting when he came. There is a justification to stand up for a visitor if he does not expect and like to receive that honour.

It is a very bad practice certain saintly men adopt whereby their disciples should stand up for them otherwise they are annoyed. It reveals their arrogance, and other people must not stand up for them.

429. Chapter
باب قيام الرجل للرجل القاعد
Standing up for a Seated Man

٩٤٨. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِيْ اللَّيْثُ قَالَ: حَدَّثَنِيْ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: اشْتَكَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ وَأَبُوْ بَكْرٍ يُسْمِعُ النَّاسَ تَكْبِيْرَهُ، فَالْتَفَتَ إِلَيْنَا فَرَآنَا قِيَامًا. فَأَشَارَ إِلَيْنَا فَقَعَدْنَا، فَصَلَّيْنَا بِصَلَاتِهِ قُعُوْدًا. فَلَمَّا سَلَّمَ قَالَ (إِنْ كِدْتُّمْ لَتَفْعَلُوْا فِعْلَ فَارِسَ وَالرُّوْمَ يَقُوْمُوْنَ عَلَى مُلُوْكِهِمْ وَهُمْ قُعُوْدٌ. فَلَا تَفْعَلُوْا. ائْتَمُّوْا بِأَئِمَّتِكُمْ إِنْ صَلَّى قَائِمًا فَصَلُّوْا قِيَامًا. وَإِنْ صَلَّى قَاعِدًا فَصَلُّوْا قُعُوْدًا.

948. Sayyidina Jabir ﷺ said that the Prophet ﷺ had been ill once and he lead them in preyers. He offered the prayer in a sitting posture and called out takbeer, in prayer in a soft voice loud enough for Abu Bakr ﷺ to hear it. He turned to them and found them standing so backoned to them (to sit dowm) and they sat dowm. They offered their prayers sitting down with the Propeht ﷺ. After he turned in salutation, the Prophet ﷺ said, "Do not do as the Iranians and Roman do. They keep standing before their kings who remain seated. You should not treat your Imams in this way but you should follow them. If they lead you in prayers in a standing you too should remain standing but if they lead you while they are in a sitting posture you too should offer prayer in a sitting position."[1] (Muslim, Nasa'i, Ibn Majah, Ahmad.)

EXPLANATION: This command was applicable in the earlier days and the worshippers in the congregations adopted the posture of the Imam. If he led them

[1] (٩٤٨) أخرجه مسلم في الصحيح (كتاب الصلاة) ب ١٩ رقم ٨٤، والنسائي في السنن ٣/٩ وابن ماجه في السنن ١٢٤٠، وأحمد في المسند ٣/٣٣٤.

while he was sitting, they too sat down. But his command was abrogated later. The Companions ﷺ who offered prayers behind him in his last illness (before death) adopted a standing posture while he led them sitting. A new command supersedes and abrogates the previous command. (As stated by Nawawi in *Sharah Saheeh Muslim* v-1, p-170).

430. Chapter
باب اذا تثاءب فليضع يده على فيه
Place the Hand Over the Mouth when Yawning

٩٤٩. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سُهَيْلٌ، عَنِ ابْنِ أَبِي سَعِيدٍ عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَضَعْ يَدَهُ بِفِيهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ فِيهِ).

949. It is narrated by Sayyidina Abu Sa'eed al-Khudri ﷺ that the Prophet ﷺ said, "When one of you yawns, how much place his hand over his mouth because the devil enters the mouth."[1] (Ahmad)

٩٥٠. حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِذَا تَثَاءَبَ فَلْيَضَعْ يَدَهُ عَلَى فِيهِ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ.

950. Sayyidina Ibn Abbas ﷺ said, "When you get the yawning, hold your hand over the mouth because yawning is for the divil)."[2] (Muslim)

٩٥١. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا سُهَيْلٌ قَالَ: سَمِعْتُ ابْنًا لِأَبِي سَعِيدٍ الْخُدْرِيِّ يُحَدِّثُ أَبِي، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيُمْسِكْ عَلَى فِيهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُهُ).

951. It is reported by the son of Sayyidina Abu Sa'eed al- Khudri ﷺ from his father that he Messenger of Allah ﷺ said, "If anyone of you yawns, let him shut his mouth because the devil enters it.

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي سُهَيْلٌ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا تَثَاءَبَ أَحَدُكُمْ لِيُمْسِكْ بِيَدِهِ فَمَهُ فَإِنَّ الشَّيْطَانَ يَدْخُلُهُ).

Imam Bukhari has also reported this Hadith through another line of transmission and it is narrated by Sayyidina Abu Sa'eed al-Khudri ﷺ. Its words are:

"It is narrated by Abdur Ranman bin Abu Sa'eed on the authority of his father (Abu Sa'eed al-Khudri) that the Prophet ﷺ said, "When anyone of you gets

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[1] (٩٤٩) اخرجه احمد فى المسند ٣/٩٣.
[2] (٩٥٠) اخرجه مسلم.

the yawning then he must close his mouth with his hand because the devil goes into it."❶ (Ahmad)

EXPLANATION: In the chapter on sneezing, we have mentioned guidelines on how one may conduct oneself when ore yawns. Readers may look them up over there.

431. Chapter
باب هل يفلى احدٌ رأس غيره؟
May One Pick Lice from Another's Head?

٩٥٢. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يُوْسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُوْلُ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ عَلٰى أُمِّ حَرَامٍ بِنْتِ مَلْحَانَ فَتُطْعِمُهُ. وَكَانَتْ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ. فَأَطْعَمَتْهُ وَجَعَلَتْ تَفْلِي رَأْسَهُ. فَنَامَ ثُمَّ اسْتَيْقَظَ يَضْحَكُ.

952. Sayyidina Anas bin Maalik ﷺ said that the Prophet ﷺ used to visit Umm Haram daughter of Mulham. She use to serve him meals. She was married to Ubadah bin al-Samit ﷺ. One day she gave him food and sat clearing his head of lice. He then went to sleep and when he woke up he laughed (on something).❷ (Bukhari, Muslim, Mawatta Imam Malik, Ahmad.)

EXPLANATION: Sayyidinah Umm Haram رضى الله عنها was the meternal aunt of Sayyidina Anas ﷺ. The Prophet ﷺ visited them often, there is no question whatsoever of lice growing on his hair because he was Tahir, Tayyib and Muttattib, meaning cleans and pure. Of course, there was possibility of his getting them from other people with whom he had a regular contact, and this possibility prompted Sayyidah Umm Haram رضى الله عنها to examine his hair and clear them. It is stated by Kirmani in *Sharah Bukhari* (v-12, p-97) that the relationship of Sayyidah Umm Haram رضى الله عنها with the Prophet ﷺ was that of a *mahram* to which statement all scholars subscribe. As for the specific relationship, Hafiz Ibn Abd al-Barr رحمة الله عليه has said that she was the Prophet's ﷺ foster maternal aunt. Some other authorities have asserted that she was an aunt of the Prophet ﷺ father or grandfather. Abdul Muttalib was of the tribe Banu Najjar who were of the Ansar.

٩٥٣. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّٰهِ قَالَ حَدَّثَنَا الْمُغِيْرَةُ بْنُ سَلَمَةَ أَبُوْ هِشَامٍ الْمَخْزُوْمِيّ. وَكَانَ ثِقَةً. قَالَ: حَدَّثَنَا الصَّعِقُ بْنُ حَزْنٍ قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ مُطَيَّبٍ، عَنِ الْحَسَنِ (الْبَصْرِيِّ) عَنْ قَيْسِ بْنِ عَاصِمٍ السَّعْدِيِّ قَالَ: أَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (هٰذَا سَيِّدُ أَهْلِ الْوَبَرِ) فَقُلْتُ: يَا رَسُوْلَ

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❶ (٩٥١) اخرجه احمد فى المسند ٣/٩٦.

❷ (٩٥٢) اخرجه المصنف فى الجهاد، وفى الرؤيا وفى الاستئذان فى باب من زار قومًا فقال عندهم، ومسلم فى الجهاد، والأربعة ومالك فى الموطأ، واحمد.

اللّٰهِ، مَا الْمَالُ الَّذِيْ لَيْسَ عَلَيَّ فِيْهِ تَبِعَةٌ مِنْ طَالِبٍ وَّلَا مِنْ ضَيْفٍ؟ فَقَالَ رَسُوْلُ اللّٰهِ نِعْمَ الْمَالُ أَرْبَعُوْنَ، وَالْكَثْرَةُ سِتُّوْنَ وَوَيْلٌ لِّأَصْحَابِ الْمِئِيْنَ، إِلَّا مَنْ أَعْطَى الْكَرِيْمَةَ، وَمَنَحَ الْغَزِيْرَةَ، وَنَحَرَ السَّمِيْنَةَ فَأَكَلَ وَأَطْعَمَ الْقَانِعَ وَالْمُعْتَرَّ) قُلْتُ: يَا رَسُوْلَ اللّٰهِ مَا أَكْرَمَ هٰذِهِ الْأَخْلَاقِ، لَا يُحَلُّ بِوَادِ أَنَا فِيْهِ مِنْ كَثْرَةِ نَعَمِيْ. فَقَالَ (كَيْفَ تَصْنَعُ بِالْعَطِيَّةِ؟ قُلْتُ: أُعْطِي الْبِكْرَ وَأُعْطِي النَّابَ. قَالَ كَيْفَ تَصْنَعُ فِي الْمَنِيْحَةِ)؟ قَالَ: إِنِّيْ لَأَمْنَحُ الْمِائَةَ. قَالَ: (كَيْفَ تَصْنَعُ فِي الطَّرُوْقَةِ)؟ قَالَ: يَغْدُو النَّاسُ بِحِبَالِهِمْ، وَلَا يُوْزَعُ رَجُلٌ مِّنْ جَمَلٍ يَّخْتَطِمُهُ، فَيُمْسِكُ مَا بَدَالَهُ، حَتّٰى يَكُوْنَ هُوَ يَرُدُّهُ. فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَا لَكَ أَحَبُّ إِلَيْكَ أَمْ مَوَالِيْكَ)! قَالَ مَالِيْ) قَالَ (فَإِنَّمَا لَكَ مِنْ مَالِكَ مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ أَعْطَيْتَ فَأَمْضَيْتَ، وَسَائِرُهُ لِمَوَالِيْكَ) فَقُلْتُ: لَا جَرَمَ، لَئِنْ رَّجَعْتُ لَأُقِلَّنَّ عَدَدَهَا. فَلَمَّا حَضَرَهُ الْمَوْتُ جَمَعَ بَنِيْهِ فَقَالَ: يَا بَنِيَّ، خُذُوْا عَنِّيْ فَإِنَّكُمْ لَنْ تَأْخُذُوْا عَنْ أَحَدٍ هُوَ أَنْصَحُ لَكُمْ مِنِّيْ. لَا تَنُوْحُوْا عَلَيَّ فَإِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يُنَحْ عَلَيْهِ، وَقَدْ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهٰى عَنِ النِّيَاحَةِ، وَكَفِّنُوْنِيْ فِيْ ثِيَابِي الَّتِيْ كُنْتُ أُصَلِّيْ فِيْهَا. وَسَوِّدُوْا أَكَابِرَكُمْ، فَإِنَّكُمْ إِذَا سَوَّدْتُمْ أَكَابِرَكُمْ لَمْ يَزَلْ لِآبَائِكُمْ. فِيْكُمْ خَلِيْفَةٌ وَّإِذَا سَوَّدْتُمْ أَصَاغِرَكُمْ هَانَ أَكَابِرُكُمْ عَلَى النَّاسِ وَزَهَدُوا فِيْكُمْ وَأَصْلِحُوْا عَيْشَكُمْ فَإِنَّ فِيْهِ غِنًى عَنْ طَلَبِ النَّاسِ. وَإِيَّاكُمْ وَالْمَسْأَلَةَ فَإِنَّهَا آخِرُ كَسْبِ الْمَرْءِ. وَإِذَا دَفَنْتُمُوْنِيْ فَسَوُّوْا عَلَيَّ قَبْرِيْ، فَإِنَّهُ كَانَ يَكُوْنُ شَيْءٌ بَيْنِيْ وَبَيْنَ هٰذَا الْحَيِّ مِنْ بَكْرِ بْنِ وَائِلٍ خُمَاشَاتٌ. فَلَا آمَنُ سَفِيْهًا أَنْ يَّأْتِيَ أَمْرًا يُدْخِلُ عَلَيْكُمْ عَيْبًا فِيْ دِيْنِكُمْ.

953. Qays bin Aasim al-Sa'di ﷺ said that he presented himself before the Messenger of Allah ﷺ who said, "This is the chief of the dwellers of the tent. (There are made of camel hair.) Qays ﷺ asked, "Messenger of Allah, what is the amount of wealth which, if I have, does not place on me the obligation to give anything to one who asks and to entertain a guest?" The Prophet ﷺ said, "The best wealth is upto forty, but sixty is plenty and those who have a hundred face destruction unless they bestow generously and give the needy a high milk yielding animal and sacrifice a fat animal which they eat themselves and feed those who practice content and who comes to them to beg."

Qays said, "Messenger of Allah, these are very high morals. The valley where I live, no one brings his animal because I have a large number livestock." The Prophet ﷺ said, "What do you give when you have to bestow somethig to someone?" Qays ﷺ said, "I give a new born lamb." The Prophet ﷺ enquired, "What do you do with a milk yielding animal?" He said that he gave away a hundred sheep, and the Prophet ﷺ asked him what he did about the pregant animals. He said that people bring their ropes, tie that nose-string and take away the camels, adding "No one is disallowed from doing that. The one who takes away the camels keeps with him what he likes. I do not demand anything so much so that he may even return the same animal."

The Prophet ﷺ asked him, "Is your own wealth dearer to you or the wealth of

your relatives?"

Qays ﷺ said, "I hold my own wealth dearer (than theirs)." The Prophet ﷺ said, "Then know that your weatlh is only what you have consumed and finished or given away to someone and placed (in Sadaqah). Anything besides that which you call your own walth, really belongs to your relatives (which you would leave behind for them) Now, think well! Do you love more what you have given away as sadaqah or what you would leave behind?"

Qays ﷺ said, "Now, the only thing that I will do is that on returning I will reduce the number of my animals (meaning, I will give away a large portin as sadaqah so that my walth may be useful to me)."

When he was dying, he sumond his sons to him and said to them, "My sons! Heed to my advice for no one can wish you well more than I. When I die, do not wail over me because there was not wailing over the Messenger of Allah ﷺ and I have heard the Messenger of Allah ﷺ prohibit wailing over the dead. And shroud me in the garments which I wear during prayers. (In those times they wrapped a sheet as an upper garment and another down the waist as lower garment which the called Hullah). And let the elder among you be your chief. If you do that, you will have among you a Khalifah from your father. But if you appoint a younger person as your chief then your elders will fall from grace in the eyes of other people, and they will disassociate from you. And, be minful of your livelihood. He, who spends his provisions carefully, is safer from begging from other people. And, refrain from asking other people for anything (help, etc.) because begging is the last means of earning livilihood for a man.

And when you have buried me, level my grave (so that it is not more raised than is sunnah and do not make it be known that it is my grave) because there have been skirmishes between me and the tribe of Bakr bin Wail. And I am not satisfied that a foolish person from them may do something that puts a dent in your religion.[1]

قَالَ عَلِيٌّ: فَذَاكَرْتُ أَبَا النُّعْمَانِ مُحَمَّدَ بْنَ الْفَضْلِ فَقَالَ: أَتَيْتُ الصَّعِقَ بْنَ حَزْنٍ فِي هٰذَا الْحَدِيْثِ فَحَدَّثَنَا عَنِ الْحَسَنِ: فَقِيْلَ لَهُ:عَنِ الْحَسَنِ؟ قَالَ: لَا، يُوْنُسُ بْنُ عُبَيْدٍ، عَنِ الْحَسَنِ. قِيْلَ لَهُ: سَمِعْتَهُ مِنْ يُوْنَسَ؟ قَالَ: لَا، حَدَّثَنِي الْقَاسِمُ بْنُ مُطَيَّبٍ، عَنْ يُوْنُسَ بْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ قَيْسٍ. فَقُلْتُ لِأَبِي النُّعْمَانِ: فَلَمْ تَحْمِلْهُ؟ قَالَ: لَا، ضَيَّعْنَاهُ.

Ali Ibn Madini (the teacher of Imam Bukhari) said that he discussed this Hadith with Abu al-Numan Muhammad bin Fadl. He said that he went to Saq bin Hazan who narrated this Hadith on the authority of Hasan Busri رحمة الله عليه and was asked whether there was a chain of narrators between Qays and Hasan and he said that the cahin ran in this manner:

From al-Qasim Ibn Muttalib, from Yunus bin Ubays, from al-Hasan from Qays.

[1] (٩٥٣) القاسم بن مطيب، العجلي: البصري، فيه لين من الخامسة.

Ali Ibn Madini said to Abu al-Numan, "Why do yo not take the responsibility and narrated it to the people?" He replied that he could not remember it well so did not pass it on).

EXPLANATION: There are many useful words in this Hadith and many pieces of advice. However this Hadith does not related to the chapter created by Imam Bukhari about clearing someone's hair lice. Perhaps, the scribe has placed the Hadith in a wrong chapter.

The imformation that the Messenger of Allah ﷺ gave to Qays bin Sa'd about the recommeneded wealth being number forty and the excess of it being sixty does not tell us what the figure represents. May be it means forty dirham and sixty dirham or forty goats and sixty goats. But Allah knows what is true.

432. Chapter
باب تحريک الرأس وعض الشفتين عند التعجب
When Surprised, Shaking the Head and Pressing the Lips

٩٥٤. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الْعَالِيَةِ قَالَ: سَأَلْتُ عَبْدَ اللّٰهِ بْنَ الصَّامِتِ قَالَ: سَأَلْتُ خَلِيلِيْ أَبَا ذَرٍّ فَقَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِوَضُوءٍ. فَحَرَّكَ رَأْسَهُ وَعَضَّ عَلَى شَفَتَيْهِ. قُلْتُ: بِأَبِيْ أَنْتَ وَأُمِّيْ آذَيْتُكَ؟ قَالَ (لَا، وَلٰكِنَّكَ تُدْرِكُ أُمَرَاءَ. أَوْ أَئِمَّةً. يُؤَخِّرُوْنَ الصَّلَاةَ لِوَقْتِهَا).

قُلْتُ: فَمَا تَأْمُرُنِيْ؟ قَالَ (صَلِّ الصَّلَاةَ لِوَقْتِهَا فَإِنْ أَدْرَكْتَ مَعَهُمْ فَصَلِّهِ، وَلَا تَقُوْلَنَّ صَلَّيْتُ فَلَا أُصَلِّيْ).

954. Sayyidina Abu Zarr ﷺ said that he brought the Propehet ﷺ water for ablution. He shook his head and pressed his lips with his teeth. So Abu Zarr ﷺ asked, "May my parents be ransomed to you! Have I caused you inconvenience?" The Prophet ﷺ said, "No. But you will find such Amirs or Imams who will delay prayers from their appointed time." He asked, "How should I behave (in that situation)?" The Prophet ﷺ said, "Offer prayer at their appointed hour. And, if you find them praying then join them too in prayers. And, never say that you have already offered preyers so will not offer them again."❶

EXPLANATION: When water was brought to him that he might perform ablution, the Prophet ﷺ throught of the future Amirs who would postpone prayer from their scheduled hours. When he thought of that, he shook his head and pressed his lips with the teeth. It is indeed surprising for a Musilm that prayer should be delayed beyond its appointed hour knowing its significance and

❶ (٩٥٤) اخرجه مسلم فى الصحيح (كتاب المساجد) ٤١ رقم ٢٤٢.

knowing the prescirbed hours. The Prophet ﷺ demonstratd his surprise by shaking his head and pressing his lips. This is what Imam Bukhari رحمة الله عليه means to emphasise. The forewarning of the Prophet ﷺ that we would encounter such Imams who would procrastinate and put prayers behind schedule was seen put in practice in the era of Banu Umayyah. The ameers of that period taken over the pulpit and leadership of prayers (Imam's duties) to themselves. They did not allow the scholars and the righteous to lead prayers but they led prayers congregations themselves and delayed them beyond time.

Sayyidina Abu Zarr رضي الله عنه enquired what should be done when faced with such a situation. The Prophet ﷺ advised him that such a person should offer his prayers on the right time and, if he has the opprotunity, he must offer it again with the Imam without protesting that he had already offered prayer and will not repeat it. (He said this because otherwise mischief would arise and if a prayer is repeated while there is time yet then he would get additional reward. The first effort had discharged his obligation while the second would fetch him further reward). This advice pertains to the time when such ameers held sway who had assumed the powers over mosques and the duties of Imams.

The Imams who lead in prayers today are appointed by custodians of the mosques or the worshippers who frequent them. They receive their salaries also. Such Imams have no reason to delay prayers beyond the schedule.

However, the question does arise for a man who has already offered the appointed prayers at home or elsewhere and then finds an Imam leading a congregation. Should he join the congregation or not? The answer to this is found in a Hadith in *Sunan Abu Dawood.*

إذ اصلى احدكم فى رحله ثم ادرک الامام ولم يصل فليصل معه فانها له نافلة

If one of you has offered a prayer by himselfat home and then finds the Imam who has not yet offered (that) prayer then he should offer the prayer with the *Imam* also. Such prayer will be counted as an optional prayer for him.

The application of the Hadith is general but, in view of the Ahadith that disallow optional prayer after *Fajr* and *Asr* prayers, *Imam Abu Hanifah* holds that the application is restricted. According to him, if anyone is faced with such a situation then he must not repeat the *Fajr* or *Asr* prayers and he must also not repeat the *Maghrib* prayer because we have no evidence of an optional prayer consisting of three *raka'at* from the Messenger of Allah ﷺ

433. Chapter

باب ضرب الرجل يده علىٰ فخذه عند التعجب او الشيئ

To Strike One's Thigh or Something Else when Surprised

٩٥٥. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ حَدَّثَهُ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَرَقَهُ وَفَاطِمَةَ بِنْتَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَلاَ تُصَلُّونَ) فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا أَنْفُسُنَا عِنْدَ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا فَانْصَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَلَمْ يُرْجِعْ إِلَيَّ شَيْئًا. ثُمَّ سَمِعْتُ وَهُوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ يَقُولُ (وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا). (الكهف:٥٤)

955. It is reported by Sayyidina Ali ﷺ that one night the Messenger of Allah ﷺ visited him and his own daughter Sayyidah Fatimah رضى الله عنها (and the obejctive was to wake them for *tahajjud* prayer). He asked, "Do you not offer the *tahajjud* prayer?" Sayyidina Ali ﷺ said, "O Messenger of Allah! Our souls are in the Hand of Allah. Whenever He likes He wakes us up."

On hearing this reply, the Prophet ﷺ went back without saying anything to Sauuidina Ali ﷺ. He heard however, the Prophet ﷺ, as he turned, slap his thigh and walk ahead reciting this verse:❶

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

But Man is more than anything contentious. (Al-Kaht, 18:54)

(Bukhari, Muslim, Nisai, Ahmad)

EXPLANALTION: The Hadith describes the Prophet ﷺ slapping his thigh while he was returning from the door of Sayyidina Ali ﷺ and this is why Imam Bukhari رحمة الله عليه has placed this Hadith here, in this chapter. When the Prophet ﷺ went to Sayyidina Ali ﷺ he should have answered that they would offer the *Tahajjud* shortly but he said, instead, that Allah waked them up when He liked. The Prophet ﷺ did not like that response and he attributed it to man's cross or quarrelsome nature and recited a relevant part of a verse of *Surah al-Kahf*. This verse descirbes man as contentious.

٩٥٦. حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ عَنْ أَبِي رَزِينٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: رَأَيْتُهُ يَضْرِبُ جَبْهَتَهُ بِيَدِهِ وَيَقُولُ: يَا أَهْلَ الْعِرَاقِ، أَتَزْعُمُونَ أَنِّي أَكْذِبُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ أَيَكُونُ لَكُمُ الْمَهْنَأُ وَعَلَيَّ الْمَأْثَمُ؟ أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (إِذَا انْقَطَعَ شِسْعُ أَحَدِكُمْ، فَلاَ يَمْشِ فِي نَعْلِهِ الْأُخْرَى حَتَّى يُصْلِحَهُ).

956. It is reported by Abu Razeen that he saw Sayyidina Abu Hurayrah ﷺ

❶ (٩٥٥) اخرجه المصنف فى الصحيح ٩/١٣١ و ١٦٨، ومسلم فى الصحيح (كتاب صلاة المسافرين) ٢٠٦، والنسائى فى السنن ٣/٢٠٥، واحمد فى المسند ١/٢٧٧.

stike his forehead with his hand and say, "O people of Iraq! Do you suppose that I will impute a lie to the Massenger of Allah ﷺ? Is it that you should enjoy and have comfrot while I should sin? I bear witness that I had heard the Messenger of Allah ﷺ said that if the thong of a shoe of anyone of you breaks, he should not walk with one shoe (but repair the broken shoe and wear both because he could fall down with the balance offset with one shoe).❶

(Bukahri, Muslim, Ahmad)

EXPLANATION: Sayyidina Abu Hurayrah رضي الله عنه used to narrate very many Ahadith and the people expressed surpise and raised objections against him. God forbid, they thought he made up the Ahadith on his own. Once when he found the people of Iraq entertaining such doubts, he stoke his forehead and said, "What do you suppose, I relate to you Ahadith that you should put them into practice while I do the wrong of narrating false Ahadith? Why should I do such a foolish thing? He concluded with a Hadith that is written above.

434. Chapter

باب اذا ضرب الرجل فخذ اخيه ولم يرد به سوءًا

Striking the Thigh of Brother without Causing His Pain

٩٥٧. حَدَّثَنَا أَبُوْ مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ حَدَّثَنَا أَيُّوْبُ ابْنُ أَبِيْ تَمِيْمَةَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَاءَ قَالَ: مَرَّبِيْ عَبْدُ اللّٰهِ بْنِ الصَّامِتِ. فَأَلْقَيْتُ لَهُ كُرْسِيًّا، فَجَلَسَ. فَقُلْتُ لَهُ: إِنَّ ابْنَ اَبِيْ زِيَادٍ قَدْ أَخَّرَ الصَّلَاةَ فَمَا تَأْمُرُ؟ فَضَرَبَ فَخِذِيْ ضَرْبَةً (أَحْسِبُهُ قَالَ حَتّٰى أَثَّر فِيْهَا) ثُمَّ قَالَ: سَأَلْتُ أَبَا ذَرٍّ كَمَا سَأَلْتَنِيْ، فَضَرَبَ فَخِذِيْ كَمَا ضَرَبْتُ فَخِذَكَ، فَقَالَ: صَلِّ الصَّلَاةَ لِوَقْتِهَا فَإِنْ أَدْرَكْتَ مَعَهُمْ فَصَلِّ وَلَا تَقُلْ قَدْ صَلَّيْتُ فَلَا. أُصَلِّيْ.

957. It is narrated by Abu al-Aaliyah al-barra that Abdullah bin al-Samit passed by him and he offered him a chair on which he sat down. Abu al-Aaliyah then said to him that Ibn Ziyad had put the prayers behind time and asked him what he thought of it. On hearing it, he slapped Abu al-Aaliyah on his thigh so hard that he had its impression on it and he said, "I had asked Abu Zarr رضي الله عنه just as you have asked me. He hit me as hard on my thigh as I hit you (today) and said to me that I should offer prayers at the appointed time and if I get prayers with them then I may offer that too but I should not say that I have offered prayers already and will not offer with them."❷

EXPLANATION: According to this Hadith, it is proper to slap another man on his thigh. As for offering prayers a second time if one gets an opportunity to

❶ (٩٥٦) اخرجه مسلم فى الصحيح ٩٥٦. اخرجه مسلم فى الصحيح (كتاب اللباس) ٦٩، واحمد فى المسند ٢/٢٤٢. ٢٤٥. ٢٥٣. ٤٤٣. ٤٧٧. ٣/٢٩٣. ٣٢٧. ٤٨٠.

❷ (٩٥٧) اخرجه النسائى ومسلم.

do that, we have explained that under Hadith # 954. The explanation may be read there.

٩٥٨. حَدَّثَنَا اَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللّٰهِ، أَنَّ عَبْدَ اللّٰهِ بْنِ عُمَرَ أَخْبَرَهُ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ انْطَلَقَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ رَهْطٍ مِّنْ أَصْحَابِهٖ قِبَلَ ابْنِ صَيَّادٍ، حَتّٰى وَجَدُوْهُ يَلْعَبُ مَعَ الْغِلْمَانِ فِيْ أُطُمِ بَنِيْ مَغَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ يَوْمَئِذٍ الْحُلُمَ فَلَمْ يَشْعُرْ حَتّٰى ضَرَبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ظَهْرَهٗ بِيَدِهٖ ثُمَّ قَالَ (أَتَشْهَدُ أَنِّيْ رَسُوْلُ اللّٰهِ؟ فَنَظَرَ إِلَيْهِ فَقَالَ أَشْهَدُ أَنَّكَ رَسُوْلُ الْأُمِّيِّيْنَ. قَالَ ابْنُ صَيَّادٍ: فَتَشْهَدُ أَنِّيْ رَسُوْلُ اللّٰهِ؟ فَرَصَّهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ) آمَنْتُ بِاللّٰهِ وَرَسُوْلِهٖ) ثُمَّ قَالَ لِابْنِ صَيَّادٍ (مَا ذَا تَرٰى)؟ فَقَالَ ابْنُ صَيَّادٍ: يَأْتِيْنِيْ صَادِقٌ وَكَاذِبٌ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (خُلِّطَ عَلَيْكَ الْأَمْرُ) قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِنِّيْ خَبَأْتُ لَكَ خَبِيْئًا). قَالَ: هُوَ الدُّخُّ قَالَ (اخْسَأْ، فَلَمْ تَعْدُ قَدْرَكَ) قَالَ عُمَرُ: يَا رَسُوْلَ اللّٰهِ، أَتَأْذَنُ لِيْ فِيْهِ أَنْ أَضْرِبَ عُنُقَهٗ؟ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِنْ يَّكُ هُوَ لَاتُسَلَّطُ عَلَيْهِ، وَإِنْ لَّمْ يَكُ هُوَ فَلَا خَيْرَ لَكَ فِيْ قَتْلِهٖ) قَالَ سَالِمٌ: وَسَمِعْتُ عَبْدَ اللّٰهِ بْنَ عُمَرَ يَقُوْلُ: انْطَلَقَ بَعْدَ ذٰلِكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هُوَ وَأُبَيُّ بْنُ كَعْبٍ الْأَنْصَارِيُّ يَوْمًا إِلَى النَّخْلِ الَّتِيْ فِيْهَا ابْنُ صَيَّادٍ، حَتّٰى إِذَا دَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَّقِيْ بِجُذُوْعِ النَّخْلِ، وَهُوَ يَسْمَعُ مِنِ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَّرَهٗ، وَابْنُ صَيَّادٍ مُضْطَجِعٌ عَلٰى فِرَاشِهٖ فِيْ قَطِيْفَةٍ لَّهٗ فِيْهَا زَمْزَمَةٌ فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَتَّقِيْ بِجُذُوْعِ النَّخْلِ . فَقَالَتْ لِابْنِ صَيَّادٍ: أَيْ صَافُ! (وَهُوَ اسْمُهٗ) هٰذَا مُحَمَّدٌ، فَتَنَاهَى ابْنُ صَيَّادٍ. قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ . (لَوْ تَرَكَتْهُ بَيَّنَ).

958. It is narrated by Sayyidina Abdullah bin Umar ﷺ that Sayyidina Umar ﷺ went to Ibn Sayyad with the Messenger of Allah ﷺ and a few of his Companions ﷺ. They found him at the mounds of Banu Mahata playing with other boys. That day, Ibn Sayyad was near attaining majority. He was not aware of the new-comers until the Messenger of Allah ﷺ gave him a clap on his back, and said to him, "Do you bear testimony that I am the Messenger of the illiterate people (the Arabs)." Ibn Sayyad then asked the Prophet ﷺ, "Do you testify that I am the Messenger of Allah?"

The Prophet ﷺ squeezed him and said, "I believe in Allah and His Messengers." He then asked Ibn Sayyad, "What do you see?" he replied that both the one who speaks truth and the one who lies come to him and the Prophet said to him, "You are confused." He then said to Ibn Sayyad, "I have concealed something in my mind for you," Ibn Sayyad said that it was دخ (dukh) and the Prophet ﷺ said to him, "Away with you! You will not go beyond your power."

Sayyidina Umar ﷺ said, "Messenger of Allah, permit me to cut off his neck." The Prophet ﷺ said, "If he is the one then you will not be able to kill him.

And if he is not the one then there is no good for you in killing him."

Saalim said that he heard Abdullah bin Umar ﷺ say that after that one day the Prophet ﷺ went with Ubayy bin Ka'ab to the palm trees where Ibn Sayyad was. The Prophet ﷺ hid himself behind the palm trunks for he wished to hear what he said to himself before Ibn Sayyad could see him. Ibn Sayyad lay on his bed in a wrapper and murmured something to himself. Ibn Sayyad's mother saw the Prophet ﷺ behind the palm trunks, and said to Ibn Sayyad, "O Saf (that being his name), here is Muhammad," whereupon Ibn Sayyad moved away (from there). The Prophet ﷺ said, "If his mother had left him alone (without informing him of our arrival), he might have said something."

قَالَ سَالِمٌ: قَالَ عَبْدُ اللّٰهِ: قَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ فَأَثْنَى عَلَى اللّٰهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ إِنِّي أُنْذِرُكُمُوهُ. وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ بِهِ قَوْمَهُ، لَقَدْ أَنْذَرَ نُوحٌ قَوْمَهُ. وَلَكِنْ سَأَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: تَعْلَمُونَ أَنَّهُ أَعْوَرُ، وَإِنَّ اللّٰهَ لَيْسَ بِأَعْوَرَ.

Salim said that Sayyidina Abdullah bin Umar ﷺ said that the Prophet ﷺ stood among the people and extolled Allah as befitted him and then mentioned Dajjal. He said, "I warn you about him and there is no Prophet ﷺ who has not warned his people about him. Prophet Nuh عليه السلام had also warned his people but I am going to tell you something that no Prophet ﷺ has told his people: you must know that he (Dajjal) is one-eyed but Allah is not one-eyed."❶

(Bukhari, Tirmizi, Ahmad)

EXPLANATION: The Messenger of Allah ﷺ had forewarned that Dajjal would come and had assured his Companions that if he came in his times, he would be enough for him (Dajjal). In those times, a boy was born among the Jews and he was called Ibn Sayyad. He behaved in a mysterous way and it seemed that he might turn out to be Dajjal. When he was alone to himself, he kept murmuring something. The Prophet ﷺ went to make enquiries and slapped him on his back and asked him if he bore witness that he (Muhammad ﷺ) was the Messenger of Allah. (Imam Bukhari رحمة الله عليه has placed this Hadith in this chapter because of the clap on his back). Ibn Sayyad said, "You are the Messenger of the Arab people." And, he asked the Prophet ﷺ," Do you testify that I am the Messenger of God?" (He conversed in the manner of a half mad person.) The Prophet ﷺ squeezed him hard and said, " I believe in Allah and His Messengers." And he asked Ibn Sayyad what was it that he saw and he answered that he was visited by the truthful one and the liar too. (To such people, the devils do come and inform them of true and false things.) The Prophet ﷺ told him that he was mixed up and did not know the truth, and he asked him, "tell me what I have concealed?" he said that the Prophet ﷺ had concealed دخ (dukh) for he had recited the verse of *Surah al-Dukhan*.

❶ (٩٥٨) اخرجه المصنف فى الصحيح ٨/٤٩. ٥٠، والترمذى فى السنن ٢٢٤٩، واحمد فى المسند ١/ ٣٨٠.

يَوْمَ تَأْتِي السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ٥

When the heaven shall bring a manifest smoke. (44:10)

The devil heard the daal د and he whispered that to Ibn Sayyad who answered that the Prophet ﷺ had concealed دخ (dukh). The Prophet ﷺ understood that he received visits by the devils and said to him, "Go away. You cannot go beyond your power." He meant that he would continue to remain in the influence of the devil.

When Sayyidina Umar ﷺ requested permission to eliminate the boy, the Prophet ﷺ said to him that if he was the one, meaning Dajjal, then Umar ﷺ could not kill him and go against the decree of Allah. "If he has to appear as Dajjal, you cannot do anything," And, if he was not Dajjal then there was no good in killing him. (The Jews were zimmies and the Muslims were bound to protect them.)

The Prophet ﷺ then delivered a sermon and said that every Prophet had warned his people about Dajjal and he too warned his people. (Dajjal will claim to be divine and will have certain things that will confuse the people). And the Prophet ﷺ also said that he told his people something about Dajjal that no Prophet before him had told and, knowing it, no one can be misled. "Dajjal is on-eyed," he said "Let all Believers realize that and none of them can picture the Lord of worlds to be one-eyed. This is a great sign for my Ummah (people). When Dajjal makes his appearance they must see that he is one-eyed and a one-eyed person cannot claim divinity."

٩٥٩. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِيْهِ، عَنْ جَابِرٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ جُنُبًا يُصَبُّ عَلٰى رَأْسِهٖ ثَلَاثَ حَفَنَاتٍ مِّنْ مَّاءٍ.

قَالَ الْحَسَنُ بْنُ مُحَمَّدٍ: أَبَا عَبْدِ اللّٰهِ، إِنَّ شَعْرِيْ أَكْثَرُ مِنْ ذَاكَ. قَالَ وَ ضَرَبَ (جَابِرٌ) بِيَدِهٖ عَلٰى فَخِذِ الْحَسَنِ فَقَالَ! يَا ابْنَ أَخِيْ، كَانَ شَعْرُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ مِنْ شَعْرِكَ وَأَطْيَبَ.

959. Sayyidina Jabir ﷺ said that when the Prophet ﷺ took the bath of *janabah* (sexual defilement), he poured three handfuls of water on his head. Hasan bin Muhammad said, "O Abu Abdullah, I am a hairy man and I have more hair (three handfuls will not suffice them)."

Sayyidina Jabir ﷺ the narrator continued clapped his hand over the thigh of Hasan and said, "O son of my brother! The hair of the Holy Prophet ﷺ were more dense then yours and beautiful (too)." ❶ (Bukhari, Muslim, Nasa'i.)

❶ (٩٥٩) اخرجه المصنف فى الصحيح، ومسلم والنسائى باختلاف فى اللفظ.

435. Chapter
باب من كره ان يقعد ويقوم له الناس
One Who Dislikes that while He is Seated other People Keep Standing

٩٦٠. حَدَّثَنَا مُوسٰى قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِيْ سُفْيَانَ عَنْ جَابِرٍ قَالَ: صُرِعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ فَرَسٍ بِالْمَدِيْنَةِ عَلٰى جِذْعِ نَخْلَةٍ، فَانْفَكَّتْ قَدَمُهُ، فَكُنَّا نَعُوْدُهُ فِيْ مَشْرَبَةٍ لِعَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا. فَأَتَيْنَاهُ وَهُوَ يُصَلِّيْ قَاعِدًا فَصَلَّيْنَا قِيَامًا. ثُمَّ أَتَيْنَا هُ مَرَّةً أُخْرٰى وَهُوَ يُصَلِّي الْمَكْتُوْبَةَ قَاعِدًا، فَصَلَّيْنَا خَلْفَهُ قِيَامًا، فَأَوْمَاءَ إِلَيْنَا أَنِ اقْعُدُوْا فَلَمَّا قَضَى الصَّلَاةَ قَالَ (إِذَا صَلَّى الْإِمَامُ قَاعِدًا فَصَلُّوْا قُعُوْدًا، وَإِذَا صَلّٰى قَائِمًا فَصَلُّوْا قِيَامًا. وَلَا تَقُوْمُوْا وَالْإِمَامُ قَاعِدٌ كَمَا تَفْعَلُ فَارِسٌ بِعُظَمَائِهِمْ).

960. Sayyidina Jabir ﷺ narrated that once the Messenger of Allah ﷺ fell down from his horse over the trunk of a date-palm in Madinah. He thus sprained his foot.

He said that they used to visit him in the upper room of Sayyidah Ayeshah رضی اللہ عنہا. When they went to him one day, he was offering prayers in a sitting position while they offered prayers in the standing posture. They came again, a second time, and he was offering his fard prayer in a seated position and they prayed behind him in a standing position. The Prophet ﷺ indicated to them through gestures that they should offer prayers sitting down. When the prayers were over. He said, "If the Imam prays sitting down, you too should pray sitting and if he prays standing, you too should pray standing. And you should not stand while the Imam is seated as the Persians do for their elders."

(Explanation of this Hadith may be seen under Hadith # 948)

٩٦١. قَالَ: وَوُلِدَ لِغُلَامٍ مِنَ الْأَنْصَارِ غُلَامٌ فَسَمَّاهُ مُحَمَّدًا، فَقَالَتِ الْأَنْصَارُ: لَا نُكَنِّيْكَ بِرَسُوْلِ اللّٰهِ. حَتّٰى قَعَدْنَا فِي الطَّرِيْقِ نَسْأَلُهُ عَنِ السَّاعَةِ، فَقَالَ (جِئْتُمُوْنِيْ تَسْأَلُوْنِيْ عَنِ السَّاعَةِ)؟ قُلْنَا: نَعَمْ. قَالَ (مَا مِنْ نَفْسٍ مَنْفُوْسَةٍ، يَأْتِيْ عَلَيْهَا مِائَةُ سَنَةٍ) قُلْنَا: وُلِدَ لِغُلَامٍ مِّنَ الْأَنْصَارُ غُلَامٌ فَسَمَّاهُ مُحَمَّدًا، فَقَالَتِ الْأَنْصَارُ لَا نُكَنِّيْكَ بِرَسُوْلِ اللّٰهِ. قَالَ (أَحْسَنَتِ الْأَنْصَارُ: سَمُّوْا بِاسْمِيْ وَلَا تَكْتَنُوْا بِكُنْيَتِيْ).

961. The narrator said that a son was born to an Ansar and he named him Muhammad, the Ansars told this man that they would not call him with the kunyah of the Messenger of Allah ﷺ (which meant that they would not call him Abu Muhammad). They sat down on the thoroughfare, (awaiting the Prophet ﷺ) to ask the Prophet ﷺ about Qiyamah. He (came there and he) asked them if they had waited there to ask him about Qiyamah (the Last Hour, when it would come)? They affirmed (that was the case). The Prophet ﷺ said, "There is no living being which breathes that will pass a hundred years

(meaning those that were alive then would not remain alive in the world after a hundred years)."

They said that a malechild was born to an Ansar who had given him the name Muhammad and the Ansar community had told him that they would not call him by the kunyah of the Messenger Allah (Abu Muhammad). He said, "The Ansars have done well. Keep my name but do not keep my Kunyah."❶

(Bukhari, Muslim, Ahmad, Hakim)

EXPLANATION: The Prophet ﷺ was asked about the last hour, when it will come, but he did not say when that would happen. He was not given that knowledge. He merely gave a general information. That is useful to everyone. He said that of those living at that time, none would be alive after a hundred years and the implication was clear. "All of you would soon go away from this world and everyone should think of himself because he who dies finds his last hour." As for the concluding words:

سموا باسمي ولا تكتنوا بكنيتي

Give may name but not my kunyah), we have explained it under Hadith # 837, etc.

436. Chapter
باب مثل الدنيا
The Example of this World

٩٦٢. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنِ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنِي الدَّرَاوَرْدِيُّ، عَنْ جَعْفَرٍ عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ، أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ فِي السُّوقِ دَاخِلًا مِنْ بَعْضِ الْعَالِيَةِ وَالنَّاسُ كَنَفَيْهِ. فَمَرَّ بِجَدْيٍ أَسَكَّ مَيِّتٍ) فَتَنَاوَلَهُ فَأَخَذَ بِأُذُنِهِ. ثُمَّ قَالَ (أَيُّكُمْ يُحِبُّ أَنَّ هٰذَا لَهُ بِدِرْهَمٍ فَقَالُوا: مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ ، وَمَا نَصْنَعُ بِهِ؟ قَالَ (أَتُحِبُّونَ أَنَّهُ لَكُمْ) قَالُوا: لَا. قَالَ ذٰلِكَ لَهُمْ ثَلَاثًا. فَقَالُوا : لَا وَاللّٰهِ! لَوْ كَانَ حَيًّا لَكَانَ عَيْبًا فِيهِ أَنَّهُ أَسَكُّ (وَالْأَسَكُّ الَّذِي لَيْسَ لَهُ أُذُنَانِ) فَكَيْفَ وَهُوَ مَيِّتٌ! قَالَ (فَوَ اللّٰهِ، الدُّنْيَا أَهْوَنُ عَلَى اللّٰهِ مِنْ هٰذَا عَلَيْكُمْ).

962. Sayyidina Jabir ﷺ narrated that the Messenger of Allah ﷺ was going through a market in one of the suburbs. The people were there on both sides of him. He found a dead body of the young of a sheep whose ears were cut off. He held its ear and said, "Who among you will buy it for a Dirham?" The people exclaimed that they were not prepared to take it against anything, for, "Of what use is it to us?" The Prophet ﷺ asked, "Do you wish to have it for nothing?" They were quick to say, "No!"

The Prophet ﷺ put this question to them three times and every time they gave the same reply. They also protested, "Even if it was alive, it had defect

❶ (٩٦١) أخرجه المصنف في الصحيح ٤/١٠٣، ومسلم في الصحيح (كتاب الآداب) ٦، واحمد في المسند ٣/٢٩٨، والحاكم في المستدرك ٢٧٧٤.

because it has severed ears. Then, who can buy it in this condition while it is dead?" The Prophet ﷺ, remarked "By Allah, the world is more, contemptible in the sight of Allah than this dead lamb is in your sight."[1] (Muslim, Hakim.)

٩٦٣. حَدَّثَنَا عُثْمَانُ الْمُؤَذِّنُ قَالَ: حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، عَنْ عُتَيِّ بْنِ ضَمْرَةَ قَالَ: رَأَيْتُ عِنْدَ أَبِيْ رَجُلًا تَعَزَّى بِعَزَاءِ الْجَاهِلِيَّةِ، فَأَعَضَّهُ أُبَيٌّ وَلَمْ يُكْنِهِ. فَنَظَرَ إِلَيْهِ أَصْحَابُهُ قَالَ: كَأَنَّكُمْ أَنْكَرْتُمُوْهُ! فَقَالَ إِنِّيْ لَا أَهَابُ فِيْ هٰذَا أَحَدًا أَبَدًا. إِنِّيْ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (مَنْ تَعَزَّى بِعَزَاءِ الْجَاهِلِيَّةِ فَأَعِضُّوْهُ وَلَا تَكْنُوْهُ).

حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا الْمُبَارَكُ عَنِ الْحَسَنِ عَنْ عُتَيٍّ مِثْلَهُ.

963. It is narrated by Utayyi bin Damrah that he found a man (conversing with his father who took pride in his ancestors in the manner of the pre-Islamic people. Utayyis's father asked him to chew the penis with us teeth, and he made himself very clear, not resorting to allusion.

He saw that the people were looking at him with astonishment and an inquisitive look. So, he said to them, "Perhaps you think I have spoken unreasonably but I will never be afraid to speak in that way because I have heard the Prophet ﷺ say that if anyone relates himself to the era of Jahiliyah he should be asked to eat the penis with his teeth, and this should not be spoken indirectly but he should be told very clearly.

EXPLANATION: Many people take pride in ancestry. Their fore fathers were disbelievers and idolators and even ignorant people. It is against Islamic tradition to take pride in descent from Jahiliyah and everyone knows that it is through the sexual organs that the human generation continues. The Messenger of Allah ﷺ said, "If anyone takes pride in his descent from the Jahiliyah then tell him to bite the sexual organ through which he has earned his descent so that he may know well what his relationship is." Reference is to his fathers' penis that he is asked to bite with his teeth because another Hadith is very clear فَأَعِضُّوْهُ بِهَنِ أَبِيْهِ, "Get that organ of his father cut off with if through which he was born."

The Prophet ﷺ has declared that it is makrooh to talk ignorantly and to refer to one's descent to Jahiliyah.

437. Chapter
باب ما يقول الرجل اذا خدرت رجله
What does a Man Say if His Feet Become Numb

٩٦٤(ت:٢٢٠): حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِيْ إِسْحَاقَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ قَالَ:

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[1] (٩٦٢) اخرجه مسلم فى الصحيح (كتاب الزهد) ٢، والحاكم فى المستدرك ١/٢٩٩.

خَدِرَتْ رِجْلُ ابْنِ عُمَرَ، فَقَالَ لَهُ رَجُلٌ: اُذْكُرْ أَحَبَّ النَّاسِ إِلَيْكَ فَقَالَ مُحَمَّدٌ.

964. It is narrated by Abdur Rahman bin Sad that the feet of Ibn Umar ﷺ became numb. A man said to him, "Of the people, remember that man who is dearest to you." Thereupon he remembered, "O Muhammad ﷺ!"[1] (Ibn al-Sina)

EXPLANATION: Shaykh Ibn al-Sina has quoted a number of accounts of this kind in *Amal al-Yawm wa al-hal* to show that when different people had numbness in their feet they were advised to recall the name of the one dearest to term. They took the name of the Prophet ﷺ and the numbness was gone. This is (an effort like) an incantation which has been proved true through experience. One may practice it as a cure but it is not the same thing as calling upon an absentee nor is it an appeal for help.

438. Chapter
باب

٩٦٥. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُثْمَانَ بْنِ غِيَاثٍ قَالَ حَدَّثَنَا أَبُوْ عُثْمَانَ، عَنْ أَبِيْ مُوْسَى، أَنَّهُ كَانَ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حَائِطٍ مِّنْ حِيْطَانِ الْمَدِيْنَةِ. وَ فِيْ يَدِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَوْدٌ يَّضْرِبُ بِهِ مِنَ الْمَاءِ وَالطِّيْنِ. فَجَآءَ رَجُلٌ يَّسْتَفْتِحُ، فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اِفْتَحْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ) فَذَهَبْتُ فَإِذَا أَبُوْ بَكْرٍ رَضِيَ اللّٰهُ عَنْهُ، فَفَتَحْتُ لَهُ، وَبَشَّرْتُهُ بِالْجَنَّةِ. ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ فَقَالَ (اِفْتَحْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ) فَإِذَا عُمَرُ رَضِيَ اللّٰهُ عَنْهُ فَفَتَحْتُ لَهُ، وَ بَشَّرْتُهُ بِالْجَنَّةِ، ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ وَكَانَ مُتَّكِئًا فَجَلَسَ وَ قَالَ (اِفْتَحْ لَهُ، وَ بَشِّرْهُ بِالْجَنَّةِ عَلٰى بَلْوٰى تُصِيْبُهُ). اَوْ تَكُوْنُ فَذَهَبْتُ فَإِذَا عُثْمَانُ فَفَتَحْتُ لَهُ فَاَخْبَرْتُهُ بِالَّذِيْ قَالَ. قَالَ اللّٰهُ الْمُسْتَعَانُ.

965. Sayyidina Abu Musa ﷺ has narrated that he was with the Prophet ﷺ in a garden of the several gardens of Madinah. He had a staff in his hand which he struck on water and dust when a man came and requested that the gate be opened. The Prophet ﷺ said, "Open the gate for him and give him glad tidings of Paradise."

Abu Musa ﷺ said that he went to open the gate and found that he was Abu Bakr ﷺ. He opened the gate and gave him the glad tidings of paradise. Then another man asked for the gate to be opened and the Prophet ﷺ said, "Open the gate for him and let him (too) have the glad tidings of Paradise!" He was Sayyidina Umar ﷺ. Abu Musa ﷺ opened the gate for him and conveyed to him the glad tidings of Paradise.

Then another man knocked at the gate. The Prophet ﷺ was reclining on a

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[1] (٩٦٤) اخرجه ابن السنى مرفوعًا عن ابن عمر، وعن ابن عباس بغير هذا السند.

pillow. He sat up (straight) and instructed that the gate should be opened for the new-comer who should be given the good news of Paradise, and tell him also that he will face hardship. Abu Musa ﷺ went (to open the gate and found Sayyidina Uthman there. He opened the gate and conveyed to him the message of the Prophet ﷺ. Thereupon he said, "Allah alone is my Helper!"[1]

(Bukhari, Muslim, Tirmizi, Ahmad)

EXPLANATION: This Hadith conveys the Prophet's tidings of Paradise for his three Caliphs, Sayyidina Abu Bakr ﷺ, Sayyidina Umar ﷺ and Sayyidina Uthman ﷺ. However, the Prophet ﷺ let Sayyidina Uthman ﷺ know that he would also face hardship and he declared that only Allah is the one who will help him. Accordingly. He was harassed by the Egyptians and Allah helped him. The Ummah was protected from mischief and although he was the Ameer al Mo'mineen (Commander of the Believers) yet he did not give a resistance and was thus martyred.

439. Chapter
باب مصافحة الصبيان
Shaking Hands with Children

٩٦٦. حَدَّثَنَا ابْنُ شَيْبَةَ (عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْمَلِكِ الْحَزَامِيّ) قَالَ: حَدَّثَنَا ابْنُ نَبَاتَةَ، عَنْ سَلَمَةَ بْنِ وَرْدَانَ قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ يُصَافِحُ النَّاسَ فَسَاءَلَنِيْ: مَنْ أَنْتَ! فَقُلْتُ مَوْلٰى لِبَنِيْ لَيْثٍ. فَمَسَحَ عَلٰى رَأْسِيْ! فَـلَاثًا وَقَالَ: بَارَكَ اللّٰهُ فِيْكَ.

966. Salamah bin Wardan narrated that he saw Anas bin Maalik ﷺ shaking hands with other people. He asked him who he was and e said, "I am a Mawla[2] of the tribe Banu Layth."

Sayyidina Anas ﷺ shook hands with Salamah bin Wardan who was a young child then. He also stroked his head and asked him who he was and he said that he was a freed slave of the Banu al-Layth.

440. Chapter
باب المصافحة
Shaking Hands

٩٦٧. حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا جَاءَ أَهْلُ

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[1] (٩٦٥) اخرجه المصنف فى الصحيح ٥/١٦، ٨/٥٩، ومسلم فى الصحيح (كتاب فضائل الصحابة) ٢٨، والترمذى فى السنن ٣٧١٠، واحمد فى المسند ٤/٤٠٦.

[2] *Mawla* is a freed slave.

الْيَمَنِ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (قَدْ أَقْبَلَ أَهْلُ الْيَمَنِ، وَهُمْ أَرَقُّ قُلُوْبًا مِنْكُمْ) فَهُمْ أَوَّلُ مَنْ جَاءَ بِالْمُصَافَحَةِ.

967. Sayyidina Anas bin Maalik ﷺ said that when the people of Yemen came, the Prophet ﷺ said, "The people of Yemen have come and they are more soft-hearted than you are. They are the first people to introduce hand-shake (Meaning, they came and shook hands the first time).

٩٦٨(ت: ٢٢٢): حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا إِسْمَاعِيْلُ بْنُ زَكَرِيَّا عَنْ أَبِيْ جَعْفَرٍ الْفَرَّاءِ، عَنْ عَبْدِ اللّٰهِ بْنِ يَزِيْدَ، عَنِ الْبَرَّاءِ بْنِ عَازِبٍ قَالَ: مِنْ تَمَامِ التَّحِيَّةِ أَنْ تُصَافِحَ أَخَاكَ.

968. Sayyidina Bara bin Aazib said, "The salaam is perfected when you shake hands with your brother (after exchanging salam).❶

(Abu Dawood, Ibn Majah, Tirmizi)

EXPLANATION: This Hadith coveys the saying of Bara bin Aazib that the perfection of salaam lies in the handshake. This fact is also supported by the Ahadith marfoo'.

It is reported by Sayyidina Abu Umamah that the Messenger of Allah ﷺ said, "The perfection the visit to the sick lies in placing a hand over the patient. And, the perfection of salaam lies on the handshake."❷

441. Chapter
باب مسح المرأة رأس الصبّي
A Woman Stroking a Child's Head

٩٦٩. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ أَبِي الْأَسْوَدِ قَالَ حَدَّثَنَا إِبْرَاهِيْمُ بْنُ مَرْزُوْقٍ الثَّقَفِيُّ قَالَ: حَدَّثَنِيْ أَبِيْ (وَكَانَ لِعَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ فَأَخَذَهُ الْحَجَّاجُ مِنْهُ) قَالَ: كَانَ عَبْدُ اللّٰهِ بْنُ الزُّبَيْرِ بَعَثَنِيْ إِلَى أُمِّهِ أَسْمَاءَ بِنْتِ أَبِيْ بَكْرٍ، فَأُخْبِرُهَا بِمَا يُعَامِلُهُمْ حَجَّاجٌ وَتَدْعُوْلِيْ وَتَمْسَحُ رَأْسِيْ. وَ أَنَا يَوْمَئِذٍ وَصِيْفٌ.

969. Ibrahim bin Marzooq al-Thaqafi said that his father (who stayed with Abdullah bin al-Zubayr before al-Hajjaj took him) said, "Abdullah bin al-Zubayr ﷺ sent me to his mother Sayyidah Asma daughter of Sayyidina Abu Bakr ﷺ with the report on the treatment Hajjaj meted out to him. Sayyidah Asma رضى الله عنها made a supplication for me and stroked my head while I was young then."

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❶ (٩٦٨) اخرجه ابو داؤد فى الادب، وابن ماجه فيه، والترمذى فى الاستئذان.

❷ Transmitted by Bayhaqi in Sha'ab al-Iman v-6, p-472.

442. Chapter
بـــاب الـــمـعـــانـقـة
Embracing

٩٧٠. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا هَمَّامٌ عَنِ الْقَاسِمِ بْنِ عَبْدِ الْوَاحِدِ، عَنِ ابْنِ عُقَيْلٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللّٰهِ حَدَّثَهُ، أَنَّهُ بَلَغَهُ حَدِيثٌ عَنْ رَّجُلٍ مِّنْ أَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَابْتَعْتُ بَعِيرًا، فَشَدَدْتُ إِلَيْهِ رَحْلِي شَهْرًا حَتّٰى قَدِمْتُ الشَّامَ. فَإِذَا عَبْدُ اللّٰهِ بْنُ أُنَيْسٍ، فَبَعَثْتُ إِلَيْهِ أَنَّ جَابِرًا بِالْبَابِ. فَرَجَعَ الرَّسُوْلُ فَقَالَ جَابِرُ بْنُ عَبْدِ اللّٰهِ؟ فَقُلْتُ: نَعَمْ. فَخَرَجَ فَاعْتَنَقَنِي. قُلْتُ: حَدِيثٌ بَلَغَنِي لَمْ أَسْمَعْهُ خَشِيتُ أَنْ أَمُوْتَ أَوْ تَمُوْتَ.

970. Sayyidina Jabir bin Abdullah ﷺ narrated that he learnt of a Hadith from a Companion of the Prophet ﷺ (indirectly). He bought a camel and traveled towards him on a journey that took him a month (so that he may hear the Hadith directly from him). He reached Syria and the name of the Companion (to whom he travelled) was Abdullah bin Unays ﷺ. He sent a man to inform him that Jabir ﷺ had come at his door to meet him. The man came back to enquire if he was Jabir bin Abdullah ﷺ and he confirmed that. So, Abdullah bin Unays ﷺ come out and embraced Jabir ﷺ who said, "I have learnt of a Hadith but have not heard it directly from you. I was afraid that I might die or you may die (so I come to ear the Hadith from you.")

قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (يَحْشُرُ اللّٰهُ الْعِبَادَ. أَوِ النَّاسَ عُرَاةً غُرْلًا بُهْمًا) قُلْتُ: بُهْمًا؟ قَالَ (لَيْسَ مَعَهُمْ شَيْءٌ) فَيُنَادِيهِمْ بِصَوْتٍ يَّسْمَعُهُ مَنْ بَعُدَ (أَحْسِبُهُ قَالَ: كَمَا يَسْمَعُهُ مَنْ قَرُبَ) أَنَا الْمَلِكُ، وَلَا يَنْبَغِي لِأَحَدٍ مِّنْ أَهْلِ الْجَنَّةِ يَدْخُلُ الْجَنَّةَ وَأَحَدٌ مِّنْ أَهْلِ النَّارِ يَطْلُبُهُ بِمَظْلَمَةٍ. وَلَا يَنْبَغِي لِأَحَدٍ مِّنْ أَهْلِ النَّارِ يَدْخُلُ النَّارَ وَأَحَدٌ مِّنْ أَهْلِ الْجَنَّةِ يَطْلُبُهُ بِمَظْلَمَةٍ. قُلْتُ: وَكَيْفَ؟ وَإِنَّمَا نَأْتِي اللّٰهَ عُرَاةً بُهْمًا؟ قَالَ (بِالْحَسَنَاتِ وَالسَّيِّئَاتِ).

Sayyidina Abdullah bin Unays ﷺ said that he heard the Prophet ﷺ say, "Allah will raise the slaves, or the people, in a state of nudeness, without garments. They will be uncircumcised and buhum." The Companions ﷺ asked what buhum was? The Prophet ﷺ said, "They will not have anything, with them. Allah will call out to them, a voice that everyone, near and for will hear. (he will say:)

I am the king. No dweller of Paradise will enter Paradise as long as he has over him a right of a dweller of Hell. No dweller of Hell will go to Hell as long as he has over him a right of a dweller of Paradise."

Unays ﷺ asked how the rights will be given while they will have no clothes on them and own nothing at all. The Prophet ﷺ said, "The give and take will be against pious deeds and sins."

EXPLANATION: This Hadith supports the practice of embracing.

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❶ (٩٧٠) القاسم بن عبد الواحد الوزان، الكوفي، مجهول، من الخامسة. انظر مجمع الزوائد للهيثمي ١/١٣٣، السنة لابن ابي العاصم ١/٢٢٥، فتح الباري ١١/٣٩٧.

443. Chapter
باب الرجل يقبّل ابنته
A Man Kissing His Daughter

٩٧١. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ،عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: مَا رَأَيْتُ أَحَدًا كَانَ أَشْبَهَ حَدِيثًا وَكَلَامًا بِرَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ فَاطِمَةَ وَكَانَتْ إِذَا دَخَلَتْ عَلَيْهِ قَامَ إِلَيْهَا فَرَحَّبَ بِهَا وَقَبَّلَهَا وَأَجْلَسَهَا فِي مَجْلِسِهِ وَكَانَ إِذَا دَخَلَ عَلَيْهَا قَامَتْ إِلَيْهِ فَأَخَذَتْ بِيَدِهِ فَرَحَّبَتْ وَقَبَّلَتْهُ وَأَجْلَسَتْهُ فِي مَجْلِسِهَا فَدَخَلَتْ عَلَيْهِ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فَرَحَّبَ بِهَا وَقَبَّلَهَا.

971. Sayyidah Ayeshah رضى الله عنها said that she did not find anyone having a resemblance to the Messenger of Allah ﷺ in speech and conversation more than Sayyidah Fatimah رضى الله عنها. When she visited him, he rose up for her and made her sit at his place. And, when the Messenger of Allah ﷺ visited her, Sayyidah Fatimah would rise up for him, hold his hand, say welcome to him, kiss him and make him sit on her seat.

Sayyidah Fatimah رضى الله عنها visited him when he was on his death bed and he said to her, "Welcome!" He kissed her.❶ (Abu Dawood, Tirmizi)

EXPLANATION: We have seen this Hadith at # 947. Since there was no risk of sexual excitement on kissing a daughter, the Prophet ﷺ kissed Sayyidah Fatimah رضى الله عنها. However, if anyone is liable to get the excitement then he should refrain from kissing his daughter. In fact, he must also refrain from kissing her if the excitement of the heart is likely to lead him to sexual excitement.

444. Chapter
باب تقبيل اليد
Kissing the Hand

٩٧٢. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا فِي غَزْوَةٍ، فَحَاصَ النَّاسُ حَيْصَةً قُلْنَا: كَيْفَ نَلْقَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَدْ فَرَرْنَا؟ فَنَزَلَتْ (إِلَّا مُتَحَرِّفًا لِّقِتَالٍ) (الأنفال:١٦) فَقُلْنَا: لَوْ نَقْدِمُ الْمَدِينَةَ فَلَا يَرَانَا أَحَدٌ. فَقُلْنَا: لَوْ قَدِمْنَا. فَخَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ صَلَاةِ الْفَجْرِ، قُلْنَا: نَحْنُ الْفَرَّارُونَ، قَالَ: أَنْتُمُ الْعَكَّارُونَ) فَقَبَّلْنَا يَدَهُ. قَالَ: أَنَا فِئَتُكُمْ).

972. Sayyidina Ibn Umar رضي الله عنه said that they had taken part in a battle in which their warriors retreated a little. Thereupon they were worried how they would

❶ (٩٧١) اخرجه ابو داؤد فى الادب فى القيام، والترمذى فى المناقب.

face the Holy Prophet ﷺ for they had drawn back for the battlefield. The following verse was revealed on their situation. إِلَّا مُتَحَرِّفًا لِقِتَالٍ (Unless manoeuvring for battle).

These people decided that they would not go to Madinah lest they had to face other people.

Then (again) they thought that it was better for them to go (to Madinah). When they Holy Prophet ﷺ came out (of his room) for the Fajr prayers they submitted to him that they were deserters. But, he said, "You are the ones who attacked a second time not those who turned their backs." There upon these people kissed the hand of the Prophet ﷺ and he said, "I am your center (and you have to come to me.)"[1] (Ahmad)

EXPLANATION: It is forbidden to flee from the battlefield. However, it is allowed to move back as a battle tactic as a plan to attack again or a manoeuver to rejoin the main body and reattack. This is stated in *sural al-Anfal.*

إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ ۝

Unless manoeuvring for battle or turning to join a host (of his own). (8:16)

The Companions ﷺ had fallen back from the battle-field and then felt shy of meeting fellow men and the Prophet ﷺ in Madinah. They thought that they would be regarded as deserters and people would look down upon them. Anyway, they did go to Madinah and pleaded before the Prophet ﷺ that they were at fault being guilty of withdrawing from the battlefield. However, the Prophet ﷺ sympathized with them and assured them that they were among those who force a second attack. He told them that they could not go anywhere else except come back to him. "I am your center and you can take a party from here and march forward a second time."

٩٧٣. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا عَطَّافُ بْنُ خَالِدٍ قَالَ: مَرَرْنَا بِالرَّبَذَةِ. فَقِيلَ لَنَا: هٰهُنَا سَلَمَةُ بْنُ الْأَكْوَعِ. فَأَتَيْتُهُ فَسَلَّمْنَا عَلَيْهِ. فَأَخْرَجَ يَدَيْهِ فَقَالَ: بَايَعْتُ بِهَاتَيْنِ نَبِيَّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَخْرَجَ كَفًّا لَهُ ضَخْمَةً كَأَنَّهَا كَفُّ بَعِيرٍ، فَقُمْنَا إِلَيْهَا فَقَبَّلْنَاهَا.

973. It is narrated by Abdur Rahman bin Zareen that once they passed by Rabzah where they were told that Salamah bin al-Akwa ﷺ lived there. They visited him and presented their salam. He took his hands out (of his garments) and said to them, "I submitted in bayah (allegiance) to the Holy Prophet ﷺ with both these hands." He the brought out his palms which were thick like camel's and these people stood up and kissed his palm.

٩٧٤. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنِ ابْنِ جُدْعَانَ، قَالَ ثَابِتٌ لِأَنَسٍ: أَمَسَسْتَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِكَ؟ قَالَ: نَعَمْ فَقَبَّلَهَا.

974. It is narrated by Ibn Judaan that Thabit asked Sayyidina Anas ﷺ, "Did you ever touch the Prophet ﷺ with your hands?" He said, "Yes." Thereupon, Thabit kissed his hand.

[1] (٩٧٢) اخرجه احمد فى المسند ٢/ ١٠٠.

445. Chapter
باب تقبيل الرِّجل
Kissing the Feet

٩٧٥. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا مَطَرُ بْنُ عَبْدِ الرَّحْمٰنِ الْأَعْنَقِ قَالَ: حَدَّثَتْنِي امْرَأَةٌ مِّنْ صُبَاحَ عَبْدِ الْقَيْسِ يُقَالُ لَهَا أُمُّ أَبَانَ ابْنَةُ الْوَازِعِ، عَنْ جَدِّهَا، أَنَّ جَدَّهَا الْوَازِعُ بْنَ عَامِرٍ قَالَ: قَدِمْنَا، فَقِيلَ: ذَاكَ رَسُولُ اللّٰهِ فَأَخَذْنَا بِيَدَيْهِ وَرِجْلَيْهِ نُقَبِّلُهَا.

975. Sayyidina al-Wazi Ibn Aamir ﷺ said that when they came to Madinah they asked where the Messenger of Allah ﷺ was. They were shown where the Messenger of Allah ﷺ was (and they presented themselves before him). They kissed his hands and feet.❶ (Abu Dawood)

٩٧٦. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَمْرٌو، عَنْ ذَكْوَانَ، عَنْ صُهَيْبٍ قَالَ: رَأَيْتُ عَلِيًّا يُقَبِّلُ يَدَ الْعَبَّاسِ وَرِجْلَيْهِ.

976. Sayyidina Suhayb ﷺ said that he saw Sayyidina Ali ﷺ kiss the hands and feet of Sayyidina Abbas ﷺ.

EXPLANATION: A deputation of the tribe Abdul Qays had called upon the Prophet ﷺ. Al-Wazi bin Amir ﷺ was a member of this delegation and he has related the account in Hadith # 975.

According to these Ahadith, there is justification to kiss hands and feet. However, if a man kisses the feet of a scholar or an ascetic then he must ensure that he does not adopt a resemblance to prostration. Also, the righteous man, whose feet he kisses, should not expect to be kissed and honored. If these conditions are met then there is scope for the kissing of feet. It is wrong to cite these Ahadith to justify the behaviour of mentors who put their feet forward and expect their disciples to kiss them (although they may be sinners and among those who neglect prayers).

446. Chapter
باب قيام الرجل للرجل تعظيما
Standing up to Honour Someone

٩٧٧. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ وَحَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا حَبِيبُ بْنُ الشَّهِيدِ قَالَ: سَمِعْتُ أَبَا مِجْلَزٍ يَّقُوْلُ: إِنَّ مُعَاوِيَةَ خَرَجَ وَعَبْدُ اللّٰهِ بْنُ عَامِرٍ وَعَبْدُ اللّٰهِ بْنُ الزُّبَيْرِ قُعُوْدٌ، فَقَامَ ابْنُ

❶ (٩٧٥) مطر بن عبد الرحمٰن اضطرب في اسمه، قيل مطر بن هلال، قيل مطر بن عبد الله، وابن عبد الرحمٰن، كما قال ابن منده، تفرد به عن جدته أم أبان، ذكره ابن حبان في الثقات وقال أبو حاتم محله الصدق، والمصنف لم يذكر أنها جدته، بل سياته يدل على أنه لا نسب له منها، وقول أبي حاتم محله الصدق لايثبت له حسن الحفظ والضبط، وروت أم أبان عن جدها وقيل عن أبيها. اخرجه ابو داؤد.

عَامِرٍ وَّقَعَدَ ابْنُ الزُّبَيْرِ. وَكَانَ أَوْزَنَهُمَا قَالَ مُعَاوِيَةُ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ سَرَّهُ أَنْ يُمَثَّلَ لَهُ عِبَادَ اللّٰهِ قِيَامًا فَلْيَتَبَوَّأْ بَيْتًا مِنَ النَّارِ).

977. It is narrated by Abu Mujlaz that once Sayyidina Muawaiyah ﷺ came out where Sayyidina Abdullah bin Aamir ﷺ and Sayyidina Abdullah bin al-Zubayr ﷺ were sitting. (On seeing Muawiyah ﷺ) Ibn Aamir ﷺ stood up while Ibn al-Zubayr ﷺ kept sitting because he had a heavier body. (On the standing up of Ibn Aamir ﷺ).

Sayyidina Muawiyah ﷺ recalled that the Prophet ﷺ had said, "He to whom it pleases that people stand up for him should find a place for himself in Hell."

EXPLANATION: On this subject, we have seen Ahadith # 947 to 971, we have discussed the question there but here, in this Hadith, it is stated very clearly that a man who feels happy on having other people arise for him should find a place for himself in Hell because he is arrogant at heart. He is an egotist and pretends to be great. When it is not proper to stand up for such people who expect to receive honour then how may it be proper to kiss the feet of one who anticipates that treatment.

447. Chapter
باب بدء السلام
The Beginnings of Salaam

٩٧٨. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (خَلَقَ اللّٰهُ آدَمَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ طُوْلُهُ سِتُّوْنَ ذِرَاعًا. قَالَ: اذْهَبْ فَسَلِّمْ عَلٰى أُولٰئِكَ. نَفَرٌ مِنَ الْمَلَآئِكَةِ جُلُوْسٌ. فَاسْتَمِعْ مَا يُجِيْبُوْنَكَ. فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ. فَقَالَ اَلسَّلَامُ عَلَيْكُمْ فَقَالُوْا: اَلسَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللّٰهِ، فَزَادُوْهُ: وَرَحْمَةُ اللّٰهِ، فَكُلُّ مَنْ يَّدْخُلُ الْجَنَّةَ عَلٰى صُوْرَتِهِ. فَلَمْ يَزَلْ يَنْقُصُ الْخَلْقُ حَتّٰى الْآنَ.)

978. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said that Allah created Aadam عليه السلام and he was sixty cubits tall. (Allah said to him) "Go and say as-Salaam to those angels and listen to the answer that they give you because that is going to be the salaam for you and for your people, and the response to the salaam, "So, Sayyidina Aadam عليه السلام (went to the angels and) said, "As-Salaamu Alaykum."❶ They said in response "As-salaam Alayka wa Rahmatullah."❷ The angels had added the words rahmatullah (in response). Thus, anyone who enters paradise will have the appearance of Sayyidina Aadam عليه السلام (meaning he will be sixty cubits tall, the height has been coming down) and the height of mankind has been diminishing.❸

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❶ Peace be on you.

❷ Peace be on you and mercy of Allah; and the address is in the singular (second person, hence Ka).

❸ (٩٧٨) انظر شرح السنة للبغوى ١٢/ ٢٥٤ والأذكار النووية للنووى ٢١٦.

EXPLANATION: This Hadith tells us how the salutation, salaam, began. We know that Aadam عليه السلام saluted the angels first of all, and they added the words wa rahmatullah, in response.

We also know that Allah had created Aadam عليه السلام a tall man who was sixty cubits tall. The height of his progeny has been diminishing until it stabilized in the times of the Messenger of Allah ﷺ. Since then that height has been maintained though there may be a taller or shorter man here and there. On the whole, the height of human beings has stabilized. When they enter Paradise, all men will be sixty cubits long. It is stated in the *Mishkat*:

كما فى الحديث المتفق عليه على صورة أبيهم آدم ستون ذراعًا فى السماء.

448. Chapter
باب افشاء السلام
Spreading Salaam

٩٧٩. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ قِنَانَ بْنِ عَبْدِ اللّٰهِ النَّهْمِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْسَجَةَ، عَنِ الْبَرَاءِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (أَفْشُوا السَّلَامَ تَسْلَمُوْا).

979. It is reported by Sayyidina Bara ﷺ that the Prophet ﷺ said, "Spread the salaam. You will be secure."❶ (Ahmad)

٩٨٠. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللّٰهِ قَالَ: حَدَّثَنَا ابْنُ أَبِيْ حَازِمٍ وَالْقَعْنَبِيُّ، عَنْ عَبْدِ الْعَزِيْزِ، عَنِ الْعَلَاءِ (ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْقُوْبَ الْجُهَنِيِّ) عَنْ أَبِيْهِ، عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا تَدْخُلُوا الْجَنَّةَ حَتّٰى تُؤْمِنُوْا وَلَا تُؤْمِنُوْا حَتّٰى تَحَابُّوْا أَلَا أَدُلُّكُمْ عَلٰى مَا تَحَابُّوْنَ بِهِ؟) قَالُوْا بَلٰى، يَا رَسُوْلَ اللّٰهِ. قَالَ (أَفْشُوا السَّلَامَ بَيْنَكُمْ).

980. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "You people will not enter paradise until you believe. And you will not believe until you develop mutual love. Shall I not show you something whereby you will love one another?"

The Companions ﷺ said, "O Messenger of Allah, do show us." He said, "Spread salaam among one another."❷ (Muslim, Ibn Majah, Ahmad, Hakim)

٩٨١. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيْهِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (اعْبُدُوا الرَّحْمٰنَ، وَأَطْعِمُوا الطَّعَامَ، وَأَفْشُوا السَّلَامَ، تَدْخُلُوا الْجِنَانَ).

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❶ (٩٧٩) اخرجه احمد فى المسند ٤/٢٨٦.

❷ (٩٨٠) اخرجه مسلم فى الصحيح (كتاب الايمان) ٢٣. وابن ماجه فى السنن ٣٦٩٢، واحمد فى المسند ١/١٦٥. ٢/٣٩١، ٤٤٢، ٤٧٧ و ٤٩٥، و ٥١٢، والحاكم فى المستدرك ٤/١٦٨.

981. Sayyidina Abdullah bin Amr ﷺ has reported the Messenger of Allah ﷺ as saying, "Worship al-Rahman, (The Merciful), feed food, spread the salaam and you will enter Paradise."❶

449. Chapter
باب من بدأ بالسلام
Who Should First Say Salaam?

٩٨٢. حَدَّثَنَا أَبُوْ نُعَيْمٍ، عَنْ سَعِيْدِ بْنِ عُبَيْدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ قَالَ: مَا كَانَ أَحَدٌ يَّبْدَأُ، أَوْ يَبْدُرُ ابْنَ عُمَرَ بِالسَّلَامِ.

982. Bashir bin Yasaar has narrated that no one could ever take precedence in offering salaam to Sayyidina Ibn Umar ﷺ. (He always tried to be the first to say salaam and no one cold overtake him.)

٩٨٣. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيْدٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِيْ أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا يَقُوْلُ: يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِيْ، وَالْمَاشِيْ عَلَى الْقَاعِدِ، وَالْمَاشِيَانِ أَيُّهُمَا يَبْدَأُ بِالسَّلَامِ فَهُوَ أَفْضَلُ.

983. Abu a-Zubayr ﷺ has said that he heard Sayyidina Jabir ﷺ say that a rider must salute the pedestrian, and a pedestrian must salute the person who is seated. And the one of the two pedestrians who is the first to salute is superior (or more excellent.)

EXPLANTION: Imam Bukhari has narrated this Hadith as Mawqoof, meaning a saying of Sayyidina Jabir ﷺ. However, further down this is also narrated as marfoo', Hadith # 992 to 95.

٩٨٤. حَدَّثَنَا إِسْمَاعِيْلُ قَالَ: حَدَّثَنِيْ أَخِيْ، عَنْ سُلَيْمَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللّٰهِ بْنِ أَبِيْ عَتِيْقٍ، عَنْ نَّافِعٍ، أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ، أَنَّ الْأَغَرَّ (وَهُوَ رَجُلٌ مِّنْ مُّزَيْنَةَ وَكَانَتْ لَهُ صُحْبَةٌ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَهُ أَوْسُقٌ مِنْ تَمْرٍ عَلَى رَجُلٍ مِّنْ بَنِيْ عَمْرِو بْنِ عَوْفٍ اخْتَلَفَ إِلَيْهِ مِرَارًا، قَالَ: فَجِئْتُ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَأَرْسَلَ مَعِيَ أَبَا بَكْرٍ الصِّدِّيْقَ قَالَ: فَكُلُّ مَنْ لَّقِيْنَا سَلَّمُوْا عَلَيْنَا.

فَقَالَ أَبُوْ بَكْرٍ: أَلَا تَرَى النَّاسَ يَبْدَأُوْنَكَ بِالسَّلَامِ فَيَكُوْنُ لَهُمُ الْأَجْرُ؟ ابْدَأْهُمْ بِالسَّلَامِ يَكُنْ لَّكَ الْأَجْرُ. يُحَدِّثُ هٰذَا ابْنُ عُمَرَ عَنْ نَّفْسِهِ.

984. Sayyidina Ibn Umar ﷺ has narrated that the Companion Aghar Muzani ﷺ had to receive a small weight of dates from a man of Banu Amr bin Awf. He often went to this man.

❶ (٩٨١) انظر الترغيب والترهيب للمنذرى ٢/٦٣، مشكاة المصابيح للتبريزى ١٩٠٨، السلسلة الصحيحة للالبانى ٢/٥٥١، كنز العمال ٤٣٢٨٥. ٢٩١

He said that he came to the Prophet ﷺ who sent Sayyidina Abu Bakr ﷺ with him. (On the way,) everyone who met them offered salaam to them. Sayyidina Abu Bakr ﷺ said, "Do you not see that people precede you in saluting you? They get (more) reward (for the precedence). If you salute them first then you will get (more) reward for taking precedence."[1] (Tabarani)

EXPLANATION: It seems that the Messenger of Allah ﷺ had sent Abu Bakr ﷺ with Aghar Muzani ﷺ to the debtor in connection with the debt. If he had the property and in spite of that adopted delaying tactics then he may be cautioned and requested to repay the debt.

٩٨٥. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يُوْسُفَ وَالْقَعْنَبِيُّ قَالَا: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيْدَ، عَنْ أَبِيْ أَيُّوْبَ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَحِلُّ لِامْرِىءٍ مُسْلِمٍ أَنْ يَّهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، فَيَلْتَقِيَانِ، فَيُعْرِضُ هٰذَا وَيُعْرِضُ هٰذَا وَخَيْرُهُمَا الَّذِيْ يَبْدَأُ بِالسَّلَامِ.)

985. It is reported by Sayyidina Abu Ayyub ﷺ that the Messenger of Allah ﷺ said, "It is not lawful for a Muslim to forsake his brother for more than three days (that is, sever relationship with him) (so that) when they meet, he looks here and there. The better of the two is one who is the first to salute.[2]

EXPLANATION: This Hadith has been narrated at # 399. In that chapter there are other Ahadith on this subject. They may be re-read.

450. Chapter
باب فضل السلام
Excellence of Salaam

٩٨٦. حَدَّثَنَا عَبْدُ الْعَزِيْزِ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنِيْ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ أَبِيْ كَثِيْرٍ، عَنْ يَّعْقُوْبَ بْنِ زَيْدٍ التَّيْمِيِّ، عَنْ سَعِيْدٍ الْمَقْبُرِيِّ، عَنْ أَبِيْ هُرَيْرَةَ، أَنَّ رَجُلًا مَرَّ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِيْ مَجْلِسٍ فَقَالَ: اَلسَّلَامُ عَلَيْكُمْ. فَقَالَ (عَشْرُ حَسَنَاتٍ) فَمَرَّ رَجُلٌ آخَرُ فَقَالَ: اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ. فَقَالَ (عِشْرُوْنَ حَسَنَةً) فَمَرَّ رَجُلٌ آخَرُ فَقَالَ: اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ. فَقَالَ ثَلَاثُوْنَ حَسَنَةً) فَقَامَ رَجُلٌ مِّنَ الْمَجْلِسِ وَلَمْ يُسَلِّمْ، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَا أَوْشَكَ مَا نَسِيَ صَاحِبُكُمْ! إِذَا جَاءَ أَحَدُكُمُ الْمَجْلِسَ فَلْيُسَلِّمْ، فَإِنْ بَدَالَهُ أَنْ يَّجْلِسَ فَلْيَجْلِسْ، وَإِذَا قَامَ فَلْيُسَلِّمْ. مَا الْأُوْلٰى بِأَحَقَّ مِنَ الْآخِرَةِ).

986. It is narrated by Sayyidina Abu Hurayrah ﷺ that a man passed by the Messenger of Allah ﷺ while he was sitting in a gathering. This man said as-Salaamu Alaykum. (Peace be on you!). The Prophet ﷺ said that the man had earned ten pious deeds. Another man passed by and said Assalaamu Alaykum wa rahmatullah (peace be on you and the mercy of Allah). The

[1] (٩٨٤) اخرجه الطبراني بسند صحيح.
[2] (٩٨٥) اخرجه احمد في المسند ٤/٣٢٨.

Prophet ﷺ said, "This man has earned twenty pious deeds." A third man came that way and greeted the Prophet ﷺ with Assalaamu Alaykum wa rahmatullah wa barkatuh (peace be on you and the mercy of Allah and his favours!). The Prophet ﷺ remarked, "He has earned thirty pious deeds."

Then a member of the gathering got up and walked away without offering salaam. The Messenger of Allah ﷺ suggested, "It is most likely that your friend has forgotten. When one of you comes to a gathering, he must offer them salaam and if he wishes to sit then he may sit down. And when he stands up to go he must offer salaam. The first salaam is not worthier than the second salaam.[1] (Ahmad)

EXPLANATION: The meaning is that salaam is offered both on arrival and on departure. Further, salaam is equally ranked on both these occasions.

٩٨٧. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عُمَرَ قَالَ: كُنْتُ رَدِيْفَ أَبِيْ بَكْرٍ. فَيَمُرُّ عَلَى الْقَوْمِ فَيَقُوْلُ السَّلَامُ عَلَيْكُمْ، فَيَقُوْلُوْنَ: اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ. وَيَقُوْلُ: اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ فَقَالَ: أَبُوْ بَكْرٍ فَضَّلَنَا النَّاسُ الْيَوْمَ بِزِيَادَةٍ كَثِيْرَةٍ.

987. Sayyidina Umar ﷺ has narrated that once he was riding behind Sayyidina Abu Bakr ﷺ on a beast. He passed by a people and greeted them, "Assalaamu Alaykum." These people responded "Assalaamu Alaykum wa rahmatullah."

He said to them again, "Assalaamu Alaykum wa rahmatullah." And those people responded, "Assalaamu Alaykum wa rahmatullah wa barkatuh."

Sayyidina Abu Bakr ﷺ remarked, "The people have exceeded us much in merit, today."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيٰى بْنُ سَعِيْدٍ قَالَ حَدَّثَنَا شُعْبَةُ قَالَ حَدَّثَنِيْ عَبْدُ الْمَلِكِ عَنْ زَيْدٍ قَالَ حَدَّثَنَا عُمَرُ مثله.

This Hadith is also transmitted through another chain of narrators ending up to Sayyidina Umar.

٩٨٨. حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُهَيْلِ بْنِ أَبِيْ صَالِحٍ، عَنْ أَبِيْهِ، عَنْ عَائِشَةَ، عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَا حَسَدَكُمُ الْيَهُوْدُ عَلٰى شَيْءٍ مَّا حَسَدُوْكُمْ عَلَى السَّلَامِ وَالتَّأْمِيْنِ).

988. Sayyidah Ayeshah رضى الله عنها has reported the Messenger of Allah ﷺ as saying, "The Jews have not been as envious to you over anything else as they have been on salaam and aameen."

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[1] (٩٨٦) اخرجه احمد فى المسند ٤/٣٢٨.

EXPLANATION: "The Jews envy you on many things. They are most envious on your receiving from Allah the honour of saying salaam on meetings and aameen on making a supplication. They long for this honour."

451. Chapter
باب السلام اسم من اسماء الله عز وجل
As-Salaam is One of the Names of Allah

٩٨٩. حَدَّثَنَا شِهَابٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِنَّ السَّلَامَ اسْمٌ مِنْ أَسْمَاءِ اللّٰهِ تَعَالٰى وَضَعَهُ اللّٰهُ فِي الْأَرْضِ، فَأَفْشُوا السَّلَامَ بَيْنَكُمْ).

989. It is narrated by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said, "Surely, as-salaam is a name of the names of Allah, Allah has sent it to the people of earth. Hence, spread salaam very much among one another (meaning, offer salaam frequently to one another.❶

٩٩٠. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا مُحِلٌّ (بْنُ مَحْرَزٍ الضَّبِّيُّ الْكُوْفِيُّ) قَالَ: سَمِعْتُ شَقِيْقَ بْنَ سَلَمَةَ أَبَا وَائِلٍ يَذْكُرُ عَنِ ابْنِ مَسْعُوْدٍ قَالَ: كَانُوْا يُصَلُّوْنَ خَلْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. قَالَ الْقَائِلُ السَّلَامُ عَلَى اللّٰهِ. فَلَمَّا قُضِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَاتَهُ قَالَ (مَنِ الْقَائِلُ: السَّلَامُ عَلَى اللّٰهِ؟ إِنَّ اللّٰهَ هُوَ السَّلَامُ. وَلٰكِنْ قُوْلُوْا: اَلتَّحِيَّاتُ لِلّٰهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ. اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ، اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، قَالَ: وَقَدْ كَانُوْا يَتَعَلَّمُوْنَهَا كَمَا يَتَعَلَّمُ أَحَدُكُمُ السُّوْرَةَ مِنَ الْقُرْآنِ.

990. Sayyidina Ibn Masood ﷺ said: We were offering prayers behind the Prophet ﷺ when someone (among the worshippers there) said, "As-salaam ala Allah, (meaning: peace be on Allah), when the Prophet ﷺ finished the prayers, he asked who had spoken those words (As-salaamu ala Allah). He said that surely Allah is salaam Himself (Whose salaam do you convey to Him?). The Prophet ﷺ added that one must say:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ.

"All adorations of the tongue are for Allah; also all adorations of the body and wealth. Peace be on you, O Prophet ﷺ, and the mercy of Allah and His blessings! Peace be on us and on all righteous slaves of Allah! I bear witness that there is no god except Allah; and I bear witness that Muhammad is His slave and Messenger."

Sayyidina Ibn Masood said further that the Companions learnt this in the same way as one of you learns the Qur'an.❷ (Tabarani in Mu'ajjam al-Kabir)

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❶ (٩٨٩) يراجع مصادر الحديث رقم ٩٨٠.

❷ (٩٩٠) اخرجه الطبرانى فى المعجم الكبير ١٠/٤٨.

452. Chapter
باب حق المسلم على المسلم ان يسلم عليه اذا لقيه
It is the Right of a Muslim over Another Muslim that He Greet Him with Salaam on Meeting

٩٩١. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا مَالِكٌ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ) قِيلَ: وَمَا هِيَ؟ قَالَ إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللّٰهَ فَشَمِّتْهُ، وَإِذَا مَرِضَ فَعُدْهُ، وَإِذَا مَاتَ فَاصْحَبْهُ).

991. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "A Muslim has five rights over another Muslim." Someone asked what they were and he said:

(1) When he meets you, you must greet him with salaam.
(2) If he invites you, you should accept his invitation.
(3) If he requests goodwill from you them must wish him well.
(4) If he sheezes and says al-Hamdu lillah then you must respond with yarhamuk Allah.
(5) If he is ill, you must visit him and,
(6) If he dies you must attend his fumeral rites.[1] (Tabarani)

EXPLANATION: We have seen this Hadith at # 925 where the number of ights a Muslim enjoys over another are said to be six. Here the figure five is nentioned while they count up to six. It seems the scribe may have erred.

453. Chapter
باب يسلم الماشي على القاعد
The Pedestrian must Salute one Who is Sitting

٩٩٢. حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارِكِ، عَنْ يَحْيَى قَالَ: حَدَّثَنَا زَيْدُ بْنُ سَلَامٍ عَنْ جَدِّهِ أَبِي سَلَامٍ، عَنْ أَبِي رَاشِدٍ الْحُبْرَانِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شِبْلٍ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِيُسَلِّمِ الرَّاكِبُ عَلَى الرَّاجِلِ، وَلِيُسَلِّمِ الرَّاجِلُ عَلَى الْقَاعِدِ، وَلِيُسَلِّمِ الْأَقَلُّ عَلَى الْأَكْثَرِ، فَمَنْ أَجَابَ السَّلَامَ فَهُوَ لَهُ وَمَنْ لَمْ يُجِبْ فَلَا شَيْءَ لَهُ.

992. Sayyidina Abdur Rahman bin Shabl ﷺ has narrated that he heard the Prophet ﷺ say, "A rider must salute with salaam a pedestrian. A pedestrian

[1] (٩٩١) اخرجه الطبراني في المعجم الكبير ١٠/٤٨.

must say salaam to one who is sitting. And the fewer number must salute the larger number and whoever responds from them will earn a reward for the response and those who do not respond will neither get a reward nor commit a sin because a response from one of them discharges the collective obligation (called *wajib* al-Kifayah)."[1] (Bayhaqi, Bukhari, Tirmizi, Muslim)

٩٩٣. حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا رَوْحُ بْنُ عَبَادَةَ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي زِيَادٌ، أَنَّ ثَابِتًا أَخْبَرَهُ وَهُوَ مَوْلَى عَبْدِ الرَّحْمٰنِ) يَرْوِيهِ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ).

993. Sayyidina Abu Hurayrah has narrated that the Messenger of Allah ﷺ said, "One how is riding should say salaam to one who is walking, and one who is walking should salute one who is sitting, and a small group should salute a larger one."[2]

٩٩٤. قَالَ ابْنُ جُرَيْجٍ: فَأَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: الْمَاشِيَانِ إِذَا اجْتَمَعَا فَأَيُّهُمَا بَدَأَ بِالسَّلَامِ فَهُوَ أَفْضَلُ.

994. Sayyidina Jabir ﷺ said that when two pedestrians meet the one who salutes first is more excellent.

EXPLANATION: We learn from this Hadith that when two men who are walking meet each other they must, each of them, try to take precedence in saluting the other. The one who salutes first will get a reward for having taken precedence. One must not wait for the other to salute him.

454. Chapter
باب تسليم الراكب على القاعد
Rider Salutes the one Who is Sitting

٩٩٥. حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ).

995. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "Salaam is offered by one who is riding to one who is walking, by one who is walking to one who is sitting and by a fewer number to a larger number."[3]

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[1] (٩٩٢) اخرجه البيهقي في السنن الكبرى ١٠/١٠٨، وانظر شرح السنة للبيهقي ٥/٢١٠. اخرجه المصنف في الصحيح ٨/٦٢، والترمذي في السنن ٢٧٠٣، ومسلم في الصحيح (كتاب السلام) ١.

[2] (٩٩٣) يراجع تخريج الحديث رقم ٩٩٢.

[3] (٩٩٥) يراجع تخريج الحديث رقم ٩٩٢.

٩٩٦. حَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ هَانِئٍ، عَنْ عَمْرِو بْنِ مَالِكٍ، عَنْ فُضَالَةَ،عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (يُسَلِّمُ الْفَارِسُ عَلَى الْقَاعِدِ، وَالْقَلِيْلُ عَلَى الْكَثِيْرِ).

996. It is narrated by Sayyidina Fadalah ﷺ that the Prophet ﷺ said, "The horse rider will offer salaam to one who is sitting and a fewer number will salute a larger number of people."

EXPLANATION: The Hadith tells us that one who is riding must offer Assalaamu Alaykum to one who is walking and to one who is sitting. Indeed, one who walks salutes the sitter.

445. Chapter
باب هل يسلم الماشي على الراكب؟
Will a Pedestrian Salute the Rider?

٩٩٧. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيْرٍ قَالَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ كَثِيْرٍ، عَنْ حُصَيْنٍ عَنِ الشَّعْبِيِّ أَنَّهُ لَقِيَ فَارِسًا فَبَدَأَهُ بِالسَّلَامِ، فَقُلْتُ تَبْدَأُهُ بِالسَّلَامِ ؟ قَالَ: رَأَيْتُ شُرَيْحًا مَاشِيًا يَبْدَأُ بِالسَّلَامِ.

997. Husayn has said about Sayyidina Shabee ﷺ that he met a horse-rider and he offered him salaam by himself. Husayn asked him, "Do you salute him first (although a rider should take precedence)?" Thereupon he said, "I had seen Sayyidina Shurayh who was walking be the first to salute (a horse-rider)."

EXPLANATION: Both Sayyidina Shabee and Sayyidina Shurayh were well-known Tabi'ee (successors of Compallions). We know from their conduct that although one who rides may salute one who walks and it is better for him as we know from the previous Hadith yet one who walks is not precluded from saluting one who is riding, first.

The Messenger of Allah ﷺ has said that a rider must salute one who is sitting and one who is walking while one who is sitting and a small group must salute a larger company. The wisdom in this behavior lies in the fact that the walker enjoy an elevated station and strength and they must show humility and be the first to greet. This would remove any idea of superiority in their minds. A rider may not take pride in owning a beast.

456. Chapter
باب يسلم القليل على الكثير
Fewer Men must Salute a Larger Company

٩٩٨. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يَزِيْدَ قَالَ: حَدَّثَنَا حَيْوَةُ قَالَ: أَخْبَرَنَا (حُمَيْدٌ) أَبُوْ هَانِئٍ، أَنَّ أَبَا عَلِيٍّ (عَمْرَو

بْنَ مَالِكٍ الْمِصْرِيِّ) الْجَنْبِيُّ حَدَّثَهُ، عَنْ فُضَالَةَ بْنِ عُبَيْدٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِيُ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ).

998. Sayyidina Fadalah bin Ubayd ﷺ has narrated that the Holy Prophet ﷺ said, "Let the rider salute the person who is walking and he who is walking salute the person who is sitting and a smaller group salute a larger company."❶

٩٩٩. حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا أَبُوْ هَانِيءٍ الْخَوْلَانِيّ، عَنْ أَبِي عَلِيٍّ الْجَنْبِيّ، عَنْ فُضَالَةَ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (يُسَلِّمُ الْفَارِسُ عَلَى الْمَاشِي، وَالْمَاشِيُ عَلَى الْقَائِمِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ).

999. It is narrated by Sayyidina Fadalah ﷺ that the Messenger of Allah ﷺ said, "Salaam is offered by the horse-rider to one who is walking, by he who is walking to one who is sitting and by a fewer number to a larger number.❷

457. Chapter
باب يسلم الصغير على الكبير
Let the Younger Salute the Elder

١٠٠٠. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا مَخْلَدٌ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي زِيَادٌ، أَنَّهُ سَمِعَ ثَابِتًا مَوْلَى ابْنِ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِيُ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ).

1000. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said that the one who is riding should salute one who is walking and one who is walking should salute the person who is sitting and a smaller group must salute a larger group.❸

١٠٠١ (الف): حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عَمْرٍو قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ صَفْوَانِ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قال: قال رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ).

1001 (A). Sayyidina Abu Hurayrah ﷺ has narrated that the Messenger of Allah ﷺ said, "The younger person must salute the elder, the man who is walking must salute him who is seated and a fewer people must salute a larger number.❹

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❶ (٩٩٨) يراجع تخريج الحديث رقم ٩٩٢.
❷ (٩٩٩) يراجع تخريج الحديث رقم ٩٩٢.
❸ (١٠٠٠) يراجع تخريج الحديث رقم ٩٩٢.
❹ (١٠٠١) يراجع تخريج الحديث رقم ٩٩٢.

458. Chapter
باب مُنْتَهَى السَّلَام
The Extreme Salaam

١٠٠١ (ب): حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ أَخْبَرَنَا مَخْلَدٌ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي زِيَادٌ، عَنْ أَبِي الزِّنَادِ قَالَ: كَانَ خَارِجَةُ ابْنُ زَيْدِ بْنِ ثَابِتٍ) يَكْتُبُ عَلَى كِتَابِ زَيْدٍ إِذَا سَلَّمَ قَالَ: السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ وَطِيبُ صَلَوَاتِهِ.

1001 (B). Abu Zanad said that Kharijah bin Zayd bin Thabit ﷺ wrote his salaam on his letter to Sayyidina Zayd in this manner:

اَلسَّلَامُ عَلَيْكَ يَا اَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ وَطِيبُ صَلَوَاتِهِ.

(Asslaamu alayka ya Ameer al-Mo'mineen wa rahmatullah wa barkatuh wa maghfiratuh wa teebu salawatih).

"Peace be on you, O Commander of the Believers and the mercy of Allah ﷻ and his favours and His forgiveness and the best of His blessings."❶

(Bukhari, Tirmizi)

EXPLANATION: The Hadith is evidence that four prayers are added to salaam rahmatullah (mercy of Allah), barakatuh (His favours), maghfiratuh (His forgivensee), and teebu salawatih (best of His blessings).

There is a Hadith in *Sunan Abu Dawood* narrated by Sayyidina Sahl bin Hanif ﷺ which has the words up to wa maghfiratuh. However, Hafiz bin Hajar رحمة الله عليه has stated in *Fath al-Bari* that its line of transmission is weak. The author of al-Dur al-Mukhatar has written in *al-Khatur wa al-Abhah*: ولا يزيد الراد على وبركاته "The response should not exceed *wa barkatuh*. The Hadith that has the words wa maghfiratuh has a weak sanad and jurist have not, there fore, adopted it."

It is stated in *Muwatta Imam Maalik* that a man from Yaman offered salaam to Sayyidina Ibn Abbas ﷺ said ان السلام انتهى الى البركة "Surely, the salaam ends at barkatuh."

Imam Muhammad too has written the narrative of Sayyidina Ibn Abbas in his Muwatta. He has then commented:

وبهذا نأخذ اذا قال وبركاته فليكفف فان اتباع السنة افضل

"We also adopt this practice. When one has said up to wa barakatuh, he must end because it is better to observe the sunnah."

Hafiz Ibn Hajar رحمة الله عليه has collected in *Fath al-Bari* those Ahadith in which words are added to wa barakatuh. He has commented about those Ahadith and said that they are daeef (weak), but the collection affords a kind of strength. In other words, the comments of Hafiz indicate that though it is not masnoon to add to wa barkatuh yet it is allowed. But Allah knows the correct thing.

❶ (١٠٠١ ب) اخرجه المصنف فى الصحيح والترمذى.

459. Chapter
بَابُ مَنْ سَلَّمَ إِشَارَةً
He Who Salutes with a Gesture

١٠٠٢. حَدَّثَنَا بِشْرُ بْنُ الْحَكَمِ قَالَ: حَدَّثَنَا هَيَّاجُ بْنُ بِسْطَامٍ أَبُو قُرَّةَ الْخُرَاسَانِيُّ رَأَيْتُهُ بِالْبَصْرَةِ) قَالَ: رَأَيْتُ أَنَسًا يَمُرُّ عَلَيْنَافَيُومِئُ بِيَدِهِ إِلَيْنَا، فَيُسَلِّمُ وَكَانَ بِهِ وَضَحٌ. وَرَأَيْتُ الْحَسَنَ يَخْضِبُ بِالصُّفْرَةِ عَلَيْهِ عِمَامَةٌ سَوْدَاءُ، وَقَالَتْ أَسْمَاءُ:أَلَوَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى النِّسَاءِ بِالسَّلَامِ.

1002. Abu Qurrah al-Khurasam has narrated that he saw Sayyidina Anas ﷺ make a gesture with his hands to convey salaam when he passed by them, and he had a white mark on his body.

Abu Qurrah also said that he saw Sayyidina Hasan dye his hair with henna, and he had a black turban over him.

Sayyidah Asma رضى الله عنها said that the Prophet ﷺ conveyed salaam to the women with a gesture of his hands.❶ (Darame, Abu Awanah, Ahmad)

EXPLANATION: Imam Bukhari رحمة الله عليه has narrated a Hadith from Sayyidah Asma رضى الله عنها which supports the conveying of salaam through gestures as well as offering salaam to women. Imam Newami رحمة الله عليه has said that the salaam through gesture is complimentary to salaam with words, and it means that when one gestures salaam with his hands, he should also utter the words with his tongue.(جمع بين اللفظ والاشارة)

Sayyidah Asma رضى الله عنها who is named in the Hadith is Asma bint (daughter of) Yazid. In a tradition transmitted in Abu Dawood, instead of الوى بيده the words are فسلم علينا (gestured with his hands' are replaced by 'saluted us') This Hadith will also be transmitted in *al-Adab al-Mufrad* at # 1048.

When we see the two Ahadith together we know that the salaam was conveyed both in words and in gestures. Some narratives prohibit saluting with gestures of the hand. Hafiz Ibn Hajar ﷺ has stated in *Fath al-Bari* (v-2, p-4) that the prohibition is for a person who can utter and convey salaam with the tongue but if a person is for off or mute or deaf then it proper to salute with a gesture. (Neverthess it is intrinsic with salaam that the words must be uttered with the gesture.)

١٠٠٣. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ قَالَ: حَدَّثَنِي مُوسَى بْنُ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ، أَنَّهُ خَرَجَ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَمَعَ الْقَاسِمِ بْنِ مُحَمَّدٍ، حَتَّى إِذَا نَزَلاَ سَرِفًا مَرَّ عَبْدُاللَّهِ بْنُ الزُّبَيْرِ فَأَشَارَ إِلَيْهِمْ بِالسَّلَامِ، فَرَدَّا عَلَيْهِ.

1003. It is reported by Musa bin Sad ﷺ on the authority of his father Sad who said "We went on a journey with Abdullah Ibn Umar ﷺ and Qasim bin

❶ (١٠٠٢) اخرجه الدارمي في الاستئذان وابو عوانة واحمد كلهم عن يسار بن ثابت.

Muhammad. When we arrived at Sarif Abdullah Ibn al-Zubayr ﷺ passed by us and he saluted us with a gesture of the hand and these people responded to him.[1]

١٠٠٤ . حَدَّثَنَا خَلَّادٌ قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: كَانُوا يَكْرَهُونَ التَّسْلِيمَ بِالْيَدِ. أَوْقَالَ: كَانَ يَكْرَهُ التَّسْلِيمَ بِالْيَدِ.

1004. Ata bin Ribah said that people dislike to convey salaam with a gesture.

EXPLANATION: We have explanation this under Hadith #1002. The explanation may be read.

460. Chapter
بَاب يُسْمَعُ إِذَا سَلَّمَ
Salaam must be Offered in an Audible Voice

١٠٠٥ . حَدَّثَنَا خَلَّادُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ قَالَ: أَتَيْتُ مَجْلِسًا فِيهِ عَبْدُ اللَّهِ ابْنِ عُمَرَ فَقَالَ: إِذَا سَلَّمْتَ فَاسْمِعْ فَإِنَّهَا تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ.

1005. Thabit bin Ubayd ﷺ said, "When I came to a gathering which included Abdullah bin Umar ﷺ, he heard the later say, "When you offer salaam speak out in a loud voice because it is an auspicious and pure gift from Allah."

EXPLANATION: This Hadith cautions those people who merely move their lips but do not emit any sound from their mouth so that they themselves do not hear what they purport to say.

461. Chapter
بَاب مَنْ خَرَجَ يُسَلِّمُ وَيُسَلَّمُ عَلَيْهِ
He Who Goes out to Convey and Receive Salaam

١٠٠٦ . حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّ الطُّفَيْلَ بْنَ أُبَيِّ بْنِ كَعْبٍ أَخْبَرَهُ أَنَّهُ كَانَ يَأْتِي عَبْدَ اللَّهِ بْنَ عُمَرَ فَيَغْدُو مَعَهُ إِلَى السُّوقِ، قَالَ: فَإِذَا غَدَوْنَا إِلَى السُّوقِ لَمْ يَمُرَّ عَبْدُاللَّهِ بْنُ عُمَرَ عَلَى سِقَاطٍ وَلَا صَاحِبِ بَيْعَةٍ وَلَا مِسْكِينٍ وَلَا أَحَدٍ إِلَّا يُسَلِّمُ عَلَيْهِ فَقَالَ الطُّفَيْلُ: فَجِئْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَوْمًا، فَاسْتَتْبَعَنِي إِلَى السُّوقِ، فَقُلْتُ مَا تَصْنَعُ بِالسُّوقِ؟ وَأَنْتَ

[1] (١٠٠٣) موسى بن سعد عن ابيه مجهولان.

لَا تَقِفْ عَلَى الْبَيْعِ، وَلَا تَسْأَلْ عَنِ السِّلَعِ، وَلَا تَسُوْمُ بِهَا، وَلَا تَجْلِسْ فِيْ مَجَالِسِ السُّوْقِ. فَاجْلِسْ بِنَا هَاهُنَا نَتَحَدَّثْ. فَقَالَ لِيْ عَبْدُ اللّٰهِ: يَا أَبَابَطْنٍ، وَكَانَ الطُّفَيْلُ ذَا بَطْنٍ إِنَّمَا نَغْدُوْ مِنْ أَجْلِ السَّلَامِ عَلَى مَنْ لَقِيْنَا.

1006. Tufayl bin Uhayy bin Kab said that he used to visit Sayyidina Abdullah bin Umar ﷺ and, early in the morning he would take him along (with him) to the market. When they reached the market, Sayyidina Abdullah bin Umarwould offer salaam to every junk dealer, every buyer and seller, every poor man and, in short, every man (he could find).

One day Tufayl came to him (as usual) and Abdullah bin Umar ﷺ took him along to the market and Tufayl said to him. "What will you do in the market? You never buy or sell anything, never ask a price, never pay anyone for anything and you do not sit in any gathering in the market. Let us sit down here and we will talk (of something or the other)." Sayyidina Abdullah Ibn Umar ﷺ said to him, "O large-bellied man! I go every day to say Assalaamu Alaykum to every one I meet." (Tufayl was a fat man.)[1] (Maalik, Bayhaqi.)

462. Chapter
بَابُ التَّسْلِيْمِ إِذَا جَآءَ الْمَجْلِسَ
Offering Salaam on Going to a Gathering

١٠٠٧. حَدَّثَنَا أَبُوْ عَاصِمٍ، عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيْدِ الْمَقْبُرِيِّ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا جَآءَ أَحَدُكُمُ الْمَجْلِسَ فَلْيُسَلِّمْ فَإِنْ رَّجَعَ فَلْيُسَلِّمْ، فَإِنَّ الْأُخْرٰى لَيْسَتْ أَحَقَّ مِنَ الْأُوْلٰى.

1007. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "When one of you comes to a gathering he must greet them with salaam. And when (anyone) goes back he must again offer salaam (to them) because the first salaam is not more emphasized then the second salaam.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنّٰى قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيْسٰى، عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيْدِ بْنِ أَبِيْ سَعِيْدٍ، عَنْ أَبِيْهِ، عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ.

A similar Hadith is narrated through another chain of narrators.

EXPLANATION: In other words, the salaam, which is offered at the time of coming and the salaam when taking leave, both stand at par. A man must salute when he comes and again when he goes.

The words found in *al-Adab al-Mufrad* are:

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[1] (١٠٠٦) اخرجه مالك والبيهقى فى شعب الايمان، وابن سعد فى الطبقات الكبرى ٤/١١٤ بالقسم الاول.

فَإِنَّ الْأُخْرٰى لَيْسَتْ بِأَحَقَّ مِنَ الْأُوْلٰى

(The second is not superior to the first.)

On the face of it there is an inversion of the words second and first in transmission. The correct narration is what follows in # 1008:

فَإِنَّ الْأُوْلٰى لَيْسَتْ بِأَحَقَّ مِنَ الْأُخْرٰى

(The first is not superior to the second)

463. Chapter

بَاب التَّسْلِيمِ إِذَا قَامَ مِنَ الْمَجْلِسِ

Offering Salaam when Going Away (Getting up) from a Gathering

١٠٠٨ . حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَجْلَانَ قَالَ: أَخْبَرَنِي سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا جَاءَ الرَّجُلُ الْمَجْلِسَ فَلْيُسَلِّمْ فَإِنْ جَلَسَ ثُمَّ بَدَالَهُ أَنْ يَقُومَ قَبْلَ أَنْ يَتَفَرَّقَ الْمَجْلِسُ فَلْيُسَلِّمْ. فَإِنَّ الْأُوْلٰى لَيْسَتْ بِأَحَقَّ مِنَ الْأُخْرٰى).

1008. Sayyidina Abu Hurayrah ﷺ said that the Holy Prophet ﷺ said, "When anyone comes to a gathering he must greet the members with salaam. Then, if he sits down and after a short while decides to depart before the gathering concludes then he must (again) offer salaam because the first salaam is not more emphasized than the second.

464. Chapter

بَاب حَقِّ مَنْ سَلَّمَ إِذَا قَامَ

Reward Against Offering Salaam on Getting up from Gathering

١٠٠٩ (ت ٢٣٧): حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: حَدَّثَنَا بَسْطَامٌ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ قُرَّةَ قَالَ: قَالَ لِي أَبِي: يَا بُنَيَّ إِنْ كُنْتَ فِي مَجْلِسٍ تَرْجُو خَيْرَهُ، فَعَجِلَتْ بِكَ حَاجَةٌ ، فَقُلْ سَلَامٌ عَلَيْكُمْ فَإِنَّكَ تُشْرِكُهُمْ فِيمَا أَصَابُوْا فِي ذٰلِكَ الْمَجْلِسِ. وَمَا مِنْ قَوْمٍ يَجْلِسُوْنَ مَجْلِسًا فَيَتَفَرَّقُوْنَ عَنْهُ لَمْ يُذْكَرِ اللّٰهُ ، إِلَّا كَانَّمَا تَفَرَّقُوْ عَنْ جِيْفَةِ حِمَارٍ.

1009. Muawiyah bin Qurrah narrated that his father said to him. "O my son! If you are in a gathering whose good (results) you expect but you are in a hurray (to leave it) for some reason then say Assalaamu Alaykum (before departing).

In this way, you will share in the good which its members will receive. And, as for those people who sit in a gathering and disperse without mentioning Allah, they are a people who have dispersed from a dead ass."[1] (Al-Tabarani.)

١٠١٠. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ، عَنْ أَبِي مَرْيَمَ عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَهُ يَقُوْلُ مَنْ لَقِيَ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ فَإِنْ حَالَتْ بَيْنَهُمَا شَجَرَةٌ أَوْ حَائِطٌ، ثُمَّ لَقِيَهُ، فَلْيُسَلِّمْ عَلَيْهِ.

1010. It is narrated by Abu Maryam that he heard Sayyidina Abu Hurayrah ﷺ say, "If a person meets his brother then he must offer him salaam and if a tree or a wall separates the two and they meet again then they must offer salaam again."[2]

١٠١١. حَدَّثَنَا مُوْسَى بْنُ إِسْمَاعِيْلَ قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ نَبْرَاسٍ أَبُو الْحَسَنِ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ أَصْحَابَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانُوْا يَكُوْنُوْنَ (مُجْتَمِعِيْنَ) فَتَسْتَقْبِلُهُمُ الشَّجَرَةُ فَتَنْطَلِقُ طَائِفَةٌ مِنْهُمْ عَنْ يَمِيْنِهَا وَطَائِفَةٌ عَنْ شِمَالِهَا فَإِذَا الْتَقَوْا سَلَّمَ بَعْضُهُمْ عَلٰى بَعْضٍ.

1011. Sayyidina Anas bin Maalik ﷺ said that when a tree separated the Companions of the Prophet ﷺ (while they were walking together) so that some of them were to the right side of the tree and others to the left side and they came together again (that very moment) they greeted one another with salaam.[3] (Tabarani)

465. Chapter

باب مَنْ دَهَنَ يَدَهُ لِلْمُصَافَحَةِ

He Who Applies Perfume on the Hand to Shake Hands

١٠١٢. حَدَّثَنَا عُبَيْدُاللّٰهِ بْنُ سَعِيْدٍ. قَالَ: حَدَّثَنَا خَالِدُ بْنُ خِدَاشٍ قَالَ: حَدَّثَنَاعَبْدُ اللّٰهِ بْنُ وَهْبٍ الْمِصْرِيُّ،عَنْ قُرَيْشٍ الْبَصَرِيِّ هُوَا بْنُ حَيَّانٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ. أَنَّ أَنَسًا كَانَ إِذَا أَصْبَحَ دَهَنَ يَدَهُ بِدُهْنٍ طَيِّبٍ لِمُصَافَحَةِ إِخْوَانِهِ.

1012. It is reported by Thabit Bunani that Sayyidina Anas ﷺ applied fragrant oil on his palms every day for shaking hands with his (Muslim) brothers.

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[1] (١٠٠٩) اخرجه الطبرانى بلفظ (إذا كنا مع رسول الله صلّى الله عليه وسلّم ورجاله رجال الصحيح غير بسطام بن مسلم وهو ثقة) (مجمع الزوائد).

[2] (١٠١٠) اخرجه ابو داؤد.

[3] (١٠١١) الضحاك بن نبراس الازدى الجهضمى، ابو الحسن البصرى ليّن الحديث، من السابعة. اخرجه الطبرانى بلفظ (إذا كنا مع رسول الله صلّى الله عليه وسلّم فتفرق بيننا شجرة).

466. Chapter
بَابُ التَّسْلِيمِ بِالْمَعْرِفَةِ وَغَيْرِهَا
Salaam to Acquaintances and Strangers

١٠١٣. حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ تُطْعِمُ الطَّعَامَ وَتُقْرِئُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ).

1013. It is reported by Sayyidina Abdullah bin Amr ﷺ that a man asked. "Messenger of Allah, which (aspect of) Islam is best?" He said, "That you should provide food and greet both those people you know and those you do not know."[1] (Bukhari, Muslim, Abu Dawood, Nasai, Ibn Majah)

EXPLANATION: This Hadith discloses that salaam is exchanged with one who is a Muslim, not with an acquaintance alone. We say Assalaamu Alaykum to anyone who is a Muslim.

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بَابٌ

١٠١٤. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْأَفْنِيَةِ وَالصُّعُدَاتِ أَنْ يُجْلَسَ، فِيهَا. فَقَالَ الْمُسْلِمُونَ: لَا نَسْتَطِيعُهُ لَا نُطِيقُهُ، قَالَ (أَمَّا لَا، فَأَعْطُوا حَقَّهَا، قَالُوا: وَمَا حَقُّهَا؟ قَالَ غَضُّ الْبَصَرِ، وَإِرْشَادُ ابْنِ السَّبِيلِ وَتَشْمِيتُ الْعَاطِسِ إِذَا حَمِدَ اللَّهَ، وَرَدُّ التَّحِيَّةِ).

1014. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ disallowed anyone to sit on thorough-fares. (Sayyidina Abu Hurayrah ﷺ said that) the Muslims said that they were unable to observe that (ban). The Prophet ﷺ said, "If you cannot do that then give its rights." They asked, "What are its rights?" The Prophet ﷺ said, "Keep your gaze down, guide the traveler, respond to the sneezer when he says al-Hamdulillah, and offer salaam.

١٠١٥. حَدَّثَنَا: أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا كِنَانَةُ مَوْلَى صَفِيَّةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَبْخَلُ النَّاسِ مَنْ بَخِلَ بِالسَّلَامِ. وَالْمَغْبُونُ مَنْ لَمْ يَرُدَّهُ. وَإِنْ حَالَتْ بَيْنَكَ وَبَيْنَ أَخِيكَ شَجَرَةٌ، فَإِنِ اسْتَطَعْتَ أَنْ تَبْدَأَهُ بِالسَّلَامِ، لَا يَبْدَأُكَ، فَافْعَلْ.

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[1] (١٠١٣) اخرجه المصنف فى الصحيح ١/ ١٠٨/ ٦٥، ومسلم فى الصحيح (كتاب الايمان) ٦٣، وابو داؤد فى السنن ٥١٩٤، والنسائى فى السنن (كتاب الايمان) ب ١٢، وابن ماجه فى السنن ٣٢٥٣.

1015. Sayyidina Abu Hurayrah ﷺ said, "The most miser of men is he who is niggardly in offering salaam. And that man is at a loss who does not respond to a greeting. If a tree separates you and your brother and you can salute him before he does then you must do that."❶

EXPLANATION: One does not spend anything on offering salaam yet gets a great reward. Hence. If he does not offer salaam in spite of that then it is very miserly of him. As for him who is saluted but does not respond, he is at a great loss because he neglects a *wajib*.

١٠١٦. حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ حُسَيْنٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ سَالِمٍ مَوْلَى عَبْدُ اللّٰهِ بْنِ عَمْرٍو قَالَ: وَكَانَ ابْنُ عَمْرٍو إِذَا سَلَّمَ عَلَيْهِ فَرَدَّ زَادَ، فَأَتَيْتُهُ وَهُوَ جَالِسٌ فَقُلْتُ: السَّلَامُ عَلَيْكُمْ، فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ. ثُمَّ أَتَيْتُهُ وَهُوَ جَالِسٌ مَرَّةً أُخْرَى فَقُلْتُ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ. قَالَ : السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ، ثُمَّ أَتَيْتُهُ مَرَّةً أُخْرَى فَقُلْتُ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ. فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ وَطَيِّبُ صَلَوَاتِهِ.

1016. It is narrated by Saalim, the freed salve of Abdullah bin Umar ﷺ that when anyone offered salaam to Ibn Umar ﷺ, he gave him a response that was greater (in words). Once he came to him while he was sitting and he offered Assalaamu Alaykum to him. He responded, Assalaamu Alaykum wa rahmatullah. Then he came to him a second time and said Assalaamu Alaykum wa rahmatullah and Ibn Umar ﷺ responded, Assalaamu Alaykum wa rahmatullah wa barakatuh. Saalim came a third time and said, Assalaamu Alaykum wa rahmatullah wa barakatuh and Abdullah Ibn Umar ﷺ responded Assalaamu Alaykum wa rahmatullah a barakatuh wa tayyib salawatih, (peace be on you and the mercy of Allah and his favours and the best of His blessings.)

EXPLANATION: we have written down about this under Hadith # 1001A. Please refer to it.

468. Chapter

باب لَايُسَلَّمُ عَلٰى فَاسِقٍ

Do not Salute an Impious Man

١٠١٧. حَدَّثَنَا سَعِيْدُ بْنُ أَبِيْ مَرْيَمَ قَالَ: حَدَّثَنَا بَكْرُ بْنُ مُضَرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ زَحْرٍ، عَنْ حَبَّانَ بْنِ أَبِيْ جَبَلَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: لَا تُسَلِّمُوْا عَلٰى شُرَّابِ الْخَمْرِ.

1017. Sayyidina Abdullah bin Amr bin al-Aas ﷺ said, "Do not offer salaam to an alcoholic."❷ (Bukhari)

❶ (١٠١٥) كنانة مولى صفية يقال اسم ابيه نبيه، مقبول، ضعفه الازدى، بلاحجة، من الثالثة. ❷ (١٠١٧) اخرجه المصنف فى الصحيح.

١٠١٨. حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ وَمُعَلّٰى وَعَارِمٌ قَالُوْا: حَدَّثَنَا أَبُوْعَوَانَةَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ قَالَ: لَيْسَ بَيْنَكَ وَبَيْنَ الْفَاسِقِ حُرْمَةٌ.

1018. Sayyidina Hasan ﷺ has said, "There is no regard between you and a Faasiq فاسق (a grave sinner).

EXPLANATION: In other words, we must not do anything that gives the impious man respect and honour. Therefore, we must not offer salaam to him because that is a form of show in his respect.

١٠١٩. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ حَدَّثَنِيْ مَعْنُ بْنُ عِيْسٰى قَالَ حَدَّثَنِيْ أَبُوْزُرَيْقٍ أَنَّهُ سَمِعَ عَلِيَّ بْنَ عَبْدِ اللّٰهِ يَكْرَهُ لَاسْبَرَنْجَ وَيَقُوْلُ: لَا تُسَلِّمُوْا عَلٰى مَنْ يُلْعَبُ بِهَا، وَ هِيَ مِنَ الْمَيْسِرِ.

1019. It is narrated by Abu Zurayq ﷺ that he heard Ali bin Abdullah say that he holds the game of chess in contempt. He used to say, "Do not give salaam to one who plays chess because it is a means of gambling."❶

469. Chapter

بَاب مَنْ تَرَكَ السَّلَامَ عَلَى الْمُتَخَلِّقِ وَأَصْحَابِ الْمَعَاصِيْ

Do not Salute the User of Khalooq and the Sinners

١٠٢٠. حَدَّثَنَا زَكَرِيَّابْنُ يَحْيٰى قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ الْحَكَمِ الْعُرَنِيُّ قَالَ: أَخْبَرَنَا سَعِيْدُ بْنُ عُبَيْدٍ الطَّائِيُّ عَنْ عَلِيِّ بْنِ رَبِيْعَةَ، عَنْ عَلِيِّ بْنِ أَبِيْ طَالِبٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى قَوْمٍ فِيْهِمْ رَجُلٌ مُتَخَلِّقٌ بِخَلُوْقٍ فَنَظَرَ اِلَيْهِمْ وَسَلَّمَ عَلَيْهِمْ وَاَعْرَضَ عَنِ الرَّجُلِ، فَقَالَ الرَّجُلُ: أَعْرَضْتَ عَنِّيْ: قَالَ (بَيْنَ عَيْنَيْكَ جَمْرَةٌ).

1020. It is narrated by Sayyidina Ali bin Abu Talib ﷺ that the Holy Prophet ﷺ passed by a people one of whom had used Khalooq for its fragrance. The Prophet ﷺ looked towards those people and offered them salaam but turned his face away from that man. He asked, "Why have you turned your face away from me?" The Prophet ﷺ said, There is a burning coal between your eyes."

EXPLANATION: Khalooq is a kind of scent, which is composed of saffron. The Prophet ﷺ has disallowed us to use it. When he saw a man who had used it, the Prophet ﷺ turned his face away from him and on his asking him why the Prophet ﷺ had looked the other way, he said, "Between you eyes is live cool." In other words, he had committed a sin which would take him to the fire of Hell.

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❶ (١٠١٩) ابو زرين المدنى، مجهول، من السابعة.

١٠٢١. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي سُلَيْمَانُ، عَنِ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ بْنِ وَائِلٍ السَّهْمِيِّ عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِي يَدِهِ خَاتَمٌ مِّنْ ذَهَبٍ فَأَعْرَضَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْهُ. فَلَمَّا رَأَى الرَّجُلُ كَرَاهِيَتَهُ ذَهَبَ فَأَلْقَى الْخَاتَمَ، وَأَخَذَ خَاتِمًا مِنْ حَدِيدٍ فَلَبِسَهُ وَأَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، قَالَ هٰذَا شَرٌّ هٰذَا حِلْيَةُ أَهْلِ النَّارِ) فَرَجَعَ فَطَرَحَهُ وَلَبِسَ خَاتِمًا مِنْ وَرَقٍ. فَسَكَتَ عَنْهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

1021. It is narrated by Amr bin Shuayb on the authority of his father and grandfather that a man came to the Prophet ﷺ with a gold ring on his finger. The Prophet ﷺ turned his face away from that man who seeing the Prophet's displeasure, went away and took off the golden ring and threw it. He put on an iron ring and came to the Prophet ﷺ who said, "This is a bad thing. It is an adornment of the denizens of Hell." That man went away again, removed the ring and threw it off. He then wore a silver ring and the Prophet ﷺ did not say anything about that.❶ (Ahmad)

١٠٢٢. حَدَّثَنَا عَبْدُاللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ عَمْرٍو (هُوَ ابْنُ الْحَارِثِ)، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ أَبِي النَّجِيبِ، عَنْ أَبِي سَعِيدٍ قَالَ أَقْبَلَ رَجُلٌ مِّنَ الْبَحْرَيْنِ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ. وَفِي يَدِهِ خَاتَمٌ مِنْ ذَهَبٍ، وَعَلَيْهِ جُبَّةُ حَرِيرٍ. فَانْطَلَقَ الرَّجُلُ مَحْزُونًا فَشَكَا إِلَى امْرَأَتِهِ فَقَالَتْ لَعَلَّ بِرَسُولِ اللّٰهِ جُبَّتُكَ وَخَاتَمَكَ فَأَلْقِهِمَا ثُمَّ عُدْ. فَفَعَلَ، فَرَدَّ السَّلَامَ، فَقَالَ: جِئْتُكَ آنِفًا فَأَعْرَضْتَ عَنِّي؟ قَالَ (كَانَ فِي يَدِكَ جَمْرٌ مِنْ نَّارٍ) فَقَالَ: لَقَدْ جِئْتُ إِذًا بِجَمْرٍ كَثِيرٍ. قَالَ إِنَّ مَا جِئْتَ بِهِ لَيْسَ بِأَحَدٍ أَغْنَى مِنْ حِجَارَةِ الْحَرَّةِ، وَلٰكِنَّهُ مَتَاعُ الْحَيَاةِ الدُّنْيَا) قَالَ: فَبِمَاذَا أَتَخَتَّمُ؟ قَالَ (بِحَلْقَةٍ مِّنْ وَرَقٍ أَوْ صُفْرٍ أَوْ حَدِيدٍ).

1022. Sayyidina Abu Saeed ؓ narrated that a man came to the Prophet ﷺ from Bahrain and presented salaam. The Prophet ﷺ did not give him a response because he had a gold ring on his finger and a silk gown over him. That man felt Sad and went away. He complained to his wife who said to him, "Perhaps your gown and your ring displeased the Messenger of Allah ﷺ. Take them off and go to him."

He did as she said and the Prophet ﷺ responded to his salaam. He submitted to the Prophet ﷺ, "I had come to you but you turned away from me. "The Prophet ﷺ said, "You had live coal in your hand." He submitted, "Then I am holding many pieces of live coal (because I have much gold with me)." The Prophet ﷺ said, "Teat which (gold) you have brought is not more useful in our sight than the rocks of rocky land, but they are of some worth in the life of this world." That man asked, "What kind of ring may I then wear?" The Prophet ﷺ said, "You may wear a silver, brass or iron ring."❷ (Nasai)

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❶ (١٠٢١) اخرجه احمد فى المسند ٢/١٦٣.

❷ (١٠٢٢) اخرجه النسائى السنن ٨/١٧٦.

EXPLANATION: We learn from these Ahadith that we may not salute the sinners or respond to their salutation. Also, a man must not wear a gold ring. He may wear a silver ring but it must not weigh as much as a Mithqal. A Hadith quotes the Prophet ﷺ as saying. ولا تتمه مثقالاً (Silver, but do not let it weigh as much as a Mithqal.)

Accordingly, a man's silver ring must weigh less than that. He must also not wear an iron ring because it is called an adornment of the dwellers of Hell. We seem to have permission for a bross or iron ring in the concluding part of the Hadith but the Ulama hold this permission to be abrogated in view of the other Ahadith that disallow it.

470. Chapter
بَاب التَّسْلِيمِ عَلَى الْأَمِيرِ
Salaam to the Ameer

١٠٢٣ . حَدَّثَنَا عَبْدُالْغَفَّارِ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ سَأَلَ أَبَا بَكْرِ بْنَ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ لِمَا كَانَ أَبُوْ بَكْرٍ يَكْتُبُ مِنْ أَبِي بَكْرٍ خَلِيفَةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ كَانَ عُمَرُ يَكْتُبُ بَعْدَهُ: مِنْ عُمَرَ بْنَ الْخَطَّابِ خَلِيفَةِ أَبِي بَكْرٍ، مَنْ أَوَّلُ مَنْ كَتَبَ اَمِيرَ الْمُؤْمِنِينَ؟ فَقَالَ: حَدَّثَتْنِي جَدَّتِي الشِّفَاءُ وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُوَلِ، وَكَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ إِذَا هُوَ دَخَلَ السُّوْقَ دَخَلَ عَلَيْهَا. قَالَتْ: كَتَبَ عُمَرُ بْنُ الْخَطَّابِ إِلٰى عَامِلِ الْعِرَاقِيْنَ: أَنِ ابْعَثْ إِلَيَّ بِرَجُلَيْنِ جَلْدَيْنِ نَبِيلَيْنِ أَسْأَلُهُمَا عَنِ الْعِرَاقِ وَأَهْلِهِ: بَعَثَ إِلَيْهِ صَاحِبُ الْعِرَاقِيْنَ بِلَبِيدِ بْنِ رَبِيعَةَ وَعَدِيِّ بْنِ حَاتِمٍ فَقَدِمَا الْمَدِيْنَةَ، فَأَنَاخَا رَاحِلَتَيْهِمَا بِفِنَاءِ الْمَسْجِدِ، ثُمَّ دَخَلَا الْمَسْجِدَ فَوَجَدَا عَمْرَو بْنَ الْعَاصِ فَقَالَا لَهُ: يَا عُمْرُو، اِسْتَأْذِنْ لَنَا عَلٰى اَمِيرِ الْمُؤْمِنِيْنَ عُمَرَ فَوَثَبَ عَمْرٌو فَدَخَلَ عَلٰى عُمَرَ فَقَالَ السَّلَامَ عَلَيْكَ يَا اَمِيرَ الْمُؤْمِنِيْنَ فَقَالَ لَهُ عُمَرُ: مَا بَدَالَكَ فِي هٰذَا الْإِسْمِ يَا ابْنَ الْعَاصِ؟ لَتُخْرِجَنَّ مِمَّا قُلْتَ. قَالَ: نَعَمْ. قَدِمَ لَبِيدُ بْنُ رَبِيعَةَ وَعَدِيُّ بْنُ حَاتِمٍ، فَقَالَا لِي: اِسْتَأْذِنْ لَنَا عَلٰى أَمِيرِ الْمُؤْمِنِيْنَ فَقُلْتُ: أَنْتُمَا وَاللّٰهِ أَصَبْتُمَا اسْمَهُ، وَإِنَّهُ الْأَمِيرُ وَنَحْنُ الْمُؤْمِنُوْنَ. فَجَرَى الْكِتَابُ مِنْ ذَالِكَ الْيَوْمِ.

1023. Sayyidina Umar bin Abdul Aziz ﷺ asked Abu Bakr bin Sulayman ﷺ, "Why did Abu Bakr ﷺ write من ابو بكر خليفة رسول الله (from Abu Bakr, Khalifah of the Messenger of Allah ﷺ). And, after him, Umar ﷺ: من عمربن الخطاب خليفة ابى بكر (from Umar bin al-Khattab, Khalifah of Abu Bakr). Who first wrote down امير المؤمنين Ameer al-Mo'mineen Commander of the Believers, or Faithful)?" Abu Bakr Sulayman related what his paternal grand mother had told him. She was an early Muhajir woman. Whenever Sayyidina Umar ﷺ went out to the

public, he visited her too. She reported:

Sayyidina Umar bin al-Khattab ﷺ wrote to the governor of Iraq that he should send him two men strong wise and intelligent so that he may ask them about Iraq and her inhabitants. So, He sent Labeed bin Rabiah and Adi bin Hatim to Sayyidina Umar ﷺ. They reached Madinah and tied their riding animals in an open space outside the mosque. They entered the mosque and found Amr bin al-Aas ﷺ there and they said to him, "O Amr! Get us permission to meet the Ameer al-Mo'mineen Umar ﷺ. Amr bin al-Aas ﷺ hurried to Sayyidina Umar ﷺ and said, Assalaamu Alayka, O Ameer al-Mo'mineen." Sayyidina Umar ﷺ said, "O son of Aas how did you find this name? Surely, there is a reason behind what you have said, Tell me why?' He said, "Of course, I will tell you!" Labeed bin Rabiah and Adi bin Hatim have both come (from Iraq) and they said to me that I should get them permission to see the Ameer al-Mo'mineen. And I thought, by Allah, they had given you a correct name. Surely, you are Ameer and we are Believers!" Thus, that day on, this title has become effective.[1] (Ibn Abdul Barr in Istoab)

١٠٢٤ . حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللّٰهِ بْنُ عَبْدِ اللّٰهِ قَالَ: قَدِمَ مُعَاوِيَةُ حَاجًّا حَجَّتُهُ الْأُولٰى وَهُوَ خَلِيفَةٌ فَدَخَلَ عَلَيْهِ عُثْمَانُ بْنُ حُنَيْفٍ الْأَنْصَارِيُّ فَقَالَ: السَّلَامُ عَلَيْكَ أَيُّهَا الْأَمِيرُ وَرَحْمَةُ اللّٰهِ فَأَنْكَرَهَا أَهْلُ الشَّامِ وَقَالُوا: مَنْ هٰذَا الْمُنَافِقُ الَّذِي يُقَصِّرُ بِتَحِيَّةِ أَمِيرِ الْمُؤْمِنِينَ فَبَرَكَ عُثْمَانُ عَلٰى رُكْبَتِهِ ثُمَّ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ هٰؤُلَاءِ أَنْكَرُوا عَلَيَّ أَمْرًا أَنْتَ أَعْلَمُ بِهِ مِنْهُمْ، فَوَاللّٰهِ لَقَدْ حُيِّيتُ بِهَا أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ. فَمَا أَنْكَرَهُ مِنْهُمْ أَحَدٌ فَقَالَ مُعَاوِيَةُ لِمَنْ تَكَلَّمَ مِنْ أَهْلِ الشَّامِ: عَلٰى رِسْلِكُمْ، فَإِنَّهُ قَدْ كَانَ بَعْضُ مَا يَقُولُ. وَلٰكِنَّ أَهْلَ الشَّامِ لَمَّا حَدَّثَتْ هٰذِهِ الْفِتَنُ قَالُوا: لَا تُقَصِّرُ عِنْدَنَا تَحِيَّةُ خَلِيفَتِنَا. فَإِنِّي إِخَالُكُمْ يَا أَهْلَ الْمَدِينَةِ تَقُولُونَ لِعَامِلِ الصَّدَقَةِ: أَيُّهَا الْأَمِيرُ.

1024. It is reported by Abdullah bin Abdullah that when Sayyidina Muawiyah ﷺ came to perform Hajj for the first time during his khilafat, Uthman bin Hanif al-Ansari ﷺ visited him. He greeted Muawiyah ﷺ in these words, السلام عليک ايها الامير ورحمة الله (Assalaam Alayka ayyuha al-Ameer wa rahmat Allah, peace be on you, O you Ameer and the mercy of Allah!).

The people of Syria did not like this greeting. (They had accompanied Muawiyah ﷺ.) They remarked, "Who is this hypocrite who detract from the salaam to the Ameer al-Mo'mineen?" Uthman bin Hanif ﷺ sat down on his knees and said, "O Ameer al-Mo'mineen! These people are displeased with me over something that you know better than them. By Allah, I used the same words to greet Sayyidina Abu Bakr ﷺ, Umar ﷺ and Uthman ﷺ but none of them disliked it." Sayyidina Muawiyah ﷺ said to him of the people of Syria who had spoken those words, "Do not speak! He has said merely what other

[1] (١٠٢٣) اخرجه ابن عبد البرفى الاستيعاب عن يعقوب بن عبد الرحمن.

people say." However, when the Syrians were confronted with it they said, "We will not detract from the salaam to our Khalifah. O people of Madinah, I presume that you call the collector of sadaqah also as Ameer."❶

(Musannaf Abdur Razaaq)

EXPLANATION: The people of Syria did not like the word Ameer al-Mo'mineen and they wished that Sayyidina Muawiyah ﷺ should be called Khalifah. Hence, they were hurt by the words use by Sayyidina Uthman bin Hanif ﷺ. They felt that the phrase Ameer al-Mo'mineen was derogatory to Sayyidina Muawiyah ﷺ who explained to them that the earlier Khalifahs were called Ameer al-Mo'mineen. The people of Syria thought that this phrase was unsuitasle for their Khalifah because the people of Madinah used the word Ameer for those occupying small offices too. (Note: Syria is Sham and not restricted to present day boundaries).

١٠٢٥. حَدَّثَنَا أَبُوْنُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: دَخَلْتُ عَلَى الْحَجَّاجِ فَمَا سَلَّمْتُ عَلَيْهِ.

1025. Sayyidina Jabir said, "I came to Hajjaj but I did not offer salaam to him."

١٠٢٦. حَدَّثَنَا مُوْسٰى بْنُ إِسْمَاعِيْلَ قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ، عَنْ مُغِيْرَةَ، عَنْ سِمَاكِ بْنِ سَلَمَةَ الضَّبِّيِّ، عَنْ تَمِيْمِ بْنِ حَذْلَمٍ قَالَ إِنِّيْ لَأَذْكُرُ أَوَّلَ مَنْ سُلِّمَ عَلَيْهِ بِالْاِءِ مَرَّةٍ بِالْكُوْفَةِ، خَرَجَ الْمُغِيْرَةُ بْنُ شُعْبَةَ مِنْ بَابِ الرَّحْبَةِ فَجَاءَهُ رَجُلٌ مِّنْ كِنْدَةَ. زَعَمُوْا أَنَّهُ أَبُوْ قُرَّةَ الْكِنْدِيُّ. فَسَلَّمَ عَلَيْهِ فَقَالَ: السَّلَامُ عَلَيْكَ أَيُّهَا الْأَمِيْرُ وَرَحْمَةُ اللّٰهِ، السَّلَامُ عَلَيْكُمْ فَكَرِهَهُ. فَقَالَ السَّلَامُ عَلَيْكُمْ أَيُّهَا الْأَمِيْرُ وَرَحْمَةُ اللّٰهِ، السَّلَامُ عَلَيْكُمْ هَلْ اَنَا إِلَّا مِنْهَا اَمْ لَا؟ قَالَ سِمَاكٌ ثُمَّ اَقَرَّبِهَا بَعْدُ.

1026. It is narrated by Tameen bin Hazlam that he remembered who was first greeted with salaam in Kufah with the title of an Ameer. Sayyidina Mughairah bin Shabah ﷺ come out from the Baab al-Rahbah. (Mughairah was the governor of the place). A man from Kindah people thought he was Abu Qurrah al-Kind came to him and greeted him in these words السلام عليک ايها الامير ورحمة الله (Assalaamu Alayka ayyauha al-aueem ase rehmatallah) but he did not like that (form of greeting). He then greeted him again السلام عليک ايها الامير ورحمة الله and said "By Ameer I mean Ameer al-Mo'mineen. Say, am I one of those who believe or not?"

Sommak said, "Thereafter, Sayyidina Muawiyah ﷺ reconciled with that." (Semmak was one of the narrators.)

١٠٢٧. حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَاحَيْوَةُ بْنُ شُرَيْحٍ قَالَ: حَدَّثَنِيْ زِيَادُ بْنُ عُبَيْدٍ الرُّعَيْنِيُّ) بَطْنٌ مِّنْ حِمْيَرٍ قَالَ: دَخَلْنَا عَلٰى رُوَيْفِعٍ وَّكَانَ أَمِيْرًا عَلَى أَنْطَابُلُسَ. فَجَآءَ رَجُلٌ فَسَلَّمَ عَلَيْهِ

❶ (١٠٢٤) اخرجه عبد الرزاق فى المصنف.

(فَقَالَ: السَّلَامُ عَلَى الْأَمِيرِ) وَعَنْ عَبْدَةَ فَقَالَ السَّلَامُ عَلَيْكَ أَيُّهَا الْأَمِيرُ. فَقَالَ لَهُ رُوَيْفِعٌ: لَوْسَلَّمْتَ عَلَيْنَا لَرَدَدْنَا عَلَيْكَ السَّلَامَ. وَلٰكِنْ إِنَّمَا سَلَّمْتَ عَلَى مَسْلَمَةَ بْنِ مُخَلَّدٍ (وَكَانَ مَسْلَمَةُ عَلَى مِصْرَ) اذْهَبْ إِلَيْهِ فَلَيَرُدَّعَلَيْكَ السَّلَامَ. قَالَ زِيَادٌ: وَكُنَّا إِذَا جِئْنَا فَسَلَّمْنَا وَهُوَ فِي الْمَجْلِسِ قُلْنَا: السَّلَامُ عَلَيْكُمْ.

1027. Ziyad bin Ubayd who belonged to the tribe of Humayr said that they went to Ruwayfi who was Ameer of Antablus. A man came and offered him salaam in these words السلام على الامير (Assalaamu ala al-Ameer). Abdul (the narrator) said that the man had said, Assalaamu alayk ayyuha Ameer.

Ruwayfi said to him, "If you had offered salaam to me, I would have given you a response, but you greeted Maslamah bin Mukhallad, (the Ameer of Egypt). Go to him. He might respond to your greetings." Ziyad said, "When we went to his assembly we said to him Assalaamu Alaykum."

EXPLANATION: Sayyidina Ruwayfi ﷺ did not like the word Ameer to be used for him. Therefore, he asked the man who used the word Ameer for him that he had addressed the Ameer of Egypt and must expect a response to his salaam from Egypt. If he had offered salaam without the use of the word Ameer by which he had thus restricted the salaam he would have had a response from Ruwayfi ﷺ.

471. Chapter
بَاب التَّسْلِيمِ عَلَى النَّائِمِ
Salaam to One Who is Asleep

١٠٢٨. حَدَّثَنَامُوسَى بْنُ إِسْمَاعِيلَ قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ قَالَ:حَدَّثَنَا ثَابِتٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ لَيْلٰى،عَنِ الْمِقْدَادِبْنِ الْأَسْوَدِ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَجِيئُ مِنَ اللَّيلِ فَيُسَلِّمُ تَسْلِيمًا لَا يُوْقِظُ نَآئِمًا، وَيُسْمِعُ الْيَقْظَانَ.

1028. It is related by Sayyidina Miqdad bin Aswad ﷺ that whenever the Prophet ﷺ came home at night he offered salaam in such a manner that a sleeping person would not be disturbed but one who was awake heard the salaam.

472. Chapter
بَاب حَيَّاكَ اللّٰهُ
Hayyak Allah

١٠٢٩. حَدَّثَنَا عَمْرُوبْنُ عَبَّاسٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنِ الشَّعْبِيِّ، أَنَّ عُمَرَ

قَالَ لِعَدِيِّ بْنِ حَاتِمٍ: حَيَّاكَ اللّٰهُ مِنْ مَعْرِفَةٍ.

1029. Sayyidina Umar ﷺ recognized Adi bin Hatim ﷺ and exclaimed, حياك الله (Hayyak Allah, may Allah keep you alive!).

(This supplication does not substitute salaam.)

473. Chapter
بـــاب مـرحـــبًا
Marhaba

١٠٣٠ . حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا زَكَرِيَّا، عَنْ فِرَاسٍ،عَنْ عَامِرٍ، عَنْ مَسْرُوْقٍ عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ، أَقْبَلَتْ فَاطِمَةُ تَمْشِيْ كَأَنَّ مَشْيَتَهَا مَشْيَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ مَرْحَبًا بِأَبْنَتِيْ) ثُمَّ أَجْلَسَهَا عَنْ يَمِيْنِهِ أَوْ عَنْ شِمَالِهِ .

1030. It is narrated by Sayyidah Ayeshah رضى الله عنها that Sayyidah Fatimah رضى الله عنها visited them. Her style of walking was very much like the gait of the Prophet ﷺ. On seeing her coming, the Prophet ﷺ exclaimed., Marhaba bin Ibnati (Welcome to my daughter). He then made her sit to his right or his left.❶ (Bukhari, Muslim, Ahmad, Ibn Majah.)

(We have seen this Hadith at # 971)

١٠٣١ . حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِيْ إِسْحَاقَ، عَنْ هَانِيِ بْنِ هَانِيٍّ عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: اسْتَأْذَنَ عَمَّارٌ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَعَرَفَ صَوْتَهُ فَقَالَ مَرْحَبًا بِالطَّيِّبِ الْمُطَيَّبِ).

1031. Sayyidina Ali ﷺ said that Sayyidina Ammar ﷺ sought the permission of the Prophet ﷺ to enter his house and he recognized his voice and called out, مرحبا بالطيب والمطيب (Marhaba bil-Tayyib wa al-Mutayyib, welcome to the good and fine person!)❷ (Tirmizi, Ibn Majah)

474. Chapter
باب كَيْفَ رَدُّالسَّلَامِ
How to Respond to Salaam

١٠٣٢ . حَدَّثَنَا يَحْيَ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِيْ حَيْوَةُ، عَنْ عُقْبَةَ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ: بَيْنَمَا نَحْنُ جُلُوْسٌ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ ظِلِّ شَجَرَةٍ بَيْنَ مَكَّةَ وَالْمَدِيْنَةِ. إِذَا جَآءَ أَعْرَابِيٌّ مِنْ أَجْلَفِ النَّاسِ وَأَشَدُّ هُمْ، فَقَالَ: السَّلَامُ عَلَيْكُمْ. فَقَالُوْا: وَعَلَيْكُمُ:

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❶ (١٠٣٠) اخرجه المصنف فى الصحيح ٤/٢٤٨ و ٨/٧٩، ومسلم فى الصحيح (كتاب فضائل الصحابة) ٩٩، واحمد فى المسند ٦/٢٨٢ وابن ماجه فى السنن ١٦٢١.

❷ (١٠٣١) اخرجه الترمذى فى السنن ٣٧٩٨، وابن ماجه فى السنن ١٤٦.

1032. It is narrated by Sayyidina Abdullah bin Amr ﷺ that they were sitting with the Prophet ﷺ in the shade of a tree on the road between Makkah and Madinah when a hot-tempered badouin came. He said as-salaamu alay kum (peace be on you). All of them responded, وعليكم (Wa Alaykum and on you).

١٠٣٣. حَدَّثَنَا حَامِدُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا أَبُوْعَوَانَةَ عَنْ أَبِيْ جَمْرَةَ، سَمِعْتُ ابْنَ عَبَّاسٍ إِذَا يُسَلَّمُ عَلَيْهِ يَقُوْلُ: وَعَلَيْكَ، وَرَحْمَةُ اللّٰهِ.

1033. It is reported by Abu Jamrah that he had heard Sayyidina Ibn Abbas ﷺ say whenever he was offered the salaam, وعليك ورحمة الله (wa alayka wa rahmat Allah, and on you with the mercy of Allah).

١٠٣٤. قَالَ أَبُوْ عَبْدِ اللّٰهِ: وَقَالَتْ قَيْلَةُ قَالَ رَجُلٌ: اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ، قَالَ: وَعَلَيْكَ اَلسَّلَامُ وَرَحْمَةُ اللّٰهِ).

1034. Imam Bukhari رحمة الله عليه has said that Qaylah ﷺ (daughter of Makhramah) reported that a man came to the Prophet ﷺ and greeted him in this manner السلام عليك يا رسول الله (Assalaamu Alayka, yaa RasoolAllah, peace be on you, O Messenger of Allah!). He said in response, وعليك السلام ورحمة الله and on you be peace and the mercy of Allah).❶

(Majma' al-Zawaid Haythmi, Tabarani, Ibn al-Sina, Kanz al-Ummal, Khateeb.)

١٠٣٥. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيْرَةِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللّٰهِ بْنِ الصَّامِتِ، عَنْ أَبِيْ ذَرٍّ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ فَرَغَ مِنْ صَلَاتِهِ. فَكُنْتُ أَوَّلَ مَنْ حَيَّاهُ بِتَحِيَّةِ الْإِسْلَامِ. فَقَالَ وَعَلَيْكَ، وَرَحْمَةُ اللّٰهِ، مِمَّنْ أَنْتَ؟ قُلْتُ: مِنْ غِفَارٍ.

1035. Sayyidina Abu Zarr ﷺ has narrated that he went to the Prophet ﷺ. "When he finished his prayer, I was the first person to offer salaam in the Islamic way (as-salaamu Alaykum)." The Prophet ﷺ said in reply, وعليك ورحمة الله (and on you with the mercy of Allah). He then asked, "To which tribe do you belong?" Abu Zarr ﷺ said, "I am from the tribe Ghifari."

EXPLANATION: It is evident from marfoo Ahadith that are well-known and reported through correct lines of transmission that a person who salutes says السلام عليكم (Assalaamu Alaykum, peace be on you) and he who responds says وعليكم السلام (wa Alaykum Assalaam and on you be peace). If he adds ورحمة الله (wa rahmat Allah, and the mercy of Allah), it is better. Some Ahadith also say that if the responding person says وعليك السلام (wa alayka Assalaam, and on you be peace), using the second person singular pronoun when there is only one person greeting him, then that is also correct. However, it is not enough to respond merely with the words وعليكم (wa Alaykum) or وعليك (wa Alayka) or ورحمة الله (wa rahmat Allah) but without the word سلام (salaam). Those versions which suggest this response either

❶ ١٠٣٤) انظر مجمع الزوائد للهيثمي ٦/١١، والمعجم الكبير للطبراني ٦١١٤، عمل اليوم والليلة لابن السني ٢٣١، كنز العمال للمتقي الهندي ٤٠٣٦٩، تاريخ بغداد للخطيب ١٤/٤٤.

they are not marfoo' Ahadith or they reflect the initial period of the observance of salaam. Therefore, all the words must be spoken as are ascribe to the Messenger of Allah ﷺ after Hijrah.

١٠٣٦. حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِيْ يُوْنُسُ، عَنِ ابْنِ شِهَابٍ أَنَّهُ قَالَ: قَالَ أَبُوْسَلَمَةَ: أَنَّ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشُ هٰذَا جِبْرِيْلُ وَهُوَ يَقْرَأُعَلَيْكِ السَّلَامُ، قَالَتْ فَقُلْتُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ، تَرَى مَالَا أَرٰى. تُرِيْدُ بِذٰلِكَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

1036. It is narrated by Sayyidah Ayeshah رضی اللہ عنہا that the Messenger of Allah ﷺ said to her, "O Ayeshah رضی اللہ عنہا, Jibrail علیہ السلام has come and conveys salaam to you."

She said in response وعلیہ السلام ورحمۃ اللہ "(wa alayhis salaam wa rahmat Allah wa barakatuh and to him be salaam and the mercy of Allah and his favours). You can see that which I cannot see." (She meant Jibrail علیہ السلام).

١٠٣٧. حَدَّثَنَا مَطَرٌ قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: حَدَّثَنَا بَسْطَامٌ قَالَ:سَمِعْتُ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: قَالَ لِيْ أَبِيْ: يَا بُنَيَّ إِذَا مَرَّ بِكَ الرَّجُلُ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَلَا تَقُلْ وَعَلَيْكَ، كَأَنَّكَ تَخُصُّهُ بِذٰلِكَ وَحْدَهُ وَلٰكِنْ قُلْ: السَّلَامُ عَلَيْكُمْ.

1037. Muawiyah bin Qurrah said that his father said to him, "O my son, if a man passes by you and says السلام علیکم (Assalaamu Alaykum, peace be on you) then do not give him a response in these words وعلیک (wa alayk and on you) for in that way you will restrict the greetings to this one man and he is not alone (and there are angels with him and some other men sometimes). You should say السلام علیکم (Assalaamu Alaykum, peace be on you)."

475. Chapter

باب من لم يرد السلام

He Who does not Respond to the Salaam

١٠٣٨. حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيْدِ قَالَ حَدَّثَنَا عَبْدُ الْأَعْلٰى قَالَ: حَدَّثَنَا سَعِيْدٌ، عَنْ قَتَادَةَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللّٰهِ بْنِ الصَّامِتِ قَالَ قُلْتُ لِأَبِيْ ذَرٍّ مَرَرْتُ بِعَبْدِ الرَّحْمٰنِ بْنِ أُمِّ الْحَكَمِ فَسَلَّمْتُ فَمَا رَدَّ عَلَيَّ شَيْئًا فَقَالَ يَا ابْنَ أَخِيْ، مَا يَكُوْنُ عَلَيْكَ مِنْ ذٰلِكَ؟ رَدَّ عَلَيْكَ مَنْ هُوَ خَيْرٌ مِّنْهُ، مَلَكٌ عَنْ يَّمِيْنِهِ.

1038. It is narrated by Sayyidina Abdullah bin Samit رضی اللہ عنہ that he complained to Sayyidina Abu Zarr رضی اللہ عنہ that when he came across Abdur Rahman bin Umm al-Hakam and saluted him, he did not offer a response. Sayyidina Abu Zarr رضی اللہ عنہ

said to him, "O my nephew! Let it not grieve you. Your greeting was given a response by the angel to your right hand and he is better (then Abdur Rahman bin al-Hakam).

EXPLANATION: He meant to make it clear that he had received a reply anyway. As for Abdur Rahman, Why he did not respond concerns him. He could be busy in something during which it is not obligatory to respond or there could have been some other reason.

١٠٣٩ . حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ:حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ، عَنْ عَبْدِ اللّٰهِ قَالَ: إِنَّ السَّلَامَ اِسْمٌ مِّنْ أَسْمَآءِ اللّٰهِ وَضَعَهُ فِي الْأَرْضِ، فَأَفْشُوْهُ بَيْنَكُمْ. إِنَّ الرَّجُلَ إِذَا سَلَّمَ عَلَى الْقَوْمِ فَرَدُّوْا عَلَيْهِ كَانَتْ عَلَيْهِمْ فَضْلُ دَرَجَةٍ. لِأَنَّهُ ذَكَّرَهُمُ السَّلَامَ. وَإِنْ لَّمْ يَرُدَّ عَلَيْهِ مَنْ هُوَ خَيْرٌ مِنْهُ وَأَطْيَبُ.

1039. Sayyidina Abdullah bin Masood ﷺ said that salaam is, indeed, a name of the name of Allah. Allah has placed it on earth. Hence, spread it among yourselves. Surely, if a man offers salaam to a people and they give him a response then he gets excellence by a degree because he reminded them to offer salaam. However, if he is not given a response them he gets the response from a better and purer creation, the angels.[1]

(Bayhaqi, Ibn Abu Shaybch, al-Bazzar, Tabarani)

١٠٤٠ . حَدَّثَنَامُحَمَّدُ بْنُ يُوْسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ عَنِ الْحَسَنِ قَالَ: اَلتَّسْلِيْمُ تَطَوُّعٌ، وَالرَّدُّ فَرِيْضَةٌ.

1040. Sayyidina Hasan has said that it is mustahabb (recommended) to offer salaam but fard (absolutely obligatory) to give a response.

476. Chapter
باب مَنْ بَخِلَ بِالسَّلَامِ
He Who is Miserly in Conveying Salaam

١٠٤١ . حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، عَنْ مُوْسَى بْنُ عُقْبَةَ قَالَ: حَدَّثَنِي عُبَيْدُ اللّٰهِ بْنُ سَلْمَانَ عَنْ أَبِيْهِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِوبْنِ الْعَاصِ قَالَ: اَلْكَذُوْبُ مَنْ كَذَبَ عَلٰى يَمِيْنِهِ، وَالْبَخِيْلُ مَنْ بَخِلَ بِالسَّلَامِ وَالسَّرُوْقُ مَنْ سَرَقَ الصَّلَاةَ.

1041. Sayyidina Abdullah bin Amr bin al-Aas ﷺ said, "The one who is the greatest liar is he who takes a false oath, and the (greatest) niggardly is one who is stingy in offering salaam and the greatest thief is one who steals in prayers (by mis-observing ruku' and sajdah).

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[1] (١٠٣٩) اخرجه البيهقي وابن ابي شيبة والبزار والطبراني موقوفًا و مرفوعًا.

١٠٤٢ . حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَبْخَلُ النَّاسِ الَّذِي يَبْخَلُ بِالسَّلَامِ. وَإِنَّ أَعْجَزَ النَّاسِ مَنْ عَجِزَ بِالدُّعَاءِ.

1042. Sayyidina Abu Hurayrah ﷺ said that of the men one who is most miserly is the person who is very much behind offering salaam, and the most infirm of men is he who refrains from making a supplication.

EXPLANATION: It is emphasized that while one comes to no harm by offering salaam to anyone yet the reward he gets for it is very great. He who lags behind in offering salaam will not find anyone more stingy than him. In the same way, one does not spend anything on making a supplication and everyone may supplicate Allah without distinction man or woman, strong or weak. Thus, is anyone does not make a supplication also then there is no one more helpless than him.

477. Chapter
باب السلام على الصبيان
Salaam to Children

١٠٤٣ . حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَيَّارٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ. عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ وَقَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ بِهِمْ.

1043. Thabit al-Bannani has reported that when Sayyidina Anas ﷺ bin Maalik ﷺ came across children, he greeted them with salaam, and commented that the Prophet ﷺ also did that.❶

(Bukhari, Muslim, Abu Dawood, Ibn Majah, Tirmizi, Nasai)

١٠٤٤ . حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عَنْبَسَةَ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يُسَلِّمُ عَلَى الصِّبْيَانِ فِي الْكُتَّابِ.

1044. It is narrated by Anbasah that he saw Ibn Umar ﷺ greet children in the Maktab (religious school) with salaam.

EXPLANATION: We know from this that if children are gathered somewhere then the procedure is that one who comes to them should offer them salaam but if people come across one another then the younger person must salute the older. If an older person offers salutation on his own then there is no harm in that.

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❶ (١٠٤٣) اخرجه المصنف بهذا السند، ومسلم وابو داؤد وابن ماجه، وقال الترمذى عن يسار كنت امشى مع ثابت البنانى فمر على صبيان فسلم عليهم فقال ثابت كنت مع انس فمر على صبيانهم فسلم عليهم فقال انس: كنت مع النبى صلى الله عليه وسلم. الحديث: هذا حديث صحيح واخرج النسائى عن طريق جعفر بن سليمان عن ثابت ولفظه كان رسول الله صلى الله عليه وسلم يزور الانصار فيسلم على صبيانهم ويمسح على رؤوسهم ويدعولهم.

478. Chapter
باب التسليم النساء على الرجال
Women Saluting Men

١٠٤٥. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ أَنَّ أَبَا مُرَّةَ مَوْلَى أُمِّ هَانِئٍ ابْنَةِ أَبِي طَالِبٍ أَخْبَرَهُ، أَنَّهُ سَمِعَ أُمَّ هَانِئٍ تَقُوْلُ: ذَهَبْتُ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَغْتَسِلُ فَسَلَّمْتُ (عَلَيْهِ) فَقَالَ (مَنْ هٰذِهِ)؟ قُلْتُ: أُمُّ هَانِئٍ ءِ قَالَ (مَرْحَبًا).

1045. Sayyidah Umm Hani رضي الله عنها said that she went to the Prophet ﷺ. He was having a bath. She offered him salaam and he asked, "Which woman is that?" and she submitted, "Umm Hani." The Prophet ﷺ said, Marhaba."❶ (Ahmad)

EXPLANATION: Sayyidah Umm Hani رضي الله عنها was the sister of Sayyidina Ali رضي الله عنه, the daughter of the Prophet's ﷺ paternal uncle. It is clear from the question of the Prophet ﷺ about the identity of the woman that he was behind a curtain.

١٠٤٦. حَدَّثَنَا مُوْسٰى قَالَ:حَدَّثَنَا مُبَارَكٌ قَالَ: سَمِعْتُ الْحَسَنَ يَقُوْلُ: كُنَّ النِّسَآءُ يُسَلِّمْنَ عَلَى الرِّجَالِ:

1046. Sayyidina Hasan رحمة الله عليه said that women used to greet men with *salaam*.

479. Chapter
باب التَّسْلِيْمِ عَلَى النِّسَاءِ
Salam to Women

١٠٤٧. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيْدِ بْنُ بَهْرَامٍ عَنْ شَهْرٍ قَالَ: سَمِعْتُ أَسْمَاءَ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ فِي الْمَسْجِدِ، وَعُصْبَةٌ مِنَ النِّسَآءِ قُعُوْدٌ، قَالَ بِيَدِهِ إِلَيْهِنَّ بِالسَّلَامِ، فَقَالَ (إِيَّاكُنَّ وَكُفْرَانَ الْمُنْعِمِيْنَ إِيَّاكُنَّ وَكُفْرَانَ الْمُنْعِمِيْنَ قَالَتْ إِحْدَاهُنَّ: نَعُوْذُ بِاللّٰهِ. يَا نَبِيَّ اللّٰهِ مِنْ كُفْرَانِ نِعَمِ اللّٰهِ. قَالَ (بَلٰى،إِنَّ إِحْدَاكُنَّ تَطُوْلُ أَيْمَتُهَا. ثُمَّ تَغْضِبُ الْغَضَبَةَ فَتَقُوْلُ وَاللّٰهِ مَارَأَيْتُ مِنْهُ سَاعَةً خَيْرًا قَطُّ. فَذٰلِكَ كُفْرَانُ نِعَمِ اللّٰهِ، وَذٰلِكَ كُفْرَانُ الْمُنْعِمِيْنَ).

1047. Sayyidah Asma رضي الله عنها has said that the Prophet ﷺ passed by the mosque and a gathering of women there. He greeted them with salaam by a gesture of his hand. And, He said, "Keep away from ingratitude to the favourable! Keep away from ingratitude to the favourable!" One of those

❶ (١٠٤٥) اخرجه احمد فى المسند ١/٤٢٥.

women pleaded, "O Prophet ﷺ of Allah, we seek refuge in Allah from being ungrateful for the blessings of Allah. (We are not unthankful to Allah)

The Prophet ﷺ asserted, "Yes, you are ungrateful! The time of some of you women without a husband prolongs (before Allah causes her to find a husband but she is ungrateful). In a fit of rage, you say (to your husband), "By Allah! I have never seen a good in you." In this (conduct), there is ingratitude to Allah and also to the creatures (who have been beneficial).❶

١٠٤٨ . حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا مُبَشِّرُ بْنُ إِسْمَاعِيلَ، عَنِ ابْنِ أَبِي غُنَيَّةَ، عَنْ مُحَمَّدِ بْنِ مُهَاجِرٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ ابْنَةَ يَزِيدَ الْأَنْصَارِيَّةِ: مَرَّ بِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا فِي جَوَارٍ أَتْرَابٍ لِي، فَسَلَّمَ عَلَيْنَا وَقَالَ (إِيَّاكُنَّ وَكُفْرَ الْمُنْعِمِينَ) وَكُنْتُ مِنْ أَجْرَئِهِنَّ عَلَى مَسْأَلَتِهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَمَا كُفْرَانُ الْمُنْعِمِينَ؟ قَالَ (لَعَلَّ إِحْدَا كُنَّ تَطُولُ أَيْمَتُهَا بَيْنَ أَبَوَيْهَا ثُمَّ يَرْزُقُهَا اللَّهُ زَوْجًا، وَيَرْزُقُهَا مِنْهُ وَلَدًا، فَتَغْضَبُ الْغَضْبَةَ فَتَكْفُرُ فَتَقُولُ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ).

1048. It is reported by Asma daughter of Yazid Ansariyah that the Prophet ﷺ passed by her while se was sitting with other women of her age group. The Prophet ﷺ greeted them with salaam and said, "Keep away from being ungrateful to the favourable."

She has said that she was most bold among women in asking questions and she said, "Messenger of Allah, what is the meaning of not to be ungrateful to the favorable?" The Prophet ﷺ said, "The time of some of you remaining with your parents without a husband extends long. Then Allah gives her a husband and then a child. Then she shows anger (to her husband) and says in ingratitude, "I have never seen good in you."❷ (Ahmad)

EXPLANATION: If there is no fear of mischief then a non-mahram woman may salute a man and a non-maham man may salute a woman.

قال النووى فى شرح المسلم وان كانت شابة أو عجوز تشتها لم نسلم عليها الاجنبى ولم تسلم عليه ومن سلم منهما لم يستحق جوابًا و يكره رد جوابه هذا مذهبنا ومذهب الجهور وقال ربيعة لا يسلم الرجال على النساء ولا النساء على الرجال وهذا غلط وقال الكوفيون لا يسلم الرجال على النساء اذا لم يكن فيهن محرم.

❶ (١٠٤٧) اخرجه احمد فى المسند ٦/٤٢٥.
❷ (١٠٤٨) اخرجه احمد فى المسند ٦/٤٢٥.

480. Chapter

بَابُ مَنْ كَرِهَ تَسْلِيمَ الْخَاصَّةِ

It is Makrooh, to Specify one Man in a Gathering when Saluting

١٠٤٩. حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ بَشِيرِ بْنِ سَلْمَانَ، عَنْ سَيَّارٍ أَبِي الْحَكَمِ عَنْ طَارِقٍ قَالَ: كُنَّا عِنْدَ عَبْدِ اللّٰهِ جُلُوسًا، فَجَاءَ أُذِنَهُ: قَدْ قَامَتِ الصَّلَاةُ. فَقَامَ وَقُمْنَا مَعَهُ، فَدَخَلْنَا الْمَسْجِدَ، فَرَأَى النَّاسَ رُكُوعًا فِي مُقَدَّمِ الْمَسْجِدِ، فَكَبَّرَ وَمَشَيْنَا وَفَعَلْنَا مِثْلَ مَا فَعَلَ. فَمَرَّ رَجُلٌ مُسْرِعٌ فَقَالَ: عَلَيْكُمُ السَّلَامُ يَا أَبَا عَبْدِ الرَّحْمٰنِ فَقَالَ: صَدَقَ اللّٰهُ وَبَلَّغَ رَسُولُهُ. فَلَمَّا صَلَّيْنَا رَجَعَ فَوَلَجَ عَلَى أَهْلِهِ وَجَلَسْنَا فِي مَكَانِنَا نَنْتَظِرُهُ حَتّٰى يَخْرُجَ. فَقَالَ بَعْضُنَا لِبَعْضٍ: أَيُّكُمْ يَسْأَلُهُ؟ قَالَ طَارِقٌ: أَنَا أَسْأَلُهُ. فَسَاءَ لَهُ فَقَالَ: عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (بَيْنَ يَدَى السَّاعَةِ: تَسْلِيمُ الْخَاصَّةِ، وَفُشُوُّا التِّجَارَةِ، حَتّٰى تُعِينَ الْمَرْأَةُ زَوْجَهَا عَلَى التِّجَارَةِ وَقَطْعُ الْأَرْحَامِ، وَفُشُوُّا الْعِلْمِ، وَظُهُورُ الشَّهَادَةِ بِالزُّورِ، وَكِتْمَانُ شَهَادَةِ الْحَقِّ).

1049. It is reported by Tariq bin Shihab that they were sitting with Sayyidina Abdullah (Ibn Masood) ﷺ. Someone came to them and informed that the congregational prayers had begun. Sayyidina Abdullah got up and the others also got up with him, and they entered the mosque. The people in the front row of the mosque were in the ruku' (bowing posture). Sayyidina Abdullah ﷺ called out the takbeer (Allahu Akbar) and went in the ruku' and the others did the same thing (After finishing his prayers,) a pious man passed by and said, "Alaykum Assalaam O Abdur Rahman" (the Kunyah of Abdullah). He said, "Allah has spoken the truth and His Messenger ﷺ has conveyed correctly. When they had finished their prayers, he entered his house while the others kept sitting on their places awaiting him until he came out.

They discussed with one another who should put the question to Sayyidina Abdullah ﷺ (Why he did not respond to the salutation but said instead that Allah and His Messenger has conveyed correct).

Tariq (Ibn Shihab) ﷺ volunteered to the rest that he would ask Abdullah. So he asked him and Sayyidina Abdullah ﷺ related to them the saying of the Prophet ﷺ: It will happen before (near) the Last day that salaam will be offered to people by name. Trade will expand to such an extent that a woman will help her husband in business activities. Bonds of kinship will be severed. Knowledge (sciences) will spread among people. False testimony will be presented while true testimony will be concealed.

EXPLANATION: The man who saluted took the name of Sayyidina Abdullah bin Masood ﷺ specifically and offered his salaam to him. Therefore, he related this Hadith. If more than one Muslim are present, the greetings must be offered by saying Assalaamu Alaykum so that the salaam includes all of them. If a person is singled out then it is one of the signs of the Last Day. Besides picking

up one out of several for salaam other signs described by him include expansion of commerce and trade so that even women would take part in it and assist the male members of their families. He also mentioned severing of ties of relationship and spread of knowledge as signs of the Last day. People will know and be learned but those who practice will be scarce. False witness will be many as we can see every day in the courts and true testimony will be concealed. People will abstain from giving true evidence. In fact, we can find these tings happening in the current era.

١٠٥٠. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِيَ اللَّيْثُ قَالَ: حَدَّثَنِيْ يَزِيْدُ بْنُ أَبِيْ حَبِيْبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو، أَنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْإِسْلَامِ خَيْرٌ! قَالَ (تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ، عَلٰى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ).

1050. Sayyidina Abdullah bin Amr ﷺ said that someone asked the Messenger of Allah ﷺ, "Which aspect of Islam is the best?" He said, "To feed and offer salaam to every person one comes across whether he is an acquaintance or a stranger.❶ (Nasai)

EXPLANATION: We have seen this Hadith at # 1013. It has been explained there.

481. Chapter
باب كيف نزلت آية الحجاب
Back Ground of Verse of Hijab

١٠٥١. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِيَ اللَّيْثُ قَالَ: حَدَّثَنِيْ عُقَيْلٌ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِيْ أَنَسٌ، أَنَّهُ كَانَ ابْنَ عَشْرِ سِنِيْنَ مَقْدَمَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ، فَكُنَّ أُمَّهَاتِيْ، يُوْطُوْنَنِيْ عَلٰى خِدْمَتِهِ. فَخَدَمْتُهُ عَشْرَ سِنِيْنَ. وَتُوُفِّيَ وَأَنَا ابْنُ عِشْرِيْنَ: فَكُنْتُ أَعْلَمَ النَّاسِ بِشَأْنِ الْحِجَابِ، فَكَانَ أَوَّلُ مَا نَزَلَ مَا ابْتَنٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِزَيْنَبَ بِنْتِ جَحْشٍ، أَصْبَحَ بِهَا عَرُوْسًا، فَدَعَى الْقَوْمَ فَأَصَابُوْا مِنَ الطَّعَامِ ثُمَّ خَرَجُوْا وَبَقِيَ رَهْطٌ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَطَالُوا الْمُكْثَ، فَقَامَ فَخَرَجَ وَخَرَجْتُ لِكَيْ يَخْرُجُوْا فَمَشٰى، فَمَشَيْتُ مَعَهُ حَتّٰى جَاءَ عَتَبَةَ حُجْرَةِ عَائِشَةَ. ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوْا فَرَجَعَ وَرَجَعْتُ، حَتّٰى دَخَلَ عَلٰى زَيْنَبَ فَإِذَاهُمْ جُلُوْسٌ. فَرَجَعَ وَرَجَعْتُ، حَتّٰى بَلَغَ عَتَبَةَ حُجْرَةِ عَائِشَةَ. وَظَنَّ أَنَّهُمْ خَرَجُوْا فَرَجَعَ وَرَجَعْتُ مَعَهُ، فَإِذَاهُمْ قَدْ خَرَجُوا فَضَرَبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنِيْ وَ بَيْنَهُ السِّتْرَ وَأُنْزِلَ الْحِجَابُ.

1051. Sayyidina Anas bin Maalik ﷺ narrated that he was ten years old when the Messenger of Allah ﷺ came to Madinah. His mothers (meaning, real

❶ (١٠٥٠) اخرجه النسائي.

mother and aunt) encouraged him to serve and help the Prophet ﷺ. Accordingly, and when he died Anas ﷺ was twenty years old. He said, "more than anyone else, I know about Hijab. The command for Hijab was first revealed when the Messenger of Allah ﷺ married Zaynab رضى الله عنها daughter of Jahsh and brought her to his house. After the first night, the Prophet ﷺ invited the people in the morning (for the wedding feast). Everyone partook of the meal and departed but a few Companions ﷺ stayed behind. They sat down for a long time and the Prophet ﷺ got up and went outside and I too walked along with him until he reached the threshold of Sayyidah Ayeshah رضى الله عنها house. There, he thought that those people might have departed, so he came back and I followed him back. He entered the house of Sayyidah Zaynab رضى الله عنها but those people were seated till then.

The Prophet ﷺ again went out, and I too, until he reached the threshold of Sayyidah Ayeshah's رضى الله عنها house and hoped that they might have gone away, so he traced his steps back and I too came back. Those people had gone. The Prophet ﷺ hung a curtain (on the door of the house) between me and himself, and the command of Hijab was revealed."❶

(Bukhari, Muslim, Nasai, Tirmizi)

EXPLANATION: Anas ﷺ used to visit the houses of the Prophet ﷺ but when the hijab was imposed he and all the non-Mahrams could not enter the Prophets ﷺ houses anymore. The saying of Sayyidina Anas ﷺ that the command of hijab was revealed refers to the verse to the Qur'an in surah al-Ahzab

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْئَلُوهُنَّ مِنْ وَّرَآءِ حِجَابٍ ○

And when you ask them (the Prophet's wives) of any goods, ask them from behind a curtain. (Al-Ahzab, 33:53)

482. Chapter
بَابُ الْعَوْرَاتِ الثَّلَاثِ
Three Times of Hijab

١٠٥٢. (ث:٣٦٠): حَدَّثَنَا عَبْدُا لْعَزِيْزِ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا إِبْرَاهِيْمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ ثَعْلَبَةَ بْنِ أَبِيْ مَالِكٍ الْقُرَظِيِّ أَنَّهُ رَكِبَ إِلٰى عَبْدِ اللّٰهِ بْنِ سُوَيْدٍ. أَخِيْ بَنِيْ حَارِثَةَ بْنِ الْحَارِثِ. يَسْئَلُهُ عَنِ الْعَوْرَاتِ الثَّلَاثِ، وَكَانَ يَعْمَلُ بِهِنَّ، فَقَالَ: مَا تُرِيْدُ؟ فَقُلْتُ: أُرِيْدُ أَنْ أَعْمَلَ بِهِنَّ. فَقَالَ: إِذَا وَضَعْتُ ثِيَابِيْ مِنَ الظَّهِيْرَةِ لَمْ يَدْخُلْ عَلَيَّ أَحَدٌ مِنْ اَهْلِيْ بَلَغَ الْحُلُمَ، إِلَّا بِإِذْنِيْ، إِلَّا أَنْ أَدْعُوَهُ فَذٰلِكَ إِذْنُهُ. وَلَا إِذَا طَلَعَ الْفَجْرُ وَعُرِفَ النَّاسُ حَتّٰى تُصَلَّى الصَّلَاةُ. وَلَا إِذَا صَلَّيْتُ الْعِشَاءَ وَوَضَعْتُ ثِيَابِيْ حَتّٰى أَنَامَ.

❶ (١٠٥١) اخرجه المصنف فى التفسير والنكاح والاطعمة والاستئذان والتوحيد ومسلم والنسائى فى النكاح والترمذى فى التفسير.

1052. Thalabah bin Abu Maalik al-Qarazee ﷺ said that he went to Abdullah bin Suwayd of the tribe of Banu Harithah. He asked him about al-Awraat al-Thalathah (العورات الثلاثه). These are mentioned in surah al-Noor:

Three times of privacy ثَلَاثُ عَوْرَاتٍ لَكُمْ for you.

He used to abide by these times, and asked him what he did wish for. Thalabah said that he hoped to abide by these times himself.

So he said, "When I take off my unnecessary clothes in the afternoon, none of the adults of my house comes to me without my permission. The permission is (granted) when I call them myself.

Again when it is dawn and people can be discerned (through the spreading light), no one comes to me until prayers are over.

And, after Isha when I take off those garments that are superficial no one comes to me and I sleep."

EXPLANATION: The verse of surah al-Noor is:

يَـٰٓأَيُّهَا الَّذِينَ ءَامَنُوا۟ لِيَسْتَـْٔذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَـٰنُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا۟ الْحُلُمَ مِنكُمْ ثَلَـٰثَ مَرَّٰتٍ ۚ مِّن قَبْلِ صَلَوٰةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ الظَّهِيرَةِ وَمِنۢ بَعْدِ صَلَوٰةِ الْعِشَآءِ ثَلَـٰثُ عَوْرَٰتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ۚ طَوَّٰفُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَـٰتِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ۝

O you who believe, let those whom your right hands possess and those of you who have not attained puberty ask leave of you three times- before the dawn prayer, and when you put off your garment at the noon. These are three times of privacy for you. There is no blame on you or on them, apart from these (times), that some of you go round about (waiting) upon others. Thus does Allah make clear to you the revelations. And Allah is knower, wise.

(Al-Noor 24:58)

This verse is explained in *Bayaan al-Qur'an* in this manner:

"O Believers, there are three times (in a day) when your permission must be asked (to meet you) by those whom you possess and those of you who have not attained puberty. (One is) before the Fajr prayer, and (secondly) when you remove some of your garments to lie down or sleep in the afternoon. And thirdly after the Isha prayer. These three times are (times) of observing the hijab. During these times, by habit and generally, a man observes privacy and rest and he is often carelessly in formal. Hence, he must advise his minor children and servants not to come to him during these times without his permission. This command is applicable three times and it is clear (that permission must be sought). Apart from these times there is no blame on you (for movements without permission and for not disallowing). In this way (just as the command is described clearly), Allah describes to you (His) commands very clearly. And Allah knows and is wise. (He has his sight over every reason and wisdom and He allows for them in his commands)."

483. Chapter
باب اكل الرجل مع امرأته
Fasting with One's Wife

١٠٥٣. حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مِسْعَرٍ، عَنْ مُوسَى بْنِ أَبِي كَثِيرٍ: عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: كُنْتُ آكُلُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَيْسًا، فَمَرَّ عُمَرُ، فَدَعَا فَأَكَلَ، فَأَصَابَتْ يَدُهُ إِصْبَعِي. فَقَالَ: حَسٌّ! لَوْ أُطَاعُ فِيكُنَّ مَارَأَتْكُنَّ عَيْنٌ. فَنَزَلَ الْحِجَابُ.

1053. Sayyidah Ayeshah رضى الله عنها said that she was eating Haiys with the Prophet ﷺ. Sayyidina Umar ﷺ passed by and the Prophet invited him to the meal. So, he joined them. While eating, his hand happened to touch her finger and he uttered, "Oh." Then said, "If my opinion was accepted about you then no eye would ever see you." The verse of hijab was then revealed.❶

EXPLANATION: The Hadith makes it very clear that this account relates to the time before the hijab was imposed. Sayyidina Umar ﷺ said, "If my opinion was accepted no eye would see you ever." It means that he made frequent requests to the Prophet ﷺ to compel his wives to observe the hijab and the verse of hijab was finally revealed.

١٠٥٤. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي خَارِجَةُ بْنُ الْحَارِثِ بْنِ رَافِعِ بْنِ مُكَيْثٍ الْجُهَنِيِّ، عَنْ سَالِمِ بْنِ سَرْجٍ مَوْلَى أُمِّ صَبِيَّةَ بِنْتِ قَيْسٍ وَهِيَ خَوْلَةُ، وَهِيَ جَدَّةُ خَارِجَةَ بْنِ الْحَارِثِ. أَنَّهُ سَمِعَهَا تَقُولُ: اخْتَلَفَتْ يَدِي وَيَدُ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي إِنَاءٍ وَّاحِدٍ.

1054. It is narrated by Umm Habibah daughter of Qays, her name being Khawlah and she was the paternal grand mother of Kharijah bin al-Harith, that her hand and the hand of the Messenger of Allah ﷺ moved in one vessel. (She meant to say that they ate from the same vessel. And, this was before the command of hijab.❷ (Abu Dawood, Ibn Majah, Ahmad, Tabarani)

484. Chapter
باب اذا دخل بيتا غير مسكون
Entering a House where There is No One

١٠٥٥. (ث: ٢٦١): حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنِي مَعْنٌ قَالَ: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ قَالَ: إِذَا دَخَلَ الْبَيْتَ غَيْرَ الْمَسْكُونِ فَلْيَقُلْ: السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللّٰهِ الصَّالِحِينَ.

1055. Sayyidina Ibn Umar ﷺ said, "If anyone enters a house in which no one

❶ (١٠٥٣) اخرجه ابن كثير فى التفسير ٦/٤٤٥. ❷ (١٠٥٤) اخرجه ابو داؤد وابن ماجه، واحمد وابن ابى شيبة، والطبرانى.

lives then he must say these words:

اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ

Peace be on us and on the righteous slaves of Allah.[1] (Ibn Abi Shaybah)

EXPLANATION: If there is no human being there then the salaam will be offered to the angles and the righteous jinn. And, if no one is there then the saleem is directed to the angles who accompany the person who enters the house, and they will give a response.

١٠٥٦. حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنِي أَبِي،عَنْ يَزِيْدِ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ (لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَأْنِسُوْا وَتُسَلِّمُوْا عَلٰى أَهْلِهَا (النور: ٢٧) وَاسْتَثْنٰى مِنْ ذٰلِكَ فَقَالَ (النور: ٢٩) (لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوْا بُيُوْتًا غَيْرَ مَسْكُوْنَةٍ فِيْهَا مَتَاعٌ لَّكُمْ، وَاللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ).

1056. Sayyidina Ibn Abbas ﷺ explained the two verse of Surah al-Noor saying that the second is expected from the command of the first:

لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَأْنِسُوْا وَتُسَلِّمُوْا عَلٰى أَهْلِهَا

(i) Enter not houses other than your own houses, until you ask leave and salute their inmates. (Al-Noor : 27)

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوْا بُيُوْتًا غَيْرَ مَسْكُوْنَةٍ فِيْهَا مَتَاعٌ لَّكُمْ وَاللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ

(ii) There is no blame on you that you enter a house uninhabited where in you have some property for you. And Allah knows what you reveal and what you conceal. (Al-Noor, 24:29)

EXPLANATION: The Hadith tells us explicitly that we should not enter any house without permission. Of course, if there is a house where no one lives and we have something belonging to us there then we may enter such a house without permission.

485. Chapter

بَابٌ لِيَسْتَأْذِنْكُمُ الَّذِيْنَ مَلَكَتْ اَيْمَانُكُمْ

Slaves should Seek Permission to Enter

١٠٥٧. حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يَحْيَ بْنُ الْيَمَانِ عَنْ شَيْبَانَ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ (النور: ٥٨) لِيَسْتَأْذِنْكُمُ الَّذِيْنَ مَلَكَتْ أَيْمَانُكُمْ) قَالَ: هِيَ لِلرِّجَالِ دُوْنَ النِّسَاءِ.

1057. Sayyidina Ibn Umar ﷺ explained that the following verse of *Surah al-Noor* applied to male slaves, not female slaves:

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[1] (١٠٥٥) اخرجه ابن ابى شيبة بسند حسن عنه (فيستحب اذا لم يكن احد فى البيت ان يقول.....).

لِيَسْتَأْذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ

Let those whom your right hands possess ask leave of you.[1] (Al-Noor 24:58)

EXPLANATION: The meaning is that male slaves must seek permission before they come but female slaves may not ask permission to enter. The female slaves are attracted by the command that applies to wives but there are certain conditions which may be seen in books of jurisprudence.

486. Chapter
باب قول الله "وَإِذَا بَلَغَ الْأَطْفَالُ مِنكُمُ الْحُلُمَ"
Allah's Words, "Children Among You Attain Puberty"

١٠٥٨ . حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ الدَّسْتَوَائِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ إِذَا بَلَغَ بَعْضُ وَلَدِهِ الْحُلُمَ عَزَلَهُ، فَلَمْ يَدْخُلْ عَلَيْهِ إِلَّا بِإِذْنٍ.

1058. Sayyidina Ibn Umar ﷺ separated his son who attained majority. And he did not enter without permission.

487. Chapter
باب يستأذن على امه
Seek Mother's Permission

١٠٥٩ . حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ قَالَ: أَأَسْتَأْذِنُ عَلَى أُمِّي؟ فَقَالَ: مَا عَلَى كُلِّ أَحْيَانِهَا تُحِبُّ أَنْ تَرَاهَا.

1059. It is narrated by Alqamah رحمة الله عليه that a man asked Sayyidina Abdullah ﷺ, "Shall I ask my mother also for permission?" He said, "You would not like to see her everytime for she might have undressed herself. If you go without permission then your eyes might fall on a wrong place. Hence, seek permission before going to her at all times."

١٠٦٠ . حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ مُسْلِمَ بْنَ نُذَيْرٍ يَقُولُ: سَأَلَ رَجُلٌ حُذَيْفَةَ فَقَالَ: أَسْتَأْذِنُ عَلَى أُمِّي؟ فَقَالَ: إِنْ لَمْ تَسْتَأْذِنْ عَلَيْهَا رَأَيْتَ مَا تَكْرَهُ.

1060. It is related by Muslim bin Nuzair that a man asked Sayyidina Huzayfah ﷺ,"Shall I ask my mother too for permission to enter (the house)?" He said,

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[1] (١٠٥٧) يحي بن يمان العجلى الكوفى، صدوق عابد، يخطئ كثيرًا، وقد تغير من كبار التاسعة، مات سنة تسع وثمانين.

"If you will not seek her permission, you might see her in a condition you might not like to see."❶ (Musannaf Abdul Razzaq)

488. Chapter
باب يستأذن على ابيه
Seeking Father's Permission

١٠٦١. حَدَّثَنَا فَرْوَةُ قَالَ:حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ، عَنْ لَيْثٍ، عَنْ عُبَيْدِ اللّٰهِ عَنْ مُوْسَى بْنِ طَلْحَةَ قَالَ: دَخَلْتُ مَعَ أَبِيْ عَلٰى أُمِّيْ، فَدَخَلَ فَاتَّبَعْتُهُ، فَالْتَفَتَ فَدَفَعَ فِيْ صَدْرِيْ حَتّٰى أَقْعَدَنِيْ عَلٰى اِسْتِيْ، ثُمَّ قَالَ: أَتَدْخُلُ بِغَيْرِ إِذْنٍ؟

1061. Sayyidina Musa bin Talhah ﷺ said that he was going with his father to meet his mother. He entered before Musa ﷺ who followed him. His father turned to him and hit him so hard on his chest that he fell down on his buttocks and asked, "Do you enter without permission?" (when a husband had gone to see his wife, it is necessary for anyone following him to seek permission to enter even if he had separated from his father for a while.)

489. Chapter
باب يستأذن على ابيه وولده
Seeking Father's and Son's Permission

١٠٦٢. حَدَّثَنَا إِسْمَاعِيْلُ بْنُ أَبَانَ قَالَ:حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَشْعَثَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: يَسْتَأْذِنُ الرَّجُلُ عَلٰى وَلَدِهِ وَأُمِّهِ. وَإِنْ كَانَتْ عَجُوْزًا. وَأَخِيْهِ وَأُخْتِهِ وَأَبِيْهِ.

1062. Sayyidina Jabir ﷺ said that a man should ask his son and his mother for permission to enter even if his mother is an old woman. And, he must also ask permission of his brother, his sister and his father (to enter).

490. Chapter
باب يستأذن على اخته
Seeking Sister's Permission

١٠٦٣. حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَمْرٌو، وَابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ فَقُلْتُ: أَسْتَأْذِنُ عَلٰى أُخْتِيْ فَقَالَ:نَعَمْ فَأَعَدْتُ فَقُلْتُ: أُخْتَانِ فِيْ حِجْرِيْ، وَأَنَا أُمَوِّنُهُمَا وَأُنْفِقُ عَلَيْهِمَا أَسْتَأْذِنُ عَلَيْهِمَا؟ قَالَ: نَعَمْ. أَتُحِبُّ أَنْ تَرَاهُمَا عُرْيَانَتَيْنِ؟ ثُمَّ قَرَأَ (النور: ٥٨) يَاأَيُّهَا

❶ (١٠٦٠) اخرجه عبد الرزاق فى المصنف.

الَّذِيْنَ آمَنُوْا لِيَسْتَأْذِنْكُمُ الَّذِيْنَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِيْنَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِنَ الظَّهِيْرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ قَالَ فَلَمْ يُؤْمَرْ هٰؤُلَاءِ بِالْإِذْنِ إِلَّافِيْ هٰذِهِ الْعَوْرَاتِ الثَّلَاثِ. قَالَ (النور: ٥٩) وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوْا كَمَا اسْتَأْذَنَ الَّذِيْنَ مِنْ قَبْلِهِمْ.

1063. Ata said that he asked Sayyidina Ibn Abbas ﷺ, "Is it necessary to seek the permission of one's sister (to enter)? "He said, "Yes."

Ata then repeated his question and said, "I have two sisters and I look after them and spend money on them. Shall I ask them too for permission to enter?" He said, "Yes. Do you like that you should see them naked?" He then recited this verse:

يَآأَيُّهَا الَّذِيْنَ آمَنُوْا لِيَسْتَأْذِنْكُمُ الَّذِيْنَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِيْنَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِنَ الظَّهِيْرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ

O you who believe, let those when your right hands possess and those of you who have not attained puberty ask leave of you three times—before the dawn-prayer, and when you put off your garments at the noon, and after the night prayer. These are three times of privacy for you. (Al-Noor 24:58)

After reciting the verse, he said, "These people have been commanded to seek permission at the three times mentioned in the verse and he said that Allah has also said:

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوْا كَمَا اسْتَأْذَنَ الَّذِيْنَ مِنْ قَبْلِهِمْ

And when the children among you attain puberty, let them seek leave as those before them sought leave. (Al-Noor, 24:59)

قال ابن عباس: فَالْإِذْنُ وَاجِبٌ زاد ابن جريج: عَلَى النَّاسِ كُلِّهِمْ.

Sayyidina Ibn Abbas ﷺ said that it was wajib (obligatory) to seek permission and it includes a sister, brother etc.

The student of Sayyidina Ata, Ibn Jurayj, added these words, "It is inclumbent on everyone to seek permission. (the verse has been explained with Hadith # 1052.)❶

491. Chapter
باب يستأذن على اخيه
Seeking Brother's Permission

١٠٦٤. حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْثَرٌ، عَنْ أَشْعَثَ، عَنْ كُرْدُوْسٍ، عَنْ عَبْدِ اللّٰهِ، قَالَ: يَسْتَأْذِنُ الرَّجُلُ عَلٰى أَبِيْهِ وَ أُمِّهِ وَأَخِيْهِ.

❶ (١٠٦٣) اخرجه ابن كثير فى تفسيره.

1064. Sayyidina Abdullah (Ibn Masood) ﷺ said that a man must seek the permission of his father, his mother, his brother and his sister to enter the house.)[1] (Tabarani)

492. Chapter
باب الاستئذان ثلاثا
Seeking Permission Three Times

١٠٦٥ . حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ، أَخْبَرَنَا مَخْلَدٌ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ اسْتَأْذَنَ عَلَى عُمَرَ بْنِ الْخَطَّابِ فَلَمْ يُؤْذَنْ لَهُ. وَكَأَنَّهُ كَانَ مَشْغُولًا. فَرَجَعَ أَبُو مُوسَى، فَفَرَغَ عُمَرُ فَقَالَ: أَلَمْ أَسْمَعْ صَوْتَ عَبْدِ اللّٰهِ بْنِ قَيْسٍ؟ إِيْذَنُوْا لَهُ. قِيْلَ: قَدْ رَجَعَ فَدَعَاهُ، فَقَالَ: كُنَّا نُؤْمَرُ بِذٰلِكَ فَقَالَ تَأْتِيَنِّي عَلَى ذٰلِكَ بِالْبَيِّنَةِ فَانْطَلَقَ إِلَى مَجْلِسِ الْأَنْصَارِ، فَسَأَلَهُمْ فَقَالُوْا لَايَشْهَدُ لَكَ عَلَى هٰذَا إِلَّا أَصْغَرُنَا أَبُوْ سَعِيْدِ ا لْخُدْرِيُّ، فَذَهَبَ بِأَبِي سَعِيْدٍ. قَالَ عُمَرُ: أَخَفِيَ عَلَيَّ مِنْ أَمْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ؟ أَلْهَانِيَ الصَّفْقُ بِالْأَسْوَاقِ. يَعْنِي الْخُرُوْجَ إِلَى التِّجَارَةِ.

1065. It is narrated by Ubayd bin Umayr that Sayyidina Abu Musa al-Ash'ari ﷺ sought the permission of Sayyidina Umar to enter but he did not give him permission because he was occupied. Abu Musa returned. When Sayyidina Umar was free, he said, "I had heard the voice of Abdullah bin Qays (the name of Abu Musa). Let him come in." He was told that he had gone away. So, he summoned him (and asked why he had gone away) and he said, "We have that command (from the Messenger of Allah ﷺ)." Sayyidina Umar ﷺ said, "Bring me witness to support that (a man may go away if permission is not forth coming and not insist on seeking it more than three times)." So, he went to a group of companions of the Ansars and asked them if they had heard that command from the Messenger of Allah ﷺ. They confirmed that the command was known to them. They said, "We will send the youngest of us to support you who will testify for you." He was Abu Saeed al-Khudri. He took Abu saeed al-Khudri ﷺ with him and got him to witness what he had said.

Sayyidina Umar ﷺ lamented. "This command of the Messenger of Allah ﷺ was unknown to me because I used to be occupied in the market in business. (So was slack in attending his assembly.)[2] (Bukhari, Muslim, Tirmizi, Ibn Majah)

EXPLANATION: We will see this account in some detail in a following Hadith (# 1073). Sayyidina Abu Musa ﷺ and Sayyidina Abu Sa'eed al-Khudri ﷺ narrated the Hadith that a man may seek permission three times but if permission

[1] (١٠٦٤) اشعث بن سوار الكندى، النجار الاثرم، صاحب التوابيت، قاضى الاهواز، ضعيف من السادسة مات سنة ست وثلاثين. اخرج الطبرى بهذا الطريق: عليكم ان تستأذنوا على امهاتكم واخواتكم.

[2] (١٠٦٥) اخرجه المصنف فى الخروج الى التجارة وفى الاستئذان والاعتصام، ومسلم فى الاستئذان، والترمذى فيه وابو داؤد وابن ماجه فى الادب.

is not forthcoming then he may go away. Sayyidina Umar ﷺ felt grieved on hearing it for he was ignorant of it until then because of his occupation in busines. He lemented that he could not know of many sayings of the Prophet ﷺ.

493. Chapter
باب الاستئذان غير السلام
Seeking Permission without First Greeting

١٠٦٦ . حَدَّثَنَا بَيَانٌ قَالَ: حَدَّثَنَا يَزِيْدُ قَالَ: حَدَّثَنَا عَبْدُالْمَلِكِ بْنِ اَبِىْ سُلَيْمَانَ، عَنْ عَطَاءٍ ، عَنْ أَبِىْ هُرَيْرَةَ، فِيْمَنْ يَسْتَأْذِنُ قَبْلَ أَنْ يُسَلِّمَ، قَالَ: لَا يُؤْذَنُ لَهُ حَتّٰى يَبْدَ أَبِالسَّلَامِ.

1066. Ata رحمة الله عليه asked Sayyidina Abu Hurayrah ﷺ about the person who seeks permission to enter without first offering salaam. He said, "This person must not be given permission until he offers salaam.

١٠٦٧ . حَدَّثَنَا إِبْرَاهِيْمُ بْنُ مُوْسٰى قَالَ: أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: سَمِعْتُ أَبَاهُرَيْرَةَ يَقُوْلُ: إِذَا دَخَلَ وَلَمْ يَقُلْ: السَّلَامُ عَلَيْكُمْ، فَقُلْ: لَا، حَتّٰى يَأْتِىَ بِالْمِفْتَاحِ، السَّلَامِ.

1067. Ibn Jurayj said that he heard Sayyidina Abu Hurayrah ﷺ say, "If anyone enters without offering *Assalaam Alaykum* (peace be on you) then ask him not to enter unless he brings the key to permission (which means that he must offer salaam).

EXPLANATION: Both these Ahadith tell us that a man who seeks permission to enter must first offer salaam.

494. Chapter
باب اذا نظر بغير اذن تفقأ عينه
If Anyone Peeps without Permission then Pierce His Eyes

١٠٦٨ . حَدَّثَنَا أَبُوْالْيَمَانِ قَالَ:أَخْبَرَنَا شُعَيْبٌ قَالَ:حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِىْ هُرَيْرَةَ، عَنِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَوِاطَّلَعَ رَجُلٌ فِىْ بَيْتِكَ فَخَذَفْتَهُ بِحَصَاةٍ فَفَقَأْتَ عَيْنَهُ، مَا كَانَ عَلَيْكَ جُنَاحٌ).

1068. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet said, "If a man peeps in your house and you hurl a stone at him and that blacks out his eyes then there will be no sin on you.

١٠٦٩. حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللّٰهِ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَائِمًا يُصَلِّيْ، فَاطَّلَعَ رَجُلٌ فِيْ بَيْتِهِ، فَأَخَذَ سَهْمًا مِنْ كِنَانَتِهِ فَسَدَّدَ نَحْوَ عَيْنَيْهِ.

1069. Sayyidina Anas ﷺ said that the Prophet ﷺ was offering prayers (in his house). A man peeped into his house and the Prophet ﷺ took out an arrow from his quiver and aimed it at him.❶

(Bukhari, Muslim, Tirmizi, Nasai, Abu Dawood)

495. Chapter
باب الاستئذان من اجل النظر
The Seeking of Permission is Truly for the Gaze

١٠٧٠. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ أَنَّ سَهْلَ بْنَ سَعْدٍ أَخْبَرَهُ، أَنَّ رَجُلًا أَطَّلَعَ مِنْ جُحْرٍ فِيْ بَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِدْرَىً يَحُكُّ بِهِ رَأْسَهُ. فَلَمَّا رَآهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُنِيْ لَطَعَنْتُ بِهِ فِيْ عَيْنِكَ).

1070. It is narrated by Sahl bin Sa'd ﷺ that a man peeped through a hole in the door of (the house of) the Prophet ﷺ. The Prophet ﷺ had a stick in his hand with which he scratched his head. When he saw the man, he said, "If I had known that you were peeping at me from outside then I would have poked your eye (with this stick).❷ (Ahmad)

١٠٧١. وَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِنَّمَا جُعِلَ الْإِذْنُ مِنْ أَجْلِ الْبَصَرِ).

1071. The Prophet ﷺ said further that permission is made necessary only for the gaze to be allowed in side. (It is determined for that alone).❸ (Darami)

١٠٧٢. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا الْفَزَارِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ: اطَّلَعَ رَجُلٌ مِنْ خَلَلٍ فِيْ حُجْرَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَدَّدَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمِشْقَصٍ. فَأَخْرَجَ الرَّجُلُ رَأْسَهُ.

1072. Sayyidina Anas ﷺ said that a man was peeping into the house of the Prophet ﷺ hough the keyhole of (the door of) his house. The Prophet ﷺ aimed his arrow at him and the man moved away his head.❹

EXPLANATION: If a man visits anyone then he must position himself to a left or right side, before offering salaam and seeking permission. He must ask for

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❶ (١٠٦٩) اخرجه المصنف فى الاستئذان وفى الديات، ومسلم والترمذى فى الاستئذان والنسائى فى القود، وابو داؤد فى الادب.
❷ (١٠٧٠) اخرجه احمد فى المسند ٥/٣٣٠. ❸ (١٠٧١) اخرجه الدارمى فى السنن ٢/١٩٨.
❹ (١٠٧٢) اخرجه المصنف فى الاستئذان والديات، ومسلم والترمذى فى الاستئذان وابو داؤد فى الادب والنسائى فى العقود.

permission three times and if he does not get it then he must go away. We have seen this in a foregoing Hadith. It is unlawful to gaze in before permission is received. If he lets his gaze wonder inside then it is as though he has gone into the house. The aim in asking for permission is itself to check the gaze from wandering here and there in a house or on a body because it is unlawful to look inside a house without permission. This is why the Prophet ﷺ had aimed his arrow at the peeping tom. He also said that if the owner of a house pulls out the eye of one who peeks into his home then it is allowed to him to do that. Let us look at our own behaviour in allowing our gaze full liberty against the sayings of the Prophet ﷺ.

496. Chapter
باب اذا سلم الرجل على الرجل فى بيته
A Man Salutes Another in His Home

١٠٧٣. حَدَّثَنَا عَبْدُاللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيْدِ، عَنْ أَبِيْ هِلَالٍ، عَنْ مَرْوَانَ بْنِ عُثْمَانَ أَنَّ عُبَيْدَ بْنَ حُنَيْنٍ أَخْبَرَهُ عَنْ أَبِيْ مُوْسٰى قَالَ اسْتَأْذَنْتُ عَلٰى عُمَرَ فَلَمْ يُؤْذَنْ لِيْ، ثَلَاثًا. فَأَدْبَرْتُ، فَأَرْسَلَ إِلَيَّ فَقَالَ: يَا عَبْدَ اللّٰهِ اشْتَدَّ عَلَيْكَ أَنْ تَحْتَبِسَ عَلٰى بَابِيْ؟ اِعْلَمْ أَنَّ النَّاسَ كَذٰلِكَ يَشْتَدُّ عَلَيْهِمْ أَنْ يُّحْتَبَسُوْا عَلٰى بَابِكَ. فَقُلْتُ: بَلِ اسْتَأْذَنْتُ عَلَيْكَ ثَلَاثًا، فَلَمْ يُؤْذَنْ لِيْ، فَرَجَعْتُ) وَكُنَّا نُؤْمَرُ بِذٰلِكَ). فَقَالَ: مِمَّنْ سَمِعْتَ هٰذَا؟ فَقُلْتُ: سَمِعْتُهُ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: أَسَمِعْتَ مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَالَمْ نَسْمَعْ؟ لَئِنْ لَّمْ تَأْتِنِيْ عَلٰى هٰذَا بِبَيِّنَةٍ لَأَجْعَلَنَّكَ نَكَالًا، فَخَرَجْتُ حَتّٰى أَتَيْتُ نَفَرًا مِّنَ الْأَنْصَارِ جُلُوْسًا فِي الْمَسْجِدِ. فَسَأَلْتُهُمْ، فَقَالُوْا: أَوَ يَشُكُّ فِيْ هٰذَا أَحَدٌ؟ فَأَخْبَرْتُهُمْ مَا قَالَ عُمَرُ. فَقَالُوْا: لَا يَقُوْمُ مَعَكَ إِلَّا أَصْغَرُنَا. فَقَامَ مَعِيَ أَبُوْ سَعِيْدٍ الْخُدْرِيُّ. أَوْ أَبُوْ مَسْعُوْدٍ. إِلٰى عُمَرَ فَقَالَ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُرِيْدُ سَعْدَ بْنَ عُبَادَةَ حَتّٰى أَتَاهُ، فَسَلَّمَ فَلَمْ يُؤْذَنْ لَهُ، ثُمَّ سَلَّمَ الثَّانِيَةَ فَلَمْ يُؤْذَنْ لَهُ. فَقَالَ: قَضَيْنَا مَا عَلَيْنَا. ثُمَّ رَجَعَ. فَأَدْرَكَهُ سَعْدٌ فَقَالَ: يَا رَسُوْلَ اللّٰهِ وَالَّذِيْ بَعَثَكَ بِالْحَقِّ مَا سَلَّمْتَ مِنْ مَّرَّةٍ إِلَّا وَأَنَا أَسْمَعُ وَأَرُدُّ عَلَيْكَ. وَلٰكِنْ أَحْبَبْتُ أَنْ تُكْثِرَ مِنَ السَّلَامِ عَلَيَّ وَعَلٰى أَهْلِ بَيْتِيْ. فَقَالَ أَبُوْ مُوْسٰى: وَاللّٰهِ إِنْ كُنْتُ لَأَمِيْنًا عَلٰى حَدِيْثِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَجَلْ، وَلٰكِنْ أَحْبَبْتُ أَنْ أَسْتَثْبِتَ.

1073. Sayyidina Abu Musa al-Ash'ari ﷺ said that he sought Sayyidina Umar ﷺ permission (to enter) three times but he did not give permission. (Having had no response) Abu Musa returned. Then he sent a man to him and (when he came to him) he said, "O Abdullah (the name of Abu Musa), was it hard on you to stand at my door? You must know that it is hard on other people too to stand at your door in this manner." Abu Musa ﷺ said, "Rather! I asked for

permission three times but did not get a response so I went away and this is the etiquette taught to us (that if we get no response after three requests then we must depart)."

Sayyidina Umar ﷺ asked him, "From whom have you heard this?" He said, I have learnt it from the Prophet ﷺ. Umar ﷺ exclaimed in astonishment, "What! Have you heard from the Prophet ﷺ what we have not heard? If you do not establish a witness over that then I will give you an exemplary punishment."

Sayyidina Abu Musa said that (on hearing him) he went out and went to a group of the Ansar companions who were sitting in the mosque. He asked them (about the Hadith) and they asked him if anyone had doubts about this Hadith and he told them what Sayyidina Umar ﷺ had said. So they offered to send none but their youngest man with him. Thus, Abu Sa'eed al-Khudri ﷺ or Abu Mas'ood ﷺ accompained him to Sayyidina Umar ﷺ. There, they said (to Sayyidina Umar ﷺ) "We went with the Prophet ﷺ once and he had intended to visit Sayyidina Sa'd bin Ubadah ﷺ. He came to him and offered salaam to him but he recived no response. Then he offered a second and a third salaam but even then permission was not coming. So he said, 'The command that was wajib (obligatory) on us we have abided by.' Then he returned. Sayyidina Sa'd ﷺ went after him and caught up with him (on the road) and submitted, 'O Messenger of Allah! By Him Who has sent you with the truth, when you offered salaam the first time, I heard it and responded to it but I longed that you should offer salaam to me and my family members frequently."

Abu Musa ﷺ then said to Sayyidina Umar ﷺ, "By Allah, I am faithful and trustworthy concerning the Hadith of the Messenger of Allah ﷺ." Sayyidina Umar ﷺ said, "Surely, I do not doubt your trustworthiness but I preferred that I should investigate the case fully."❶

497. Chapter
باب دعاء الرجل اذن
Invitaion is Itself Permission

١٠٧٤. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللّٰهِ قَالَ: إِذَا دُعِيَ الرَّجُلُ فَقَدْ أُذِنَ لَهُ.

1074. Sayyidina Abdullah ﷺ said, "If a man is invited then (it is as if) he is given permission.❷ (Ibn Abu Shaybah)

١٠٧٥. حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيْدِ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلٰى قَالَ: حَدَّثَنَا سَعِيْدٌ عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دُعِيَ أَحَدُكُمْ فَجَاءَ مَعَ الرَّسُوْلِ فَهُوَ إِذْنُهُ.

❶ (١٠٧٣) مروان بن عثمان بن ابى سعيد بن المعلى الانصارى الزرقى ضعيف من السادسة. ❷ (١٠٧٤) اخرجه ابن ابى شيبة مرفوعًا.

1075. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "If one of you is invited and he comes with the Messenger who brought the invitation then it is an invitation for him (and he has to seek no further permission to enter)."[1] (Ahmad)

١٠٧٦. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَبِيبٍ وَهَشَّامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَسُولُ الرَّجُلِ إِلَى الرَّجُلِ إِذْنُهُ

1076. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "A man's (sending a) messenger to another man (to invite him) is like giving him permission (to enter the house)."[2] (Abu Dawood)

EXPLANATION: It is clear from these Ahadith that when somone sends a man to invite another then it is not necessary for him to give him fresh permission to enter his house. The invitation is itself permission. It is the responsibility of one who invites to arrange for proper hijab in his house so that the guest's gaze does not fall at the women.

١٠٧٧. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا عَاصِمٌ قَالَ: حَدَّثَنَا مُحَمَّدٌ، عَنْ أَبِي الْعَلَانِيَةِ قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَسَلَّمْتُ فَلَمْ يُؤْذَنْ لِي. ثُمَّ سَلَّمْتُ فَلَمْ يُؤْذَنْ لِي ثُمَّ سَلَّمْتُ الثَّالِثَةَ فَرَفَعْتُ صَوْتِي، وَقُلْتُ: السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدَّارِ، فَلَمْ يُؤْذَنْ لِي. فَتَنَحَّيْتُ نَاحِيَةً فَقَعَدْتُ فَخَرَجَ إِلَيَّ غُلَامٌ فَقَالَ: ادْخُلْ. فَدَخَلْتُ فَقَالَ لِي أَبُو سَعِيدٍ: أَمَا إِنَّكَ لَوْزِدْتَ لَمْ يُؤْذَنْ لَكَ. فَسَأَلْتُهُ عَنِ الْأَوْعِيَةِ، فَلَمْ أَسْأَلْهُ عَنْ شَيْءٍ إِلَّا قَالَ: حَرَامٌ. حَتَّى سَأَلْتُهُ عَنِ الْجَفِّ فَقَالَ: حَرَامٌ. فَقَالَ مُحَمَّدٌ يُتَّخَذُ فِي رَأْسِهِ أَدِمٌ فَيُوكَأُ.

1077. Abu al-Alaniyah said that he went to Abu Sa'eed al-Khudri ﷺ and offered salaam but he did not get permission (to enter the house). He again said *Assalaamu Alaykum* but did not get permission. Then he offered salaam a third time and raised his voice at the some time, saying, السلام عليكم يا اهل الدار (*Assalaamu Alaykum ya Ahla Aldar*, peace be on you, O people of the house) but there was no response. He moved to a side and sat down. A boy came to him and said, "Enter the house." And, he entered it. Abu Sa'eed ﷺ said to him, "If you had offered more than three salaam, I would not have given you permission." He (then) asked him about the vessels (in which alcoholic beverages are made) and Abu Sa'eed ﷺ said, "They are unlawful." He asked about *jaff* (vessel made of lather) and he said, "That is unlawful." Muhammad bin Sireen said that it was a vessel on the mouth of which leather is attached and a lace is tied to it.[3] (Nasa'i)

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[1] (١٠٧٥) اخرجه أحمد فى المسند ٢/٣٣.

[2] (١٠٧٦) اخرجه ابو داؤد فى السنن ٥١٨٩.

[3] (١٠٧٧) اخرجه النسائى فى الوليمة وفى الاتحاف رمز لاحمد ٦/١٤٢.

498. Chapter
باب كيف يقوم عند الباب؟
How to Wait at the Door?

١٠٧٨. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ الْيَحْصُبِيُّ قَالَ حَدَّثَنِي عَبْدُ اللّٰهِ بْنُ بُسْرٍ صَاحِبُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَتَى بَابًا يُرِيدُ أَنْ يَسْتَأْذِنَ لَمْ يَسْتَقْبِلْهُ، جَاءَ يَمِينًا وَشِمَالًا، فَإِنْ أُذِنَ لَهُ وَإِلَّا انْصَرَفَ.

1078. Muhammad bin Abdur Rahman al-Yahsabiy said that the Companion of the Prophet ﷺ, Abdullah bin Busr ﷺ, said to him that the Prophet ﷺ never stood right opposite the gate whenever he went to anyone's house and asked permission (to enter). Rather, he would stand to the right side or left side of the door. If he got permission he would enter otherwise he would go away.❶

(Abu Dawood)

499. Chapter
باب اذا استأذن فقال حتى أخرج اين يقعد؟
When One Seeks Permission and is Told, "I Am Coming", Where should He wait?

١٠٧٩. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي ابْنُ شُرَيْحٍ عَبْدُ الرَّحْمٰنِ أَنَّهُ سَمِعَ وَاهِبَ بْنَ عَبْدِ اللّٰهِ الْمَعَافِرِيَّ يَقُولُ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مُعَاوِيَةَ بْنِ حُدَيْجٍ، عَنْ أَبِيهِ قَالَ: قَدِمْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ فَاسْتَأْذَنْتُ عَلَيْهِ، فَقَالُوا لِي: مَكَانَكَ حَتَّى يَخْرُجَ إِلَيْكَ. فَقَعَدْتُ قَرِيبًا مِنْ بَابِهِ. قَالَ فَخَرَجَ إِلَيَّ فَدَعَا بِمَاءٍ فَتَوَضَّأَ، ثُمَّ مَسَحَ عَلَى خُفَّيْهِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ، أَمِنَ الْبَوْلِ هٰذَا؟ قَالَ مِنَ الْبَوْلِ أَوْ مِنْ غَيْرِهِ.

1079. It is reported by Abdul Rahman bin Mu'awiyah bin Hadeej on the authority of his father that he went to Sayyidina Umar ﷺ. He requested permission (to enter the house) and some one told him that he should wait for him. So, he sat down by his door. He came out and asked for water with which he performed ablution, wiping his socks Abdur Rahman's father asked, "O *Ameer al-Mo'mineen*, is it that after passing urine, you have performed ablution and (merely) wiped the socks?" He said, "One may have passed urine or the ablution may have been negated for another reason, (it is proper to merely wipe the socks in performing ablution provided the conditions are met for wiping.)

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❶ (١٠٧٨) اخرجه ابو داؤد فى الادب واحمد.

500. Chapter
باب قرع الباب
Knocking at the Door

١٠٨٠. حَدَّثَنَا مَالِكُ بْنُ اسْمَاعِيلَ قَالَ حَدَّثَنَا الْمُطَّلِبُ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا أَبُوْ بَكْرِ بْنِ عَبْدِ اللّٰهِ الْأَصْفَهَانِيُ، عَنْ مُحَمَّدِ بْنِ مَالِكِ بْنِ الْمُنْتَصِرِ عَنْ أَنَسِ بْنِ مَالِكٍ، (إِنَّ أَبْوَابَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَتْ تُقْرَعُ بِالْأَظَافِيْرِ).

1080. Sayyidina Anas bin Maalik ﷺ said that the doors of the Prophet ﷺ were knocked with finger nails.❶

EXPLANATION: We know from this that one must exercise care in knocking at the door to obtain permission. Doors must not be knocked with a bang but softly so that the people in the house are not disturbed and if anyone is sleeping, he is not awakened.

501. Chapter
باب اذا دخل ولم يستأذن
To Enter a House without Permission

١٠٨١. حَدَّثَنَا أَبُوْ عَاصِمٍ (وَأَفْهَمَنِيْ بَعْضَهُ عَنْهُ أَبُوْ حَفْصِ بْنِ عَلِيٍّ قَالَ: ابْنُ جُرَيْجٍ أَخْبَرَنَا قَالَ: أَخْبَرَنِيْ عَمْرُو بْنُ أَبِيْ سُفْيَانَ، أَنَّ عَمْرَو بْنَ عَبْدِ اللّٰهِ بْنِ صَفْوَانَ أَخْبَرَهُ، أَنَّ كَلْدَةَ بْنِ حَنْبَلٍ أَخْبَرَهُ، أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ بَعَثَهُ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْفَتْحِ بِلَبَنٍ وَّجِدَايَةٍ وَضَغَابِيْسَ (قَالَ أَبُوْ عَاصِمٍ: (يَعْنِي الْبَقْلَ) وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِأَعْلَى الْوَادِيْ، وَلَمْ أَسْلِمْ وَلَمْ أَسْتَأْذِنْ) فَقَالَ: ارْجِعْ فَقُلْ اَلسَّلَامُ عَلَيْكُمْ. ءَأَدْخُلُ) وَذٰلِكَ بَعْدَ مَا أَسْلَمَ صَفْوَانُ.

1081. It is narrated by Kaldah bin Hanbal that on the day of the conquest of Makkah, Safwan bin Umayyah ﷺ sent to the Prophet ﷺ some milk, (roasted) lamb and some vegetable (as gift). The Prophet ﷺ was in the upper part of the wadi (valley) of Makkah.

Kaldah bin Hanbal said, "I came to the Prophet ﷺ without offering salaam and taking permission" He said to Kalbah, "Go back and say *Assalaamu alaykum* (peace be on you), may I come in ?"

Thereafter Safwan had embraced Islam.❷ (Abu Dawood, Tirmizi, Ahmad)

قَالَ عَمْرٌو: وَأَخْبَرَنِيْ أُمَيَّةُ بْنُ صَفْوَانَ بِهٰذَا، عَنْ كَلْدَةَ. وَلَمْ يَقُلْ: سَمِعْتُهُ مِنْ كَلْدَةَ.

Amr has reported it from Umayyah ... but did not say, "I heard from Kaldah."

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❶ (١٠٨٠) ابو بكر بن عبد الله الثقفي الاصبهاني مجهول من السابعة ووهم من زعم انه يعني يعقوب القمي.
محمد بن مالك المنتصر مجهول من الخامسة.

❷ اخرجه ابو داؤد في السنة (كتاب الادب) ب ١٣٨، والترمذي في السنن ٢٧١٠، واحمد في المسند ٣/٤١٤.

EXPLANATION: This Hadith teaches us the exact words with which permission is requested. A person who seeks permission must say: السلام عليكم ءادخل (Assalaamu Alaykum a`Adkhulu) pace be on you, may I enter?" Salaam is preceded and right at the same time permission is requested. We have seen in Hadith # 1066 that a person who seeks permission without offering salaam, should not be given permission. The hadith also tells us that if anyone enters without salaam and without permissoin then he must be asked to go back so that he may observe the decorum.

١٠٨٢. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ حَدَّثَنَا سُفْيَانُ بْنُ حَمْزَةَ قَالَ: حَدَّثَنِي كَثِيرُ بْنُ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا أَدْخَلَ الْبَصَرَ فَلَا إِذْنَ لَهُ).

1082. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "If anyone peeps in (before seeking permission) then there is no permission for him.[1] (Abu Dawood, Ahmad)

EXPLANATION: If anyone looks into the house before requesting permission then he should not be given permission. We have seen earlier that the essence of permission is the gaze. If a man already peeps in then why does he seek permission? He is not worthy of being allowed to enter a house as we learn from the Hadith.

502. Chapter
باب إذا قال: ادخل ولم يسلم
When One is Told to Enter Though He did not Greet

١٠٨٣. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنِي مَخْلَدُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِذَا قَالَ أَأَدْخُلُ؟ وَلَمْ يُسَلِّمْ، فَقُلْ: لَا، حَتَّى تَأْتِيَ بِالْمِفْتَاحِ. قُلْتُ: السَّلَامُ؟ قَالَ: نَعَمْ.

1083. It is narrated by Ata that he heard Sayyidina Abu Hurayrah ﷺ say, "If anyone says (while taking permission, ءادخل (*a`Adkhul*, may I enter) but does not offer salaam then tell him that he has no permission unless he brings the key to permission.

Ata asked him, "Is salaam the key to permission?" He sayd, "Yes!"[2]

(We have read this Hadith at # 1067 with explanation)

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[1] (١٠٨٢) اخرجه ابو داؤد فى السنن ٥١٧٣. واحمد فى المسند ٢/٣٦٦.

[2] (١٠٨٣) اخرجه المصنف فى الصحيح ١/٩٠.

١٠٨٤. قَالَ وَأَخْبَرَنَا جَرِيْرٌ،عَنْ مَنْصُوْرٍ عَنْ رِبْعِيِّ بْنِ حِرَاشٍ قَالَ: حَدَّثَنِيْ رَجُلٌ مِّنْ بَنِيْ عَامِرٍ جَآءَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ءَأَلِجُ؟ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْجَارِيَةِ. اُخْرُجِيْ فَقُوْلِيْ لَهُ: قُلِ السَّلَامُ عَلَيْكُمْ ءَأَدْخُلُ؟ فَإِنَّهُ لَمْ يُحْسِنِ الْإِسْتِئْذَانَ قَالَ فَسَمِعْتُهَا قَبْلَ أَنْ تَخْرُجَ إِلَيَّ الْجَارِيَةُ فَقُلْتُ: اَلسَّلَامُ عَلَيْكُمْ ءَأَدْخُلُ؟ فَقَالَ وَعَلَيْكَ. اُدْخُلْ، قَالَ فَدَخَلْتُ فَقُلْتُ بِأَيِّ شَيْءٍ جِئْتَ؟ فَقَالَ (لَمْ آتِكُمْ إِلَّا بِخَيْرٍ، أَتَيْتُكُمْ لِتَعْبُدُوَ اللّٰهَ وَحْدَهُ لَا شَرِيْكَ لَهُ. وَتَدَعُوْا عِبَادَةَ اللَّاتِ وَالْعُزّٰى. وَتُصَلُّوْا فِي اللَّيْلِ وَالنَّهَارِ خَمْسَ صَلَوَاتٍ. وَتَصُوْمُوْا فِي السَّنَةِ شَهْرًا، وَتَحُجُّوْا هٰذَا الْبَيْتَ وَتَأْخُذُوْا مِنْ مَّالِ أَغْنِيَائِكُمْ فَتَرُدُّوْهَا عَلٰى فُقَرَائِكُمْ) قَالَ فَقُلْتُ لَهُ: هَلْ مِنَ الْعِلْمِ شَيْئٌ لَّا تَعْلَمُهُ؟ قَالَ (لَقَدْ عَلَّمَ اللّٰهُ خَيْرًا. وَإِنَّ مِنَ الْعِلْمِ مَالَا يَعْلَمُهُ إِلَّا اللّٰهُ اَلْخَمْسُ لَا يَعْلَمُهُنَّ إِلَّا اللّٰهُ (إِنَّ اللّٰهَ عِنْدَهُ عِلْمُ السَّاعَةِ، وَيُنَزِّلُ الْغَيْثَ، وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِيْ نَفْسٌ بِأَيِّ أَرْضٍ تَمُوْتُ) (لقمان ٣١:٣٤).

1084. Rib'ee bin Hirasah narrated that a man of Banu Aamir said to him that he went to the Prophet . He asked "May I enter?" The Prophet said to a slave-girl, "Go out and tell him that he should request permission in this way,

السلام عليكم ءأدخل

(*Assalaamu Alaykum a Adkhul* peace be on you, may I enter.") He has not asked for permission properly."

The man said that he had overheard the commands of the Messenger of Allah even before the slave-girl had come out. So he said, "Assalaamu Alaykum! May I come in?" The Prophet said, "Wa alayka! Come in!"

He entered and submitted to the Prophet , "What is it that you have brought (from Allah)?" He said, "I have brought to you goodness. I have come to you that you may worship Allah, the One, Who has no partner, and you may give up the worship of Laat and Uzza. And that you may offer the five-times-prayer, observe fasting one month every year and perform Hajj of *Bayt Allah* and ask your wealthy people to give something to your poor (meaning, zakah)."

That man then asked, "Is there anything that you do not know?" The Prophet ﷺ said, "Allah knows all that is good. And there are five aspects of knowledge that no one besides Allah knows." He then recited this verse:

إِنَّ اللّٰهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ، وَيَعْلَمُ مَا فِي الْأَرْحَامِ. وَمَا تَدْرِيْ نَفْسٌ مَا ذَا تَكْسِبُ غَدًا وَّمَا تَدْرِيْ نَفْسٌ بِأَيِّ أَرْضٍ تَمُوْتُ. إِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ (لقمان ٣١:٣٤)

Surely the knowledge of the Hour is with Allah alone, and He sends down the rain, and He knows what is in the wombs. And no person knows what he will earn tomorrow. And no person knows in what land he will die. Surely Allah is knower, Aware. (Luqman, 31:34)

EXPLANATION: This Hadith also describes the method of seeking permission as described already in Hadith # 1081.

503. Chapter
باب كيف الاستئذان
How to Request for Permission

١٠٨٥. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ آدَمَ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ سَلْمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اسْتَأْذَنَ عُمَرُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: اَلسَّلَامُ عَلَى رَسُولِ اللّٰهِ، اَلسَّلَامُ عَلَيْكُمْ. أَيَدْخُلُ عُمَرُ؟

1085. Sayyidina Ibn Abbas ﷺ said that Sayyidina Umar ﷺ requested the Prophet ﷺ for permission (to enter) in these words:

السلام على رسول اللّٰه، السلام عليكم، ايدخل عمر

(Assalaamu ala rasoolllah, assalaamu alaykum, a yad khulu Umar?)

(Peace be on the Messenger of Allah, peace be on you, may Umar enter?)

EXPLANATION: This Hadith also tells us that salaam is offered before asking for permission.

504. Chapter
باب من قال من ذا؟ فقال انا
Saying 'It is I' in Response to 'Who is It?'

١٠٨٦. حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: أَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي دَيْنٍ كَانَ عَلَى أَبِي. فَدَقَقْتُ الْبَابَ فَقَالَ (مَنْ ذَا؟) فَقُلْتُ أَنَا. قَالَ (أَنَا، أَنَا) كَأَنَّهُ كَرِهَهُ.

1086. Sayyidina Jabir ﷺ said that he came to the Prophet ﷺ about the debt owed by his father. He knocked at the door. The Prophet ﷺ asked, "Who is it?" Jabir ﷺ said, "It is I!" The Prophet ﷺ said, "I! I!" It was as though he did not like (the pronoun 'I').[1] (Bukhari, Muslim, Abu Dawood, Ibn Majah, Ahmad)

EXPLANATION: He should have given his name. The pronoun "I" can stand for anyone, A, B or C. The person inside the house is not introduced by the "I" to the outsider for voices can be deceptive. Therefore, the Prophet ﷺ disapproved of this form of introduction.

١٠٨٧. حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا الْحُسَيْنُ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَسْجِدِ وَأَبُو مُوسَى يَقْرَأُ، فَقَالَ (مَنْ هٰذَا؟) فَقُلْتُ: أَنَا بُرَيْدَةُ جُعِلْتُ فِدَاكَ! فَقَالَ (قَدْ أُعْطِيَ هٰذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ)

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[1] (١٠٨٦) اخرجه المصنف فى الصحيح ٨/٦٨، ومسلم فى الصحيح (كتاب الادب) ٣٩، وابو داؤد فى كتاب الادب، ب ١٤٠. وابن ماجه ٣٧٠٩، واحمد فى المسند ٣/٣٢٠.

1087. It is reported by Sayyidina Abdullah bin Buraydah on the authority of his father that the Prophet ﷺ came into the mosque and he was with him. Abu Musa رضي الله عنه was reciting the Qur'an in the mosque. The Prophet ﷺ said to Abdullah's father, "Who are you?" and he said, "I am Buraydah. May my life be given up for you!"

The Prophet ﷺ (then) said (about the recitor), "This man is given the pleasant voice of Dawood عليه السلام."❶

(Bukhari, Muslim, Abu Dawood, Tirmizi, Ibn Majah, Ahmad)

EXPLANATION: Again this Hadith makes it clear that a man must introduce himself giving his name and not speak vaguely of himself.

505. Chapter
باب اذ استأذن فقال ادخل بسلام
The person Who Seeks Permission should be Told "Enter with Peace!"

١٠٨٨ . حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي جَعْفَرٍ الْفَرَّاءِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُدْعَانَ قَالَ: كُنْتُ مَعَ عَبْدِ اللّٰهِ بْنِ عُمَرَ، فَاسْتَأْذَنَ عَلٰى أَهْلِ بَيْتٍ: فَقِيلَ: ادْخُلْ بِسَلَامٍ. فَأَبٰى أَنْ يَّدْخُلَ عَلَيْهِمْ.

1088. It is narrated by Abdur Rahman bin Jud'an that he was in the company of Sayyidina Abdullah bin Umar رضي الله عنه. He asked permission of his household members to enter the house and they answered ادخل بسلام (*udkhul bi salaam*) "Enter in peace!" But, he refused to go in.

EXPLANATION: A doubt arises in minds about his first asking permission by refusing to enter once permission was granted. Perhaps he might have found something disagreeable after permission was granted so that he did not consider it proper to enter. But Allah knows best.

506. Chapter
باب النظر فى الدور
Peeping into Houses

١٠٨٩ . حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي أَبُوْ بَكْرِ بْنِ أَبِي أُوَيْسٍ، عَنْ سُلَيْمَانَ عَنْ كَثِيرِ بْنِ

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❶ (١٠٨٧) اخرجه المصنف فى الصحيح ٣/١٣ و ٢٢٣. ٤/٤١. ٨/١١٦. ٩/١٠٣. ومسلم فى الصحيح (كتاب المساجد) ٣١١ (وكتاب الزكاة) ٣٣ (وكتاب الجهاد) ١٣٢ (و كتاب الآداب) ٣٨ و ٣٩ (وكتاب فضائل الصحابة) ٣٩، ٤٠ و ١٠٠، وابو داؤد فى السنن ٤٢٠٨ و ٥١٨٧، والترمذى فى السنن ٢٧١١، وابن ماجه فى السنن ١٣٤١. ١٩٤٥، واحمد فى المسند ٢/١٤١ و ١٤٧. ٣/٣٢٠. ٤/٥٢. ٥/٣٩١، ٣٩٢ و ٤٢٦.

زَيْدٍ، عَنِ الْوَلِيْدِ بْنِ رِبَاحٍ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِذَا دَخَلَ الْبَصَرُ فَلَا إِذْنَ).

1089. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "If anyone has peeped inside a house then there is no more a permission for him.[1] (This Hadith has been narrated also at # 1082)

١٠٩٠ (الف). حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيْرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِيْ إِسْحَاقَ، عَنْ مُسْلِمِ بْنِ نُذَيْرٍ قَالَ: اسْتَأْذَنَ رَجُلٌ عَلَى حُذَيْفَةَ فَاطَّلَعَ قَالَ: أَدْخُلُ؟ قَالَ حُذَيْفَةُ: أَمَّا عَيْنُكَ فَقَدْ دَخَلَتْ، وَأَمَّا إِسْتُكَ فَلَمْ تَدْخُلْ.

1090 (A). It is narrated by Muslim bin Nazeer that someone requested Sayyidina Huzayfah ﷺ for permissoin to enter (the house). While looking inside, he asked, ءادخل (*a`Adkhul*, May I enter?). Sayyidina Huzayfah ﷺ said, "Your eyes have entered already though your torso has not entered." (He meant to say that the eyes had already travelled inside although his feet had not come into the house while a permission is always requested for the sight.

١٠٩٠ (ب). وَقَالَ رَجُلٌ: أَسْتَأْذِنُ عَلَى أُمِّيْ؟ قَالَ: إِنْ لَّمْ تَسْتَأْذِنْ رَأَيْتَ مَا يَسُوْؤُكَ).

1090 (B). Another man asked (Sayyidina Huzayfah ﷺ), "Shall I ask my mother too for permission to enter (the house)?" He said, "If you do not take her permission, you might see what is disagreeable to you."

(We have seen this Hadith at # 1060)

١٠٩١. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيْدَ قَالَ: حَدَّثَنِيْ يَحْيٰى، أَنَّ إِسْحَاقَ بْنَ عَبْدِ اللّٰهِ حَدَّثَهُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ أَعْرَابِيًّا أَتٰى بَيْتَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَلْقَمَ عَيْنَهُ خُصَاصَةَ الْبَابِ، فَأَخَذَ سَهْمًا أَوْعُوْدًا مُحَدَّدًا فَتَوَخَّى الْأَعْرَابِيَّ لِيَفْقَاءَ عَيْنَ الْأَعْرَابِيِّ فَذَهَبَ، فَقَالَ (أَمَا إِنَّكَ لَوْ ثَبَتَّ لَفَقَأْتُ عَيْنَكَ.

1091. It is reported by Sayyidina Anas ﷺ that a bedouin came to the house of the Messenger of Allah. He peeped into the house through a key hole in the door. The Prophet ﷺ picked up an arrow or a sharp-edged stick to pierce his eyes but the bedouin (saw that and) fled from there. The Prophet ﷺ said, "If you had stayed there I would have pierced your eyes."[2] (Nasai)

١٠٩٢. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يَزِيْدَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ دِيْنَارٍ، عَنْ عَمَّارِ بْنِ سَعْدٍ التُّجِيْبِيِّ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ: مَنْ مَلَأَ عَيْنَيْهِ مِنْ قَاعَةِ بَيْتٍ، قَبْلَ أَنْ يُّؤْذَنَ لَهُ، فَقَدْ فَسَقَ.

1092. Sayyidina Umar bin al-Khattab ﷺ said that if anyone fills his eyes with

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[1] (١٠٨٩) يراجع مصادر الحديث رقم ١٠٨٢.

[2] (١٠٩١) اخرجه النسائي في السنن ٨/ ٦٠.

the courtyard of another person's house before he is given permission (meaning, sees it) then he has committed a sin.

١٠٩٣. حَدَّثَنَا إِسْحَاقُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ قَالَ: حَدَّثَنِي عَبْدُ اللّٰهِ بْنُ سَالِمٍ، عَنْ مُحَمَّدِ بْنِ الْوَلِيْدِ قَالَ: حَدَّثَنَا يَزِيْدُ بْنُ شُرَيْحٍ، أَنَّ أَبَاحِيَّ الْمُؤَذِّنَ حَدَّثَهُ أَنَّ ثَوْبَانَ مَوْلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَدَّثَهُ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَحِلُّ لِامْرِىءٍ مُسْلِمٍ أَنْ يَنْظُرَ إِلَى جَوْفِ بَيْتٍ حَتّٰى يَسْتَأْذِنَ، فَإِنْ فَعَلَ فَقَدْ دَخَلَ، وَلَا يَؤُمُّ قَوْمًا فَيَخُصُّ نَفْسَهُ بِدَعْوَةٍ دُوْنَهُمْ حَتّٰى يَنْصَرِفَ، وَلَا يُصَلِّيْ وَهُوَ حَاقِنٌ حَتّٰى يَتَخَفَّفَ).

قَالَ أَبُوْ عَبْدِ اللّٰهِ: أَصَحُّ مَا يُرْوٰى فِيْ هٰذَا الْبَابِ هٰذَا الْحَدِيْثُ.

1093. It is narated by the freed slave of the Messenger of Allah ﷺ, Sayyidina Thauban ﷺ that the Prophet ﷺ said, "It is not lawful for a Muslim to look into someone's house before receiving permission (to enter). If he does that then it is a though he entered (without permission). And, it is not allowed to an Imam that he forsake the worshippers in his congregation before finishing prayers and supplicate for himself only. And, he should not offer prayers while he is suppressing nature's call until he has lightened himself (of the burden).❶

EXPLANATION: This Hadith teaches us that:

(i) We must not look inside a house before we have permission to enter it,

(ii) As long as an Imam leads the congregational prayers he must not make a supplication only for himself; for instance, he must not say: رب اجعلنى مقيم الصلوة (O my Lord, cause me to be steadfast in prayers...) (*to the end*); rather he must use the first person plural pronoun and he might say: ربنا اتنا فى الدنيا حسنة... (Our Lord, grant us the good of this life and...) (*to the end*).

(iii) It is necessary to be composed and full of concentration while offering prayers; hence, one must not engage oneself in prayers while he has the urge to relieve himself.

507. Chapter

باب فضل من دخل بيته بسلام

The Excellence of Him Who Enters His House with Salaam

١٠٩٤. حَدَّثَنَا هَشَّامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا أَبُوْ حَفْصٍ عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَبِيْبٍ الْمَحَارِبِيُّ، أَنَّهُ سَمِعَ أَبَا أُمَامَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللّٰهِ إِنْ عَاشَ كُفِيَ وَإِنْ مَاتَ دَخَلَ الْجَنَّةَ مَنْ دَخَلَ بَيْتَهُ بِسَلَامٍ فَهُوَ

❶ (١٠٩٣) انظر فتح البارى لابن الحجر ١١/٢٤.

ضَامِنٌ عَلَى اللّٰهِ عَزَّوَجَلَّ وَمَنْ خَرَجَ إِلَى الْمَسْجِدِ فَهُوَ ضَامِنٌ عَلَى اللّٰهِ، وَمَنْ خَرَجَ فِي سَبِيلِ اللّٰهِ فَهُوَ ضَامِنٌ عَلَى اللّٰهِ).

1094. It is narrated by Sayyidina Abu Umamah ﷺ that the Prophet ﷺ said, "There are three (types of) men responsibility for whom rests with Allah. If they live, He will be sufficient for them (regarding their needs), and if they die, they will enter Paradise. The first is the person who enters his house after offering salaam; Allah is responsible for Him. The second is the person who comes out (of his house) for the mosque; his responsibility also rests with Allah. And, the third is the person who goes out in the way of Allah; Allah takes over responsibility for him too.❶

EXPLANATION: The statement that responsibility rests with Allah means that He promises them protection and reward and good in this life and the next.

١٠٩٥. حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: إِذَا دَخَلَ عَلَى أَهْلِكَ فَسَلِّمْ عَلَيْهِمْ تَحِيَّةً مِنْ عِنْدِ اللّٰهِ مُبَارَكَةً طَيِّبَةً.

1095. It is narrated by Abu Zubayr that he heard Sayyidina Jabir ﷺ say, "When you go to your folk offer salaam to them. It is a gift from Allah, blessed and pure.

قَالَ: مَا رَأَيْتُهُ إِلَّا تَوْجِيهَ قَوْلِهِ (وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا). (النساء ٤:٨٦)

He said further that the offering of salaam on entering one's house is understood in the noble verse:

وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا

When you are greeted with a greeting, greet back with one better than that, or return (at least equal to) it. (Al-Nisa, 4:86)

508. Chapter

باب اذا لم يذكر اللّٰه عند دخوله البيت يبيت فيه الشيطان

If Allah is not Remembered on Entering a House then the Devil Spends the Night there

١٠٩٦. حَدَّثَنَا خَلِيفَةُ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ فَذَكَرَ اللّٰهَ عَزَّوَجَلَّ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللّٰهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ أَدْرَكْتُمُ الْمَبِيتَ.

❶ (١٠٩٤) عثمان بن ابى العاتكة، سليمان الازدى، ابو حفص الدمشقى، القاضى ضعفوه فى روايته عن على ابن يزيد الا العانى عن السابعة مات سنة خمس وخمسين.

1096. It is reported by Sayyidina Jabir ﷺ that he heard the Prophet ﷺ say, "When a man enters his house and mentions the name of Allah on entering and when at his food, the devil says (to his army), "You have no place to spend the night here and no evening meal. But, if he enters without mentioning the name of Allah on entering, the devil says (to his assistants), 'You have found a place to spend the night here, 'and if he does not mention Allah's name at his food, the devil says, 'You have found a place to spend the night and an evening meal."❶

509. Chapter
باب مالا يستأذن فيه
Where Permission is not Requested

١٠٩٧. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَعْيُنُ الْخَوَارَزَمِيُّ قَالَ. أَتَيْنَا أَنَسَ بْنَ مَالِكٍ وَّهُوَ قَاعِدٌ فِيْ دِهْلِيْزِهِ، وَلَيْسَ مَعَهُ أَحَدٌ فَسَلَّمَ عَلَيْهِ صَاحِبِيْ وَ قَالَ: أَدْخُلُ ؟ فَقَالَ أَنَسٌ: أُدْخُلُ، هٰذَا مَكَانٌ لَّا يَسْتَأْذِنُ فِيْهِ أَحَدٌ. فَقَرَّبَ إِلَيْنَا طَعَامًا فَأَكَلْنَا. فَجَآءَ بِعُسِّ نَبِيْذٍ حُلْوٍ فَشَرِبَ وَسَقَانَا.

1097. It is reported by A'yan al-Kha-warzami that they went to Anas bin Maalik ﷺ. He was sitting at the threshold of his door and there was no one with him. A'yan's colleague greeted him with salaam and asked, "May I come in?"

Sayyidina Anas ﷺ said, "Enter the house!" (He then said,") "This is a place where no one asks permission to enter (because I am sitting outside. If I was inside the house, it was necessary to request permission)." He then offered them food and they ate it. He then brought a bowl of *nabeez*. It was a sweet *nabeez* (dates are soaked in water overnight and the water is consumed in the morning. It is a very good tonic for physical strength). He drank it himself and served us too.❷

510. Chapter
باب الاستئذان فى خوانيت السوق
Seeking Permission in Shops in the Market

١٠٩٨. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ قَالَ: كَانَ ابْنُ عُمَرَ لَا يَسْتَأْذِنُ عَلٰى بُيُوْتِ السُّوْقِ.

1098. Sayyidina Mujahid رحمة الله عليه said that Sayyidina Ibn Umar ﷺ did not ask for permission to enter the shops in the markets.

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❶ (١٠٩٦) اخرجه مسلم فى الصحيح (كتاب الاشربة) ١٠٣، وابو داؤد فى السنن ٣٧٦٥، وابن ماجه فى السنن ٣٨٨٧، واحمد فى المسند ٣٤٦/٣.

❷ (١٠٩٧) امين الخوارزمى، نزيل البصرة، مجهول من الخامسة.

EXPLANATION: The shops are meant for the purpose that customers should enter them to purchase. There is no question of asking permission, there fore:

١٠٩٩ . حَدَّثَنَا أَبُوْ حَفْصِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنِ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: كَانَ ابْنُ عُمَرَ يَسْتَأْذِنُ فِيْ ظُلَّةِ الْبَزَّازِ.

1099. Sayyidina Mujahid رحمة الله عليه said that Sayyidina Ibn Umar ﷺ sought permission to enter the sheds of the cloth merchants.

EXPLANATION: He sought permission because he had not entered to buy but only to stand in shade. In such cases, it is necessary to ask for permissin so that the customers are not obstructed or put to inconvenience.

511. Chapter
باب كيف يستأذن على الفرس
How may Permission be Sought from the Persians

١١٠٠ . حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْعَلَاءِ الْخُزَاعِيّ، عَنْ أَبِيْ عَبْدِ الْمَلِكِ مَوْلٰى أُمِّ مِسْكِيْنٍ بِنْتِ (عُمَرَ بْنِ) عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ قَالَ: أَرْسَلَتْنِيْ مَوْلَاتِيْ إِلٰى أَبِيْ هُرَيْرَةَ، فَجَآءَ مَعِيْ، فَلَمَّا قَامَ بِالْبَابِ قَالَ: أَنْدَرَايِيْمُ؟ قَالَتْ: أَنْدَرُوْنَ فَقَالَتْ يَا أَبَا هُرَيْرَةَ، إِنَّهُ يَأْتِيْنِيْ الزَّوْرُ بَعْدَ الْعَتَمَةِ، فَأَتَحَدَّثُ قَالَ: تَحَدَّثِيْ مَالَمْ تُوْتِرِيْ، فَإِذَا أَوْتَرْتِ فَلَا حَدِيْثَ بَعْدَ الْوِتْرِ.

1100. It is narrated by Abu Abdullah at Malik the freed slave of Umm Miskeen daughter of Uman bin Aasim bin Umar bin al-Khattab that he was sent by his owner (Umm Miskeen) to Sayyidina Abu Hurayrah to fetch him. Sayyidina Abu Hurayrah came with him immediately. He stood at the door and said (in Persian) اندر آیم (May I come in). She also answered (in Persian) اندرون (come in!).

Thereafter, she said, "O Abu Hurayrah, women come to me affter Isha, shall I converse with them?" Sayyidina Abu Hurayrah ﷺ said, "Talk to them so long as you have not offered the Witr prayer. And when you have offered the Witr prayer then do not talk to anyone after that." (One must sleep after that because if he converses after Isha he delays sleep and finds it difficult to wake up for Fajr prayer).[1]

EXPLANATION: We learn from this Hadith that it is correct to seek permission in any language and it is not necessary to use the Arabic language

[1] (١١٠٠) ابو عبد الملك مولى ام مسكين مجهول، من الثالثة.

alone. When a messenger is sent to fetch someone, the invitee is no longer bound to request permission to enter as we have learnt from an earlier Hadith. However, in this case, it was a woman who had summond him, so sayyidina Abu Hurayrah ﷺ was careful to seek permission.

512. Chapter
باب اذا كتب الذمى فسلم يرد عليه
Response to the Salaam of a Zimmi

١١٠١. حَدَّثَنَا يَحْيَى بْنُ بِشْرٍ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا عَبَّادٌ (يَعْنِي ابْنَ عَبَّادٍ) عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: كَتَبَ أَبُو مُوسَى إِلَى دِهْقَانٍ يُسَلِّمُ عَلَيْهِ فِي كِتَابِهِ. فَقِيلَ لَهُ: أَتُسَلِّمُ عَلَيْهِ وَهُوَ كَافِرٌ؟ قَالَ: إِنَّهُ كَتَبَ إِلَيَّ فَسَلَّمَ عَلَيَّ، فَرَدَدْتُ عَلَيْهِ.

1101. It is reported by Abu Uthman al-Nadhi that Sayyidina Abu Musa ﷺ wrote to a (non-Muslim) chief and offered salaam there in. He was asked why he conveyed salaam to him although he was a non-Muslim and he said that the man had conveyed salaam to him in his letter so he was reciprocating. Zimmi are those non-Muslims who live in Muslim lands.)

513. Chapter
باب لا يبدأ أهل الذمه بالسلام
Invitation is not Taken in Offering Salaam to Zimmi

١١٠٢. حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدٍ، عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنِّي رَاكِبٌ غَدًا إِلَى يَهُودَ، فَلَا تَبْدَأُوهُمْ بِالسَّلَامِ فَإِذَا سَلَّمُوا عَلَيْكُمْ فَقُولُوا وَعَلَيْكُمْ).

1102. It is narrated by Abu Busrah al-Ghifari ﷺ that the Prophet ﷺ said, "Tomorrow morning I will go to the Jews. Do not take the initiative in offering them salaam. If they greet you with *salaam* then give a response with وعليكم (*wa alaykum* and on you!)"

(The same Hadith is transmitted through another chain of narrators with a slight addition of words.)[1] (Fath al-Bari)

١١٠٣. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ

[1] (١١٠٢) انظر فتح الباري لابن حجر ١١/٣٩.

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (أَهْلُ الْكِتَابِ، لَا تَبْدَأُوْهُمْ بِالسَّلَامِ وَاضْطَرُّوْهُمْ إِلٰى أَضْيَقِ الطَّرِيْقِ).

1103. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet said, "Do not be the first to salute the people of the Book (the Jews and the Christians) and compell them to use the narrowest of roads." (That is, you should walk on a broad road conveniently and push the infidel to the narrowest side so that an infidel is not honoured.)

514. Chapter
باب من سلم على الذمي اشارة
He Who Greets a Zimmi with Gesture

١١٠٤ (ث ٢٨٧): حَدَّثَنَا صَدَقَةُ قَالَ: أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَاصِمٍ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيْمَ عَنْ عَلْقَمَةَ قَالَ: إِنَّمَا سَلَّمَ عَبْدُ اللّٰهِ عَلَى الدِّهْقَانِيْنِ إِشَارَةً.

1104. It is reported by Alqamah that Sayyidina Abdullah greeted the non-Muslims with gestures.

١١٠٥. حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ قَالَ: مَرَّ يَهُوْدِيٌّ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: اَلسَّامُ عُلَيْكُمْ فَرَدَّ أَصْحَابُهُ السَّلَامَ، فَقَالَ (قَالَ: السَّامُ عَلَيْكُمْ) فَأُخِذَ الْيَهُوْدِيُّ فَاعْتَرَفَ. قَالَ (رُدُّوْا عَلَيْهِ مَا قَالَ).

1105. It is reported by Sayyidina Anas that a Jew once passed by the Prophet ﷺ and said السام عليكم (*Assaamu Alaykum*, may you die). The Companions ﷺ (took it to be salaam and) responded with salaam so the Prophet ﷺ told them that the Jew had said Assaamu Alaykum (meaning, may death overtake you). The Jew was apprehended and he confirmed (that he had said those words).

The Prophet ﷺ instructed his Companions ﷺ to (give a like response and) say as the Jew had said. (He had called death upon them and they too should call for death on him.)

515. Chapter
باب كيف الرد على اهل الذمة؟
How may One Respond to the Greetings of a Zimmi?

١١٠٦. حَدَّثَنَا إِسْمَاعِيْلُ قَالَ: حَدَّثَنِيْ مَالِكٌ، عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ أَنَّهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْيَهُوْدَ إِذَا سَلَّمَ عَلَيْكُمْ أَحَدُهُمْ فَإِنَّمَا يَقُوْلُ: اَلسَّامُ

عَلَيْكَ. فَقُوْلُوْا: وَعَلَيْكَ).

1106. It is reported by Sayyidina Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said, "If a Jew salutes one of you and says *Assaamu Alaykum*, then you too respond to him and say, وعليك (*wa alayk*, and on you).❶ (Abu Dawood.)

١١٠٧. حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَاحِ قَالَ: حَدَّثَنَا الْوَلِيْدُ بْنُ أَبِيْ ثَوْرٍ، عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رُدُّوا السَّلَامَ عَلَى مَنْ كَانَ يَهُوْدِيًّا أَوْ نَصْرَانِيًّا أَوْ مَجُوْسِيًّا. ذٰلِكَ بِأَنَّ اللّٰهَ يَقُوْلُ (وَإِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِأَحْسَنَ مِنْهَا أَوْرُدُّوْهَا). (النساء:٨٦)

1107. Sayyidina Ibn Abbas ﷺ said, "Reciprocate a salaam though the person greeting you is a Jew, or a Christian, or a Majoosi, because Allah has said:

وَإِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِأَحْسَنَ مِنْهَا أَوْرُدُّوْهَا

When you are greeted with a greeting, greet back with one better than it, or return (at least equal to) it.❷ (Al-Nisa 4:86)

516. Chapter
باب التسليم على مجلس فيه المسلم والمشرك
Saluting a Mixed Gathering of Muslims and Idolators

١١٠٨. حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنِيْ عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ أُسَامَةَ بْنَ زَيْدٍ أَخْبَرَهُ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَكِبَ عَلَى حِمَارٍ عَلَى إِكَافٍ عَلَى قَطِيْفَةٍ فَدَكِيَّةٍ، وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدٍ وَّرَآءَهُ، يَعُوْدُ سَعْدَ بْنَ عُبَادَةَ، حَتّٰى مَرَّ بِمَجْلِسٍ فِيْهِ عَبْدُ اللّٰهِ بْنُ أُبَيِّ بْنِ سَلُوْلٍ. وَذٰلِكَ قَبْلَ أَنْ يُّسْلِمَ عَبْدُ اللّٰهِ. فَإِذَا فِي الْمَجْلِسِ أَخْلَاطٌ مِّنَ الْمُسْلِمِيْنَ وَالْمُشْرِكِيْنَ وَعَبَدَةِ الْأَوْثَانِ فَسَلَّمَ عَلَيْهِمْ.

1108. It is narrated by Sayyidina Usamah bin Zayd ﷺ that the Prophet ﷺ rode an ass. Its pack-saddle had a valvet sheet made in Fadak. Usamah bin Zayd rode behind him and the Prophet ﷺ was on his way to pay a sick-visit to Sa'd bin Ubadah ﷺ. On the way he came across a gathering which included Abdullah bin Ubayy bin Salool (the chief of the hypocrites), but this event took place before he had professed Islam even outwardly (though he never accepted it at heart). In that gathering, there were the polytheists, idolators, all of them together. The Prophet ﷺ offered salaam to alof them (while doing so he formed an intention of conveying it to Muslims alone which shows that if the unbelievers are there, the Muslims must not be deprived of salaam).❸

(Bukhari, Muslim, Tirmizi)

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❶ (١١٠٦) اخرجه ابو داؤد فى السنن ٥٢٠٦.

❷ (١١٠٧) الوليد بن عبد الله بن ابى ثور الهمذانى الكوفى وقد ينسب لجده، ضعيف، من الثامنة مات سنة اثنتين وسبعين.

❸ (١١٠٨) اخرجه الشيخان فى عدة ابواب والترمذى فى الاستئذان.

EXPLANATION: We have seen this Hadith at # 846 while explaining that Hadith as transmitted by Bukhari in *Saheeh al-Bukhari* (*Kitab al-Adab, Bab Kunyah al-Muslik*) Readers may refer there.

517. Chapter
باب كيف يكتب الى اهل الكتاب؟
How a Letter may be Written to the People of the Book

١١٠٩. حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللّٰهِ بْنُ عَبْدِ اللّٰهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ اللّٰهِ بْنَ عَبَّاسٍ أَخْبَرَهُ، أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَرْسَلَ إِلَيْهِ هِرَقْلُ مَلِكُ الرُّوْمِ، ثُمَّ دَعَا بِكِتَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الَّذِي مَعَ دِحْيَةَ الْكَلْبِيِّ إِلَى عَظِيْمِ بُصْرَى، فَدَفَعَهُ إِلَى هِرَقْلَ فَقَرَأَهُ فَإِذَا فِيْهِ (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ. مِنْ مُحَمَّدٍ عَبْدِ اللّٰهِ وَرَسُوْلِهِ، إِلَى هِرَقْلَ عَظِيْمِ الرُّوْمِ. سَلَامٌ عَلَى مَنِ التَّبَعَ الْهُدَى. أَمَّا بَعْدُ فَإِنِّي أَدْعُوْكَ بِدِعَايَةِ الْإِسْلَامِ. أَسْلِمْ تَسْلَمْ يُؤْتِكَ اللّٰهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيْسِيِّيْنَ، وَ(يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ. إِلَى قَوْلِهِ. اشْهَدُوْا بِأَنَّا مُسْلِمُوْنَ). (آل عمران:٦٤)

1109. It is narrated by Sayyidina Abdullah bin Abbas ﷺ that the king of Rome, Hiraql (Heraclius) summoned Abu Sufyan bin Harb ﷺ. He then asked for the letter the Prophet ﷺ had addressed to him and which he had sent to the governor of Busra through his Companion Dihyah al-Kalbi ﷺ. (He was the governor Hiraql had appointed over Busra and the Prophet ﷺ had sent it to him so that he would transmit it to Hiraql which he did). Hiraql asked for that letter and read it. It said:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ.

مِنْ مُحَمَّدٍ عَبْدِ اللّٰهِ وَرَسُوْلِهِ، إِلَى هِرَقْلَ عَظِيْمِ الرُّوْمِ. سَلَامٌ عَلَى مَنِ التَّبَعَ الْهُدَى. أَمَّا بَعْدُ فَإِنِّي أَدْعُوْكَ بِدِعَايَةِ الْإِسْلَامِ. أَسْلِمْ تَسْلَمْ يُؤْتِكَ اللّٰهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيْسِيِّيْنَ.

"In the Name of Allah, the Beneficient, the Merciful.

From Muhammad, slave of Allah and His Messenger to Hiraql, chief of the Romans (Byzantines). Peace be on those who follow guidance. To proceed.

I invite you to accept Islam. If you accept Islam, you will be safe. Allah will reward you two fold. But, if you turn away then you will be guilty of the sin of all your followers, the farmers and cultivators."

He then wrote down the verse:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا بَيْنَكُمْ. إِلَى قَوْلِهِ. اشْهَدُوا بِأَنَّا مُسْلِمُونَ٥

Say (O Prophet), "O people of the Book! come now to a word common between us and you, that we shall worship none but Allah, and that we shall not associate anything with Him, and that none of us shall take others as Lords besides Allah. "If they turn back, then say, "Bear witness that we are Muslims."[1] (Aal Imran, 3:64)

EXPLANATION: We learn from this Hadith that if anyone writes a letter to the desbelievers then he must not greet them with Assalaam Alaykum, but he must say to them سلام على من اتبع الهدى (*salaam 'ala manittaba' al-huda*, peace on those who follow the guidance.)

When Sayyidina Musa عليه السلام had gone to Fir'awn he had offered him the same form of salutation and it is mentioned in surah Ta Ha.

Hiraql (Heraclius) had summoned Abu Sufyan to him because he had gone to that country on a business trip and he was an Arab. Hiraql thought it wise to investigate about the conditions and manners of the Prophet ﷺ and his mission from Abu Sufyan. He read the Prophet's ﷺ letter and put several questions to Abu Sufya. These are transmitted in *Saheeh al-Bukhari*.

518. Chapter
باب اذ اقال اهل الكتاب السام عليكم
When the People of the Book Call out Assaam Alaykum

١١١٠ . حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا مَخْلَدٌ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا يَقُولُ سَلَّمَ نَاسٌ مِنَ الْيَهُودِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: السَّامُ عَلَيْكُمْ قَالَ (وَعَلَيْكُمْ) فَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا (وَغَضِبَتْ) أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ (بَلَى. قَدْ رَدَدْتُ عَلَيْهِمْ. نُجَابُ عَلَيْهِمْ وَلَا يُجَابُونَ فِينَا).

1110. It is narrated by Abu al-Zubayr that he heard Sayyidina Jabir رضي الله عنه say that some of the Jews greeted the Prophet in words similar to *salaam*, السام عليكم Assaamu Alaykum (death on you). In response, he said, وعليكم (*wa alaykum* and on you).

Sayyidah Ayeshah رضي الله عنها flew into a rage (on them) and exclaimed to the Prophet ﷺ, "Did you not here what these people have said?" The Prophet ﷺ said, "Yes, I did hear them but I returned their words to them. Our supplication against them will be accepted while their supplication against us will not be approved.

EXPLANATION: We have seen this Hadith earlier at # 462, for instance.

[1] (١١٠٩) انظر مجمع الزوائد للهيثمي ٨/٢٣٩.

519. Chapter
باب يضطرأهل الكتاب فى الطريق الى أضيقها
Compell the People of the Book to the Narrowest Path

١١١١ . حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَهْلٍ، عَنْ أَبِيْهِ، عَنْ أَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا لَقِيْتُمُ الْمُشْرِكِيْنَ فِي الطَّرِيْقِ. فَلَا تَبْدَأُوْهُمْ بِالسَّلَامِ، وَاضْطَرُّوْهُمْ إِلٰى أَضْيَقِهَا.

1111. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "When you come across the polytheists on the road, do not be the first to salute them. and compell them to take a very narrow path."❶

EXPLANATION: The explanation following Hadith # 1103 should be helpful in understanding this Hadith.

520. Chapter
باب كيف يدعو الذمى؟
How should One Call the Zimmi?

١١١٢ . حَدَّثَنَا سَعِيْدُ بْنُ تَلِيْدٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِيْ عَاصِمُ بْنُ حَكِيْمٍ أَنَّهُ سَمِعَ يَحْيَى بْنَ أَبِيْ عَمْرٍو الشَّيْبَانِيَّ، عَنْ أَبِيْهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، أَنَّهُ مَرَّ بِرَجُلٍ هَيْئَتُهُ هَيْئَةُ مُسْلِمٍ، فَسَلَّمَ فَرَدَّ عَلَيْهِ: وَعَلَيْكَ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ فَقَالَ لَهُ الْغُلَامُ: إِنَّهُ نَصْرَانِيٌّ. فَقَامَ عُقْبَةُ فَتَبِعَهُ حَتّٰى أَدْرَكَهُ فَقَالَ: إِنَّ رَحْمَةَ اللّٰهِ وَبَرَكَاتَهُ عَلَى الْمُؤْمِنِيْنَ لٰكِنْ أَطَالَ اللّٰهُ حَيَاتَكَ، وَأَكْثَرَ مَالَكَ وَوَلَدَكَ.

1112. Abu Amr al-Shaybani has reported from his father who has reported on the authority of Sayyidina Uqbah bin Aamir al-Juhani that he passed by a man who resembled a Muslim in his appearance. That man offered him salaam and he gave him a response in the words وعليك ورحمة الله وبركاته (wa alayka wa rahmat Allah wa barakatuh; and on you with the mercy of Allah and His favour). The slave told Uqbah that the man was a Charistan, ("Why did you give him a response to salaam?")

Sayyididina Uqbah got up and followed the man and caught up with him. He said to the man, "The mercy of Allah and His favours are for the Believers but, may Allah prolong your life and grant you abundant wealth and plenty of offspring." (In other words, "I take back my earlier response and reciprocate your graeetings with a supplication for increase in your wealth and offspring.")

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❶ (١١١١) اخرجه احمد فى المصنف ١/٢٥٢.

١١١٣. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ ضِرَارِ بْنِ مُرَّةَ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَوْ قَالَ لِيْ فِرْعَوْنُ: بَارَكَ اللّٰهُ فِيْكَ، قُلْتُ: وَفِيْكَ. وَفِرْعَوْنُ قَدْ مَاتَ.

1113. Sayyidina Ibn Abbas ﷺ said, "Even if Firwan were to say to me بارک الله فیک (barak Allah feeka, May Allah shower favours on you), I would resoponed to him with وفیک (wa feeka, and on you may He favour) although Fir'awn has died (and this is a mere assumption or hypothesis).

١١١٤. وَعَنْ حَكِيْمِ بْنِ دَيْلَمٍ، عَنْ أَبِيْ بُرْدَةَ، عَنْ أَبِيْ مُوْسٰى قَالَ: كَانَ الْيَهُوْدُ يَتَعَاطَسُوْنَ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجَاءَ أَنْ يَّقُوْلَ لَهُمْ (يَرْحَمُكُمُ اللّٰهُ) فَكَانَ يَقُوْلُ (يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ).

1114. It is narrrated by Sayyidina Abu Musa ﷺ that the Jews (force) sneezed in the presence of the Prophet ﷺ in the expectation that he would say to them یرحمک الله (yarhama kum Allah, May Allah have mercy on you). However, the Prophet ﷺ said to them یهدیکم الله ویصلح با لکم (may Allah giude you and refrom your condition, meaning, enable you to believe).

521. Chapter

باب أذا سلم عی النصرانی ولم یعرفه

If Anyone Greets a Christian with Salaam without Knowing Him

١١١٥. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيْرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِيْ جَعْفَرٍ الْفَرَّاءِ، عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: مَرَّ ابْنُ عُمَرَ بِنَصْرَانِيٍّ فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ فَأُخْبِرَ أَنَّهُ نَصْرَانِيٌّ، فَلَمَّا عَلِمَ رَجَعَ إِلَيْهِ فَقَالَ: رُدَّ عَلَيَّ سَلَامِيْ.

1115. It is reported by Abdur Rahman that Sayyidina Ibn Umar ﷺ came across a Christian and greeted him with salaam and he gave a response. But, Sayyidina Umar ﷺ was told later that the man was a Christian. Thereupon, he came back to the Christian and told him, "Return to me my Salaam."

EXPLANATION: We have learnt from these Ahadith which have been reproduced under different heads that we must not take an initiative in offering salaam to the disbelievers. If they greet with words of curse then we must return their curse to them by saying وعلیکم (wa alakum and on you). If they have truly conveyed salaam in proper words even then we must not reciprocate with a salaam because a disbeliever is not worthy of salaam, but we mustly speak such words as satisfy them that we have given them a response. For example, we may ask them how they are, how do they keep, or how are their childern? Or, we may make a supplication that their preopety and children may be multiplied as Sayyidina Uqbah bin Aamir Juhani ﷺ had done.

If a latter is received from disbeliever and salaam is conveyed there and reply is being sent to him then similar words sould be written suggested in the previous paragraph. A clear salaam should not be conveyed, at any rate. Let the disbeliever be under the impression that he has received a response.

If a disbeliever offer a salaam to a Mulism who takes him for a Muslim an responds in proper words of salaam then he must ask him to returm his response on realising the fact. Of course, he will not return the response but it will become clear to other pople who are there and to the disbeliever himself that the infidels are neither worthy of being offered salaam nor a response in the words of salaam.

522. Chapter
باب إذا قال: فلان يقرئك السلام
When Someone Conveys another Person's Salaam

١١١٦. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا زَكَرِيَّا قَالَ: سَمِعْتُ عَامِرًا يَّقُوْلُ حَدَّثَنِيْ أَبُوْ سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، أَنَّ عَائِشَةَ حَدَّثَتْهُ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا: جِبْرِيْلُ يُقْرِأُ عَلَيْكِ السَّلَامُ) فَقَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللّٰهِ.

1116. Sayyidah Ayeshah رضى الله عنها said that the Prophet ﷺ told her that Jibrail عليه السلام offered salaam to her, so she said in response وعليه السلام ورحمة الله (wa alayhis salaam wa rahmat Allah, and on him be peace an the mercy of Allah).

EXPLANATION: We have seen this Hadith already at # 1036.

523. Chapter
باب جواب الكتاب
Replying to a Letter

١١١٧. حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا شَرِيْكٌ، عَنِ الْعَبَّاسِ بْنِ ذَرِيْحٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنِّيْ لَأَرٰى لِجَوَابِ الْكِتَابِ حَقًّا كَرَدِّ السَّلَامِ.

1117. Sayyidina Ibn Abbas رضي الله عنه said, "I consider that to reply to a letter is as wajib (obligatory) as response to salaam is."

EXPLANATION: If someone has solicated opinion of a religious question then it is wajib to give him an answer. If it is an affair of the world that someone writes about them the addersses may examine the case and respond as necessary for the answer is mustahabb.

524. Chapter
باب الكتابة الى النساء وجوابهن
Addressing Letters to Women and Answering Them

١١١٨. حَدَّثَنَا ابْنُ رَافِعٍ قَالَ: حَدَّثَنَا أَبُوْ أُسَامَةَ قَالَ: حَدَّثَنِيْ مُوْسٰى بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا عَائِشَةُ بِنْتُ طَلْحَةَ قَالَتْ: قُلْتُ لِعَائِشَةَ. وَأَنَا فِيْ حِجْرِهَا. وَكَانَ النَّاسُ يَأْتُوْنَهَا مِنْ كُلِّ مِصْرٍ ، فَكَانَ الشُّيُوْخُ يَنْتَابُوْنِيْ لِمَكَانِيْ مِنْهَا وَكَانَ الشَّبَابُ يَتَأَخَّوْنِيْ فَيَهْدُوْنَ إِلَيَّ وَيَكْتُبُوْنَ إِلَيَّ مِنَ الْأَمْصَارِ فَأَقُوْلُ لِعَائِشَةَ يَا خَالَةُ، هٰذَا كِتَابُ فُلَانٍ وَهَدِيَّتُهُ، فَتَقُوْلُ لِيْ عَائِشَةُ: أَيْ بُنَيَّةُ. فَأَجِيْبِيْهِ وَأَثِيْبِيْهِ فَإِنْ لَّمْ يَكُنْ عِنْدَكِ ثَوَابٌ أَعْطَيْتُكِ. فَقَالَتْ: فَتُعْطِيْنِيْ.

1118. It is narrated by Ayeshah bint Talhah that she stayed with Sayyidah Ayeshah رضى الله عنها. People had come to her from Egypy (and they asked questions on religious matters). Even old people came to her because they knew that she was Sayyidiah Ayeshah's رضى الله عنها servant and the students, young men, treated her (Ayeshah bint Talhah) as a sister and (through her) presented gifts (to Sayyidiah Ayeshah رضى الله عنها). They wrote letters to Ayeshah biny Talha from differrent dities (so that she may get them answers from Sayyidah Ayeshah رضى الله عنها and write letters).

She used to say, "Aunty, so-and-so has written a letter and sent a gift." Sayyidiah Ayeshah رضى الله عنها would insturct her, "Daughter, send a reply and a return-gift. If you do not have anything to give then (let me know) I will give it to you." And she often gave something (which Ayeshah bint Talhah would despatch with the letter).❶ (Ibn Abu Shaybah, Ibn sa'd Bayhaqi)

EXPLANATION: We know from this Hadith that Sayyidah Ayeshah رضى الله عنها was very knowledgeable. We also konw that just as people asked her oral question they also wrote letters to her and found out answers to religious issues. Ayeshah رضى الله عنها daughter of Talhah was her servant who folowed her instructions in this regard and answered letters in the light of her direcitons. She sent gifts from the property of Sayyidiah Ayeshah رضى الله عنها that was palxed in there charge and if hse had exhausted her stock then Sayyidah Ayeshah رضى الله عنها replenished it at her request. We must remember that a person making a gift must not anticipate a return-gift but one receivingh a gift must try to reciprocate the gesture. The former must give happily while the latter must reciprocae with at least a supplication if he has nothing to give. This is the gist of the Hadith marfoo narrated below:

فان لم تجدوا ما تكافئوه فادعوا له حتى تروا ان قد كافئتموه.

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❶ (١١١٨) اخرجه ابن ابى شيبة، وابن سعد، والبيهقى فى شعب الايمان.

525. Chapter
باب كيف يكتب صدر الكتاب؟
How to Begin a Letter?

١١١٩. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللّٰهِ بْنِ دِينَارٍ، أَنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ كَتَبَ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يُبَايِعُهُ. فَكَتَبَ إِلَيْهِ: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ. لِعَبْدِ الْمَلِكِ أَمِيرِ الْمُؤْمِنِينَ مِنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ. سَلَامٌ عَلَيْكَ. فَإِنِّي أَحْمَدُ إِلَيْكَ اللّٰهَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ وَأُقِرُّ لَكَ بِالسَّمْعِ وَالطَّاعَةِ، عَلَى سُنَّةِ اللّٰهِ وَسُنَّةِ رَسُولِهِ، فِيمَا اسْتَطَعْتُ.

1119. Sayyidina Abdullah bin Dinar said that when Sayyidina Abdullah bin Umar ﷺ wrote to Abdullah Malik bin Marwan swearing allegiance to him, he wrote:

بسم الله الرحمٰن الرحيم

لبعد الملک امیر المؤمنین من عبد اللّٰه بن عمر سلام علیک. فانی احمد الیک اللّٰه الذی لا اله الا هو. واقر لک با لسمع والطاعة علی سنة اللّٰه وسنة رسوله فیما استطعت.

"In the name of Allah, the Beneficent, the Merciful.

This letter is for Abudl Malik, the Commander of the Faithful, from Abdllah bin Umar. Peace be on you.I praise Allah besides whom their is no one worthy of worship. And I affirm that I will heed your commands and obey them (which are) according to the path shown by Allah and His Messenger to the best of my ability.[1] (Bukahri, Mu'watta Imam Malik)

526. Chapter
باب اما بعد
Amma Ba'ad (To Proceed)

١١٢٠. حَدَّثَنَا قَبِيصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ أَرْسَلَنِي أَبِي إِلَى ابْنِ عُمَرَ، فَرَأَيْتُهُ يَكْتُبُ: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ، أَمَّا بَعْدُ.

1120. It is narrated by Zayd bin Aslam that his father sent him to Sayyidina Ibn Umar ﷺ . He saw Sayyidina Ibn Umar ﷺ write اما بعد (Amma ba'ad, to preceed) after بسم الله الرحمٰن الرحيم (Bismlillah ir Rehman ir Rahim).[2]

(Bukhari, Muwatta Imam Malik)

١١٢١. حَدَّثَنَا رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: رَأَيْتُ رَسَائِلَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. كُلَّمَا انْقَضَتْ قِصَّةٌ قَالَ (أَمَّا بَعْدُ).

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[1] (١١١٩) اخرجه المصنف فى الصحيح ومالك فى الموطا۔ [2] (١١٢٠) اخرجه المصنف فى الصحيح ومالك فى الموطا۔

1121. Hisham bin Urwah said, "I saw many of the letters of the Messenger of Allah ﷺ. When a subject or messeage was over, the words اما بعد (Amma ba'ad, to preceed) followed."[1] (Abu Dawood, Ahmed)

EXPLANATION: After praise of Allah and invocation of blessings on the Prophet ﷺ Amma ba'ad must be spoken in sermons and written in letters. The meaning of these words is that after praise of Allah and benediction on the Prophet ﷺ, I proceed; or, to proceed, (after that).

527. Chapter
باب صدر الرسائل بسم الله الرحمٰن الرحيم
Begin Letters with Bismillah

١١٢٢ . حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ عَنْ خَارِجَةَ بْنِ زَيْدٍ، عَنْ كُبَرَاءِ آلِ زَيْدِ بْنِ ثَابِتٍ، (أَنَّ زَيْدَ بْنَ ثَابِتٍ) كَتَبَ بِهٰذِهِ الرِّسَالَةِ: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ لِعَبْدِ اللّٰهِ، مُعَاوِيَةَ أَمِيرِ الْمُؤْمِنِينَ، مِنْ زَيْدِ بْنِ ثَابِتٍ، سَلَامٌ عَلَيْكَ أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللّٰهِ، فَإِنِّي، أَحْمَدُ إِلَيْكَ اللّٰهَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ. أَمَّا بَعْدُ.

1122. Sayyidina Zayd bin Thabit رضي الله عنه wrote this letter to Sayyidina Mu'awiyah رضي الله عنه:

بسم الله الرحمٰن الرحيم

لعبد الله معاوية امير المؤمنين من زيد بن ثا بت سلام عليک امير المؤمنين ورحمة الله فانى احمد اليک الله الذى لا اله الا هو . اما بعد!

In the name of Allah, the Beneficent, the Merciful.

This letter is addressed to Mu'awyah, the Commender of the Faithful. from Zayd bin Thabit. Peace be on you, Ameer al-Mo'mineen, and the mercy of Allah. I praise Allah before you, (the Lord) besides whom there is no god. To preceed,...

١١٢٣ . حَدَّثَنَا مُحَمَّدُ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا أَبُو مَسْعُودٍ الْجَرِيرِيُّ قَالَ: سَأَلَ رَجُلٌ الْحَسَنَ عَنْ قِرَاءَةِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ قَالَ: تِلْكَ صُدُورُ الرَّسَائِلِ.

1123. Abu Mas'ood Jurayri said that a man asked Sayyidina Hasan about recitiong بسم الله الرحمن الرحيم (Bislillah ir Rahman ir Rahim). He answered, "(Recite it at the times which are related to you and) it is (also) meant to be written at the begining to letters.

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[1] (١١٢١) اخرجه ابو داؤد فى السنن ٤٩٧٣، واحمد فى المسند ٥/١٧.

528. Chapter

باب بمن يبدأ فى الكتاب؟

Whose Name should Appear First in a Letter?

١١٢٤. حَدَّثَنَا قُتَيْبَةُ قَالَ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا، عَنِ ابْنِ عَوْنٍ، عَنْ نَّافِعٍ قَالَ: كَانَتْ لِابْنِ عُمَرَ حَاجَةٌ إِلَى مُعَاوِيَةَ فَأَرَادَ أَنْ يَّكْتُبَ إِلَيْهِ فَقَالُوْا: ابْدَأْ بِهِ. فَلَمْ يَزَالُوْ بِهِ حَتّٰى كَتَبَ: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ إِلَى مُعَاوِيَةَ.

1124. Nafi stated that Sayyidina Ibn Umar ﷺ had to write a letter to Sayyidina Mu'awiyah ﷺ for some reason. So he decided to write it and the people suggested to him that he should begin it with Mu'awiyah's name. They kept insisting on that. However, he wrote down Bismillah ir Rehman ir Rahim ila Mu'awiyah (In the name of Allah, the Beneficient, the Merciful. This letter is sent to Mu'awiyah).

١١٢٥. وَعَنِ ابْنِ عَوْنٍ، عَنْ أَنَسِ بْنِ سِيْرِيْنَ قَالَ: كَتَبْتُ لِابْنِ عُمَرَ فَقَالَ: اكْتُبْ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ أَمَّا بَعْدُ إِلَى فُلَانٍ.

1125. It is narrated by Sayyidina Anas bin Sireen رحمة الله عليه that he wrote a letter dictated to him by Sayyidina Ibn Umar ﷺ. He dictated it.

بسم الله الرحمٰن الرحيم اما بعد الى فلان

(In the name of Allah, the Beneficent, the Merciful. To preceed. The letter is addressed to so-and-so.)

١١٢٦. وَعَنِ ابْنِ عَوْنٍ، عَنْ أَنَسِ بْنِ سِيْرِيْنَ قَالَ: كَتَبَ رَجُلٌ بَيْنَ يَدَيْ ابْنِ عُمَرَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ لِفُلَانٍ. فَنَهَاهُ ابْنُ عُمَرَ وَ قَالَ: قُلْ: بِسْمِ اللّٰهِ هُوَ لَهُ.

1126. It is narrated by Sayyidina Anas bin Sireen that a man wrote a letter in the presence of Sayyidina Ibn Umar ﷺ. He wrote Bismillahir Rahmanir Rahim; fulana (in the name of Allah, the Beneficnet, the Merciful to so-and-so.)

Sayyidina Ibn Umar ﷺ aksed him not to do that and instructed him to write Bismillah ir Rehmanir Rahim), huwa lahu (Bismillah, the letter is for so-and-so). The name of the addressee.

EXPLANATION: The words for so-and-so should not be appended directly to Bismillah because Bismillah is not for him. After writing the expression Bismillah in full, the word هو (it is, or the letter is) should precede the name of the addressee.

١١٢٧. حَدَّثَنَا إِسْمَاعِيْلُ قَالَ: حَدَّثَنِي ابْنُ أَبِي الزِّنَادِ، عَنْ خَارِجَةَ بْنِ زَيْدٍ، عَنْ كُبَرَاءِ آلِ زَيْدٍ، (أَنَّ

زَيْدًا كَتَبَ) بِهٰذِهِ الرِّسَالَةِ: لِعَبْدِ اللّٰهِ، مُعَاوِيَةَ أَمِيرِ الْمُؤْمِنِيْنَ، مِنْ زَيْدِ بْنِ ثَابِتٍ، سَلَامٌ عَلَيْكَ أَمِيرَ الْمُؤْمِنِيْنَ، وَرَحْمَةُ اللّٰهِ، فَإِنِّيْ أَحْمَدُ إِلَيْكَ اللّٰهَ الَّذِيْ لَا إِلٰهَ إِلَّا هُوَ: أَمَّا بَعْدُ.

1127. It is narrated by the people of Zayd's family that Zayd wroted this letter:

لعبد الله معاوية امير المؤمنين من زيد بن ثابت سلام عليک امير المؤمنين ورحمة الله فانى احمد اليک الله الذى لا اله الا هو . امّا بعد.

(This letter) is for the slave of Allah, Mu'awiyah, the Commender of the Faithful, from Zayd. O Commander of the Faithful, peace be on you and the mercy of Allah. I praise before you Allah beside Whom there is no one worthy of worship, amma ba'ad (to preceed).....[1] (Bayhaqi)

EXPLANATION: We have seen this Hadith at # 1122.

١١٢٨. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا أَبُوْ عَوَانَةَ قَالَ: حَدَّثَنَا عُمَرُ، عَنْ أَبِيْهِ، عَنْ أَبِيْ هُرَيْرَةَ، سَمِعَهُ يَقُوْلُ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَنَّ رَجُلًا مِّنْ بَنِيْ إِسْرَائِيْلَ. وَذَكَرَ الْحَدِيْثَ. وَكَتَبَ إِلَيْهِ صَاحِبُهُ: مِنْ فُلَانٍ إِلٰى فُلَانٍ).

1128. It is reported by Sayyidina Abu Hurayrah ﷺ that he heard the Prophet ﷺ say that a man of the Banu Israil wrote a letter to his colleageue.He wrote, "from so-and-so to so-and-so".[2] (Bukhari,Ahmed)

EXPLANATION: Imam Bukahri رحمة الله عليه has narated the Hadith in brief but it does tell us that in writing a letter, the sender must first write down his own name then the name of the adderssee. This is the sunnah as we have seen the letter of the Prophet ﷺ to Hiriql. The other Ahadith show the name of the addressee first and then the addressor; while this is allowed, it is, never the less, against the preferred way. The sunnah is to write first the name of the addressor.

529. Chapter
باب كيف اصبحت؟
How Have You Entered the Morning?

١١٢٩. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا ابْنُ الْغَسِيْلِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ مَّحْمُوْدِ بْنِ لَبِيْدٍ قَالَ: لَمَّا أُصِيْبَ أَكْحَلُ سَعْدٍ يَوْمَ الْخَنْدَقِ فَثَقُلَ، حَوَّلُوْهُ عِنْدَ امْرَأَةٍ يُّقَالُ لَهَا رُفَيْدَةُ، وَكَانَتْ تُدَاوِي الْجَرْحٰى فَكَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا مَرَّ بِهٖ يَقُوْلُ (كَيْفَ أَمْسَيْتَ)؟ وَإِذَا أَصْبَحَ (كَيْفَ أَصْبَحْتَ)؟ فَيُخْبِرُهُ.

1129. It is narrated by Mahmood bin Labeed that Sayyidina Sa'd ﷺ cut his vein in the Battle of the Trenches (Khandaq). When the pain was severe, he

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[1] (١١٢٧) اخرجه البيهقى فى سننه الكبرى (الفرائض).

[2] (١١٢٨) اخرجه المصنف فى الصحيح ٢/١٥٩. ٣/١٢٤، واحمد فى المسند ٢/٣٤٨.

was entructed to a woman called Rafaydah who treated the injured. Whenever the Prophet ﷺ passed by him he would ask him كيف امسيت kaifa amsayt (how have you come to the evening). If it was morning, he would say كيف اصبحت (kayfa asbaht, how have you come to the morning). Sayyidina Sa'd ﷺ would describe his condition to the Prophet ﷺ.❶ (Tabaqaat Ibn Sa'd)

١١٣٠. حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يَحْيَى الْكَلْبِيُّ قَالَ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عَبْدُ اللّٰهِ بْنُ كَعْبِ بْنِ مَالِكٍ الْأَنْصَارِيِّ (قَالَ وَكَانَ كَعْبُ بْنُ مَالِكٍ أَحَدَ الثَّلَاثَةِ الَّذِيْنَ تِيْبَ عَلَيْهِمْ) أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللّٰهُ عَنْهُ خَرَجَ مِنْ عِنْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي وَجْعِهِ الَّذِي تُوُفِّيَ فِيْهِ، فَقَالَ النَّاسُ: يَا أَبَا الْحَسَنِ، كَيْفَ أَصْبَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ أَصْبَحَ بِحَمْدِ اللّٰهِ بَارِئًا. قَالَ فَأَخَذَ عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ بِيَدِهِ فَقَالَ: أَرَأَيْتَكَ، فَأَنْتَ وَاللّٰهِ بَعْدَ ثَلَاثٍ عَبْدُ الْعَصَا، وَإِنِّي وَاللّٰهِ لَأَرَى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَوْفَ يُتَوَفَّى فِي مَرَضِهِ هٰذَا، إِنِّي أَعْرِفُ وُجُوْهَ بَنِي عَبْدِ الْمُطَّلِبِ عِنْدَ الْمَوْتِ. فَاذْهَبْ بِنَا إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلْنَسْأَلْهُ فِيْمَنْ هٰذَا الْأَمْرُ؟ فَإِنْ كَانَ فِيْنَا عَلِمْنَا ذٰلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا كَلَّمْنَاهُ فَأَوْصٰى بِنَا. فَقَالَ عَلِيٌّ: إِنَّا وَاللّٰهِ، إِنْ سَأَلْنَاهُ فَمَنَعَنَاهَا، لَا يُعْطِيْنَاهَا النَّاسُ بَعْدَهُ أَبَدًا، وَ إِنِّي وَاللّٰهِ لَا أَسْأَلُهَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَبَدًا.

1130. It is narrated by Sayyidina Ibn Abbas ﷺ that Sayyidina Ali bin Abu Talib ﷺ came out of the house after visiting the Prophet ﷺ during his (last) illness from wihch he died. The people (outside) asked him, "O Abu al-Hasan (the kunyah, of Sayyidina Ali ﷺ), how has the Messenger of Allah ﷺ come to the morning?" He said, "Al-Hamdulillah! He has come to morning well and healthy."

Ibn Abbas ﷺ said that (his father) Sayyidina Abbas bin Muttalib ﷺ held Sayyidina Ali ﷺ by the hand and said to him, "By Allah, do you know that after three days you will be the slave of the rod (and you be subordinate to other people). By Allah, I foresee that the Messenger of Allah ﷺ will die through this illness because I know the colour the faces of the children of Abdul Muttalib take up before death. (The Prophet's ﷺ face has those signs and it is clear that he lies in the illness of death.) Let us go to the Messenger of Allah ﷺ and ask him about the Khalifah (succession). If it is one of us (who will succeed) then we will know it but if it is someone other than us then we will talk to him (about it) so that he may leave instructions for us."

Sayyidina Ali ﷺ said. "By Allah! If we asked him for that and he rejects us then the people will never give it to us after that. By Allah ! I will never ask the Messenger of Allah ﷺ for that."❷ (Bukahari, Ahmed)

EXPLANATION: The Hadith tells us that we may ask visitors who go to the patient about the condtion of the patient.

❶ (١١٢٩) اخرجه ابن سعد فى الطبقات الكبرى ٣/٢/٧.

❷ (١١٣٠) اخرجه المصنف فى الوفاة النبوية وفى الاستئذان فى هذا الباب. واحمد.

Sayyidina Abbas ﷺ advised Sayyidina Ali ﷺ to visit the Prophet ﷺ and ask him about succession but he gave him an answer and that answer was very wise. Sayyidina Ali ﷺ knew that the Prophet ﷺ had inteneded to appoint Sayyidina Ali ﷺ as his successor (over affairs of the State and as Imam) known as Khalifah. The Prophet ﷺ had appointed him as Ameer in 9 A.H. over the pilgrims and when he was ill, he asked Sayyidina Abu Bakr ﷺ to lead the congregational prayers.

If the Prophet ﷺ had intended to appoint Sayyidina Ali ﷺ as his immediated Khalifah then he would have made him the Imam in his place. The Companions ﷺ would then have been prepared mentally to accept him from the minor office of Imam to the major office of Imam.

530. Chapter

باب من كتب آخر الكتاب: السلام عليكم ورحمة الله وكتب فلان ابن فلان لعشر بقين من الشهر

He Who Winkes at the Conclusion of the Letter Salaam, His Name and Date

١١٣١. حَدَّثَنَا ابْنُ مَرْيَمَ قَالَ: أَخْبَرَنَا ابْنُ أَبِي الزِّنَادِ قَالَ: حَدَّثَنِي أَبِي، أَنَّهُ أَخَذَ هٰذِهِ الرِّسَالَةَ مِنْ خَارِجَةَ بْنِ زَيْدٍ وَمِنْ كُبَرَاءِ آلِ زَيْدٍ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ. لِعَبْدِ اللّٰهِ مُعَاوِيَةَ أَمِيْرِ الْمُؤْمِنِيْنَ، مِنْ زَيْدِ بْنِ ثَابِتٍ. سَلَامٌ عَلَيْكَ أَمِيْرَ الْمُؤْمِنِيْنَ وَرَحْمَةُ اللّٰهِ. فَإِنِّي أَحْمَدُ إِلَيْكَ اللّٰهَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ أَمَّا بَعْدُ، فَإِنَّكَ تَسْأَلُنِي عَنْ مِيْرَاثِ الْجَدِّ وَالْإِخْوَةِ (فَذَكَرَ الرِّسَالَةَ) وَنَسْأَلُ اللّٰهَ الْهُدٰى وَالْحِفْظَ وَالتَّثْبِيْتَ فِي أَمْرِنَا كُلِّهِ، وَنَعُوْذُ بِاللّٰهِ أَنْ نَّضِلَّ أَوْنَجْهَلَ أَوْ نَتَكَلَّفَ مَا لَيْسَ لَنَا بِهِ عِلْمٌ. وَالسَّلَامُ عَلَيْكَ أَمِيْرَ الْمُؤْمِنِيْنَ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ وَكَتَبَ وُهَيْبٌ يَوْمَ الْخَمِيْسِ لِثِنْتَيْ عَشْرَةَ بَقِيَتْ مِنْ رَمَضَانَ سَنَةَ اثْنَتَيْنِ وَأَرْبَعِيْنَ.

1131. It is reported by Ibn Abu al-Zanad on the authority of his father that he received this letter from Kharijah bin Zayd the elders of the family of Zayd. It is the letter Zayd bin Thabit ﷺ had written to Sayyidina Mu'awiyah ﷺ:

بسم الله الرحمٰن الرحيم

لعبد الله معاوية امير المؤمنين من زيد بن ثابت. سلام عليک امير المؤمنين ورحمة الله. فانی احمد اليک الله الذی لا اله الا هو. اما بعد، فانک تسألنی عن ميراث الجد والاخوة فذكر الرسالة ونسأل الله الهدیٰ والحفظ والتثبت فی امرنا كله ونعوذ بالله ان نضل او نجهل او نكلف ما ليس لنا بعلم والسلام عليک امير المؤمنين ورحمة اللهومغفرته.

In the name of Allah the Beneficent, the Merciful.

This letter is for the slave of Allah, Mu'awiyah, the Commander of the Faithful, from Zayd bin Thabit. O Commender of the Faithful, peace be on you, and the mercy of Allah. I extol before you Allah besides whom there is no one worthy of worship. Amma ba'd (to preceed):

You have asked me comcerning the legacy of grand father and brothers. (He then recalled the rest of the letters.)

We ask Allah for guidence , safety and steadfastenss in our religious affairs. We seek refuge in Allah from being misled, from ignorance and from undertaking a respolsibility for wich we have no knowledge.

And, peace be on you, O Commander of the Faithful and the mercy of Allah, His favours and forgiveness.

Wuhayb wrote this letter on Thursday when there were twelve days remaining in the month of Ramadan of the year 42 A.H. (This means that Zayd bin Thabit had dictated this letter to Wuhayb and despatched it to the addressee.)❶ (Bayhaqi.)

531. Chapter
باب كيف انت؟
How are You?

١١٣٢. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِيْ مَالِكٌ، عَنْ إِسْحٰقَ بْنِ عَبْدِ اللّٰهِ بْنِ أَبِيْ طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ، وَسَلَّمَ عَلَيْهِ رَجُلٌ فَرَدَّ السَّلَامَ. ثُمَّ سَأَلَ عُمَرُ الرَّجُلَ: كَيْفَ أَنْتَ؟ فَقَالَ: أَحْمَدُ اللّٰهَ إِلَيْكَ. فَقَالَ عُمَرُ: هٰذَا الَّذِيْ أَرَدْتُ مِنْكَ.

1132. Sayyidina Anas bin Maalik ﷺ has narrated that he heard Sayyidina Umar bin al-Khattab ﷺ say that a man greeted him with salaam and he gave him a response, asking him thereafter, "How are you?" He said, "I praise Allah before you." Sayyidina Umar ﷺ said, "This is what I expected from you (that you would give such a reply)."❷ (Mu'watta Imam Malik.)

532. Chapter
باب كيف يجيب إذا قيل له: كيف أصبحت؟
How may One Answer the Question How did You Come to Morning?

١١٣٣. حَدَّثَنَا أَبُوْ عَاصِمٍ، عَنْ عَبْدِ اللّٰهِ بْنِ مُسْلِمٍ، عَنْ سَلَمَةَ الْمَكِّيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ، قِيْلَ

❶ (١١٣١) اخرجه البيهقي في السنن الكبرى (كتاب الفرائض). ❷ (١١٣٢) اخرجه مالك في المؤطا.

لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: كَيْفَ أَصْبَحْتَ؟ قَالَ (بِخَيْرٍ مِّنْ قَوْمٍ لَّمْ يَشْهَدُوْا جِنَازَةً وَلَمْ يَعُوْدُوْا مَرِيْضًا).

1133. It is narrated by Sayyidina Jabir ﷺ that the Prophet ﷺ was asked, "How did you approach the morning?" He said, "With goodness. I am of those who did not go to a funeral or visit a sick person."

EXPLANATION: He meant to say that he was confortable but not fully well. If he was in perfect health, he would have attended a funeral or visited a sick person. Thus, a Believer, even if he is unwell, should hope to take part in righteous deeds.

١١٣٤. حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَاحِ قَالَ: حَدَّثَنَا شَرِيْكٌ، عَنْ مُّهَاجِرٍ (هُوَ الصَّائِغُ) قَالَ: كُنْتُ أَجْلِسُ إِلٰى رَجُلٍ مِّنْ أَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَخْمٍ مِّنَ الْحَضْرَمِيِّيْنَ. فَكَانَ إِذَا قِيْلَ لَهُ: كَيْفَ أَصْبَحْتَ؟ قَالَ: لَا تُشْرِكُ بِا اللّٰهِ.

1134. It is reported by Muhajir (the gold-smith) that he was sitting with a Hadrami Companion of the Prophet ﷺ and this Companion ﷺ had a heavy body. When he asked how he apporaced the morning, he would say, "We do not associate anything with Allah." (He meant to say, "Al-Hamdulillah, we are on faith.") .

١١٣٥. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا رَبْعِيُّ بْنُ عَبْدِ اللّٰهِ بْنِ الْجَارُوْدِ الْهَذَلِيِّ قَالَ حَدَّثَنَا سَيْفُ بْنُ وَهْبٍ قَالَ: قَالَ لِيْ أَبُو الطُّفَيْلِ: كَمْ أَتٰى عَلَيْكَ؟ قُلْتُ: أَنَا ابْنُ ثَلَاثٍ وَ ثَلَاثِيْنَ. قَالَ: أَفَلَا أُحَدِّثُكَ بِحَدِيْثٍ سَمِعْتُهُ مِنْ حُذَيْفَةَ بْنِ الْيَمَانِ؟ أَنَّ رَجُلًا مِّنْ مُحَارِبٍ خَصَفَةٍ يُّقَالُ لَهُ عَمْرُو بْنُ صُلَيْعٍ، وَكَانَتْ لَهُ صُحْبَةٌ، وَكَانَ بِسِنِّيْ، يَوْمَئِذٍ وَأَنَا بِسِنِّكَ الْيَوْمَ، أَتَيْنَا حُذَيْفَةَ فِيْ مَسْجِدِ فَقَعَدْتُ فِيْ آخِرِ الْقَوْمِ، فَانْطَلَقَ عَمْرٌو حَتّٰى قَامَ بَيْنَ يَدَيْهِ قَالَ: كَيْفَ أَصْبَحْتَ أَوْكَيْفَ أَمْسَيْتَ. يَا عَبْدَ اللّٰهِ؟ قَالَ: أَحْمَدُ اللّٰهَ. قَالَ: مَا هٰذِهِ الْأَحَادِيْثُ الَّتِيْ تَأْتِيْنَا عَنْكَ؟ قَالَ وَمَا بَلَغَكَ عَنِّيْ يَا عَمْرٌو؟ قَالَ: أَحَادِيْثُ لَمْ أَسْمَعْهَا قَالَ: وَإِنِّيْ وَاللّٰهِ لَوْ أُحَدِّثُكُمْ بِمَا أَسْمَعُ مَا انْتَظَرْتُمْ بِيْ جُنْحَ هٰذَا اللَّيْلِ. وَلٰكِنْ. يَا عَمْرُو بْنُ صُلَيْعٍ، إِذَا رَأَيْتَ قَيْسًا، تَوَالَتْ بِالشَّامِ فَالْحَذَرَ الْحَذَرَ، فَوَاللّٰهِ لَا تَدَعُ قَيْسٌ عَبْدًا لِلّٰهِ مُؤْمِنًا إِلَّا أَخَافَتْهُ أَوْ قَتَلَتْهُ، وَاللّٰهِ لَيَأْتِيَنَّ عَلَيْهِمْ زَمَانٌ لَا يَمْنَعُوْنَ فِيْهِ ذَنَبَ تَلْعَةٍ. قَالَ: مَا نَصَرَكَ عَلٰى قَوْمِكَ يَرْحَمُكَ اللّٰهُ؟ قَالَ: ذٰلِكَ إِلَيَّ. ثُمَّ قَعَدَ.

1135. Sayf bin Wahb said that Abu Tufayl asked him how old he was and he said that he was thirty three years old. Abu Tufayl then asked him if he may not relate to him a Hadith that he had heard from Sayyidina Huzayfah bin al-Yasaar ﷺ. (And , he said after that:)

There was man of Banu Muharib Khasafah who was called Amr bin Sulayh. He had the honour of being a Companion ﷺ of the Prophet ﷺ. His age that

day was the same as my age today while my age was what your age is today. (Both of us) came to Sayyidia Huzayfah ﷺ who was in the mosque. I sat down at the outer edge of the gathering and Amr bin Sulayh ﷺ stood before him and asked *kayf asbahta,* O, Abdullah (how have you found the morning, O slave of Allah). Or, he said kayf amsayta (how have you found the evening. He replied, *Ahmad Allah,* (I praise Allah).

Amr bin Sulayh ﷺ then asked him, "What are three Ahadith that are related to us on your authority?" Sayyidina Huzayfah ﷺ asked, "What is it that you have received as from me?" He said, "They are what I have not heard". Sayyidina Huzayfa ﷺ said, "By Allah (I remember those Ahadith which) if I were to narrate to you then you would not wait for me until the night sets in. But, O Amr bin Sulayah, I do relate to you one thing. When you learn that the tribe Banu Qays rule over Syria (and get the leadership there) then be careful. By Allah, the Banu Qays will not spare any believing slave of Allah but that they will frighten and threaten them or slay them. By Allah, a time will come when they will not be stopped even from the low lying slpoes of water (and they will take over every high and low land)."

Amr bin Sulayh said, "May the mercy of Allah be on you! What help will you render your people against those people?" He answered, "I will see to it." And, he sat down.[1] (Hakim)

EXPLANATION: Sayyidina Huzayfa ﷺ used to ask the Prophet ﷺ of the trials that the ummah would face in future. Therefore, he was very knowledgeable in this subject but he disclosed very little. This is what he meant when he said to Amr bin Sulayh ﷺ, "If I were to relate to you the things that I know then you would not give me time until nightfall. (Perhaps, he meant that Amr ﷺ would quarrel with him or even slay him). However, he did relate to him the cruelty that the tribe Banu Qays would perpetrate over the believing folk when they take over Syria. They would harass every Believer. When Sayyidina Amr bin Sulayh ﷺ asked him what he would do to help his people at that thme, he said that he would see to it at the night time. He meant that he would adopt whatever measures he throught fit but that was not the time to disciuss them.

533. Chapter
باب خير المجالس اوسعها
The Best Gathering is a Large and Spacious Assembly

١١٣٦. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُوْ عَامِرٍ الْعَقَدِيّ. قَالَ حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الْمَوَالِيْ قَالَ: أَخْبَرَنِيْ عَبْدُ الرَّحْمٰنِ بْنِ أَبِيْ عَمْرَةَ الْأَنْصَارِيّ قَالَ: أُوْذِنَ أَبُوْ سَعِيْدِ الْخُدْرِيّ بِجَنَازَةٍ،

[1] (١١٣٥) سيف بن وهب التميمى، ابو وهب البصرى، لين الحديث، من الخامسة. اخرجه الحاكم فى المستدرك (كتاب الملاحم والفتن) باختلاف يسير، قال الحافظ ٤/ ٥٢٠، سنده صحيح.

قَالَ: فَكَأَنَّهُ تَخَلَّفَ حَتّٰى أَخَذَ الْقَوْمُ مَجَالِسَهُمْ، ثُمَّ جَآءَ بَعْدَ فَلَمَّا رَآهُ الْقَوْمُ تَسَرَّعُوْا عَنْهُ، وَقَامَ بَعْضُهُمْ عَنْهُ لِيَجْلِسَهُ فِيْ مَجْلِسِهِ. فَقَالَ: لَا. إِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (خَيْرُ الْمَجَالِسِ أَوْ سَعُهَا) ثُمَّ تَنَحّٰى فَجَلَسَ فِيْ مَجْلِسٍ وَّاسِعٍ.

1136. It is narrated by Abdur Rahman bin Abu Amrah al-Ansari that Sayyidina Abu Sa'eed al-Khudri was informed of a funeral. He was delayed so that other poeple sat down at their respective places. He came afterwards. When the people saw him, they hurried and some of them stoop up from their places to offer him their seats.

Sayyidina Abu Sa'eed ﷺ said "I will not sit down. Indeed, I have heard the Messenger of Allah ﷺ say that the best gathering is one that is very spacious in comparison with other gatherings. Then he moved to a side and sat down among a spacius group.

EXPLANATION: We will come across this subject in Ahadith # 1140 and 1141.

The real thing is that a new comer does not anticipate that people would make room for him by offering their places to him. He should sit down where ever he gets a place. As for those people who are seated before hand, they should make room for a late comer by crowding themselves. He would get a place if they make space. This is why Sayyidina Abu Sa'eed al-Khudri did not sit down at the places vacated for him by those already seated by satting down where he found a place to sit.

534. Chapter
باب استقبال القبلة
Facing the Qiblah

١١٣٧. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِيْ حَرْمَلَةُ بْنِ عِمْرَانَ، عَنْ سُفْيَانَ بْنِ مُنْقِذٍ، عَنْ أَبِيْهِ قَالَ: كَانَ أَكْثَرُ جُلُوْسِ عَبْدِ اللّٰهِ بْنِ عُمَرَ وَهُوَ مُسْتَقْبِلُ الْقِبْلَةِ، فَقَرَأَ يَزِيْدُ بْنُ عَبْدِ اللّٰهِ بْنِ قُسَيْطٍ سَجْدَةً بَعْدَ طُلُوْعِ الشَّمْسِ، فَسَجَدَ وَسَجَدُوْا، إِلَّا عَبْدَ اللّٰهِ بْنِ عُمَرَ فَلَمَّا طَلَعَتِ الشَّمْسُ حَلَّ عَبْدُ اللّٰهِ حُبْوَتَهُ ثُمَّ سَجَدَ وَقَالَ: أَلَمْ تَرَ سَجْدَةَ أَصْحَابِكَ؟ إِنَّهُمْ سَجَدُوْا فِيْ غَيْرِ حِيْنِ الصَّلَاةِ.

1137. It is reported by Sufyan bin Munqaz on the authority of his father that Sayyidina Abudullah bin Umar often sat down facing the qiblah. Yazeed bin Abdullah bin Qusayt recited a verse of prostration after the sun had risen and he and all other people except Abdullah bin Umar ﷺ prostrated themselves, When the sun was well up, Sayyididina Abdullah bin Umar ﷺ untied his *Habwah,* (a sheet tied from the back to the front in an ereet sitting position o one's knees) and offered the prostration. He said, "Did you not see your

colleagues? They prostrated when it was not time permitted offer prayers."

EXPLANATION: This Hadith discloses the merit of sitting towards the qiblah.

Those people who had prostrated themselves on the recital of the verse of prostration had done so just after sunrise. It had not risen up much. Therefore, Sayyidina Ibn Umar ﷺ did not prostated with them but when the sun was fairly wellup on the horizon, he prostrated himself. He reprimanded the people for protrating themselves at a time during which it was not proper to offer prayers.

When a man sits erect and brings the sheet from his back tying it at his knees in front, this is called *Aabwah*. Sayyidina Ibn Umar ﷺ sat in this manner. So, when he decided to prostrated himself, he untied the *Habwah*.

535. Chapter
باب إذ قام ثم رجع إلى مجلسه
When a Preson Gets up and then Return to His Place

١١٣٨. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسِهِ، ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ).

1138. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "If anyone gets up and goes from a gathering and returns to it then he has more right to his place."

EXPLANATION: If anyone goes out temporarily and comes back then other people should not take away his seat and if any other person has occupied the place then he must vaccate it when he comes back. This man may have gone temporarily for any of various reasons, like clearing his nose, to talk to someone, etc.

536. Chapter
باب الجلوس على الطريق
Sitting on Thorough-fares

١١٣٩. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا أَبُو خَالِدٍ الْأَحْمَرِ، عَنْ حُمَيْدٍ عَنْ أَنَسٍ: أَتَانَا رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ صُبْيَانٌ، فَسَلَّمَ عَلَيْنَا: وَ أَرْسَلَنِي فِي حَاجَةٍ، وَجَلَسَ فِي الطَّرِيقِ يَنْتَظِرُنِي حَتّٰى رَجَعْتُ إِلَيْهِ قَالَ فَأَبْطَأْتُ عَلٰى أُمِّ سُلَيْمٍ فَقَالَتْ: مَا حَبَسَكَ؟ فَقُلْتُ بَعَثَنِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ فِيْ حَاجَةٍ. قَالَتْ: مَا هِيَ؟ قُلْتُ: إِنَّهَا سِرٌّ. قَالَتْ: فَاحْفَظْ سِرَّ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

1139. Sayyidina Anas ﷺ said that the Messenger of Allah ﷺ came to them, all children. He greeted them with salaam and sent Anas ﷺ on an errand, himself sitting on the thorough-fare awaiting his return. Anas then returned and afterwards went home where (his mother) Umm Sulaym asked him why he was late. He told her that the Messenger of Allah ﷺ had sent him on an errand and she asked him the nature of the work but he (did not divulage and) pleaded that it was a secret. She said, "Good. You should preserve the secret of the Prophet ﷺ."[1]

(Bukhari, Muslim, Abu Dawood,Tirmizi, Ibn Majah,Ahmad, Darami,Ibn Khazaymah)

EXPLANATION: This Hadith tells us that children may be offered salaam. When it is necesseray one may sit on thorough-fares, children may be asked to do some work and questioned why they are late. Also, they must be encouraged to keep secrets.

537. Chapter
باب التوسع فى المجلس
Spacious Gathering

١١٤٠. حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَا يُقِيْمَنَّ أَحَدُكُمُ الرَّجُلَ مِنْ مَّجْلِسِهٖ ثُمَّ يَجْلِسُ فِيْهِ، وَلٰكِنْ تَفَسَّحُوْا وَتَوَسَّعُوْا).

1140. Sayyidina Ibn Umar ﷺ has narrated that the Prophet ﷺ said, "No one among you must get anyone to vaccate his seat and occupy it himself. Rather, make room (for one another) and spread out.[2] (Muslim)

EXPLANATION: The Qur'an tells us:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجَالِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ ۚ

O you who believe, when it is said to you, "Make room in the assemblies," then do make room, and Allah will make room for you (in the Here after).

(Al-Mujadalah, 58:11)

The same subject is brought up in this verse.

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[1] (١١٣٩) اخرجه المصنف فى الاستئذان ومسلم فى الفضائل، وابو داؤد والترمذى وابن ماجه واحمد والدارمى فى الاستئذان، وابن خزيمة فى صحيحه (كتاب الجمعة).

[2] (١١٤٠) اخرجه مسلم فى الصحيح (كتاب السلام) ب ١١ رقم ٢٧.

538. Chapter
باب يجلس الرجل حيث انتهى
Man must Sit Down Where He Finds Space

١١٤١. حَدَّثَنَا مُحَمَّدُ بْنُ الطُّفَيْلِ قَالَ حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنَّا إِذَا أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَسَ أَحَدُنَا حَيْثُ انْتَهَى.

1141. Sayyidina Jabir bin Samurah ﷺ said that whenever they came to the Prophet ﷺ, they sat down wherever they found space (even if it was at the edge of the assemblies.)❶ (Bukhari, Muslim, Darami, Abu Awanah)

539. Chapter
باب لا يفرق بين اثنين
Do not Separate Two Men

١١٤٢. حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: حَدَّثَنَا الْفُرَاتُ بْنُ خَالِدٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يَحِلُّ لِرَجُلٍ أَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ، إِلَّا بِإِذْنِهِمَا).

1142. It is narrated by Sayyidina Abdullah bin Amr ﷺ that the Messenger of Allah ﷺ said, "It is not proper for anyone to separate two men from each other (by sitting between them) except with their permission."❷

(Abu Dawood, Ahmad)

EXPLANATION: When two men are sitting somewhere, a third person must not sit between them unless they make space and offer him to sit there.

540. Chapter
باب يتخطى إلى صاحب المجلس
Leaping Over Men

١١٤٣. حَدَّثَنَا بَيَانُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: أَخْبَرَنَا أَبُو عَامِرٍ الْمَزَنِيّ (هُوَ صَالِحُ بْنُ رُسْتُمٍ) عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا طُعِنَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ كُنْتُ فِيمَنْ حَمَلَهُ حَتَّى دَخَلْنَاهُ الدَّارَ، فَقَالَ لِي: يَا ابْنَ أَخِي، اذْهَبْ فَانْظُرْ مَنْ أَصَابَنِي، وَأَصَابَ مَعِي، فَذَهَبْتُ فَجِئْتُ لِأُخْبِرَهُ. فَإِذَا الْبَيْتُ مَلْآنُ، فَكَرِهْتُ أَنْ أَتَخَطَّى رِقَابَهُمْ. وَكُنْتُ حَدِيثَ السِّنِّ. فَجَلَسْتُ. وَكَانَ يَأْمُرُ إِذَا أَرْسَلَ

❶ (١١٤١) اخرجه المصنف فى الصحيح (كتاب الاستئذان)، ومسلم فى الصحيح (كتاب الاستئذان)، والدارمى فى سننه وابو عوانة فى مسنده.
❷ (١١٤٢) اخرجه ابو داؤد فى السنن ٤٨٤٥، واحمد فى المسند ٢/٢١٣.

أَحَدًا بِالْحَاجَةِ، أَنْ يُخْبِرَهُ بِهَا وَإِذَا هُوَ مُسَجًّى. وَجَاءَ كَعْبٌ فَقَالَ: وَاللّٰهِ لَئِنْ دَعَا أَمِيرُ الْمُؤْمِنِينَ لَيُبْقِيَنَّهُ اللّٰهُ وَلَيَرْفَعَنَّهُ لِهٰذِهِ الْأُمَّةِ حَتّٰى يَفْعَلَ فِيهَا كَذَا وَكَذَا. حَتّٰى ذَكَرَ الْمُنَافِقِينَ فَسَمّٰى وَكَنّٰى. قُلْتُ أُبَلِّغُهُ مَا تَقُولُ؟ قَالَ: مَا قُلْتُ إِلَّا وَأَنَا أُرِيدُ أَنْ تُبَلِّغَهُ. فَتَشَجَّعْتُ فَقُمْتُ، فَتَخَطَّأْتُ رِقَابَهُمْ حَتّٰى جَلَسْتُ عِنْدَ رَأْسِهِ. قُلْتُ: إِنَّكَ أَرْسَلْتَنِي بِكَذَا وَأَصَابَ مَعَكَ كَذَا. ثَلَاثَةَ عَشَرَ. وَأَصَابَ كُلَيْبًا الْجَزَّارَ وَهُوَ يَتَوَضَّأُ عِنْدَ الْمِهْرَاسِ، وَإِنَّ كَعْبًا يَحْلِفُ بِاللّٰهِ بِكَذَا. فَقَالَ: ادْعُوا كَعْبًا، فَدُعِيَ، فَقَالَ: مَا تَقُولُ؟ قَالَ: أَقُولُ كَذَا وَكَذَا. قَالَ: لَا وَاللّٰهِ لَا أَدْعُو. وَلٰكِنْ شَقِيَ عُمَرُ إِنْ لَمْ يَغْفِرِ اللّٰهُ لَهُ.

1143. It is reported by Sayyidina Ibn Abbas ﷺ that when Sayyidina Umar ﷺ was stabbed, he was one of those men who carried him to his house in his injured condition. Sayyidina Umar ﷺ said to him, "O my nephew! Find out who has hurt me and who else, besides me, he has hurt."

Sayyidina Ibn Abbas ﷺ went there and returned (shortly) to report to him. The house was full (of people) and he did not consider it proper to go forward scaling over men. He was a young man so he sat down (in a back row). When Sayyidina Umar ﷺ sent anyone to do something, he instructed him to report back to him. At that time, he was covered with a sheet of cloth.

Sayyidina Ka'b ﷺ came and said, "By Allah! If the Ameer al-Mo'mineen makes a supplicaton, Allah will spare him and He will raise him for the sake of the ummah so that he will do such-and-such things for the ummah." He also touched on the subject of hypocrites and named them too, while to some other he merely alluded.

Ibn Abbas ﷺ said to Sayyidina Ka'b ﷺ, "Shall I report to him what you have said?" He said, "I have spoked only that you may convey my ideas to him." Ibn Abbas ﷺ gathered up his spirits and got up (from his place). He walked ahead, over the seated men's shoulders until he went and sat besides Sayyidina Umar ﷺ on the side of his head. He told him that he had brought him the report to fetch which he had sent him. Thirteen men besides Umar ﷺ had been injured and Kulayb Jazzar was also hit by a spear while he was performing abulation at the large pond of rock. Ibn Abbas ﷺ also told him what Ka'b ﷺ had said swearing on Allah. Sayyidina Umar ﷺ asked that Ka'b ﷺ should be brought to him. Hence, he was called forward and Sayyidina Umar ﷺ asked him what he had said, Sayyidina Ka'b ﷺ said, "I say this .....and that." Sayyidina Umar ﷺ said, "By Allah, I will not make a supplication but Umar will be unfortunate if Allah does not forgive Him."

EXPLANATION: This reveals the fear and humility in the mind of Sayyidina Umar ﷺ. In spite of the good tidings the Prophet ﷺ gave him, he was always apprehaensive that he might fail to get forgiveness. What would happen in that case? The more righteous a man is, the more he fears Allah and worried about the Hereafter.

When a group of people are seated, it is not proper to walk over their

shoulders to get ahead unless there is a valid and serious excuse for doing that.

Kulayb who was injured with Sayyidina Umar ﷺ was Kulayb bin Kukayr Laythi. (Al-Asabal)

١١٤٤. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عَبْدَةُ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللّٰهِ بْنِ عَمْرٍو. وَعِنْدَهُ الْقَوْمُ جُلُوسٌ. يَتَخَطَّى إِلَيْهِ. فَمَنَعُوهُ: فَقَالَ: تَرَكُوا الرَّجُلَ. فَجَاءَ حَتَّى جَلَسَ إِلَيْهِ فَقَالَ أَخْبِرْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ. وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللّٰهُ عَنْهُ).

1144. It is narrated by Sha'bi that a man came to Sayyidina Abdullah bin Amr ﷺ while some people were already sitting with him. That man began to leap over the shoulders of those who were sitting there to go forward to Abudllah ﷺ. Those people stopped him (from proceeding forward) but Sayyidina Abdullah ﷺ advised them to let him come to him. That man made it up to Abdullah ﷺ and sat down near him. He said, "Tell me something that you have heard from the Messenger of Allah ﷺ.

Sayyidina Abudllah bin Amr ﷺ said that he had heard the Messenger of Allah ﷺ say, "A Muslim is one from whose tongue and hand other Muslims are safe. And a Muhajir is one who gives up those things which Allah has prohibited."[1] (Bukhari, Muslim, Nasa'i, Abu Dawood, Ahmad)

EXPLANATION: He narrated the Hadith because other people are put to inconvenience if anyone vaults over their shoulders.

541. Chapter
باب أكرم الناس على الرجل جليسه
The Most Honourable Man is One Who Sits with the Pious Men

١١٤٥ (ث ٣٠٨): حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا السَّائِبُ بْنُ عُمَرَ قَالَ: حَدَّثَنِي عِيسَى بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: أَكْرَمُ النَّاسِ عَلَيَّ جَلِيسِي.

1145. Sayyidina Ibn Abbas ﷺ said, "The most honourable of men in my sight is he who sits with me." (This means that one must honour the person who sits with him.)[2] (Ibn Hibban)

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[1] (١١٤٤) اخرجه المصنف فى الصحيح ١/٩. ٨/١٢٧، ومسلم فى الصحيح (كتاب الايمان) ٦٥، والترمذى فى السنن ٢٦٢٧، والنسائى فى السنن ٨/١٠٥، وأبو داؤد فى السنن ٢٤٨١، واحمد فى المسند ٢/١٦٣، ١٩٢، ١٩٥، ٢٠٣، ٢٠٥، ٢٠٩، ٢١٢ و ٣/٥١٧.

[2] (١١٤٥) اخرجه ابن حبان فى روضة العقلاء موقوفًا وزاد (الذى يتخطى رقاب الناس حتى يجلس) وزاد النووى فى التبيان ولو استطعت ان لا يقع الذباب على وجهه لفعلت) وفى رواية (ان الذباب ليقع عليه فيؤذينى).

١١٤٦. حَدَّثَنَا أَبُوْ نُعَيْمٍ، عَنْ عَبْدِ اللّٰهِ بْنِ مُؤَمَّلٍ، عَنِ ابْنِ أَبِيْ مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَكْرَمُ النَّاسِ عَلَيَّ جَلِيْسِي أَنْ يَتَخَطَّى رِقَابَ النَّاسِ حَتّٰى يَجْلِسَ إِلَيَّ.

1146. Sayyidina Ibn Abbas ﷺ said, "Of all men, the most honourable in my sight is he who sits with me. Even if he has to scale over other people's shuolders, he comes until he sits by me."❶

EXPLANATION: Once a person becomes a co-sitter, he is worthy of honour even if he does what he should not have done.

542. Chapter
باب هل يقدم الرجل رجله بين يدى جليسه؟
May One Spread His Legs Before Another Who Sits with Him

١١٤٧. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيْزِ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوْسٰى قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِيْ أَبُو الزَّاهِرِيَّةِ قَالَ: حَدَّثَنِيْ كَثِيْرُ بْنُ مُرَّةَ قَالَ: دَخَلْتُ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ. فَوَجَدْتُ عَوْفَ بْنَ مَالِكٍ الْأَشْجَعِيَّ جَالِسًا فِيْ حَلْقَةٍ، مَدَّ رِجْلَيْهِ بَيْنَ يَدَيْهِ. فَلَمَّا رَآنِيْ قَبَضَ رِجْلَيْهِ، ثُمَّ قَالَ لِيْ: تَدْرِيْ لِأَيِّ شَيْءٍ مَدَدْتُ رِجْلِيْ؟ لِيَجِيْءَ رَجُلٌ صَالِحٌ فَيَجْلِسَ.

1147. It is narrated by Kathir bin Murrah that he entered the mosque on Friday and found Sayyidina Awf bin Maalik al-Ashja'ee ﷺ sitting in a circle of men. He had spread his legs forward. On seeing Kathir bin Murrah he brought his legs together and said to him. "Do you know why I had spread my legs? that a pious man may come and sit here."

EXPLANATION: He seemed to say that he had surrounded the space for righteous man. He had his feet towards other men sitting opposite him which is something disallowed.

543. Chapter
باب الرجل يكون فى القوم فيبزق
Where should He Spit Who is Seated Among Other People

١١٤٨. حَدَّثَنَا أَبُوْ مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عُتْبَةُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنِيْ زُرَارَةُ بْنُ كَرِيْمِ بْنِ الْحَارِثِ بْنِ عَمْرٍو السَّهْمِيُّ، أَنَّ الْحَارِثَ بْنَ عَمْرٍو السَّهْمِيَّ حَدَّثَهُ قَالَ: أَتَيْتُ

❶ (١١٤٦) راجع الحديث رقم ١١٤٥.

النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِمِنًى. أَوْ بِعَرَفَاتٍ. وَقَدْ أَطَافَ بِهِ النَّاسُ. وَيُجِيئُ الْأَعْرَابُ، فَإِذَا رَأَوْ وَجْهَهُ قَالُوْا: هٰذَا وَجْهٌ مُبَارَكٌ قُلْتُ يَا رَسُوْلَ اللّٰهِ، اسْتَغْفِرْلِيْ. فَقَالَ: اَللّٰهُمَّ اغْفِرْلَنَا) فَدُرْتُ فَقُلْتُ اسْتَغْفِرْلِيْ قَالَ (اَللّٰهُمَّ اغْفِرْلَنَا) فَذَهَبَ بِيَدِهِ بُزَاقَهُ وَمَسَحَ بِهِ نَعْلَهُ. كَرِهَ أَنْ يُّصِيْبَ أَحَدًا مِّنْ حَوْلِهِ.

1148. Harith bin Amr al-Sahmee ﷺ said that he came to the Prophet ﷺ in Mina or Arafah. He was surrounded by other people and the badouins were also there. They remarked on seeing him, "It is a blessed face, indeed."

Harith submitted to him, "O Messenger of Allah ﷺ, seek forgiveness for me." So, he said, "O Allah, forgive us". After a while, Harith came back and again requested him to pray for his forgiveness and he again made a supplication, "O Allah, forgive us!"

(Meanwhile) he collected his spit on his hands and cleaned them with his sandals.[1] (Ahmad,Hakim)

EXPLANATION: The Prophet ﷺ did not find it agreeable that some of his spit may drop on anyone sitting next to him. This is evidence enough that members of the gathering must be respected and nothing should be done that is unpleasant to them. The Companions ﷺ considered his spit as blessed and wiped it over their hands as happended at Hudaybiyah. But, the Prophet ﷺ never on his own let particles of his spit fall on anyone.

Sayyidina Harith requested the Prophet ﷺ repeatedly to supplicate Allah for his forgiveness but every time the Prophet ﷺ included all those present in the supplicaton اللهم اغفر لنا (O Aallah forgive us). He did not feel it necessary to make a separate suppication for anyone.

544. Chapter
باب مجالس الصعدات
Sitting in Open Spaces Outside Homes

١١٤٩. حَدَّثَنَا عَبْدُ الْعَزِيْزِ بْنِ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيْهِ، عَنْ أَبِيْ هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الْمَجَالِسِ بِالصُّعُدَاتِ. فَقَالُوْا: يَا رَسُوْلَ اللّٰهِ، لَيْسَتْ عَلَيْنَا الْجُلُوْسُ فِيْ بُيُوْتِنَا. قَالَ فَإِنْ جَلَسْتُمْ فَأَعْطُوْا الْمَجَالِسَ حَقَّهَا) قَالُوْا: وَمَا حَقُّهَا يَا رَسُوْلَ اللّٰهِ؟ قَالَ (إِدْلَالُ السَّائِلِ، وَرَدُّ السَّلَامِ، وَغَضُّ الْأَبْصَارِ، وَالْأَمْرُ بِالْمَعْرُوْفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ.

1149. Sayyidina Abu Hurayrah ﷺ said that the Prophet ﷺ disallowed the sitting in open spaces outside homes. The Compananions ﷺ pleaded with him, "Messenger of Allah ﷺ we find it very inconvenient to sit in our homes (continuously). (The reason was that their houses were very small, and sometimes they had to sit with their guests.) The Prophet ﷺ said, "If you sit

[1] (١١٤٨) اخرجه احمد فى المسند ٢/١٧٣، والحاكم فى المستدرك ١/٥٢٢.

there then you must give the right of those places." The Companions ﷺ asked "What are those rights?" The Prophet ﷺ taught them (that the rights were) to guide the travellers, to respond to a greeting (of salaam), to keep the gaze restrained, to enjoin what is good and to forbid what is wrong.❶

EXPLANATION: We have seem this Hadith at # 1014.

١١٥٠. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللّٰهِ قَالَ: حَدَّثَنَا الدَّرَاوَرْدِيُّ، عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيْدِ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالْجُلُوْسَ فِي الطُّرُقَاتِ) قَالُوْا: يَا رَسُوْلَ اللّٰهِ، مَا لَنَا بُدٌّ مِنْ مَجَالِسِنَا نَتَحَدَّثُ فِيْهَا، فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَمَّا إِذَا أَبَيْتُمْ، فَأَعْطُوا الطَّرِيْقَ حَقَّهُ) قَالُوْا: وَمَا حَقُّ الطَّرِيْقِ يَا رَسُوْلَ اللّٰهِ؟ قَالَ (غَضُّ الْبَصَرِ، وَكَفُّ الْأَذٰى، وَالْأَمْرُ بِالْمَعْرُوْفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ).

1150. It is reported by Sayyidina Abu Sa'eed al-Khudri that the Prophet ﷺ said, "Refrain from sitting on thorough-fares, "The Companions ﷺ said, "There is no other place besides that for us to sit and converse with one another." The Messneger of Allah ﷺ said "If you come to those places then give the right of the thorough-fares." The Companions ﷺ said, "What is the right of the thorough-fare?" He said "To lower the gaze, to prevent your hands from hurting someone, to enjoin the approved and to forbid the disapproved."❷ (Muslim, Ahmad.)

545. Chapter
باب من أدلى رجليه إلى البئر إذا جلس وكشف عن الساقين
To Sit with Legs Suspend Over a Well

١١٥١. حَدَّثَنَا سَعِيْدُ بْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شَرِيْكِ بْنِ عَبْدِ اللّٰهِ، عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي مُوْسَى الْأَشْعَرِيِّ قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا إِلَى حَائِطٍ مِّنْ حَوَائِطِ الْمَدِيْنَةِ لِحَاجَتِهِ، وَخَرَجْتُ فِي إِثْرِهِ. فَلَمَّا دَخَلَ الْحَائِطَ جَلَسْتُ عَلَى بَابِهِ، وَقُلْتُ: لَأَكُوْنَنَّ الْيَوْمَ بَوَّابَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَأْمُرْنِي فَذَهَبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَضٰى حَاجَتَهُ وَجَلَسَ عَلَى قُفِّ الْبِئْرِ، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبِئْرِ. فَجَاءَ أَبُوْ بَكْرٍ رَضِيَ اللّٰهُ عَنْهُ يَسْتَأْذِنُ عَلَيْهِ لِيَدْخُلَ، فَقُلْتُ: كَمَا أَنْتَ، حَتّٰى أَسْتَأْذِنَ لَكَ، فَوَقَفَ، وَجِئْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْتُ: يَا رَسُوْلَ اللّٰهِ اَبُوْ بَكْرٍ يَسْتَأْذِنُ عَلَيْكَ، فَقَالَ (ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ) فَدَخَلَ فَجَاءَ عَنْ يَّمِيْنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَكَشَفَ عَنْ سَاقَيْهِ. وَدَلَّاهُمَا فِي الْبِئْرِ. فَجَاءَ عُمَرُ. قُلْتُ: كَمَا اَنْتَ، حَتّٰى اَسْتَأْذِنَ لَكَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ائْذَنْ لَهُ، وَ بَشِّرْهُ بِالْجَنَّةِ) فَجَاءَ

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❶ (١١٤٩) اخرجه احمد فى المسند ٤/ ٣٠.

❷ (١١٥٠) اخرجه مسلم فى الصحيح (كتاب اللباس) ١١٤، واحمد فى المسند ٣/ ٣٦.

عُمَرُ عَنْ يَّسَارٍ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبِئْرِ. فَامْتَلَأَ الْقُفُّ، فَلَمْ يَكُنْ فِيهِ مَجْلِسٌ. ثُمَّ جَآءَ عُثْمَانُ: فَقُلْتُ: كَمَا أَنْتَ، حَتّٰى أَسْتَأْذِنَ لَكَ، فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ مَعَهَا بَلَآءٌ يُصِيبُهُ) فَدَخَلَ فَلَمْ يَجِدْ مَعَهُمْ مَجْلِسًا. فَتَحَوَّلَ حَتّٰى جَآءَ مُقَابِلَهُمْ، عَلٰى شَفَةِ الْبِئْرِ، فَكَشَفَ عَنْ سَاقَيْهِ ثُمَّ دَلَّاهُمَا فِي الْبِئْرِ، فَجَعَلْتُ أَتَمَنّٰى أَنْ يَّأْتِيَ اَخٌ لِّيْ وَاَدْعُوْ اللّٰهَ اَنْ يَّأْتِيَ بِهٖ، فَلَمْ يَأْتِ حَتّٰى قَامُوْا.

1151. Sayyidina Abu Musa al-Ashari ﷺ said that one day the Prophet ﷺ went to one of the several gardens of Madinah to answer nature's call. He also followed him, but on entering the garden Abu Musa sat down at its gate. He said (to himself) that he would act that day as the Prophet's ﷺ door-keeper atthought he had not insturcted him to do that. The Prophet ﷺ went ahead, answered the nature's call and sat down on the parapet of the well. He uncovered his calf and susended his legs in the well.

Sayyidina Abu Bakr ﷺ said to him that he should wait while he gets the Prophet's ﷺ permission. He went to the Prophet ﷺ and informed him that Sayyidina Abu Bakr ﷺ sought permissionn to meet him and he said, "Let him come and convey to him the good news of paradise." Sayyidina Abu Bakr ﷺ came in and sat down to the right side of the well) in the same manner, uncovering his calf and suspending his legs in the well.

Then Sayyidina Umar ﷺ came. Abu Musa ﷺ said, "Be as you are while I get you permisson." The Prophet ﷺ said, "Let him come in and also convey to him the good news of Paradise." Sayyidina Umar ﷺ came in and sat (on the parapert of the well) to the left of the Prophet ﷺ in the same manner uncovering his calf and suspending his legs inside the well.

Sayyidina Uthman ﷺ was the next to come and Abu Musa ﷺ said to him, "Be as you are! Let me get permission for you." The Prophet ﷺ said, "Give him permission to come and convey to him the tidings of Paradise. Tell him also that he will face hardship." Sayyidina Uthman ﷺ came in next to these people, he turned round and sat opposite them on the parapet of the well, baring his calf and suspending his legfs into tihe well as they had done.

The narrator said, "I began to hope that my brother wojld come and I suppoicated Allah that He may bring him but he did not come and those people got up from their places.

قَالَ ابْنُ الْمُسَيَّبِ: فَأَوَّلْتُ ذٰلِكَ قُبُوْرَهُمْ: اِجْتَمَعَتْ هَاهُنَا، وَانْفَرَدَ عُثْمَانُ

Ibn al-Musayyib رحمة الله عليه said that he concluded from this case that the graves of the Prophet ﷺ and Sayyidina Abu Bakr and Umar would be at one place while Sayyidina Uthman ﷺ grave would be elsewhere.[1] (Bukhari.)

EXPLANATION: We have seen this Hadith at # 965. It has been explained there under.

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[1] (١١٥١) أخرجه المصنف فى الصحيح ٥/١١ و ١٧.

We get permission from this Hadith to sit with legs suspeneded in a well. It is also known from it that if anyone is not in his house but in a garden etc. then permission continues to be had to meet him.

١١٥٢. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللّٰهِ بْنِ أَبِي يَزِيْدَ، عَنْ نَّافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي هُرَيْرَةَ: خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ طَائِفَةٍ (مِنَ النَّهَارِ) لَا يُكَلِّمُنِيْ وَلَا أُكَلِّمُهُ، حَتّٰى أَتٰى سُوْقَ. بَنِيْ قَيْنُقَاعٍ، فَجَلَسَ بِفِنَاءِ بَيْتِ فَاطِمَةَ فَقَالَ: أَثَمَّ لُكَعُ، أَثَمَّ لُكَعُ) فَحَسَبْتُهُ شَيْأً، فَظَنَنْتُ أَنَّهَا تُلْبِسُهُ سِخَابًا أَوْ تُغَسِّلُهُ، فَجَآءَ يَشْتَدُّ حَتّٰى عَانَقَهُ وَقَبَّلَهُ وَقَالَ (اَللّٰهُمَّ أَحْبِبْهُ، وَأَحْبِبْ مَنْ يُّحِبُّهُ).

1152. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ came out with a group of people during daytime. On the way neither did he talked to Abu Hurayrah ﷺ nor did Abu Hurayrah ﷺ talk to him until) he passed through the market of Banu Qaynqa (a Jewish tribe), and from there (he came) to the courtyard of the house of Sayyuidah Fatimah ﷺ where he sat down. And, addressing his grandson, Sayyidina Hasan ﷺ, he said "Here is the small one, here's the small one!" His mother kept him (for some time) for some reason. (Sayyidina Abu Hurayrah ﷺ said that) he thought she was placing a necklace round his neck or givning him a bath.

Then he came running and clung to the Prophet's ﷺ neck. He kissed him and prayed for him, "O Allah, Love him! And love those who love him!"❶

EXPLANATION: The Arabic word *sakhāb* is a necklace for children made of shells etc. Sometimes they used to wear it.

The Hadith also tells us that it is proper to call a child with such loveable names that suggest smallness, to hug them and to kiss them.

546. Chapter
باب إذا قام له رجل من مجلسه لم يقعد فيه
If a Man Gets up from His Place Another must not Sit There

١١٥٣. حَدَّثَنَا قَبِيْصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللّٰهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ يُّقِيْمَ الرَّجُلَ مِنَ الْمَجْلِسِ ثُمَّ يَجْلِسُ فِيْهِ. (ث: ١١٣) وَكَانَ ابْنُ عُمَرَ إِذَا قَامَ لَهُ رَجُلٌ مِّنْ مَّجْلِسِهِ، لَمْ يَجْلِسْ فِيْهِ.

1153. Sayyidina Ibn Umar ﷺ said that the Prophet ﷺ disallowed that anyone should make another person get up from his place and occupy it himself. If

❶ (١١٥٢) اخرجه المصنف فى الصحيح ٣/٨٧.

anyone vaccated his place for Sayyidina Ibn Umar ﷺ he did not sit on that place.[1] (Bukhari, Muslim, Abu Dawood, Tirmizi, Ahmad)

EXPLANATION: We have seen this Hadith at # 1140. There is permission to sit at someone's place if he gives up the place on his own. But Sayyidina Ibn Umar ﷺ did not sit on the assumpion that the man had stood up and given up his place because of his rank and glory. Of course Ibn Umar ﷺ had not asked the man to vaccate the seat but he concluded that it amounted to impressing upon the man that he should given up his place.

547. Chapter
باب الأمانة
Fidelity / Trust

١١٥٤. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: خَدَمْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، حَتّٰى إِذْ رَأَيْتُ أَنِّيْ قَدْ فَرَغْتُ مِنْ خِدْمَتِهِ قُلْتُ يَقِيْلُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَخَرَجْتُ مِنْ عِنْدِهِ فَإِذَا غِلْمَةٌ يَّلْعَبُوْنَ. فَقُمْتُ أَنْظُرُ إِلَيْهِمْ إِلٰى لَعِبِهِمْ فَجَآءَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَانْتَهٰى إِلَيْهِمْ، فَسَلَّمَ عَلَيْهِمْ. ثُمَّ دَعَانِيْ، فَبَعَثَنِيْ إِلٰى حَاجَةٍ. فَكَانَ فِيْ فَيْءٍ حَتّٰى أَتَيْتُهُ وَأَبْطَأْتُ عَلٰى أُمِّيْ فَقَالَتْ: مَا حَبَسَكَ؟

قُلْتُ: بَعَثَنِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلٰى حَاجَةٍ. قَالَتْ: مَا هِيَ؟ قُلْتُ إِنَّهُ سِرٌّ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتِ: احْفَظْ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سِرَّهُ، فَمَا حَدَّثْتُ بِتِلْكَ الْحَاجَةِ أَحَدًا مِّنَ الْخَلْقِ. فَلَوْ كُنْتُ مُحَدِّثًا أَحَدًا لَّحَدَّثْتُكَ بِهَا.

1154. Sayyidina Anas ﷺ said that he worked for the Messenger of Allah ﷺ one day and when he had finised working, he said (to himself) that the Prophet ﷺ would have a short nap, so he came out of the house. There, he found some boys playing and he stood watchimg them play. The Prophet ﷺ came to the boys (looking for him) and greeted them with salaam and called Anas and sent him on an errand. He sat down in a shade (awaiting his arrival) until he came back.

This delayed his arrival to his mother and she asked him why he was late. Anas expalined that he had gone to perform some work for the Prophet ﷺ, and she asked him what work it was that he had gone to do. Anas replied that it was a secret of the Prophet ﷺ. His mother then told him that he should preserve the secrets of the Messenger of Allah ﷺ.

Anas ﷺ then said that he has never disclosed that to anyone for if he had he

[1] (١١٥٣) اخرجه الشيخان في الاستئذان بلفظ (لا يتيم الرجل الرجل من مجلسه) وبلفظ (لا يقام الرجل من مجلسه ويجلس فيه آخر) وعند مسلم بلفظ النهى أيضًا. وزاد فى آخره: لكن تفسحوا وتوسعوا وابو داؤد والترمذى وأخرجه احمد عن طريق زياد بن عبد الرحمٰن عن ابن عمر.

would have disclosed it to him (perhaps Thabit to whom he related the Hadith.)

EXPLANATION: To keep a secret is fidelity and trustworthiness. A secret is a trust. Imam Bukhari رحمة الله عليه has created a chapter on the subject of this Hadith. We have seen this Hadith before # 1139. The mother of Anas ﷺ commends him that he should keep a secret faithfully.

548. Chapter

باب إذا التفت التفت جميعا

When You Turn to Someone, Turn to Him Fully

١١٥٥. حَدَّثَنَا إِسْحَاقُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ قَالَ: حَدَّثَنِي، عَبْدُ اللّٰهِ بْنُ سَالِمٍ، عَنِ الزُّبَيْدِيِّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَصِفُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: كَانَ رَبْعَةً، وَهُوَ إِلَى الطُّوْلِ أَقْرَبُ. شَدِيْدَ الْبَيَاضِ، أَسْوَدَ شَعْرِ اللِّحْيَةِ، حَسَنَ الثَّغْرِ، أَهْدَبَ أَشْفَارِ الْعَيْنَيْنِ، بَعِيْدًا مَّا بَيْنَ الْمَنْكِبَيْنِ، مُفَاضَ الْخَدَّيْنِ يَطَاءُ بِقَدَمِهِ جَمِيْعًا. لَيْسَ لَهَا أَخْمُصٌ. يُقْبِلُ جَمِيْعًا وَيُدْبِرُ جَمِيْعًا. لَمْ أَرَ مِثْلَهُ قَبْلُ وَلَا بَعْدُ.

1155. It is reported by Sa'eed bin al-Musayyib that he heard Sayyidina Abu Hurayrah ﷺ describe the features of the Messenger of Allah ﷺ. He was of average height (but) a bit on the taller side. He was very fair complexioned and had plenty of dense black hair on his beard. His teeth were very beautiful and he had long eye lashes. His shoulders were broader then of other people and his face was even. He placed his feet full on the ground when he walked and the hollow in his soles were not deep. When he turned round to anyone, he turned completely so that when he walked he was fully attentive to his derection. (Abu Hurayrah ﷺ) said, "I had not seen anyone like him before nor after him."

EXPLANATION: The depression in the soles of the Prophet's ﷺ feet were not very deep but they were not flat, either. It is stated in *Shama'il Tirmizi* that the hollow in his soles were deep but the Hadith narrated by Abu Hurayrah رضى الله عنه suggests that there was no depth in them. There is no contradiction in the two versions because Sayyidina Abu Hurayrah ﷺ really means that there was not much depth in the hollow of his soles. (Sharah Shama'i p-27)

549. Chapter
باب إذا أرسل رجلا (إلى رجل) فى حاجة فلا يخبره
When a Man is Sent to Bring Someone, He should not Say Anything Else to Him

١١٥٦. حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ لِي عُمَرُ: إِذَا أَرْسَلْتُكَ إِلَى رَجُلٍ فَلَا تُخْبِرْهُ بِمَا أَرْسَلْتُكَ إِلَيْهِ، فَإِنَّ الشَّيْطَانَ يُعِدُّ لَهُ كِذْبَةً عِنْدَ ذٰلِكَ.

1156. It is narrated by Abudllah bin Zayd bin Aslam on the authority of his father and grandfather that Sayyidina Umar al-Farooq ﷺ said to him, "If I send you to anyone then you should not tell him why I have sent you because the devil will cause it to be a lie."❶

EXPLANATION: The meaning is that the man is sent only to bring the person and he only has to fatch him. Even if he knows why the other perosn is summouned he should not disclose that because he has not been given that responsibility. The fact is that little things become means of speaking lies and the devil uses man for it.

550. Chapter
باب هل يقول: من أين أقبلت؟
May One Ask, "From where Have You Come?"

١١٥٧. حَدَّثَنَا حَامِدُ بْنُ عُمَرَ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ لَيْثٍ عَنْ مُجَاهِدٍ قَالَ: كَانَ يُكْرَهُ أَنْ يُحِدَّ الرَّجُلُ النَّظَرَ إِلَى أَخِيهِ أَوْ يُتْبِعَهُ بَصَرَهُ إِذَا قَامَ مِنْ عِنْدِهِ، أَوْ يَسْأَلَهُ مِنْ أَيْنَ جِئْتَ، وَأَيْنَ تَذْهَبُ؟

1157. Mujahid has said that it is disliked of anyone to look fixedly at his brother, or (when he is going away) to stare at his back, or to ask him, "From where have you come, and where do you go?"

EXPLANATION: This is disallowed when the person coming or going does not like to be looked at in this manner. As for the question from where have you come and where do you go it is disliked, if it is out of place and unnecessary.

١١٥٨. حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ مَالِكِ بْنِ زُبَيْدٍ قَالَ: مَرَرْنَا عَلَى أَبِي ذَرٍّ بِالرَّبَذَةِ. فَقَالَ: مِنْ أَيْنَ أَقْبَلْتُمْ؟ قُلْنَا: مِنْ مَكَّةَ، أَوْ مِنَ الْبَيْتِ الْعَتِيقِ قَالَ: هٰذَا عَمَلُكُمْ؟ قُلْنَا: نَعَمْ. قَالَ أَمَّا مَعَهُ تِجَارَةٌ وَلَا بَيْعٌ؟ قُلْنَا: لَا: قَالَ اسْتَأْنِفُوا الْعَمَلَ.

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❶ (١١٥٦) عبد الله بن زيد بن اسلم العدوى مولى آل عمر ابو محمد المدنى، صدوق فيه لين، مات سنة اربع وستين.

1158. It is reported by Maalik bin Zubayd that they passed by Sayyidina Abu Zarr ﷺ at Rabazah. He asked them, "Where are you coming from?" They said that they had come from Makkah. Or, they replied that they were coming from Bayt al-Ateeq (a name of the Ka'abah, implying that they had prformed Hajj or Umrah). He then asked them. "Had you gone to perform only Hajj or Umrah?", and they confirmed that (they had gone only for that). He then asked, "Did you not have an intention to engage in business or buying and selling?" They said, "No".

Sayyidina Abu Zarr ﷺ made a supplication for them and said, "Allah has forgiven you all your sins. Now, began your deeds a fresh (meaning, if you commit a sin now, it will be recorded against you)."

551. Chapter

باب من استمع إلى حديث قوم وهم له كارهون

He Who Listens to Sayings of a People while They Dislike That

١١٥٩. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ صَوَّرَ صُورَةً كُلِّفَ أَنْ يَنْفُخَ فِيهِ، وَعُذِّبَ، وَلَنْ يَنْفُخَ فِيهِ. وَمَنْ تَحَلَّمَ كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَعُذِّبَ، وَلَنْ يَعْقِدَ بَيْنَهُمَا، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ يَفِرُّونَ مِنْهُ، صُبَّ فِي أُذُنَيْهِ الْآنُكُ).

1159. It is narrated by Sayyidina Ibn Abbas ﷺ that the Prophet ﷺ said, "If anyone draws a picture, he will be forced (on the Day of Resurrection) to blow soul into it. And he will be punished (because) he will never be able to blow soul into it.

And, he who describes a false dream will be compelled to untie two grains of barley. But, he will be punished because he will never be able to tie them together.

And, as for him who turns his ear to those who run away from him (meaning, they do not wish to tell him anything), molten glass will be poured into his ears.[1] (Nasa'i)

EXPLANATION: Three things are disallowed in this Hadith. If anyone violates the prohibition then he is warned of punishment. It is the habit of some people that they turn their ears towards other people who are talking, and they listen to them.It is unlawful to do it just as it not lawful to drawn pictures and to relate false dreams.

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[1] (١١٥٩) اخرجه النسائي في السنن ٨/٢١٥ واحمد في المسند ١/٢٤١: ٣٥٠.

525. Chapter
باب الجلوس على السرير
Sitting on Thione

١١٦٠ (ث ٣١٥): حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ شَيْبَانَ قَالَ: حَدَّثَنَا عَبْدُاللّٰهِ بْنُ مُضَارِبٍ، عَنِ الْعُرْيَانِ بْنِ الْهَيْثَمِ قَالَ: وَفَدَ أَبِيْ إِلٰى مُعَاوِيَةَ وَأَنَا غُلَامٌ، فَلَمَّا دَخَلَ عَلَيْهِ قَالَ: مَرْحَبًا مَرْحَبًا، وَرَجُلٌ قَاعِدٌ مَّعَهُ عَلَى السَّرِيْرِ قَالَ: يَا أَمِيْرَ الْمُؤْمِنِيْنَ، عَنْ هٰذَا الَّذِيْ تُرَحِّبُ بِهٖ؟ قَالَ: هٰذَا سَيِّدُ أَهْلِ الْمَشْرِقِ وَهٰذَا الْهَيْثَمُ بْنُ الْأَسْوَدِ. قُلْتُ: مَنْ هٰذَا؟ قَالُوْا هٰذَا عَبْدُ اللّٰهِ بْنُ عَمْرِو بْنِ الْعَاصِ قُلْتُ لَهٗ يَا اَبَا فُلَانٍ مِّنْ أَيْنَ يَخْرُجُ، الدَّجَّالُ؟ قَالَ: مَا رَأَيْتُ أَهْلَ بَلَدٍ أَسْأَلَ عَنْ بَعِيْدٍ، وَلَا أَتْرَكَ لِلْقَرِيْبِ، مِنْ أَهْلِ بَلَدٍ أَنْتَ مِنْهُ. ثُمَّ قَالَ: يَخْرُجُ مِنْ أَرْضِ الْعِرَاقِ، ذَاتِ شَجَرٍ وَّنَخْلٍ.

1160. It is reported by al-Uryan bin al-Haytham that his father went to Sayyidina Mu'awiyah ﷺ with a deputation, and he (al-Uryan) was a young boy at that time. When they reached there, Sayyidina Mu'awiyah ﷺ welcomed them. A man was seated beside him on the thorne❶ and he asked, "O Ameer al-Mo'mineen, who is this man whom you have given a welcome. Sayyidina Mu'awiyah ﷺ said, "He is the chief of the people of the east and he is Haythma bin al-Aswad. He (Haytham) asked, "Who is this man?" The people (around) told him that he was Sayyidina Abdullah bin Amr bin al-Aas ﷺ.

He (Haytham) asked him, "O Father of so-and-so! From where will Dajjal appear?" He said, "I do not know of any city dweller who asks questions of one from a distant land at the exclusion of those near him. You are among the same city-dwellers." He then added, "Dajjal will appear from the land of Iraq which will be a land of trees and dates."❷ (Tabrani, Partly)

EXPALNATION: It seems that the man who aksed the question has come from Iraq while Sayyidina Mu'awiyah ﷺ lived in Syria. Sayyidina Amr bin al-Aas ﷺ also belonged to that place (Syria), and he remarked, "You frosake people of your area whom you should ask. Why do you put the question to those far away?"

١١٦١. حَدَّثَنَا يَحْيٰى قَالَ: حَدَّثَنَا وَكِيْعٌ قَالَ: حَدَّثَنَا خَالِدُ بْنُ دِيْنَارٍ، عَنْ أَبِي الْعَالِيَةِ قَالَ: جَلَسْتُ مَعَ ابْنِ عَبَّاسٍ عَلٰى سَرِيْرٍ حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِيْ جَمْرَةَ قَالَ كُنْتُ أَقْعُدُ مَعَ ابْنِ عَبَّاسٍ، فَكَانَ يُقْعِدُنِيْ عَلٰى سَرِيْرِهٖ. فَقَالَ لِيْ: أَقِمْ عِنْدِيْ حَتّٰى أَجْعَلَ لَكَ سَهْمًا مِّنْ مَالِيْ: فَأَقَمْتُ عِنْدَهٗ شَهْرَيْنِ.

1161. Abu al-Aaliyah said that he sat on the chair of state with Sayyidina Ibn Abbas ﷺ.❸ (Bukhari, Muslim)

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❶ The Arabic word is *sareer*, meaning bed state chair or throne, but its make up was very poor like the bed of the Prophet ﷺ (Hadith # 1163).

❷ (١١٦٠) اخرج بعضه الطبرانى.

❸ (١١٦١) هو قطعه من حديث وفد عبد القيس، واخرجه المصنف فى الصحيح فى اداء الخمس من الايمان ومسلم فى الصحيح (كتاب الايمان).

In another version, Abu Hamazah has stated, "I used to sit with Sayyidina Ibn Abbas ﷺ and he made me sit on his chair of state. Once, he asked me to stay behind with him so that he may aportion a share for me in his property. So, I stayed with him for two months."

١١٦٢. حَدَّثَنَا عُبَيْدٌ قَالَ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ دِينَارٍ أَبُو خَلْدَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، وَهُوَ مَعَ الْحَكَمِ أَمِيرٍ بِالْبَصْرَةِ عَلَى السَّرِيرِ يَقُولُ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ الْحَرُّ أَبْرَدَ بِالصَّلَاةِ وَإِذَا كَانَ الْبَرْدُ بَكَّرَ بِالصَّلَاةِ.

1162. It is narrated by Abu Khaldah that he heard Sayyidina Anas ﷺ say (while he was seated on the chair of state with the ruler of Busrah) that in summer the Prophet ﷺ offered the prayer when the heat had cooled down. And in winter, he offered the prayer at an earlier time. (it refers to the Zuhr prayer).

١١٦٣. حَدَّثَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا مُبَارَكٌ قَالَ: حَدَّثَنَا الْحَسَنُ قَالَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى سَرِيرٍ مَرْمُولٍ بِشَرِيطٍ. تَحْتَ رَأْسِهِ، وِسَادَةٌ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ. مَا بَيْنَ جِلْدِهِ وَبَيْنَ السَّرِيرِ ثَوْبٌ. فَدَخَلَ عَلَيْهِ عُمَرُ فَبَكَى، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَا يُبْكِيكَ يَا عُمَرُ) قَالَ: أَمَا وَاللَّهِ مَا أَبْكِي يَا رَسُولَ اللَّهِ أَلَّا أَكُونَ أَعْلَمُ أَنَّكَ أَكْرَمُ عَلَى اللَّهِ مِنْ كِسْرَى وَقَيْصَرَ، فَهُمَا يَعِيشَانِ فِيمَا يَعِيشَانِ فِيهِ مِنَ الدُّنْيَا، وَأَنْتَ يَا رَسُولَ اللَّهِ بِالْمَكَانِ الَّذِي أَرَى. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا تَرْضَى يَا عُمَرُ أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الْآخِرَةُ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ (فَإِنَّهُ كَذَلِكَ).

1163. Sayyidina Anas bin Maalik ﷺ narrated that he presented himslef before the Prophet ﷺ while he was resting on a bed made out of date-fibres. He had a leater pillow below his head and the pillow was filled with date peel. There was no cloth between his body and bed.

Sayyidina Umar ﷺ came (then) and wept. The Prophet ﷺ asked him, "O Umar! Why do you weep?" He submitted, "O Messenger of Allah ! By Allah, I would not have wept, if I had known that you are very honourable in the sight of Allah, and the Kisra (Chosroes) and Qaisar have no standing. Yet those two live a life of lexury in this world while you, O Messenger of Allah, live in the condition in which I see you."

The Prophet ﷺ said, "O Umar ! Are you not happy that which they have in this world, we will have the Hereafter?" He submitted, "I am pleased with that" The Prophet ﷺ said, "And it is so!"[1] (Bukhari and Ahmad)

١١٦٤. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ أَبِي رِفَاعَةَ الْعَدَوِيِّ قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخْطُبُ فَقُلْتُ: يَا رَسُولَ اللَّهِ رَجُلٌ

[1] (١١٦٣) اخرجه المصنف فى الصحيح ٦/١٩٦. ٧/١٢٠، واحمد فى المسند ٣/١٤٠.

غَرِيبٌ جَآءَ يَسْأَلُ عَنْ دِيْنِهِ لَا يَدْرِىْ مَا دِيْنُهُ. فَأَقْبَلَ إِلَيَّ وَتَرَكَ خُطْبَتَهُ. فَأُتِىَ بِكُرْسِيٍّ خِلْتُ قَوَائِمَهُ حَدِيْدًا (قَالَ حُمَيْدٌ: أَرَاهُ خَشَبًا أَسْوَدَ حَسْبَهُ حَدِيْدًا) فَقَعَدَ عَلَيْهِ. فَجَعَلَ يُعَلِّمُنِىْ مِمَّا عَلَّمَهُ اللّٰهُ. ثُمَّ أَتَمَّ خُطْبَتَهُ آخِرَهَا.

1164. It is narrated by Abu Rifa'ah al-Adwi that he went to the Prophet ﷺ while he was delivering a sermon. He said, "Messenger of Allah, I am a foreigner who has come to your service. I wish to know about religion and I do not know what my religion is." (He meant that he was unaware of religious injuctions.)

The Messenger of Allah ﷺ turned to him and stopped delivering the sermon .A chair was brought. He (Abu Raif"ah) though that its legs were made of steel (but Humayd thought they were of black wood which he had mistaken for steel). The Prophet ﷺ sat on the chair and begin to teach him (the injuctions) that which Allah had taught him. After that, the Prophet ﷺ completed his sermon.❶ (Muslim, Nasa'i, al-Dulabi)

EXPLANATION: Apparently, this was not a Friday or Eid sermon. Perhaps, the Prophet ﷺ was explaining other religious matters. This is why, he suspended his speech for some time and occupied himself in teaching the outsier his reigious obligations.

١١٦٥ (الف): حَدَّثَنَا يَحْيٰ قَالَ: حَدَّثَنَا وَكِيْعٌ، عَنْ مُوْسَى بْنِ دِهْقَانَ قَالَ رَأَيْتُ ابْنَ عُمَرَ جَالِسًا عَلٰى سَرِيْرِ عُرُوْسٍ عَلَيْهِ ثِيَابٌ حُمْرٌ.

1165 (A). Musa bin Dihqan narrated that he saw Ibn Umar ﷺ sitting on a bride's chair, clad in red garments.❷ (Tahawi)

EXPLANATION: We get permission to wear red garments from this Hadith; however, there is a prohibition for men to wear it according to some Ahadith. Hence, the jurists have called it makrooh tanzeehi. But, if it is coloured in blood then it is unlawful because of the impurity. If anyone abstains he is rewarded but is not punishable if he does it.

١١٦٥ (ب): وَعَنْ أَبِيْهِ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ قَالَ: رَأَيْتُ أَنَسًا جَالِسًا عَلٰى سَرِيْرٍ، وَاضِعًا إِحْدٰى رِجْلَيْهِ عَلَى الْأُخْرٰى.

1165 (B). Imran bin Muslim narrated that he saw Sayyidina Anas ﷺ sit on a throne one leg placed over another.

EXPLANATION: Some Ahadith disallow us to sit with one leg over the other. But, this Hadith seems to condone it. Shaykh Mawtana Khalil Ahmad, Muhajir, Madani رحمة الله عليه has stated in *Bazal Majhool* (v-5, p-252). That there are two ways in which one may place one leg over another.

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❶ (١١٦٤) اخرجه مسلم فى الصحيح (كتاب الصلاة) والنسائى فى صحيحة (آخر كتاب الزينة) والدولابى فى الكنى والاسماء ١/١٩٩.

❷ (١١٦٥) موسى بن دهقان، مدنى، كوفى الاصل، ضعيف، وهو ممن تغير، من الرابعة، مات قبل الخمسين. اخرجه الطحاوى فى معانى الآثار.

(i) Both legs are spread long and legs are placed over the other. There is no possibilty of the thighs or any portion of legs being bared and there is no sign of arrogance). Hence, there is some permission to adopt this posture.

(ii) A calf is erect and the other foot is raised and placed over it. There is a possibity of the private parts being bared. Hence, it is not allowed to adopt this posture. However, this applies if an unstiched sheet is wrapped waist down but if the sheet is stitched from the centre or one wears tousers and there is no chance of the body being uncovered then it is not disallowed. (However, there should be no possibility of the man becoming proud.)

553. Chapter

باب إذا رأى قوما يتنا جون فلا يدخل معهم

When One Sees People Talking Together Privately He should not Go to Them

١١٦٦. حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا دَاوُدُ بْنُ قَيْسٍ قَالَ: سَمِعْتُ سَعِيْدًا الْمَقْبُرِيَّ يَقُوْلُ: مَرَرْتُ عَلَى ابْنِ عُمَرَ وَ مَعَهُ رَجُلٌ يَتَحَدَّثُ، فَقُمْتُ إِلَيْهِمَا، فَلَطَمَ فِيْ صَدْرِيْ فَقَالَ: إِذَا وَجَدْتَ اثْنَيْنِ يَتَحَدَّثَانِ فَلَا تَقُمْ مَعَهُمَا وَلَا تَجْلِسْ مَعَهُمَا، حَتّٰى تَسْتَأْذِنَهُمَا فَقُلْتُ: أَصْلَحَكَ اللّٰهُ يَا أَبَا عَبْدِ الرَّحْمٰنِ إِنَّمَا رَجَوْتُ أَنْ أَسْمَعَ مِنْكُمَا خَيْرًا.

1166. Sa'eed al-Maqbari said that he came to Sayyidina Ibn Umar ﷺ. He was talking to someone and Sa'eed stood with them. Ibn Umar ﷺ struck him on the chest and said, "When you see two men talk to each other, you should neither stand near them nor sit there unless you have taken their permission."

Sa'eed said, "May Allah do you good, O father of Abdur Rahman. I had expected to hear from both of you words of virtue."[1] (Ahmad)

.EXPLANATION: It is eviedent that even if one has good intentions and wished to listen to pious talk, he must get permission before joining two people who converse with each other. They may be having a personal chat. (It is not necessary that they may be occupied in a religious discussion still they may not like anyone else to join them.)

١١٦٧. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَنْ تَسَمَّعَ إِلٰى حَدِيْثِ قَوْمٍ وَّهُوَ لَهُ كَارِهُوْنَ صُبَّ فِيْ أُذُنِهِ الْآنُكُ: وَمَنْ تَحَلَّمَ بِحُلْمٍ كُلِّفَ أَنْ يَّعْقِدَ شَعِيْرَةً.

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[1] (١١٦٦) اخرجه احمد ورفعه وفيه قصة.

1167. Ibn Abbas ﷺ said that if a man heard some people's talk which they did not like anyone to hear then pour molten glass in his ears. And, he who describes a false dream will be asked to tie together two grains of barely. (Explanation to Hadith # 1159).

554. Chapter
باب لا يتناجى أثنان دون الثالث
Two Men must not Exclude a Third and Talk Privately

١١٦٨ . حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا كَانُوا ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ).

1168. It is narrated by Sayyidina Abdullah ﷺ that the Messenger of Allah ﷺ said, "If three people are sitting together, let not two of them talk privetely at the exulusion of the third." (The third will be pained at not being associataed in their conversation, or at the possibility of their speaking against him which they do not like him to hear.)[1] (Bukhari)

555. Chapter
باب اذا كانوا اربعة
When There are Four

١١٦٩ . حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ حَدَّثَنِي شَقِيقٌ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ فَإِنَّهُ يَحْزِنُهُ ذٰلِكَ).

1169. It is narrated by Sayyidina Abdullah ﷺ that the Prophet ﷺ said, "If you are three then let not two (of you) exclude the third and talk secertly for that will grieve him.[2]

١١٧٠ . وَحَدَّثَنِي أَبُو صَالِحٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ قُلْنَا: فَإِنْ كَانُوا أَرْبَعَةً؟ قَالَ: لَا يَضُرُّهُ.

1170. Abu Salih narrated that Sayyidina Ibn Umar ﷺ reported from the Prophet ﷺ in this manner.

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[1] (١١٦٨) اخرجه المصنف فى الصحيح ٨/ ٨٠.
[2] (١١٦٩) انظر المصادر فى الحديث السابق.

The narrator of the Hadith, Abu Salih said that they asked Sayyidina Ibn Umar ﷺ, "If there are four people, can two of them talk together?" He said, "There is no harm in that."❶

١١٧١. حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللّٰهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَتَنَاجَى اثْنَانِ دُوْنَ الْآخِرِ حَتّٰى يَخْتَلِطُوْا بِالنَّاسِ، مِنْ أَجْلِ أَنَّ ذٰلِكَ يَحْزُنُهُ).

1171. It is reported by Sayyidina Abdullah that the Prophet ﷺ said, "Two people must not talk privately at the exclusion of the third. He will be grieved on accout of that unless the three join other people.❷ (Ahmad)

EXPLANATION: When two people exculude the others and talk to each other, the remaining persons too will talk to one another. They will not doubt that the two talk about them.

١١٧٢. حَدَّثَنَا قَبِيْصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عُمَرَ قَالَ: إِذَا كَانُوْا أَرْبَعَةً فَلَا بَأْسَ.

1172. Sayyidina Ibn Umar ﷺ has said that if there are four (men) then there is no harm in two men talking privately to each other.

556. Chapter
باب إذا جلس الرجل إلى الرجل يستأذنه فى القيام
When a Man is Sitting with Someone, He should Take Leave before Departing

١١٧٣. حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنْ أَشْعَثَ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوْسٰى قَالَ: جَلَسْتُ إِلٰى عَبْدِ اللّٰهِ بْنِ سَلَامٍ فَقَالَ: إِنَّكَ جَلَسْتَ إِلَيْنَا وَقَدْ حَانَ مَنَّا قِيَامٌ. فَقُلْتُ: فَإِذَا شِئْتَ فَقَامَ، فَاتَّبَعْتُهُ حَتّٰى بَلَغَ الْبَابَ.

1173. Abu Bardah said that he went to Sayyidina Abdullah bin Salam ﷺ and sat down there. He said, "You have come to me and sat down but it is also time for me to go." Abu Bardah said to him, "(You may go) when you like." He got up to go and Abu Bardah went upto the door with him.

EXPLANATION: When two people sit together, each must take into consideration the possible needs of the other. When either of them has to depart then he must ask for permission and tell the other why he has to go so that he does not feel bad about it.

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❶ (١١٧٠) انظر المصادر فى الحديث رقم ١١٦٨.

❷ (١١٧١) اخرجه احمد فى المسند ٢/١٢٦ بلفظ (لا يتناجى اثنان دون الثالث فان ذلك يحزنه.

557. Chapter
باب لا يجلس على حرف الشمس
Do not Stand in the Sun

١١٧٤. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيٰ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ: حَدَّثَنِي قَيْسٌ، عَنْ أَبِيهِ، أَنَّهُ جَاءَ وَرَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ، فَقَامَ فِي الشَّمْسِ. فَأَمَرَهُ فَتَحَوَّلَ إِلَى الظِّلِّ.

1174. It is narrated by Sayyidina Qays on the authority of his father. He came to the Messenger of Allah ﷺ and he was delivering a sermon. The father of Qays stood in the sun to listen to the semon but walked over to the shade when the Prophet ﷺ commended him (to do so).

558. Chapter
بـاب الاحـتبـاء فى الثـوب
Choice in Cloth

١١٧٥. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: نَهٰى رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ لِبْسَتَيْنِ وَبَيْعَتَيْنِ: نَهٰى عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ (الْمُلَامَسَةُ أَنْ يَمَسَّ الرَّجُلُ ثَوْبَهُ. وَالْمُنَابَذَةُ يَنْبُذُ الْآخَرُ إِلَيْهِ ثَوْبَهُ) وَيَكُونَ ذٰلِكَ بَيْعُهُمَا عَنْ غَيْرِ نَظَرٍ، وَاللِّبْسَتَانِ اِشْتِمَالُ الصَّمَّاءِ (وَالصَّمَّاءُ أَنْ يَجْعَلَ طَرَفَ ثَوْبِهِ عَلٰى إِحْدٰى عَاتِقَيْهِ فَيَبْدُوْ أَحَدُ شِقَّيْهِ لَيْسَ عَلَيْهِ شَيْءٌ) وَاللِّبْسَةُ الْأُخْرٰى احْتِبَاؤُهُ بِثَوْبِهِ وَهُوَ جَالِسٌ، لَيْسَ عَلٰى فَرْجِهِ مِنْهُ شَيْءٌ.

1175. Sayyidina Abu Sa'eed al-Khudri ؓ said that the Messenger of Allah ﷺ has disallowed the wearing of garments in two ways and the execution of two kinds of sale. He forbade al-Mutamash and al-Munabazah in business transctions. Al-Mutamash is that a man touches another's garment. The buyer tells the seller if I touch your garments then the sale deal is finalised. Al-Munabazah is that a man throws his garment at another. One man tells another that when I throw my garment at you the sale deal is contracted.) In both types, buying and selling is without inspection.

And, the Prophet ﷺ disallowed al-Labistan (two ways of dressing). One of the ways is al-Sama. Al-Sama is a form of dressing in which a man puts his garments over one of his shoulders so that the other shoulder and side appear uncoverd. The second way of dressing which he forbade is that a man wraps himself in his garment while sitting in such a way that nothing covers his private parts (so that his private parts remain bare).[1] (Ahmad)

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[1] (١١٧٥) اخرجه احمد فى المسند ٢/٤٩١.

559. Chapter
باب من ألقى له وسادة
Offering a Pillow to the Visitor

١١٧٦. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ (اَلْجُعْفِيُّ الْمُسْنَدِيُّ) قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَوْفٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عُبَيْدِ اللّٰهِ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ قَالَ: أَخْبَرَنِي أَبُو الْمَلِيحِ قَالَ: دَخَلْتُ مَعَ أَبِيكَ زَيْدٍ عَلَى عَبْدِ اللّٰهِ بْنِ عَمْرٍو، فَحَدَّثَنَا أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذُكِرَ لَهُ صَوْمِي. فَدَخَلَ عَلَيَّ فَأَلْقَيْتُ لَهُ وِسَادَةً مِنْ أَدَمٍ حَشْوُهَا لِيفٌ. فَجَلَسَ عَلَى الْأَرْضِ. وَصَارَتِ الْوِسَادَةُ بَيْنِي وَبَيْنَهُ فَقَالَ لِي أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةُ أَيَّامٍ)؟ قُلْتُ: يَا رَسُولَ اللّٰهِ: قَالَ خَمْسًا قُلْتُ يَا رَسُولَ اللّٰهِ قَالَ (سَبْعًا) قُلْتُ: يَا رَسُولَ اللّٰهِ. قَالَ (تِسْعًا) قُلْتُ: يَا رَسُولَ اللّٰهِ قَالَ (لَا صَوْمَ فَوْقَ صَوْمِ دَاوُدَ: شَطْرَ الدَّهْرِ صِيَامُ يَوْمٍ وَإِفْطَارُ يَوْمٍ).

1176. Sayyidina Abbullah bin Amr ﷺ narrated that the Prophet ﷺ was told of his fasting (because he fasted perpetually). The Prophet ﷺ came to him and he offered him a pillow made of leater and filled up with date peel. The Prophet ﷺ sat down on the floor and the pillow was thus shared by Abdullah ﷺ and the Prophet ﷺ who asked him, "Are not three fasts enough for you every month?" Abdullah ﷺ said, "O Messneger of Allah ﷺ! (let it be more)." So, he said "Keep five", but he said again, "O Messenger of Allah, (more)!" The Prophet ﷺ said, "Seven", but Abdullah ﷺ again said, "O Messenger of Allah !" and he said, "Keep nine". Abdullah ﷺ persisted, "O Messenger of Allah," and he said, "Eleven!" Abdullah bin Amr ﷺ said again, "O Messenger of Allah," And the Prophet ﷺ said, "Observe the fast of Dawood عليه السلام for there is no fast more excellent then it. He fasted one day and went without fast the other day and this way he fasted half his life."[1] (Bukhari, Muslim, Nasa'i)

EXPLANATION: Sayyidina Abdullah bin Amr bin al-Aas was a well-known Companion ﷺ. He said that he resolved once to exert himself to the utmost in acts of worship. He said to himself that he would fast during the day and read the entire Qur'an during the night, and he would do that always. His father married him to a noble, virtuous woman. One day he asked Abdullah's wife about him and she said that he was very pious. "He keeps away from the bed all night and has nothing to do with anyone". Abdullah's father was very angry with him and said to him, "I have married you to a virtuous woman but you have left her alone." This had no effect on Abdullah because he was deeply devoted to worship. So, his father complained to the Prophet ﷺ who asked him, "Have I not been informed, Abdullah, that you fast during the day and get up at night for prayer?"

Abdullah ﷺ confirmed that that was true. The Prophet ﷺ advised him not to

[1] (١١٧٦) اخرجه المصنف فى الصحيح ٣/٥٣. ٨/٧٧، ومسلم فى الصحيح (كتاب الصيام) ١٩١، والنسائى فى السنن (كتاب الصيام) ب ٧٨.

do it. He said, "Fast and break your fast, get up for prayer and sleep. You have a duty to your body, to your eyes which become weak from keeping awake all night. Your wife too has right over you. Your childern also have right and your visitors too have a right.

(Fada'il Nabawi, Sharah Shama'il Tirmizi, Mawlana Muhammad Zakariya)

١١٧٧ . حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ خُمَيْرٍ عَنْ عَبْدِ اللّٰهِ بْنِ بُسْرٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى أَبِيهِ فَأَلْقَى لَهُ قَطِيفَةً فَجَلَسَ عَلَيْهَا.

1177. Sayyidina Abdullah bin Busr ﷺ said that the Prophet ﷺ had come to his father. His father spread a piece of cloth for him and the Prophet ﷺ sat on that.

560. Chapter
باب القرفصاء
Al-Qurfasa (Squatling)

١١٧٨ . حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ حَسَّانَ الْعَنْبَرِيُّ قَالَ حَدَّثَتْنِي جَدَّتَايَ صَفِيَّةُ بِنْتُ عُلَيْبَةَ وَدَحَيْبَةُ بِنْتُ عُلَيْبَةَ، وَكَانَتَا رَبِيبَتَيْ قَيْلَةَ أَنَّهُمَا أَخْبَرَتْهُمَا قَيْلَةُ قَالَتْ: رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاعِدًا لُقْرُفُصَاءَ فَلَمَّا رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُتَخَشِّعَ فِي الْجِلْسَةِ، أَرْعَدْتُ مِنَ الْفَرَقِ.

1178. Sayyidah Qaylah رضى الله عنها said, "I saw the Prophet ﷺ sitting with his arms round his legs, knees drawn up and heels flat on the floor. When I saw the Prophet ﷺ in such a humble guise, I trembled with fear."❶

(Abu Dawood, Tirmizi,Tabarani)

EXPLANATION: The sitting position described in this Hadith is called *Qurfasa*. The ulama have explained it in different ways. The most common explanation is that the calves are drewn up an rounded up adn this is a form of Labwah (or ihtiba) as mentioned in Hadith 1175 (1137). There is a difference that in *Habwah*, the legs are enclosed in a garment while a Qurfasa only the hands circle the legs.

561. Chapter
بـاب الـتـربـع
Al-Tarba (Sitting Cross-legged)

١١٧٩ . حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْقُرَشِيُّ قَالَ: حَدَّثَنَا ذِيَالُ بْنُ عُبَيْدٍ

❶ (١١٧٨) اخرجه ابو داؤد فى سنة (اقطاع الارضين من كتاب الخراج) والترمذى فى (الثوب الاسفر من كتاب الاستئذان) ورواه الطبرانى بطول. بسند لا بأس به.

بْنِ حَنْظَلَةَ بْنِ حِذْيَمَ قَالَ: اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَأَيْتُهُ جَالِسًا مُتَرَبِّعًا.

1179. Hanzalah bin Hizyam ﷺ has narrated that he went to the Prophet ﷺ and found him sitting cross-legged. (This is known as al-Tarba)

١١٨٠. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنِيْ مَعْنٌ (الْقَزَّازُ) قَالَ حَدَّثَنِيْ أَبُوْ رُزَيْقٍ، أَنَّهُ رَأَى عَلِيَّ بْنَ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ جَالِسًا مُتَرَبِّعًا وَاضِعًا إِحْدٰى رِجْلَيْهِ عَلَى الْأُخْرٰى، الْيُمْنٰى عَلَى الْيُسْرٰى.

1180. Abu Razayz said that he observed Sayyidina Abdllah bin Abbas ﷺ sit with his right leg over the left, cross-legged.

١١٨١. حَدَّثَنَا مُحَمَّدُ بْنُ يُوْسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ يَجْلِسُ هٰكَذَا. مُتَرَبِّعًا. وَيَضَعُ إِحْدٰى قَدَمَيْهِ عَلَى الْأُخْرٰى.

1181. Imran bin Muslim said that he saw Sayyidina Anas bin Maalik ﷺ sit down, one foot over the oter, corss-legged.❶ (Tahawi)

EXPLANATION: These Ahadith are evidence that one may sit cross legged. As for sitting, one foot over another, the explanation to Hadith # 1165-, may be seen.

562. Chapter
بـاب الاحـتباء
Al-Ihtiba

١١٨٢. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيْرٍ قَالَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنِيْ قُرَّةُ بْنُ مُوْسَى الْهُجَيْمِيُّ، قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْتَبٍ فِيْ بُرْدَةٍ وَإِنَّ هُدَّابَهَا لَعَلٰى قَدَمَيْهِ فَقُلْتُ: يَا رَسُوْلَ اللّٰهِ، أَوْصِنِيْ. قَالَ عَلَيْكَ بِاتِّقَاءِ اللّٰهِ، وَلَا تَحْقِرَنَّ مِنَ الْمَعْرُوْفِ شَيْأً وَلَوْ أَنْ تُفْرِغَ لِلْمُسْتَسْقِيْ مِنْ دَلْوِكَ فِيْ إِنَائِهِ، أَوْ تُكَلِّمَ أَخَاكَ وَوَجْهُكَ مُنْبَسِطٌ. وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيْلَةِ وَلَا يُحِبُّهَا اللّٰهُ. وَإِنِ امْرُؤٌ عَيَّرَكَ بِشَيْءٍ يُعْلَمُهُ مِنْكَ فَلَا تُعَيِّرْهُ بِشَيْءٍ تُعْلَمُهُ مِنْهُ دَعْهُ يَكُوْنُ وَبَالُهُ عَلَيْهِ، وَأَجْرُهُ لَكَ. وَلَا تَسُبَّنَّ شَيْئًا. قَالَ فَمَا سَبَبْتُ بَعْدُ دَابَّةً وَّلَا إِنْسَانًا.

1182. Jabir bin Sulaym al-Hujaymi ﷺ said that he came to the Prophet ﷺ and found him sitting wrapped in a garment. He had drawn up his knees while his heels rested flat on the floor and the fringes of the garment lay on his feet. Jabir said, "Messenger of Allah ! Give me some instructions". He said to him, "Fear Allah. And do not under estimate a little act of piety even if it is the paltry water that you pour from your bucket in the vessel of one who seeks it, or you speak to your brothers with a cheerful face. And abstain from allowing the hem of your lower garment below the anke because that smacks of

❶ (١١٨١) اخرجه الطحاوى فى الآثار.

arrogance; and Allah does not like that. If anyone blames (or blackmails) you for something he know about you then you should not shame him; let him alone, for its evil consquences will be on him while you will earn a reward for it. And, do not revile anything."

Sayyidina Jabir ﷺ said that thereafter he never abused an animal or human being.[1] (Abu Dawood.)

EXPLANATION: This Hadith explicitly asserts that the Messenger of Allah ﷺ sat in the posture known as al-Ihtiba. We have seen in Hadith # 1175 (1137, 1165) that's forbidden to sit in this manner. There are two ways of sitting in this posture. One is that a garment should be wrapped round both legs but if the private parts are uncovered, or likely to be uncovered, then this posture is disallowed. The second way is that neither are the private parts uncovered nor any other forbidded thing done; this posture is allowed.

The Hadith also disallows draging the lower garment below the ankles because that is a sign of pride. It belies those people who claim that they are not arrogant although they drag their lower garments below the ankles, for they feel shy in raising the lower garment above the ankles or to hold them high is in it self a sign of arrogance.

The Prophet ﷺ also said that one must not retaliate against a man who defames one by describing one's shortconings. One should not remind him of his own shourtconings for whatever he does, its evil consequences will ve seen by him. The person who is accused must be patient and not speak of the accuser's faults.

The Prophet ﷺ also said, "Do not revile anything." This includes animals and all things.

This Hadith includes many other advices and instructions. This Hadith may be seen in *Abu Dawood* where it is found at three places in kitab al-hibas and and it is also found in *Mushkat al-Masabeeh* (p-169).

١١٨٣ . حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنِي ابْنُ أَبِي فُدَيْكٍ قَالَ: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ نُعَيْمِ بْنِ الْمُجَمِّرِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا رَأَيْتُ حَسَنًا قَطُّ إِلَّا فَاضَتْ عَيْنَايَ دُمُوعًا. وَذٰلِكَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمًا فَوَجَدَنِي فِي الْمَسْجِدِ، فَأَخَذَ بِيَدِي. فَانْطَلَقْتُ مَعَهُ فَمَا كَلَّمَنِي حَتّٰى جِئْنَا سُوقَ بَنِي قَيْنُقَاعٍ فَطَافَ فِيهِ وَنَظَرَ ثُمَّ انْصَرَفَ وَأَنَا مَعَهُ حَتّٰى جِئْنَا الْمَسْجِدَ. فَجَلَسَ فَاحْتَبٰى. ثُمَّ قَالَ (أَيْنَ لُكَاعُ؟ ادْعُ لِي لُكَاعَ) فَجَاءَ حَسَنٌ يَشْتَدُّ فَوَقَعَ فِي حِجْرِهِ ثُمَّ أَدْخَلَ يَدَهُ فِي لِحْيَتِهِ، ثُمَّ جَعَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَفْتَحُ فَاهُ فَيَدْخُلُ فَاهُ فِي فِيهِ ثُمَّ قَالَ اَللّٰهُمَّ إِنِّي أُحِبُّهُ، فَأَحْبِبْهُ، وَأَحِبَّ مَنْ يُحِبُّهُ).

1183. Sayyidina Abu Hurayrah ﷺ said that tears dropped down his eyes whenever he saw Sayyidina Hasan ﷺ. This was because (of this episode):

[1] (١١٨٢) اخرجه ابو داود فى السنن (كتاب اللباس) ب ٢٨.

"One day the Prophet ﷺ came out (of his house) and found me in the mosque. He held me by my hand and I walked alongwith him. He did not say anything to me (on the way) and we came up to the Banu Qaynqa at their market place. He went round the market, looking around and then returned while I was with him and we came back to the mosque. He sat down i the *Qurfasa* posture. He called out, 'Where is the young one? Call him here for me'. Hasan came runing out and fell into his lap. He stroked the Prophet's ﷺ beard. The Prophet ﷺ opened his mouth and placed it on Hasan's mouth and said, 'O Allah! Surely I love him. And, I ask you O Allah love him, And love those who love him!'"❶

EXPLANATION: We have seen this Hadith at # 1152. Sayyidina Abu Hurayrah ﷺ remembered the love of the Prophet ﷺ for Hasan ﷺ which he had seen and it was this love that made him weep.

563. Chapter
باب من برک علی رکبتیه
To Sit on the Knees

١١٨٤. حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يَحْيَى الْكَلْبِيُّ قَالَ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمُ الظُّهْرَ، فَلَمَّا سَلَّمَ قَامَ عَلَى الْمِنْبَرِ، فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ فِيهَا أُمُورًا عِظَامًا. ثُمَّ قَالَ (مَنْ أَحَبَّ أَنْ يَسْأَلَ عَنْ شَيْءٍ فَلْيَسْأَلْ عَنْهُ. فَوَ اللّٰهِ لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَا أَخْبَرْتُكُمْ، مَا دُمْتُ فِي مَقَامِي هٰذَا). قَالَ أَنَسٌ: فَأَكْثَرَ النَّاسُ الْبُكَاءَ حِينَ سَمِعُوا ذٰلِكَ مِنْ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَكْثَرَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقُولَ (سَلُوا) فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ. وَقَالَ رَضِينَا بِاللّٰهِ رَبًّا وَّبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَّسُولًا فَسَكَتَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِينَ قَالَ ذٰلِكَ عُمَرُ. ثُمَّ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (أَوْلَى. أَمَا وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَقَدْ عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ فِي عُرْضِ هٰذَا الْحَائِطِ. وَأَنَا أُصَلِّي. فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ).

1184. It is narrated by Sayyidina Anas ﷺ that (one day) the Prophet ﷺ led them in the Zuhr prayer and after he had turned in solutation, he climbed up the pupit and spoke about the Last Hour. He said that great things would happen with that.He then said, "If anyone wished to ask about anything then he must ask it. By Allah, as long as I am here, I will tell you about anything you ask me."

Sayyidina Anas ﷺ said that when the people heard this from the Messenger of Allah ﷺ they began to weep profusely. And the Messenger of Allah ﷺ kept repeating, "Ask me!"

❶ (١١٨٣) أخرجه المصنف فى الصحيح ٧/٢٠٥. وأحمد فى المسند ٢/٥٣٢.

Then Sayyidina Umar ﷺ sat down on his knees and said, "We are pleased with Allah as our Lord, with Islam as our religion, and with Muhammad ﷺ as our Messenger!"

When Sayyidina Umar ﷺ said this, the Messenger of Allah ﷺ kept quiet. Then, he said, "I have informed you of he impending fearful events. Their occurence is near at hand. (This was a warning so that righteous deeds may be performed.) By Allah, in Whose Hand is the soul of Muhmmad, Paradise and Hell were shown to me at the side of this wall while I was offering prayers. The manners in which I observed today the good in Paradise and the bad in Hell, I have never before seen that.[1] (Muslim)

EXPLANATION: When people put unnecessary questions to him, the Prophet ﷺ satisfied them with answers but he did not like that they should put such questions. He told them in anger that they should go on asking him questions. Sayyidina Umar ﷺ realised from his tone that the Prophet ﷺ was displeased with those questions. That is why he sat down on his knees and said:

رضينا باالله ربا، وبالاسلام دينا، وبمحمد رسولا

"We are pleased with Allah as Lord, with Islam as religion, and with Muhammad as Messenger."

The Prophet's ﷺ anger subsided and he stopped repeating "Go on ask me more."

The people had wept because many things were mentioned which foretold the impending fearful events. (Sharah Muslim, Imam Nawawi, v-2, p-263)

564. Chapter
باب الاستلقاء
Lying on One's Back

١١٨٥ ـ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ قَالَ: سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ (هُوَ عَبْدُ اللّٰهِ بْنُ زَيْدِ بْنِ عَاصِمِ الْمَازِنِيُّ) قَالَ: رَأَيْتُهُ (قُلْتُ لِإِبْنِ عُيَيْنَةَ: النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ) مُسْتَلْقِيًا وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى.

1185. It is narrated by Abbad bin Tameen in the authority of his paternal uncle Abdullah bin Azyd bin Aasim. He said that he saw the Messenger of Allah ﷺ lying flat on his back, one leg placed over the other.[2]

(Bukhari, Tirmizi, Nasa'i, Abu Dawood)

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[1] (١١٨٤) اخرجه مسلم فى الصحيح (كتاب الفضائل) ١٣٦.

[2] (١١٨٥) اخرجه المصنف فى الصحيح (الاستئذان) وفى ابواب (استقبال القبلة وفى اللباس). والترمذى فى سننه (الاستئذان) والنسائى فى سننه (كتاب الصلاة) وابو داؤد فى سننه (كتاب الصلاة).

١١٨٦ . حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنِ جَعْفَرٍ، عَنْ أُمِّ بَكْرٍ بِنْتِ الْمِسْوَرِ، عَنْ أَبِيهَا قَالَ: رَأَيْتُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ مُسْتَلْقِيًا رَافِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرٰى.

1186. Sayyidah Umm Bakr daughter of Miswar has reported on the authority of her fahter that he had seen Sayyidina Abudr Rahman bin Auuf ﷺ lie flat on his back, having raised one leg over the other.

EXPLANATION: Both these Ahadith support the lying down flat on one's back. As for placing one leg over another, the explanination to Hadith # 1137, 1165A and 1175 may be read.

565. Chapter
باب الضجعة على وجهه
Lying on the Stomach

١١٨٧ . حَدَّثَنَا خَلَفُ بْنُ مُوسَى بْنِ خَلَفٍ قَالَ: حَدَّثَنَا أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنِ ابْنِ طِخْفَةَ الْغِفَارِيِّ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ كَانَ مِنْ أَصْحَابِ الصُّفَّةِ. قَالَ: بَيْنَا أَنَا نَائِمٌ فِي الْمَسْجِدِ مِنْ آخِرِ اللَّيْلِ، أَتَانِي آتٍ فَأَتَانِي نَائِمٌ عَلٰى بَطْنِي، فَحَرَّكَنِي بِرِجْلِهِ فَقَالَ (قُمْ، هٰذِهِ ضَجْعَةٌ يُبْغِضُهَا اللّٰهُ) فَرَفَعْتُ رَأْسِي، فَإِذَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ عَلٰى رَأْسِي.

1187. It is reported by Ibn Tikhfah al-Ghifari on the authority of his father who was one of the Ashab al-Suffah. He said, "While I was asleep in the mosque in the last portion of the night, someone came and I was on my stomach. He shook me with his foot and said, "Get up! This method displeases Allah." I raised up my head and saw the Prophet ﷺ standing at my head (while he had warned me)."❶

١١٨٨ .حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُوْنَ قَالَ: أَخْبَرَنَا الْوَلِيدُ بْنُ جَمِيلٍ الْكِنْدِيُّ (مِنْ أَهْلِ فَلَسْطِيْنَ)، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي أُمَامَةَ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِرَجُلٍ فِي الْمَسْجِدِ مُنْبَطِحًا لِوَجْهِهِ، فَضَرَبَهُ بِرِجْلِهِ وَقَالَ (قُمْ، نَوْمَةٌ جَهَنَّمِيَّةٌ.

1188. Sayyidina Abu Umamah ﷺ said that the Messenger of Allah ﷺ came across a man in the mosque who was lying face down. He shook him with his foot and said, "Get up! This is how the inmates of Hell sleep."

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❶ (١١٨٧) خلف بن موسى بن خلف العتّى، صدوق يخطئ من العاشرة، مات سنة عشرين او بعدها. موسى بن خلف العتّى، ابو خلف البصرى، صدوق عابد، له اوهام، من السابعة.

566. Chapter
باب لا يأخذ ولا يعطى إلا باليمنى
Do not Take or Give Except with the Right Hand

١١٨٩. حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ بْنِ عُمَرَ، سَالِمٍ، عَنْ أَبِيهِ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَا يَأْكُلْ اَحَدُكُمْ بِشِمَالِهِ، وَلَا يَشْرَبَنَّ بِشِمَالِهِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ) قَالَ: كَانَ نَافِعٌ يَزِيدُ فِيهَا وَلَا يَأْخُذُ بِهَا وَلَا يُعْطِي بِهَا.

1189. It is narrated by Sayyidina Saalim on the authority of his father (Abdullah Ibn Umar ﷺ) that the Prophet ﷺ said, "Let none of you eat with his left hand, nor drink with the left hand becuase the devil eats with he left hand and drinks with the left hand.[1] (Abu Dawood)

Sayyidina Nafi has added to this narration and said, "One must not take anything with the left hand nor give anything.

EXPLANATION: Those people who eat with the left hand must heed. They imitate the enemies of Islam and eat with the left hand.

567. Chapter
باب أين يضع نعليه إذا جلس؟
Where may One Keep One's Shoes when He Sits

١١٩٠. حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ هَارُونَ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ نُهَيْكٍ، عَنِ بْنِ عَبَّاسٍ قَالَ مِنَ السُّنَّةِ، إِذَا جَلَسَ الرَّجُلُ اَنْ يَخْلَعَ نَعْلَيْهِ فَيَضَعُهُمَا إِلَى جَنْبِهِ.

1190. Sayyidina Ibn Abbas ﷺ said that it is sunnah for a man who sits down to remove his shoes and to place them in his armpits (so that there is no risk of losing them and worrying about them).[2] (Abu Dawood)

568. Chapter
باب الشيطان يجئ بالعود والشيئ يطرحه على الفراش
The Devil Puts Hood or Anything Else on Men's Bed

١١٩١. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ، عَنْ اَزْهَرِ بْنِ سَعِيدٍ قَالَ سَمِعْتُ اَبَا أُمَامَةَ

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[1] (١١٨٩) اخرجه ابو داؤد فى السنن (كتاب اللباس) ب ٤٣. [2] (١١٩٠) اخرجه ابو داؤد بهذا السند.

يَقُوْلُ: اِنَّ الشَّيْطَانَ يَأْتِيْ اِلٰى فِرَاشِ أَحَدِكُمْ بَعْدَ مَا يَفْرِشُهُ أَهْلُهُ وَيُهَيِّئُوْنَهُ، فَيُلْقِيَ عَلَيْهِ الْعُوْدَ اَوِالْحَجَرَ اَوِالشَّيْئَ لِيُغْضِبَهُ عَلٰى أَهْلِهِ. فَاِذَا وَجَدَ ذٰلِكَ فَـلَا يَغْضَبْ عَلٰى اَهْلِهِ قَالَ: لِأَنَّهُ مِنْ عَمَلِ الشَّيْطَانِ.

1191. It is related by Sayyidina Abu Umamah ﷺ that after man's wife makes up his bed the devil places on it a stick, a pebble or somethig else so that he may get angery at her. So, when you find such a thing on your bed, you should not be angery at your wife because that is the devil's mischief.❶

(Al-Khara'iti in Makarim al-Akhlaq)

569. Chapter

باب من بات على سطح ليس له سترة

He Who Sleeps on a Roof without Boundary Walls

١١٩٢. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنّٰى قَالَ: حَدَّثَنَا سَالِمُ بْنُ نُوْحٍ قَالَ: اَخْبَرَنَا عُمَرُ رَجُلٌ مِّنْ بَنِيْ حَنِيْفَةَ هُوَ ابْنُ جَابِرٍ) عَنْ وَعْلَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ وَثَّاب، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَلِيٍّ، عَنْ اَبِيْهِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ بَاتَ عَلٰى ظَهْرِ بَيْتٍ لَّيْسَ عَلَيْهِ حِجَابٌ فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ.

1192. It is reported by Abdur Rahman bin Ali one the authority of his father that the Prophet ﷺ said, "If anyone spends the night on the roof of a house with not protection then I am absolved of responsiblity over him." (He may turn to a side while he is asleep and fall down and die.)❷ (Mishkat al-Masabeeh.)

١١٩٣. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيْرٍ قَالَ: اَخْبَرَنَا سُفْيَانُ، عَنْ عِمْرَانَ بْنِ مُسْلِمِ بْنِ رِيَاحٍ الثَّقَفِيِّ، عَنْ عَلِيِّ بْنِ عُمَارَةَ قَالَ: جَآءَ أَبُوْ أَيُّوْبَ الْأَنْصَارِيُّ فَصَعَدْتُ بِهٖ عَلٰى سَطْحٍ اَجْلَحَ. فَنَزَلَ وَقَالَ: كِدْتُ اَنْ اَبِيْتَ اللَّيْلَةَ وَلَا ذِمَّةَ لِيْ.

1193. Ali bin Amarah said that Sayyidina Abu Ayyub Ansari ﷺ visited him. He took him to a roof without a palisade but Abu Ayyub ﷺ came down it (not ready to sleep there). He said "It was possible that I spent the night on the roof but no one took responsibity for my safety. (Hence, I came down stains)."❸

(Abu Dawood)

١١٩٤. حَدَّثَنَا مُوْسٰى بْنُ اِسْمَاعِيْلَ قَالَ: حَدَّثَنَا الْحَارِثُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا اَبُوْ عِمْرَانَ، عَنْ زُهَيْرٍ، عَنْ رَجُلٍ مِّنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ بَاتَ عَلٰى اِنْجَارٍ فَوَقَعَ مِنْهُ فَمَاتَ بَرِئَتْ مِنْهُ الذِّمَّةُ، وَمَنْ رَكِبَ الْبَحْرَ حِيْنَ يَرْتَجُّ (يعنى يَغْتَلِم فَهَلَكَ بَرِئَتْ مِنْهُ الذِّمَّةُ.

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❶ (١١٩١) اخرجه الخرائطى فى مكارم الاخلاق.

❷ (١١٩٢) انظر مشكاة المصابيح للتبريزى ٤٧٢٠.

❸ (١١٩٣) اخرجه ابو داؤد بهذا السند.

1194. Zuhayr has reported on the authority of some Companions ﷺ of the Prophet ﷺ that he said, "If anyone spends the night on a roof without four walls and then falls down and dies then I am absolved of responsibility of him. And, if anyone sails the seas when they are turbulent and perishes then I am not responsible for him."[1] (Bukhari in al-Tarakh)

570. Chapter
باب هل يدلي رجليه إذا جلس؟
Is it Proper to Sit with Feet Suspended

١١٩٥. حَدَّثَنَا اِسْمَاعِيْلُ قَالَ: حَدَّثَنِيْ عَبْدُ الرَّحْمٰنِ بْنُ اَبِي الزِّنَادِ، عَنْ اَبِيْهِ قَالَ: شَهِدَ عِنْدِيْ اَبُوْ سَلْمَةَ بْنُ عَبْدِ الرَّحْمٰنِ اَخْبَرَهُ عَبْدُ الرَّحْمٰنُ بْنُ نَافِعِ بْنِ عَبْدِ الْحَارِثِ الْخُزَاعِيُّ، اَنَّ اَبَا مُوْسَى الْاَشْعَرِيَّ اَخْبَرَهُ، اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ فِيْ حَائِطٍ عَلٰى قُفِّ الْبِئْرِ مُدَلِّيًا رِجْلَيْهِ فِي الْبِئْرِ.

1195. It is narrated by Sayyidina Abu Musa al-Ash'ari ﷺ that the Prophet ﷺ sat on the parapet of a well in a garden, his legs suspended (into it.).[2]

(Abu Awanah)

EXPLANATION: We have seen this Hadith at # 965 and 1151. The full account is reported there but here only the related matter is narrated from it. Accordingly, the explanation is found there.

571. Chapter
باب ما يقول إذا خرج لحاجته
Supplication on Going out of the House

١١٩٦. حَدَّثَنَا مُحَمَّدٌ قَالَ: اَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: اَخْبَرَنَا مُحَمَّدُ بْنُ اِبْرَاهِيْمَ قَالَ: حَدَّثَنِيْ مُسْلِمُ بْنُ اَبِيْ مَرْيَمَ اَنَّ ابْنَ عُمَرَ كَانَ اِذَا خَرَجَ مِنْ بَيْتِهٖ قَالَ: اَللّٰهُمَّ سَلِّمْنِيْ وَسَلِّمْ مِنِّيْ.

1196. It is reported by Muslim bin Abu Maryam that when Sayyidina Ibn Umar ﷺ went out of his house he made this supplication,

اَللّٰهُمَّ سَلِّمْنِيْ وَسَلِّمْ مِنِّيْ

"O Allah, keep me safe and keep other people safe at my hands."

١١٩٧. حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ اَبُوْيَعْلٰى قَالَ: حَدَّثَنَا حَاتِمُ بْنُ اِسْمَاعِيْلَ عَنْ عَبْدِ اللّٰهِ بْنِ حُسَيْنِ بْنِ عَطَاءٍ، عَنْ سُهَيْلِ بْنِ اَبِيْ صَالِحٍ، عَنْ اَبِيْهِ، عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ اِذَا خَرَجَ مِنْ بَيْتِهٖ قَالَ (بِسْمِ اللّٰهِ، التُّكْلَانُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ).

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[1] (١١٩٤) الحارث بن عبيد (عبد الله بن صهبان) الاسدي، ابو العنبسي، الكوفي، لين الحديث من السابعة. اخرجه البخاري في التاريخ ٣/٤٢٦.

[2] (١١٩٥) اخرجه ابو عوانة في مسند نافع بن الحارث الخزاعي بطريقين. قال له النبي صلى الله عليه وسلم يا نافع امسك عليّ الباب.

1197. It is narrated by Sayyidina Abu Hurayrah ﷺ that when the Prophet ﷺ went out of his house, he made this supplication:

بِسْمِ اللّٰهِ التُّكْلَانُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

"In the name of Allah (I have come out). I trust in Allah. There is no power (to keep away from sin) and no might (to perform pious deeds) except with (the help of) Allah."❶

(Kanz al-Ummal, Amal al-Yaum wa al-Heylah, al-Azkar al-Nawawiyah)

572. Chapter

باب هل يقدم الرجل رجله بين يدى أصحابه، وهل يتكئ بين أيديهم؟

May a Man Stretch His Feet Against a Companion and may He Recline on a Pillow?

١١٩٨. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الرَّحْمٰنِ الْعَصَرِيّ قَالَ حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ الْعَصْرِيّ، أَنَّ بَعْضَ وَفْدِ عَبْدِ الْقَيْسِ سَمِعَهُ يَذْكُرُ قَالَ: لَمَّا بَدَالَنَا فِيْ وَفَادَتِنَا إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سِرْنَا، حَتّٰى إِذَا شَارَفْنَا الْقُدُوْمَ تَلَقَّانَا رَجُلٌ يُوْضِعُ عَلٰى قُعُوْدٍ لَهُ فَسَلَّمَ فَرَدَدْنَا عَلَيْهِ. ثُمَّ وَقَفَ فَقَالَ: مِمَّنِ الْقَوْمُ؟ قُلْنَا وَفْدُ عَبْدِ الْقَيْسِ. قَالَ: مَرْحَبًا بِكُمْ وَأَهْلًا، إِيَّاكُمْ طَلَبْتُ. جِئْتُ لِأُبَشِّرَكُمْ، قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْأَمْسِ لَنَا إِنَّهُ نَظَرَ إِلَى الْمَشْرِقِ فَقَالَ (لَيَأْتِيَنَّ غَدًا مِّنْ هٰذَا الْوَجْهِ (يعنى المشرق). غَيْرُ وَفْدِ الْعَرَبِ فَبِتُّ أُرَوِّغُ. حَتّٰى أَصْبَحْتُ فَشَدَدْتُ عَلٰى رَاحِلَتِيْ، فَأَمْعَنْتُ فِي الْمَسِيْرِ حَتّٰى ارْتَفَعَ النَّهَارُ، وَهَمَمْتُ بِالرُّجُوْعِ ثُمَّ رُفِعَتْ رُؤُوْسُ رَوَاحِلِكُمْ. ثُمَّ ثَنٰى رَاحِلَتَهُ بِزِمَامِهَا رَاجِعًا يُوْضِعُ عَوْدَهُ عَلٰى بَدْئِهِ. حَتّٰى انْتَهٰى إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. وَأَصْحَابُهُ حَوْلَهُ مِنَ الْمُهَاجِرِيْنَ وَالْأَنْصَارِ. فَقَالَ: بِأَبِيْ وَأُمِّيْ، جِئْتُ أُبَشِّرُكَ بِوَفْدِ عَبْدِ الْقَيْسِ، فَقَالَ (أَنِّيْ لَكَ بِهِمْ يَا عُمَرُ قَالَ: هُمْ أُوْلَآءِ عَلٰى أَثَرِيْ قَدْ أَظَلُّوْا، فَذَكَرَ ذَالِكَ فَقَالَ (بَشَّرَكَ اللّٰهُ بِخَيْرٍ) وَتَهَيَّأَ الْقَوْمُ فِيْ مَقَاعِدِهِمْ. وَكَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاعِدًا فَأَلْقَى ذَيْلَ رِدَائِهِ تَحْتَ يَدِهِ فَاتَّكَآءَ عَلَيْهِ وَبَسَطَ رِجْلَيْهِ. فَقَدِمَ الْوَفْدُ فَفَرِحَ بِهِمُ الْمُهَاجِرُوْنَ وَالْأَنْصَارُ فَلَمَّا رَأَوُا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ أَمْرَحُوْا رِكَابَهُمْ فَرَحًا بِهِمْ، وَأَقْبَلُوْا سِرَاعًا. فَأَوْسَعَ الْقَوْمُ وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئٌ عَلٰى حَالِهِ، فَتَخَلَّفَ الْأَشَجُّ. وَهُوَ مُنْذِرُ بْنُ عَائِذِ بْنِ مُنْذِرِ بْنِ الْحَارِثِ بْنِ النُّعْمَانِ بْنِ زِيَادِ بْنِ عَصَرَ. فَجَمَعَ رِكَابَهُمْ ثُمَّ أَنَاخَهَا وَحَطَّ أَحْمَالَهَا وَجَمَعَ مَتَاعَهَا ثُمَّ أَخْرَجَ عَيْبَةً لَهُ وَأَلْقٰى عَنْهُ ثِيَابَ السَّفَرِ وَلَبِسَ حُلَّةً، ثُمَّ أَقْبَلَ يَمْشِيْ مُتَرَسِّلًا، فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ سَيِّدُكُمْ وَزَعِيْمُكُمْ وَصَاحِبُ أَمْرِكُمْ)

❶ (١١٩٧) عبد الله بن الحسين بن عطاء بن يسار الهلالي، المدني، مولى ميمونة، ضعيف، من الثلثمئة. انظر: اتحاف السادة المتقين للزبيدى ٤/٣٢٦، وكنز العمال للمتقى الهندى ٤١٩٤٢ وعمل اليوم والليلة لابن السنى ١٧٣، الأذكار النووية للنووى ٢٥.

فَأَشَارُوْا بِأَجْمَعِهِمْ إِلَيْهِ. وَقَالَ ابْنُ سَادَتِكُمْ هٰذَا؟ قَالُوْا: كَانَ اَبَاؤُهُ سَادَتَنَا فِي الْجَاهِلِيَّةِ، وَهُوَ قَائِدُنَا إِلَى الْإِسْلَامِ. فَلَمَّا انْتَهَى الْأَشَجُّ أَرَادَ أَنْ يَّقْعُدَ مِنْ نَاحِيَةٍ، اسْتَوَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاعِدًا قَالَ (هٰهُنَا يَا أَشَجُّ وَكَانَ أَوَّلُ يَوْمٍ سُمِّيَ الْأَشَجُّ ذٰلِكَ الْيَوْمُ أَصَابَتْهُ حِمَارَةٌ بِحَافِرِهَا وَهُوَ فَطِيْمٌ، فَكَانَ فِي وَجْهِهِ مِثْلُ الْقَمَرِ. فَأَقْعَدَهُ إِلَى جَنْبِهِ، وَأَلْطَفَهُ وَعَرَّفَ فَضْلَهُ عَلَيْهِمْ، فَأَقْبَلَ الْقَوْمُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُوْنَهُ وَيُخْبِرُهُمْ حَتّٰى كَانَ بِعَقِبِ الْحَدِيْثِ قَالَ (هَلْ مَعَكُمْ مِنْ أَزْوِدَتِكُمْ شَيْئٌ)؟ قَالُوْا نَعَمْ فَقَامُوْا سِرَاعًا، كُلُّ رَجُلٍ مِّنْهُمْ إِلَى ثِقْلِهِ فَجَآءُ وْابِصَبْرِ التَّمْرِ فِي أَكُفِّهِمْ، فَوُضِعَتْ عَلَى نَطْعٍ بَيْنَ يَدَيْهِ وَبَيْنَ يَدَيْهِ جَرِيْدَةٌ دُوْنَ الذِّرَاعَيْنِ وَفَوْقَ الذِّرَآءِ. فَكَانَ يَخْتَصِرُ بِهَا، فَلَمَّا يُفَارِقُهَا فَأَوْمَاءَ بِهَا إِلَى صُبْرَةٍ مِّنْ ذٰلِكَ التَّمْرِ، فَقَالَ (تُسَمُّوْنَ هٰذَا الْعُضُوْضَ)؟ قَالُوْا نَعَمْ، قَالَ (وَتُسَمُّوْنَ هٰذَا الصَّرَفَانَ)؟ قَالُوْا نَعَمْ (وَتُسَمُّوْنَ هٰذَا الْبَرْنِيَّ)؟ قَالُوْا نَعَمْ. قَالَ (هُوَ خَيْرُ تَمْرِكُمْ وَأَيْنَعُهُ لَكُمْ) وَقَالَ بَعْضُ شُيُوْخِ الْحَيِّ: وَأَعْظَمُهُ بَرَكَةً. وَإِنَّمَا كَانَتْ عِنْدَنَا خَصْبَةً تَعْلِفُهَا إِبِلَنَا وَحَمِيْرَنَا فَلَمَّا رَجَعْنَا مِنْ وِفَادَتِنَا تِلْكَ عَظَمَتْ رَغْبَتُنَا فِيْهَا وَفَسَلْنَا هَا حَتّٰى تَحَوَّلَتْ ثِمَارُنَا مِنْهَا وَرَأَيْنَا الْبَرَكَةَ فِيْهَا.

1198. Shahab bin Abad al-Asri reported that he heard some people of the deputation of Abdul Qays narrate:

"We were going to the Prophet ﷺ in the shape of a deputation. When we were about to reach him, we met a man who was speeding up his slow going camel. He offered us salaam and we responded to his greeting. Then he stopped and said to us, "Who are you?" We told him that we were a deputation of Abdul Qays and he exlaimed, "Welcome! May your coming be auspicious! I was on the look out for you and I have come to give you the good news. Yesterday, while looking towards the east, the Prophet ﷺ had told us, "Tomorrow morning the most excellent deputation of the Arabs will come to us from this side, the east.' So, I spent the night restlessly changing sides and when it was dawn, I speed my beast, looking vigilantly along the path until day light set in and (believing that it was too late), I decided to return until I suddenly spied the heads of your beasts from far off."

He went to the Prophet ﷺ who was surrounded by his Companions, the Muhajirs and the Ansars . He said. "May my parents be rensoned to you, I give you the happy tidings of the coming of the deputation of Abdur Qays." The Prophet ﷺ said, "O Umar, where did you meet them!" He said, "Those people are just behind me, coming shortly." When he had said that the Prophet ﷺ said, "May Allah also give you good tidings."

The Companions ﷺ arranged thermselves at their own placed while the Prophet ﷺ who was seated placed the fringe of his garment under his hand reclined on it, and stertched his legs forward. The members of the deputaion arrived (meanwhile). The Muhajirs and Ansars were happy on their arrival.

The members of the deputation saw the Prophet ﷺ and the Companions ﷺ.

They left their riding beasts unattended in their happinesss at seeing the Prophet ﷺ as though they had left them to graze in the desert. (Neither did they tie them nor did they leave them at proper places). They hurried to present themselves to the Prophet ﷺ. The noble Companions ﷺ made the assembly spacious while the Prophet ﷺ continued to sit as he had been.

Al-Ashajj (their chief) was left behind. His title was al-Ahaajj while his name and parentage was Munzir bin Aa'z bin Munzir bin al-Harith bin Nu'man bin Ziyad bin Asar. He gathered all their riding beasts, made them sit, removed their saddles, unloaded the provisions and good from them, took out his turnk and placed in it the clothes that he was wearing and dressed himself in fresh garments. He then walked slowely towards the Prophet ﷺ.

The Prophet ﷺ asked the members of the deputation who their chief and leader was, and all of them pointed towards al-Ahaajj. ("This is our chief," they said,) The Prophet ﷺ asked, "Is he a descendant of your chiefs?" They answered that his fore-fathers had been their chiefs since the pre-Islamic era and then he was their chief who had brought them to Islam and towards progress.

When al-Ashajj came in, he intended to sit down to a side but the Prophet ﷺ sat up and straightened himself and said to him, "Come here, al-Ashajj." That was the first day since al-Ashajj was his name. He had received the nickname earlier because when he was a child a she-ass had kicked him on his face with its hoof giving him a scar on the face and it was moon-shaped. (although the injurey had healed). The Prophet ﷺ seated him next to him and accorded him kind treatment. The Prophet ﷺ reconinsed the excellence he enjoyed over his people.

Those people turned their attention to the Prophet ﷺ and put to him their questions and he satisfied them with answers. After the discussion, the Prophet ﷺ asked them, "Do you have anything to eat?" They said, "Yes," and everyone of them hurreid towards his provision, and they brought back some dates in thier hands and placed them in a heap on a leather rug before the Prophet ﷺ.

A cane made of date-seed used to be kept with the Prophet ﷺ. It was less than two hand-length but more then a one hand-lenght long and the Prophet ﷺ used to lean on it. He oulined (the varieties in) the heap and when they were separated, he pointed out at a heap and said, "You call this varitey of dates al-Udood." They said, "Yes." then he said, "And this kind, you call al-Sarfan." They said, "Yes." "And this kind is al-Barniy." and they said, "Yes".

The Prophet ﷺ said, "These are your best varities of dates. When they are ripe, they are the best of all."

Some of the elders of the tribe Abdul Qays also included in ths narrative that the Prophet ﷺ said, "Compared to the other varities of dated, these are more blessed." Hitherto, they regareded this variety cheaper then other dated and they fed it to their camels and donkeys. When their deputation returned, they

developed a grater taste for the variety of al-Barniy. They sowed its seeds and they bore the same fruit. Also, they noted blessings in it.[1] (Ahmad)

EXPLANATION: This Hadith relates many things. One of these is that when the deputation of Abdul Qays arrived, the Messenger of Allah ﷺ was reclining on his garment the hem of which he had gathered as a pillow and hie had streached his legs. It is for this reason that Imam Bukhari رحمة الله عليه has placed this Hadith in this Chapter. We learn from it that it is proper to streach one's legs before one's colleagues. The Messenger of Allah ﷺ did it merely to disclose that it was allowed to streztch one's legs in the presence of one's frineds but, otherwise, it was not his habit to do so.

We are told in *Tirmizi*:

وَلَمْ يُرَى مُقَدِّمًا رُكْبَتَيْهِ بَيْنَ يَدَيْ جَلِيْسٍ لَّهُ. (ترمذى)

And he was not seen to stetch his legs before anyone sitting with him.

The Hadith tells us also that the members of the deputation showed great haste in forsaking their riding beasts to present themselves to the Messenger of Allah ﷺ as quickly as possible. However, their chief was very composed and did every thing gently andwith decorum. He trthererd his riding beast and also those of his men. He took off the saddles for small animals and unloaded the luggage collecting them at a place. He changed his travelling garments and donned a new pair of clothes and a robe before going to the Prophet ﷺ who made him sit beside him. We learn from it that we must give due honour and respect to the chief of a people. The Prophet ﷺ also praised the man for his decorum as we have seen in Hadith # 584 to 587.

573. Chapter
باب ما يقول إذا أصبح
The Supplication in the Morning

١١٩٩. حَدَّثَنَا مُعَلَّى قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَصْبَحَ قَالَ (اللّٰهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ تَمُوْتُ، وَإِلَيْكَ النُّشُوْرُ) وَإِذَا أَمْسٰى قَالَ (اللّٰهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوْتُ، وَإِلَيْكَ النُّشُوْرُ).

1199. It is narrated by Sayyidina Abu Huryrah ﷺ that the Prophet ﷺ made this supplication in the morning:

اَللّٰهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوْتُ وَإِلَيْكَ النُّشُوْرُ.

"O Allah, with your help do we enter upon the morning, and with your help do

[1] (١١٩٨) اخرجه احمد فى المسند ٣/٤٣٢، ٤/٢٩.

we enter upon the evening. With Your help do we live and with Your help do we die. And to You shall be the Resurrection."

And, in the evening, the Prophet ﷺ made this supplication:

اَللّٰهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوْتُ وَإِلَيْكَ النُّشُوْرُ.

"O Allah! With Your help do we enter upon the evening, and with Your help do we enter upon the morning. With Your help do we live and with Your help do we die, and to You shall be the Resurrection."❶

(Tirmizi,Abu Dawood, Ibn Majah, Ahmad)

١٢٠٠ . حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا وَكِيْعٌ، عَنْ عُبَادَةَ بْنِ مُسْلِمٍ الْفَزَارِيِّ قَالَ: حَدَّثَنِيْ جُبَيْرُ بْنُ أَبِيْ سُلَيْمَانَ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُوْلُ: لَمْ يَكُنْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدَعُ هٰؤُلَاءِ الْكَلِمَاتِ إِذَا أَصْبَحَ وَإِذَا أَمْسٰى (اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِيْ دِيْنِيْ وَدُنْيَايَ، وَأَهْلِيْ وَمَالِيْ. اَللّٰهُمَّ اسْتُرْ عَوْرَاتِيْ وَآمِنْ رَوْعَاتِيْ اَللّٰهُمَّ احْفَظْنِيْ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِيْ، وَعَنْ يَّمِيْنِيْ وَعَنْ شِمَالِيْ، وَمِنْ فَوْقِيْ. وَأَعُوْذُ بِعَظَمَتِكَ مِنْ أَنْ أُغْتَالَ مِنْ تَحْتِيْ).

1200. Sayyidina Ibn Umar رضي الله عنه said that the Messenger of Allah ﷺ never omitted to repeat these words in the mornig and evening (meaning, he always made this suplication):

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِيْ دِيْنِيْ وَدُنْيَايَ، وَأَهْلِيْ وَمَالِيْ. اَللّٰهُمَّ اسْتُرْ عَوْرَاتِيْ وَآمِنْ رَوْعَاتِيْ اَللّٰهُمَّ احْفَظْنِيْ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِيْ، وَعَنْ يَّمِيْنِيْ وَعَنْ شِمَالِيْ، وَمِنْ فَوْقِيْ. وَأَعُوْذُ بِعَظَمَتِكَ مِنْ أَنْ أُغْتَالَ مِنْ تَحْتِيْ.

"O Allah, I ask You for peace in this world and the next. O Allah, I ask You for forgiveness, and safety in my faith, in my world, in my household and in my wealth.

"O Allah! Cover my defects, and give me peace from my apprehensions. O Allah! Guard me from my front and from my near, from my right and from my left and from above me. And I seek refuge in You lest I be surprised from beneath me. (lest I drown).❷ (Ibn Majah)

١٢٠١ . حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا بَقِيَّةُ، عَنْ مُسْلِمِ بْنِ زِيَادٍ مَّوْلٰى مَيْمُوْنَةَ زَوْجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ قَالَ حِيْنَ يُصْبِحُ: اَللّٰهُمَّ إِنَّا أَصْبَحْنَا نُشْهِدُكَ وَنُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَآئِكَتَكَ وَجَمِيْعَ خَلْقِكَ أَنَّكَ أَنْتَ اللّٰهُ لَا إِلٰهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيْكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ، إِلَّا أَعْتَقَ اللّٰهُ رُبُعَهُ فِيْ ذٰلِكَ

❶ (١١٩٩) أخرجه الترمذى فى السنن ٣٣٩١، وابو داؤد فى السنن (كتاب الادب) ١٠٩، وابن ماجه فى السنن ٨، وأحمد فى المسند ٢/ ٣٥٤ و ٥٢٢.
❷ (١٢٠٠) اخرجه ابن ماجه فى السنن ٥٩٥٧.

الْيَوْمِ. وَمَنْ قَالَهَا مَرَّتَيْنِ أَعْتَقَ اللّٰهُ نِصْفَهُ مِنَ النَّارِ، وَمَنْ قَالَهَا أَرْبَعَ مَرَّاتٍ أَعْتَقَهُ اللّٰهُ مِنَ النَّارِ فِيْ ذٰلِكَ الْيَوْمِ).

1201. It is reported by Sayyidina Anas bin Maalik ﷺ that the Messenger of Allah ﷺ said, "If anyone makes the following supplication in the morning then Alah will free one-fourth of him from the Fire. If he repeats a second time then Allah will free half of him from the fire-and if he makes the supplication four times then Allah will free the whole of him that day from the fire.

اَللّٰهُمَّ إِنَّا أَصْبَحْنَا نُشْهِدُكَ وَنُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَآئِكَتَكَ وَجَمِيْعَ خَلْقِكَ أَنَّكَ أَنْتَ اللّٰهُ لَا إِلٰهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيْكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ.

O,Allah! We enter upon this morning while we call You to bear witness and we call the bearers of Your throne and (all) Your angels and the whole of Your creation to bear witenss that, indeed You are Allah and there is no god save You, and You are Alone, and You have no partner, and that, indeed Muhammad is Your slave and Your Messenger)."❶ (Kanz al-Ummal.)

574. Chapter
باب ما يقول إذا أمسى
The Supplication in the Evening

١٢٠٢. حَدَّثَنَا سَعِيْدُ بْنُ الرَّبِيْعِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَّعْلَى بْنِ عَطَآءٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ عَاصِمٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُوْلُ: قَالَ أَبُوْ بَكْرٍ: يَا رَسُوْلَ اللّٰهِ، عَلِّمْنِيْ شَيْئًا أَقُوْلُهُ إِذَا أَصْبَحْتُ وَأَمْسَيْتُ، قَالَ (قُلِ: اللّٰهُمَّ. عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، كُلُّ شَيْئٍ بِكَفَّيْكَ. أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا أَنْتَ، أَعُوْذُ بِكَ مِنْ شَرِّ، نَفْسِيْ وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ. قُلْهُ إِذَا أَصْبَحْتَ، وَإِذَا أَمْسَيْتَ، وَإِذَا أَخَذْتَ مَضْجَعَكَ).

1202. Sayyidina Abu Hurayrah ﷺ said that, Sayyidina Abu Bakr ﷺ requested the Prophet ﷺ, "O Messenger of Allah, teach me a supplication that I may make in the morning and evening." The Prophet ﷺ said, "Say:"

اَللّٰهُمَّ. عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، كُلُّ شَيْئٍ بِكَفَّيْكَ. أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا أَنْتَ، أَعُوْذُ بِكَ مِنْ شَرِّ، نَفْسِيْ وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ.

O Allah! Knower of the unseen and the seen, Originator of the heavens and the earth, eveything is in Your Hands. I testify that there is no god besides You. I seef refuge in You from the mischief of my soul and from the mischief of the devil and his polytheism (ascribing partners to You).

❶ (١٢٠١) انظر: كنز العمال للمتقى الهندى ٣٤٩٢.

The Prophet ﷺ aded, "Say this every morning and evening and when you retice to bed."❶ (Tirmizi, Ahmad)

١٢٠٣. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ يَعْلَى، عَنْ عَمْرٍو، عَنْ أَبِي هُرَيْرَةَ مِثْلَهُ. وَقَالَ رَبَّ كُلِّ شَيْءٍ وَمَلِيكِهِ) وَقَالَ (شَرِّ الشَّيْطَانِ وَشِرْكِهِ).

1203. It is narrated by Sayyiidna Abu Hurayrah ﷺ with these words too:

رَبَّ كُلِّ شَيْءٍ وَمَلِيكِهِ.

"Lord of all things and their Master."

and also,

شَرِّ الشَّيْطَانِ وَشِرْكِهِ

"Mischief of the devil and ascribing partners (to You)."

١٢٠٤. حَدَّثَنَا خَطَّابُ بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي رَاشِدٍ الْعَبْرَانِيِّ، أَتَيْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو فَقُلْتُ لَهُ: حَدِّثْنَا بِمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَلْقَى إِلَيَّ صَحِيفَةً فَقَالَ: هَذَا مَا كَتَبَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَظَرْتُ فِيهَا فَإِذَا فِيهَا: إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَا رَسُولَ اللَّهِ، عَلِّمْنِي مَا أَقُولُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ، فَقَالَ (يَا أَبَا بَكْرٍ قُلْ: اَللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبَّ كُلِّ شَيْءٍ وَمَلِيكِهِ. أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ).

1204. It is reported by Abu Rashid al-Jubrani that he visited Sayyidina Abudllah bin Amr ﷺ and said,"Tell us something that you might have heard from the Messenger of Allah ﷺ." So, he placed before him a paper on whch something was written, and he said, "This is that which the Prophet ﷺ had written for me."

Abu Rashid read it and found this things written on it:

Sayyidina Abu Bakr ﷺ requested the Prophet ﷺ, "O Messenger of Allah, teach me a suplication that I might make every morning and evening." The Prophet ﷺ said to him, "O Abu Bakr make this supplication:

اَللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبَّ كُلِّ شَيْءٍ وَمَلِيكِهِ. أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ).

O Allah, Originator of the heavens and earth, Knower of the unseen and the seen. Lord and Master of all things. I seek refuge in You from the mischeif of my soul and the mischief of the devil and ascribing partners to You and that I should do somthing undersirable to my soul (self) or comit is over a Muslim (causing him hardship)".❷ (Tirmizi, Abu Dawood, Ahmad)

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❶ (١٢٠٢) اخرجه الترمذى فى السنن ٣٣٩٢، وأحمد فى المسند ١/ ١٠. ٢/ ٢٩٧.

❷ (١٢٠٤) اخرجه الترمذى فى السنن ٣٥٢٩، وابو داؤد فى السنن (كتاب الادب) ب ١٠٩. واحمد فى المسند ١/ ٩.

575. Chapter
باب ما يقول إذا أوى إلى فراشه
The Supplication on Retiring to Bed

١٢٠٥. حَدَّثَنَا قَبِيصَةُ وَأَبُو نُعَيْمٍ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَّنَامَ قَالَ (بِاسْمِكَ اللّٰهُمَّ أَمُوْتُ وَأَحْيَا). وَإِذَا اسْتَيْقَظَ مِنْ مَّنَامِهِ قَالَ (اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُوْرُ).

1205. It is narrated by Sayyidina Huzayfah ﷺ that when the Prophet صلى الله عليه وسلم decided to go to sleep, he made this supplication:

بِاسْمِكَ اللّٰهُمَّ أَمُوْتُ وَأَحْيَا

"In Your name, O Allah, do I live and I die."

And when he got up from sleep, he made this supplication:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُوْرُ

"All praise belongs to Allah who restored us to life, having caused us to die, and to Him shall be the Resurrection."

١٢٠٦. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوىٰ إِلٰى فِرَاشِهِ قَالَ (اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا كَمْ مِّمَّنْ لَّا كَافِيَ لَهٗ وَلَا مُؤْوِيَ).

1206. Sayyidina Anas ﷺ said that when the Prophet ﷺ retired to his bed he made this supplication:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا كَمْ مِّمَّنْ لَّا كَافِيَ لَهٗ وَلَا مُؤْوِيَ.

"All praise belongs to Allah who gave us food and drink, provided us sufficiently and gave us a place for shelter! How many are there who have niether a provider nor a shelterer."

١٢٠٧. حَدَّثَنَا أَبُو نُعَيْمٍ وَّيَحْيَى بْنُ مُوْسٰى قَالَا: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنِي الْمُغِيْرَةُ بْنُ مُسْلِمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ حَتّٰى يَقْرَأَ: اَلٓمٓ تَنْزِيْلُ، وَتَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ.

1207. Sayyidina Jabir ﷺ said that the Messenger of Allah ﷺ did not go to sleep until he had recited the surah alif laam meem tanzeel.[1] (Al-Sajdah, 32) and surah al-Mulk (67)

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[1] (١٢٠٧) اخرجه النسائى وابن ابى شيبة وصححه الحاكم، واخرج الترمذى القطعة الاولى فقط، والدارمى بلفظ (متين).

قَالَ أَبُو الزُّبَيْرِ: فَهُمَا يَفْضُلَانِ كُلَّ سُوْرَةٍ فِي الْقُرْآنِ بِسَبْعِيْنَ حَسَنَةً، وَمَنْ قَرَأَهُمَا كُتِبَ لَهُ بِهِمَا سَبْعُوْنَ حَسَنَةً، وَرُفِعَ بِهِمَا لَهُ سَبْعُوْنَ دَرَجَةً، وَحُطَّ بِهِمَا عَنْهُ سَبْعُوْنَ خَطِيْئَةً.

Abu al-Zubayr said that both these surah are excellent over every other surah of the Qurah by seventy virtues. Anyone who recited both of them will fetch reward for seventy pious deeds. He will have his rank raised seventy degrees because of both of them and severnty bad deeds will be removed from him.

(Al-Nasa'i, Ibn Shaybah, al-Hakim, Tirmizi (the first part only) and Darami)

١٢٠٨. حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوْبٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ حَدَّثَنَا عَاصِمُ الْأَحْوَلِ، عَنْ شَمِيْطٍ (أَوْ سَمِيْطٍ) عَنْ أَبِي الْأَحْوَصِ قَالَ: قَالَ عَبْدُ اللّٰهِ: النَّوْمُ عِنْدَ الذِّكْرِ مِنَ الشَّيْطَانِ إِنْ شِئْتُمْ فَجَرِّبُوْا. إِذَا أَخَذَ أَحَدُكُمْ مَضْجَعَهُ وَأَرَادَ أَنْ يَّنَامَ فَلْيَذْكُرِ اللّٰهَ عَزَّ وَجَلَّ.

1208. It is narrated by Abu al-Ahwas that Sayydina Abudullah ﷺ said, "It is from the devil that a man gets the urge to sleep when he engages in zikr (rememberance of Allah).

!f you wish you may try it. When one of you comes to his bed and intends to sleep, let him begin remembrance of Allah (zikr).

١٢٠٩. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ لَيْثٍ، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ حَتّٰى يَقْرَأَ تَبَارَكَ وَالَمٓ تَنْزِيْلُ السَّجْدَةَ.

1209. Sayyidina Jabir ﷺ said that the Prophet ﷺ did not go to sleep unless he had recited surah Tabarak allazi (al-Mulk, 67) and surah alif laam meem tanzeel (al-Sajdah,32).❶ (Tirmizi, Hakim)

١٢١٠. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللّٰهِ، عَنْ سَعِيْدِ بْنِ أَبِي سَعِيْدٍ الْمَقْبُرِيِّ، عَنْ أَبِيْهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِذَا أَوٰى أَحَدُكُمْ إِلٰى فِرَاشِهِ فَلْيُحِلَّ دَاخِلَةَ إِزَارِهِ، فَلْيَنْفُضْ بِهَا فِرَاشَهُ. وَ لْيَضْطَجِعْ عَلٰى شِقِّهِ الْأَيْمَنِ وَلْيَقُلْ: بِاسْمِكَ وَضَعْتُ جَنْبِيْ. فَإِنِ احْتَبَسْتَ نَفْسِيْ فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا مِمَّا تَحْفَظُ بِهِ الصَّالِحِيْنَ، أَوْ قَالَ (عِبَادُكَ الصَّالِحِيْنَ).

1210. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "When one of you retires to his bed, he must brush his bedding with the utmost hem of his lower garment becuse he does not know what had been on his bedding behind him (when he was away). He should lie down on his right side and make this supplication:

بِاسْمِكَ وَضَعْتُ جَنْبِيْ. فَإِنِ احْتَبَسْتَ نَفْسِيْ فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا مِمَّا تَحْفَظُ بِهِ الصَّالِحِيْنَ، أَوْ قَالَ (عِبَادُكَ الصَّالِحِيْنَ).

❶ (١٢٠٩) اخرجه الترمذى والحاكم فى التفسير عن صفوان. او ابى صفوان. وقال صحيح على شرط مسلم.

"O Allah, in Your name, I lay on my side (on the bed). If You withhold my soul then have mercy on it. And, if You send it back then guard it as You do guard the righeous (or, he said,) Your righteous slaves."❶ (Ahmad)

١٢١١. حَدَّثَنَا (عَبْدُ اللّٰهِ بْنُ سَعِيدٍ أَبُوْ سَعِيدٍ الْأَشَجّ، حَدَّثَنَا) عَبْدُ اللّٰهِ بْنُ سَعِيدِ بْنِ خَازِمٍ أَبُوْ بَكْرٍ النَّخَعِيّ قَالَ: أَخْبَرَنَا الْعَلَاءُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيْهِ، عَنِ الْبَرَآءِ بْنِ عَازِبٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلٰى فِرَاشِهِ نَامَ عَلٰى شِقِّهِ الْأَيْمَنِ ثُمَّ قَالَ (اَللّٰهُمَّ وَجَّهْتُ وَجْهِيْ إِلَيْكَ وَأَسْلَمْتُ نَفْسِيْ إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِيْ إِلَيْكَ رَهْبَةً وَّرَغْبَةً إِلَيْكَ لَا مَنْجَأَ وَلَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِيْ أَنْزَلْتَ وَنَبِيِّكَ الَّذِيْ أَرْسَلْتَ، قَالَ (فَمَنْ قَالَهُنَّ فِيْ لَيْلَةٍ ثُمَّ مَاتَ مَاتَ عَلَى الْفِطْرَةِ).

1211. It is reported by Sayyidina Bara bin Aazib ﷺ that when the Prophet ﷺ retired for the night he laid down on the bed on his right side and made this supplication:

اَللّٰهُمَّ وَجَّهْتُ وَجْهِيْ إِلَيْكَ وَأَسْلَمْتُ نَفْسِيْ إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِيْ إِلَيْكَ رَهْبَةً وَّرَغْبَةً إِلَيْكَ لَا مَنْجَأَ وَلَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِيْ أَنْزَلْتَ وَنَبِيِّكَ الَّذِيْ أَرْسَلْتَ.

"O Allah, I have turned my face to You, handed over my soul to You, commited my back to You out of desire for and fear of You. there is no refuge and no place of safety from You except by having recourse to You. I have believed in Your Book which You have sent down, and in Your Prophet whom You have sent."

He added, " If anyone who repeats these words (in the night) and dies that night then he will have died on the true religion.❷ (Tabarani)

١٢١٢. حَدَّثَنَا مُوْسَى بْنُ إِسْمَاعِيْلَ حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِيْ صَالِحٍ، عَنْ أَبِيْهِ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِذَا أَوٰى إِلٰى فِرَاشِهِ (اَللّٰهُمَّ رَبَّ السَّمَاوَاتِ وَالْأَرْضِ، وَرَبَّ كُلِّ شَيْئٍ فَالِقَ الْحَبِّ وَالنَّوٰى، مُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيْلِ وَالْقُرْآنِ. أَعُوْذُ بِكَ مِنْ كُلِّ ذِيْ شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ. أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْئٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْئٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْئٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُوْنَكَ شَيْئٌ اِقْضِ عَنِّيَ الدَّيْنَ وَأَغْنِنِيْ مِنَ الْفَقْرِ).

1212. It is narrated by Sayyidina Abu Hurayrah ﷺ that when the Messenger of Allah ﷺ went to bed he made this supplication:

اَللّٰهُمَّ رَبَّ السَّمَاوَاتِ وَالْأَرْضِ، وَرَبَّ كُلِّ شَيْئٍ فَالِقَ الْحَبِّ وَالنَّوٰى، مُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيْلِ وَالْقُرْآنِ. أَعُوْذُ بِكَ مِنْ كُلِّ ذِيْ شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ. أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْئٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْئٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْئٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُوْنَكَ شَيْئٌ اِقْضِ عَنِّيَ الدَّيْنَ وَأَغْنِنِيْ مِنَ الْفَقْرِ.

❶ (١٢١٠) اخرجه احمد فى المسند ٢/٢٩٥.
❷ (١٢١١) انظر المعجم الطبرانى الصغير ١/٩.

"O Allah, Lord of the heavens and the earth and Lord of every thing who splits the grain and the kernel. Who has sent down the Torah, the Injeel and the Qur'an. I seek refuge in You from the evil of every evil agent whose forelock You seize. You are the First and there is nothing before You, and You are the last and there is nothing after You. You are the obvious and there is nothing above You and You are the latent and there is nothing beyond You. So, do pay the debt for me and grant me freedom from poverty.❶

(Muslim,Tirmizi, Ibn Dajah, Ahmad)

576. Chapter
باب فضل الدعاء عند النوم
Merits of Supplication at Time of Sleeping

١٢١٣. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا الْعُلَاءُ بْنُ الْمُسَيَّبِ قَالَ: حَدَّثَنِي أَبِي عَنِ الْبَرَآءِ بْنِ عَازِبٍ قَالَ: كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوٰى إِلٰى فِرَاشِهِ قَامَ عَلٰى شِقِّهِ الْأَيْمَنِ ثُمَّ قَالَ (اللّٰهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ بِوَجْهِيَ إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَّرَهْبَةً إِلَيْكَ لَا مَنْجَا وَلَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَرْسَلْتَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ قَالَهُنَّ ثُمَّ مَاتَ تَحْتَ لَيْلَتِهِ مَاتَ عَلَى الْفِطْرَةِ.

1213. Sayyidina Bara bin Aazib ﷺ said that when the Messenger of Allah ﷺ came to his bed he made this supplication:

اَللّٰهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ بِوَجْهِيَ إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَّرَهْبَةً إِلَيْكَ لَا مَنْجَا وَلَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ اٰمَنْتُ بِالَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.

"O Allah, I have handed over my soul to You, turned my face to You, entrusted my affairs to You, committed my back to You out of desire for and fear of You. There is no refuge and no place of safey from You except by having recourse to You. I have believed in Your Book which You have sent down and Your Prophet whom You have sent."

The Messenger of Allah ﷺ said, "If anyone who makes this supplication and dies that very night then he has died on the ture religion."❷

(Tirmizi, Abu Dawood, Ibn Majah, Ahmad)

١٢١٤. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنّٰى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ حَجَّاجٍ الصَّوَّافِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ أَوْ أَوٰى إِلٰى فِرَاشِهِ ابْتَدَرَهُ مَلَكٌ وَّشَيْطَانٌ. فَقَالَ الْمَلَكُ: اخْتِمْ بِخَيْرٍ وَقَالَ الشَّيْطَانُ: اخْتِمْ بِشَرٍّ. فَإِنْ حَمِدَ اللّٰهَ وَذَكَرَهُ أَطْرَدَهُ وَبَاتَ يَكْلَؤُهُ. فَإِذَا اسْتَيْقَظَ ابْتَدَرَهُ

❶ (١٢١٢) اخرجه مسلم فى الصحيح (كتاب الذكر والدعاء) ٦١-٦٢-٦٣، والترمذى فى السنن ٣٤٨١، وابن ماجه فى السنن ٣٨٣١، واحمد فى المسند ٢/٥٣٦.

❷ (١٢١٣) اخرجه الترمذى فى السنن ٣٥٧٤، وابو داؤد فى السنن ٥٣٣٠، وابن ماجه فى السنن ٣٨٧٦، واحمد فى المسند ٤/٢٩٠.

مَلَكٌ وَّشَيْطَانٌ فَقَالَا مِثْلَهُ. فَإِنْ ذَكَرَ اللّٰهَ وَقَالَ: اَلْحَمْدُ لِلّٰهِ الَّذِىْ رَدَّ إِلَىَّ نَفْسِىْ بَعْدَ مَوْتِهَا وَلَمْ يُمِتْهَا فِىْ مَنَامِهَا. اَلْحَمْدُ لِلّٰهِ الَّذِىْ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُوْلَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهٖ، إِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا. اَلْحَمْدُ لِلّٰهِ الَّذِىْ يُمْسِكُ السَّمَآءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهٖ. إِلٰى رَحِيْمٍ، فَإِنْ مَّاتَ مَاتَ شَهِيْدًا، وَإِنْ قَامَ فَصَلّٰى صَلّٰى فِىْ فَضَآئِلَ.

1214. Sayyidina Jabir ﷺ said that when a man goes to his house to his bed, an angel and a devil rush towards him. The agnel tells him that he should terminated his affairs on a virtuous note while the devil tells him to end it with an evil task . If he hymns the praise of Allah and mentions His name then the nangel drives away the devil and the man passes the night with the angel guarding over him.

When the man wakes up from sleep, the angel and the devil both rust towards him and say the same things (they had said in the night).

So, if he (behaves as earlier he will) remember Allah and make this supplication:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ رَدَّ إِلَىَّ نَفْسِىْ بَعْدَ مَوْتِهَا وَلَمْ يُمِتْهَا فِىْ مَنَامِهَا. اَلْحَمْدُ لِلّٰهِ الَّذِىْ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُوْلَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهٖ، إِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا. اَلْحَمْدُ لِلّٰهِ الَّذِىْ يُمْسِكُ السَّمَآءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهٖ. إِنَّ اللّٰهَ بِالنَّاسِ لَرَؤُفٌ الرَّحِيْمٌ.

"All praise belongs to Allah who returned to me my soul and did not cause it to die in this sleep. All praise belongs to Allah Who sustains the heavens and earth lest they waste away. And if they fail there is none who can sustain them therafter. Surely. He is Most Clement, off-Forgiving. (Surah Fatil, 35:41)

All Praise belongs to Allah who withholds the heaven from falling on the earth except with His leave. Surely, Allah is Most kind and Merciful to mankind."

If he (who makes this supplication) dies (that very night) then he will get the reward of a martyr. And if he arose (and offered Tahajjud prayer) then his prayer will be very meritorious.

577. Chapter

باب يفع يده تحت خده

Placing the Palm Below the Cheek

١٢١٥. حَدَّثَنَا قَبِيْصَةُ بْنُ عُقْبَةَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِىْ إِسْحَاقَ، عَنِ الْبَرَآءِ قَالَ: كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَّنَامَ وَضَعَ يَدَهٗ تَحْتَ خَدِّهِ الْأَيْمَنِ وَيَقُوْلُ: (اَللّٰهُمَّ قِنِىْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

1215. Sayyidina Bara ﷺ has reported that when the Prophet ﷺ decided to

sleep, he placed his palm below his right cheek and made this supplication:

اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

"O Allah protect me from Your punishment on the Day You will resurrect Your slaves."

حدثنا مالک بن إسماعيل قال: حدثنا إسرائيل،عن أبی إسحاق، عن البراء عن النبی صلی اللّٰه عليه وسلم .... مثله.

The same Hadith is reported through another line of transmission.❶

(Abu Dawood, Tirmizi, Ibn Majah, Ahmad)

578. Chapter
باب
(Untitled)

١٢١٦. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَطَآءٍ، عَنْ أَبِيْهِ عَنْ عَبْدِ اللّٰهِ بْنِ عَمرٍو، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (خَلَّتَانِ لَا يُحْصِيْهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ. وَهُمَا يَسِيْرٌ وَّمَنْ يَّعْمَلُ بِهِمَا قَلِيْلٌ. قِيْلَ: وَمَاهُمَا يَا رَسُوْلَ اللّٰهِ؟ قَالَ: (يُكَبِّرُ أَحَدُكُمْ فِيْ دُبُرِ كُلِّ صَلَاةٍ عَشْرًا، وَيَحْمَدُ عَشْرًا، وَيُسَبِّحُ عَشْرًا. فَذٰلِكَ خَمْسُوْنَ وَمِائَةٌ عَلَى اللِّسَانِ، وَأَلْفٌ وَخَمْسُمِائَةٍ فِي الْمِيْزَانِ) فَرَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُدُّهُنَّ بِيَدِهِ. وَإِذَا أَوٰى إِلٰى فِرَاشِهِ سَبَّحَهُ وَحَمِدَهُ وَكَبَّرَهُ فَتِلْكَ مِائَةٌ عَلَى اللِّسَانِ، وَأَلْفٌ فِي الْمِيْزَانِ، فَأَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَيْنِ وَخَمْسَمِائَةِ سَيِّئَةٍ)! قِيْلَ: يَا رَسُوْلَ اللّٰهِ، كَيْفَ لَا يُحْصِيْهِمَا قَالَ (يَأْتِيْ أَحَدَكُمُ الشَّيْطَانُ فِيْ صَلَاتِهِ فَيُذَكِّرُهُ حَاجَةَ كَذَا وَكَذَا، فَلَا يُذَكِّرُهُ).

1216. Sayyidina Abdullah bin Amr ﷺ said, that the Prophet ﷺ said, "There are two things which if a Muslim abides by them , he will go to Paradise. Both of them are easy to observe but there are few people who keep to both of them." He was aksed, "Messenger of Allah, what are the two things?"

The Prophet ﷺ said, "(The first thing is) after every prayer say Allahu Akbar, ten time, al-Hamdu lillah ten times and Subhan Allah ten times. These will count on the tongue a hundred and fifty but (on the Day of Resurrection) they will be one thousand and five hunded in the scale."

The narrator said that he saw the Prophet ﷺ count these expression on his hand.

"(The second thing is) when a man comes to his bed, he must ascribe the tasbeeh, tahmeed and takbeer (glorification, praise and extolling) of Allah (namely Subhan Allah, al-Hamdulillah and Allahu Akbar). He should say

❶ (١٢١٥) اخرجه ابو داؤد (كتاب الادب) ب ١٠٦، والترمذی فی السنن ٣٣٩٨، وابن ماجه فی السنن ٣٨٧٧، واحمد فی المسند ١/ ٤٠٠، ٤/ ٢٨١، ٦/ ٢٨٨.

Subhan Allah thirty three times, al-Hamdullilah thirty three times and Allahu Akbar thirty four times. They will count on the tongue as hundred but (on the Day of Rasurrection) in the scale they will measure to one thousound. Now, tell me who is there among you who commits two thousound five hundred sins."

He was told, "Messenger of Allah, why will not one not abide by it?" The Prophet ﷺ said, "The devil will come to you when you are in prayer and remind you of different needs (so you will go after them as soon as you finish prayers) and you will not engage in zikr."

EXPLANATION: Imam Bukhari رحمة الله عليه has abridged the Hadith somewhat. He has not narrated the concluding part of the Hadith. This Hadith is found in *Tirmizi* and *Abu Dawood.*

The concluding part of the Hadith tells us that when a man lies down to sleep, the devil will try to put him to sleep so that he is unable to recite the tasbeeh, tahmeed and takbeer. (*Mishkat*, p-211)

If the three expressions, subhan Allah, al-Hamdulillah and Allahu Akbar are recited ten times each aftrer every prayer then after the five daily prayers the total will come to one hundred and fifty. At the rate of ten pious deeds against one the reward will come to one thousound and five hundred. In the same way, if these are recited a hundred times at night then the reward will be worth one thousand pious deeds. That will add up to two thousand five hundred pious deeds. This is what the Messenger of Allah ﷺ had in mind when he said, "Will any of you commit two thousand five hundred sins in a day and ight?" obviously, one does not commit as many sins and if a man practices this advice then his pious deeds will always exceed his sins. This number is calculated if a man repeats every expression only ten times after every prayer. But, if he repeats the three expressions a hunded times after every prayer as is suggestd in other Ahadith then he will amass a large wealth of pious deeds.

579. Chapter

باب إذا قام من فراشه ثم رجع فلينفضه

When He Gets up from His Bed to Come Back Later He must Dust it up on Return

١٢١٧ . حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِذَاأَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَأْخُذْ دَاخِلَةَ إِزَارِهِ فَلْيَنْفُضْ بِهَا فِرَاشَهُ وَلْيُسَمِّ اللَّهَ، فَإِنَّهُ لَا يَعْلَمُ مَا خَلَّفَهُ بَعْدَهُ عَلَى فِرَاشِهِ. فَإِذَا أَرَادَ أَنْ يَضْطَجِعَ فَلْيَضْطَجِعْ عَلَى شِقِّهِ الْأَيْمَنِ، وَلْيَقُلْ: سُبْحَانَكَ رَبِّي، بِكَ وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ.

إِنْ أَمْسَكْتَ نَفْسِيْ فَاغْفِرْلَهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِيْنَ).

1217. It is narrated by Sayyidina Abu Hurayrah the the Prophet ﷺ said, "When one of you comes to his bed, he should dust his bedding with the inner extrenity of his lower garment and call the name of Allah, for he does not know what has come on to it since he left it. Then, as he lies down, he should turn to his right side and make this supplication:

سُبْحَانَكَ رَبِّيْ، بِكَ وَضَعْتُ جَنْبِيْ وَبِكَ أَرْفَعُهُ. إِنْ أَمْسَكْتَ نَفْسِيْ فَاغْفِرْلَهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِيْنَ.

"Glorified are You, my Lord! In Your name I lay down on my side and in Your name I raise it up. If You keep my soul have mercy on it, but if You let it return, guard it with that with which You guard Your upright slaves)."❶

(Abu Dawood, Ahmad)

We have seen this Hadith at # 1210.

580. Chapter

باب ما يقول إذا استيقظ باليل

What should One Say when He Gets up at Night

١٢١٨. حَدَّثَنَا مَعَاذُ بْنُ فُضَالَةَ قَالَ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيّ، عَنْ يَحْيٰى (هُوَ ابْنُ أَبِيْ كَثِيْرٍ) عَنْ أَبِيْ سَلْمَةَ قَالَ: حَدَّثَنِيْ رَبِيْعَةُ بْنُ كَعْبٍ قَالَ: كُنْتُ أَبِيْتُ عِنْدَ بَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأُعْطِيَهُ وَضُوْءَهُ: قَالَ: فَأَسْمَعُهُ الْهَوِيَّ مِنَ اللَّيْلِ يَقُوْلُ (سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ) وَأَسْمَعُهُ الْهَوِيَّ مِنَ اللَّيْلِ يَقُوْلُ (اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ).

1218. Rabi'ah bin Ka'b said that he used to spend the night near the Prophet's ﷺ door. He arragned for water for ablution for the Prophet ﷺ (at Tahajjud). When he awoke, Rabi'ah heard the Prophet ﷺ say for a long time.

"Allah has heard him who praises Him," سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ.

and he heard him say for a long time اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ "All praise belongs to Allah."❷ (Ahmad)

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❶ (١٢١٧) اخرجه ابو داؤد (كتاب الادب) ١٠٦، واحمد فى المسند ٢/٤٣٢، ٤٣٣.

❷ (١٢١٨) اخرجه احمد فى المسند ١/٣٣٣، ٢/٢٥٥، ٣/٨٧.

581. Chapter
باب من نام وبيده غمر
Sleeping with Geasy Hands

١٢١٩. حَدَّثَنَا أَحْمَدُ بْنُ أَشْكَابٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ لَيْثٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ قَامَ وَبِيَدِهِ غَمَرٌ قَبْلَ أَنْ يَغْسِلَهُ، فَأَصَابَهُ شَيْئٌ فَلَا يَلُوْمَنَّ إِلَّا نَفْسَهُ).

1219. It is reported by Sayyidina Ibn Abbas ﷺ that the Prophet ﷺ said, "If anyone goes to sleep while he has something greasy on his hand and he does not wash it so that he is troubled later because of that then he should blame himself."[1] (Abu Dawood, Ahmad)

١٢٢٠. حَدَّثَنَا مُوْسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سُهَيْلٍ، عَنْ أَبِيْهِ، عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ بَاتَ وَبِيَدِهِ غَمَرٌ. فَأَصَابَهُ شَيْئٌ، فَلَا يَلُوْمَنَّ إِلَّا نَفْسَهُ).

1220. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "If a person spends the night while some greasy substance lies on his hand and he faces hardship because of that then he should blame his own self."[2]

EXPLANATION: Greasy substance on the hand might include sweet or any such thing. If a man goes to sleep without washing his hands then a rat or any other animal might bite him. He has no one else to blame in such cases, for he acted stuidly and lazily in not wasing his hands.

582 Chapter
باب إطفاء المصباح
Extinguishing the Tantern

١٢٢١. حَدَّثَنَا إِسْمَاعِيْلُ قَالَ: حَدَّثَنِيْ مَالِكٌ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّي، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُوْلَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (أَغْلِقُوا الْأَبْوَابَ، وَأَوْكُوا السِّقَاءَ، وَأَكْفِئُوا الْإِنَاءَ، وَخَمِّرُوْا الْإِنَاءَ، وَأَطْفِئُوا الْمِصْبَاحَ، فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ غَلَقًا، وَلَا يَحُلُّ وِكَاءً، وَلَا يَكْشِفُ إِنَاءً، وَإِنَّ الْفُوَيْسَقَةَ تُضْرِمُ عَلَى النَّاسِ بَيْتَهُمْ).

1221. Sayyidina Jabir bin Abdullah ﷺ has narrated that the Messenger of Allah ﷺ said, "Shut the doors tie close the mouth of the water skins, upturn the vessels, cover the vessels and extinguish the lantern because the devil does not open closed doors, laces (that tie up the mouth of water-skin) and covered vessels, and the rat burns down people's homes."[3] (Ahmad)

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[1] (١٢١٩) اخرجه ابو داؤد فى السنن (كتاب الاطعمة) ب ٥٤. واحمد فى المسند ٢/٢٦٣.

[2] (١٢٢٠) انظر المصادر فى الحديث السابق.

[3] (١٢٢١) اخرجه احمد فى المسند ٣/٣٨٦.

EXPLANATION: The Hadith instructs us to observe these things at night before going to sleep. In this way, we will be protected from the mischief of the devil and rats and other animals.

The Prophet's ﷺ advice to upturn the vessels is given as an alternative when there is nothing with which they may be covered. The devil can do only that which Allah has given him ability to do. He cannot open closed doors or untie the mouths of waterskins. He cannot lift up the covers over vessels.

Imam Bukhari رحمة الله عليه has observed brivity in this Hadith. It is stated in a version: "While shuting the door, tying the string to the mouth of a waterskin, or covering a vessel, take the name of Allah (meaning,recite Bismillah)." It is also stated there, "If there is nothing to cover a vessel with then place a stick or such a thing on its mouth." (Mishkat al-Masabeeh p-382) we will see something of it in Hadith # 1234, later on.

١٢٢٢ . حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ طَلْحَةَ قَالَ: حَدَّثَنَا أَسْبَاطٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَآءَتْ فَأْرَةٌ فَأَخَذَتْ تَجُرُّ الْفَتِيْلَةَ، فَذَهَبَتِ الْجَارِيَةُ تَزْجُرُهَا. فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعِيْهَا فَجَآءَتْ بِهَا فَأَلْقَتْهَا عَلَى الْخُمْرَةِ الَّتِيْ كَانَ قَاعِدًا عَلَيْهَا، فَاحْتَرَقَ مِنْهَا مِثْلُ مَوْضِعِ دِرْهَمٍ. فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِذَا نِمْتُمْ فَأَطْفِئُوْا سُرُجَكُمْ. فَإِنَّ الشَّيْطَانَ يَدُلُّ مِثْلَ هٰذِهِ فَتُحْرِقَكُمْ).

1222. Sayyidina Ibn Abbas رضي الله عنه said that a rat came before a lamp and pulled a tits wig to take it away. A girl ran to stop it but the Prophet ﷺ asked her to leave it alone. The rat pulled out the wig and dropped it on the mat on which the Prophet ﷺ was sitting, and that burned a hole in the mat about the size of a dinar in diameter. The Messenger of Allah ﷺ said, "When you are about to sleep then extinguish the lamp because the devil teached the rat to make such mischeif which burns down your property and may harm a man even."❶

(Abu Dawood)

EXPLANATION: The Prophet ﷺ disallowed the girl from preventing the rat to take away the wig because people may see its mischeif practically.

١٢٢٣ . حَدَّثَنَا أَحْمَدُ بْنُ يُوْنُسَ قَالَ: حَدَّثَنَا أَبُوْ بَكْرٍ، عَنْ يَّزِيْدِ بْنِ أَبِيْ زِيَادٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِيْ نُعْمٍ عَنْ أَبِيْ سَعِيْدٍ قَالَ: اسْتَيْقَظَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ، فَإِذَا فَأْرَةٌ قَدْ أَخَذَتِ الْفَتِيْلَةَ، فَصَعِدَتْ بِهَا إِلَى السَّقْفِ لِتَحْرِقَ عَلَيْهِمُ الْبَيْتَ فَلَعَنَهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَحَلَّ قَتْلَهَا لِلْمُحْرِمِ.

1223. Sayyidina Abu Sa'eed رضي الله عنه said that one night when the Prophet صلى الله عليه وسلم awoke from sleep, he saw a rat climbing to the roof with a buring lamp so that he may set the house and its dwellers on fire. The Prophet ﷺ cursed the rat and made it lawful for a muhrim to kill it.❷ (Hakim Tahawi)

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❶ (١٢٢٢) اخرجه ابو داؤد فى السنن ٥٢٤٧.

❷ (١٢٢٣) اخرجه الحاكم قال: اسناده صحيح والطحاوى فى احكام القرآن، وفيه أن يزيد بن ابى نعيم سأل أبا سعيد الخذرى. لم سيت الفأرة الفويسقة؟ فقال .....الحديث.

A *muhrim* is a pilgrim (for Hajj or Umrah) who has assumed the *ihram* which is a state of the pilgrim when certain things are disallowed to him and he has to do certain other things including wrapping himself in two sheets of unstiched cloth.

583. Chapter

باب لا تترک النار فی البیت حین ینامون

Do not Leak Burning Fire in the House when You Go to Sleep

١٢٢٤. حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيْهِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَتْرُكُوا النَّارَ فِيْ بُيُوْتِكُمْ حِيْنَ تَنَامُوْنَ).

1224. It is reported by Saalim on the authority of his father (Abdullah bin Umar ﷺ) that the Prophet ﷺ said, "Do not leave burning fires in your homes when you go to sleep." (Extinguish them or bury them under earth.)❶

(Bukhari, Muslim, Abu Dawood, Tirmizi, Ibn Majah, Ahmad)

١٢٢٥. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يَزِيْدَ قَالَ: حَدَّثَنَا سَعِيْدُ بْنُ أَبِيْ أَيُّوْبَ قَالَ: حَدَّثَنِيْ يَزِيْدُ بْنُ عَبْدِ اللّٰهِ بْنُ الْهَادِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ عُمَرُ رَضِيَ اللّٰهُ عَنْهُ: إِنَّ النَّارَ عَدُوٌّ فَاحْذَرُوْهَا.

فَكَانَ ابْنُ عُمَرَ يَتَتَبَّعُ نِيْرَانَ أَهْلِهِ وَيُطْفِئُهَا قَبْلَ أَنْ يَّبِيْتَ.

1225. It is reported by Sayyidina Ibn Umar ﷺ that Sayyidina Umar ﷺ said, "Surely the fire is an enemy. So pretect yourself from it."

فَكَانَ ابْنُ عُمَرَ يَتَتَبَّعُ نِيْرَانَ أَهْلِهِ وَيُطْفِئُهَا قَبْلَ أَنْ يَّبِيْتَ.

Sayyidina Ibn Umar ﷺ was very careful of burning fire in his home and used to extinguish it before he went to sleep.

١٢٢٦. حَدَّثَنَا ابْنُ أَبِيْ مَرْيَمَ قَالَ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيْدَ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ قَالَ: حَدَّثَنِيْ نَافِعٌ، عَنِ ابْنِ عُمَرَ، سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (لَا تَتْرُكُوا النَّارَ فِيْ بُيُوْتِكُمْ فَإِنَّهَا عَدُوٌّ).

1226. It is reported by Sayyidina Ibn Umar ﷺ that he heard the Prophet ﷺ say, "Do not leave fire burning in your homes because it is an enemy."❷

١٢٢٧. حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللّٰهِ، عَنْ أَبِيْ بُرْدَةَ، عَنْ أَبِيْ مُوْسٰى قَالَ: احْتَرَقَ بِالْمَدِيْنَةِ بَيْتٌ عَلٰى أَهْلِهِ مِنَ اللَّيْلِ، فَحُدِّثَ بِذَالِكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ

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❶ (١٢٢٤) اخرجه المصنف فی الصحیح ٨/٨١، ومسلم فی الصحیح (کتاب الاشربة) ب ٢ رقم ١٠٠، وابو داؤد فی السنن ٥٢٤٦، والترمذی فی السنن ٣/١٨، وابن ماجه فی السنن ٣٧٦٩، واحمد فی المسند ٢/٧-٨/٤٤. ❷ (١٢٢٦) انظر: مصادر الحدیث رقم ١٢٢٤.

وَسَلَّمَ فَقَالَ: إِنَّ النَّارَ عَدُوٌّ لَكُمْ. فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ).

1227. Sayyidina Abu Musa ﷺ said that fire engulfed a house in Madinah one night. The Prophet ﷺ was told of it and he said, "Surely, fire is your enemy. When you are about to sleep, extinguish it."

584. Chapter
باب التيمن بالمطر
Receive Blessings from Rain

١٢٢٨ . حَدَّثَنَا بِشْرُ بْنُ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ، عَنِ السَّائِبِ بْنِ عُمَرَ، عَنْ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ إِذَا مَطَرَتِ السَّمَآءُ يَقُولُ: يَا جَارِيَةُ، أَخْرُجِي سُرْجِي، أَخْرُجِي ثِيَابِي وَيَقُولُ وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبَارَكًا. (سورة ق: ٩).

1228. It is reported by Abu Mulaykah that when rain descended from the heavens, Sayyidina Ibn Abbas ﷺ used to say, "O Lord! Bring out my saddle and my garments." And, he recited this verse of the Qur'an:

وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبَارَكًا

And We send down from the heaven blessed water. (Qaf, 50::9)

EXPLANATION: He used to go out for a little while on his riding beast and let rain drops fall on him.

585. Chapter
باب تعليق السوط فى البيت
Suspending the Rod in House

١٢٢٩ . حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي إِسْرَائِيلَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ عَلْقَمَةَ أَبُو الْمُغِيرَةِ عَنْ دَاوُدَ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِتَعْلِيقِ السَّوْطِ فِي الْبَيْتِ.

1229. Sayyidina Ibn Abbas ﷺ said that the Prophet ﷺ commanded that rod should be left suspended in the house.[1] (Musannaf Abdur Razzaq)

EXPLANATION: This is because the people of the house may continue to fear and respect him. They may not disobey the religious injuctions on the assumption that the head family is negiligent in this regard. They may realise that if they disregard religious obligations then the rod will be used on them. The same thing is found in another Hadith.

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[1] (١٢٢٩) اسحاق بن ابى اسرائيل، اسمه ابراهيم بن كامجرا، ابو يعقوب المروزى، نزيل بغداد صدوق، تكلم فيه لوقفه فى القرآن مات سنة خمس وأربعين وقيل ست، وله خمس وسبعون من أكابر العاشرة. النضر بن علقمة، ابو المغيرة، مجهول، من الثامنة.
اخرجه عبد الرزاق فى المصنف.

وَلَا تَرْفَعْ عَنْهُمْ عَصَاكَ اَدَبًا وَاَخِفْهُمْ فِي اللّٰهِ

Do not remove from them your rod to teach manners and fear of Allah.

586. Chapter
باب غلق الباب بالليل
Shut the Door at Night

١٢٣٠. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَ بْنُ سَعِيْدٍ، عَنِ ابْنِ عَجْلَانَ قَالَ: حَدَّثَنَا الْقَعْقَاعُ بْنُ حَكِيْمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِيَّاكُمْ وَالسَّمَرُ بَعْدَ هُدُوْءِ اللَّيْلِ، فَإِنَّ أَحَدَكُمْ لَا يَدْرِيْ مَا يَبُثُّ اللّٰهُ مِنْ خَلْقِهِ. غَلِّقُوا الْأَبْوَابَ، وَأَوْكِئُوا السِّقَآءَ، وَاَكْفِئُوا الْإِنَآءَ، وَأَطْفِئُوْا الْمَصَابِيْحَ).

1230. It is reported by Jabir bin Abdullah ﷺ that the Messenger of Allah ﷺ said, "When the darkness of night comes and it is quiet (and movement of every thing stops) refrains from speaking. None of you knows which of His creation, Allah disperses. and they spread out on the thorough fares. Shut the doors of the houses, tie up the mouths of the water-skins, invert the vessels and blow out the lamps.

587. Chapter
باب ضم الصبيان عند فورة العشآء
Summon Children to You when It is Evening

١٢٣١. حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا حَبِيْبٌ الْمُعَلِّمِ، عَنْ عَطَآءِ بْنِ أَبِيْ رَبَاحٍ، عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (كُفُّوْا صِبْيَانَكُمْ حَتّٰى تَذْهَبَ فَحْمَةُ. أَوْفَوْرَةُ الْعِشَآءِ، سَاعَةٌ تَهُبُّ الشَّيَاطِيْنَ).

1231. It is reported by Sayyidina Jabir ﷺ that the Messenger of Allah ﷺ said, "Keep the children near you until the darkenst part of the night passes away. It is the time when the devils move about."

EXPLANATION: It is stated in another Hadith that when the sun sets do not let your animals and chiledren go at large until the initial part of darkness passes away. This is becuse when the sun sets the devils are snt out. They move about until the inital part of the night is over. It is necessary to abide by this Hadith becasue our children remain outside at this time, and the devils hurt them which we cll as being takend over by evil spirits.

588. Chapter
باب التحريش بين البهائم
Inciting Animals to Fight

١٢٣٢ . حَدَّثَنَا مَخْلَدُ بْنُ مَالِكٍ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَرِهَ أَنْ يُحَرَّشَ بَيْنَ الْبَهَائِمِ.

1232. Sayyidina Ibn Umar ﷺ disliked that aninmals should be incited to fight one another. (Tirmizi, Abu Dawood)

EXPLANATION: Imam Bukhari رحمة الله عليه has narrated this Hadith as mawqoof meaning a saying of Sayyidina Ibn Umar ﷺ. This Hadith is also related as marfoo. Sayyidina Ibn Abbas ﷺ has narrated that the Messenger of Allah ﷺ farbade that animals should be aroused to fight one another.❶

(Abu Dawood, Tirmizi, as found in Mishkat, p-359)

589. Chapter
باب نباح الكلب ونهيق الحمار
Barking of Dogs and Braying of Donkeys

١٢٣٣ . حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ سَعِيدِ بْنِ زِيَادٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (أَقِلُّوا الْخُرُوجَ بَعْدَ هُدُوءٍ، فَإِنَّ لِلّٰهِ دَوَابَّ يَبُثُّهُنَّ، فَمَنْ سَمِعَ نِبَاحَ الْكَلْبِ أَوْ نِهَاقَ حِمَارٍ فَلْيَسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. فَإِنَّهُمْ يَرَوْنَ مَالَا تَرَوْنَ).

1233. It is narrated by Sayyidina Jabir bn Abdullah ﷺ that the Prophet ﷺ said, "When it is peaceful in the night (and movement has ceased), curtial coing out of the houses. There are many creatures of Allah whom He scatters (on the land at that time). If anyone hears the barking of a dog or at the braying of a donkey, let him seek the protection of Allah from the acurse devil because these animals see what you do dnot see.❷ (Ahmad, Hakim, Abu Dawood.)

١٢٣٤ . حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا سَمِعْتُمْ نِبَاحَ الْكِلَابِ أَوْ نِهَاقَ الْحَمِيرِ مِنَ اللَّيْلِ فَتَعَوَّذُوا بِاللّٰهِ، فَإِنَّهُمْ يَرَوْنَ مَا لَا تَرَوْنَ. وَأَجِيفُوا الْأَبْوَابَ، وَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهَا.

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❶ (١٢٣٢) اخرجه الترمذى عن مجاهد عن ابن عباس مرفوعًا وموقوفًا وقال: الموقوف اصح واخرج ابو داؤد كليهما فى سننه (كتاب الجهاد).
❷ (١٢٣٣) اخرجه احمد فى المسند ٣/٣٠٦، والحاكم فى المستدرك ١/٤٤٥، وابو داؤد فى السنن ٥١٠٤.

فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا أُجِيفَ وَذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ. وَغَطُّوا الْجِرَارَ، وَأَوْكُوا الْقِرَبَ وَأَكْفِئُوا الْآنِيَةَ).

1234. It is reported by Sayyidina Jabir bin Abdullah ﷺ that the Prophet ﷺ said, "When you hear the barking of a dog or the braying of a donkey at night, seek refuge in Allah because these animals see what you do not see. And, shut the doors remembering the name of Allah on them because the devils cannot open such doors as are shut and the name of Allah is taken on them. And cover up the jars and tie the openings of water-skins and invert vessels."❶

(Abu Dawood, Ahmad, Hakim)

١٢٣٥ . حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ وَّعَبْدِ اللّٰهِ بْنِ يُوْسُفَ قَالَا: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي يَزِيْدُ بْنُ الْهَادِ، عَنْ عُمَرَ بْنِ عَلِيِّ بْنِ حُسَيْنٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ابْنُ الْهَادِ: وَحَدَّثَنِي شُرَحْبِيْلُ، عَنْ جَابِرٍ، أَنَّهُ سَمِعَ مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْ لُ، أَقِلُّوا الْخُرُوْجَ بَعْدَ هُدُوْءٍ، فَإِنَّ لِلّٰهِ خَلْقًا يَبُثُّهُمْ. فَإِذَا سَمِعْتُمْ نِبَاحَ الْكِلَابِ أَوْ نِهَاقَ الْحَمِيْرِ فَاسْتَعِيْذُوْا بِاللّٰهِ مِنَ الشَّيْطَانِ).

1235. It is reported by Sayyidina Jabir ﷺ that he heard the Messenger of Allah ﷺ say, "When it is peaceful at night and all movement comes to a halt), cut down your coming out of homes. There are many creatures of Allah and He scatters them (at that time on land). When you hear the dog bark or the donkey bray, seek refuge in Allah from the devil.❷

590. Chapter
باب إذا سمع الديكة
When One Hears the Cock Crow

١٢٣٦ . حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيْعَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا سَمِعْتُمْ صِيَاحَ الدِّيْكَةِ مِنَ اللَّيْلِ فَإِنَّهَا رَأَتْ مَلَكًا، فَسَلُوا اللّٰهَ مِنْ فَضْلِهِ وَإِذَا سَمِعْتُمْ نِهَاقَ الْحَمِيْرِ مِنَ اللَّيْلِ فَإِنَّهَا رَأَتْ شَيْطَانًا، فَتَعَوَّذُوْا بِاللّٰهِ مِنَ الشَّيْطَانِ).

1236. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "When you hear the cock crow at night, ask Allah for its blessings because he has seen the angels. But, when you hear the donkey bray at night, seek refuge in Allah from the devil because he has seen it.❸

(Bukhari, Muslim, Abu Dawood, Tirmizi, Ahmad.)

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❶ (١٢٣٤) اخرجه ابو داؤد فى السنن ٥١٠٣ واحمد فى المسند ٣/٣٠٦، والحاكم فى المستدرك ٤/٢٨٤.

❷ (١٢٣٥) انظر مصادر الحديث رقم ١٢٢١.

❸ (١٢٣٦) اخرجه المصنف فى الصحيح ٤/١٥٥، ومسلم فى الصحيح (كتاب الذكر والدعاء) ٨٢، وابو داؤد فى السنن ٥١٠٢، والترمذى فى السنن ٣٤٥٩، واحمد فى المسند ٦/٣٠٦.

591. Chapter
باب لا تسبو البرغوث
Do not Revile a Flea

١٢٣٧ . حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسٰى قَالَ: حَدَّثَنَا سُوَيْدُ أَبُوْ حَاتِمٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا لَعَنَ بَرْغُوثًا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: فَقَالَ (لَا تَلْعَنْهُ، فَإِنَّهُ أَيْقَظَ نَبِيًّا مِّنَ الْأَنْبِيَآءِ لِلصَّلَاةِ).

1237. It is narrated by Sayyidina Anas ﷺ that a man cursed the flea in the presence of the Prophet ﷺ. He said, "Do not curse it because it has awakened one of the Prophets for prayers."[1] (Abu Ya'la, Tabarani, Bazzar)

EXPLANATION: We have translated the Arabic word barghooth as flea. It is like a bed-bug, a small insect which normally infects bodies of animals, but sometimes stings human beings too.

592. Chapter
بـاب الـقـــائـلة
Afternoon Nap

١٢٣٨ . حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوْسُفَ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ سَعِيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنِ السَّآئِبِ، عَنْ عُمَرَ قَالَ: رُبَّمَا قَعَدَ عَلٰى بَابِ ابْنِ مَسْعُوْدٍ رِّجَالٌ مِّنْ قُرَيْشٍ، فَإِذَا فَآءَ الْفَيْءُ قَالَ: قُوْمُوْا، فَمَا بَقِيَ فَهُوَ لِلشَّيْطَانِ. ثُمَّ لَا يَمُرُّ عَلٰى أَحَدٍ إِلَّا أَقَامَهُ. قَالَ ثُمَّ بَيْنَا هُوَ كَذٰلِكَ إِذْ قِيْلَ: هٰذَا مَوْلٰى بَنِيْ الْحَسْحَاسِ يَقُوْلُ الشِّعْرَ. فَدَعَاهُ فَقَالَ كَيْفَ قُلْتَ؟ فَقَالَ.

1238. It is reported by Sa'ib that Sayyidina Umar ﷺ said that the men of Quraysh often come and sat at the door of Sayyidina Ibn Masood ﷺ (seeking knowledge). When the shadow curtailed, Sayyidina Ibn Mas'ood ﷺ say to the men, "Arise! The time that remains now is for the devil (so do not coverse but have a nap)." Then, he asked every man he passed by to stand up.

The narrator said that once he did the same thing while he was among us. He was told that a freed slave of Banu al-Hamas recited poetry and he called him and said, "What is it that you recite?" The freed slave of Banu al-Hammas recited his poetry.

وَدِّعْ سُلَيْمٰى إِنْ تَجَهَّزْتَ غَازِيًا كَفٰى الشَّيْبُ وَالْإِسْلَامُ لِلْمَرْءِ نَاهِيًا فَقَالَ حَسْبُكَ: صَدَقْتَ، صَدَقْتَ.

Leave your mistress Sulayma if you go out on a jurney in the early morning. Old age and Islam are enough to keep a man away from evil-doing. Sayyidina

[1] (١٢٣٧) اخرجه ابو يعلى والطبرانى والبزار.

Ibn Mas'ood said, "enough! You have spoken the truth! you have spoked the truth!"[1] (Al-Asabak of Hafiz)

EXPLANATION: On hearing the poet Sayyidina Ibn Mas'ood ﷺ said, "Your word is Enough." He spoke thus because the poet had said a very good thing: if a man is a Muslim and old but does not abstian from sin then who will stop him?

١٢٣٩. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ سَعِيْدِ بْنِ عَبْدِ الرَّحْمٰنِ الْجَحْشِيِّ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنِ السَّآئِبِ بْنِ يَزِيْدَ قَالَ: كَانَ عُمَرُ رَضِيَ اللّٰهُ عَنْهُ يَمُرُّ بِنَا نِصْفَ النَّهَارِ أَوْ قَرِيْبًا مِّنْهُ. فَيَقُوْلُ: قُوْمُوْا فَقِيْلُوْا، فَمَا بَقِيَ فَلِلشَّيْطَانِ.

1239. It is narrated by al-Sa'ib bin Yazeed that Sayyidina Umar ﷺ used to pass by them on mid-day or thereabout and say, "Get up! Have a nap. The time that remains is for the devil."

١٢٤٠. حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ كَانُوْا يَجْتَمِعُوْنَ ثُمَّ يَقِيْلُوْنَ.

1240. Sayyidina Anas ﷺ said that the people gathred and had the afternoon nap.[2] (Ibn Khuzaymah, Ibn Hibban.)

EXPLANATION: The meaning is that the people gathered together for their work, talked to one another and in the afternoon they had the nap.

١٢٤١. حَدَّثَنَا مُوْسٰى قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيْرَةِ، عَنْ ثَابِتٍ، قَالَ أَنَسٌ، مَاكَانَ لِأَهْلِ الْمَدِيْنَةِ شَرَابٌ حِيْنَ حُرِّمَتِ الْخَمْرُ. أَعْجَبُ إِلَيْهِمْ مِّنَ التَّمْرِ وَالْبُسْرِ. فَإِنِّيْ لَأَسْقِي أَصْحَابَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. وَهُمْ عِنْدَ أَبِيْ طَلْحَةَ. مَرَّ رَجُلٌ فَقَالَ: إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ. فَمَا قَالُوْا: مَتٰى؟ أَوْ حَتّٰى نَنْظُرَ قَالُوْا يَا أَنَسُ، أَهْرِقْهَا. ثُمَّ قَالُوْا عِنْدَ أُمِّ سُلَيْمٍ حَتّٰى أَبْرَدُوْا وَاغْتَسَلُوْا. ثُمَّ طَيَّبَتْهُمْ أُمُّ سُلَيْمٍ، ثُمَّ رَاحُوْا إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَإِذَا الْخَبَرُ كَمَا قَالَ الرَّجُلُ.

1241. Sayyidina Anas ﷺ said, "Before was forbiden the people of Madinah liked ripe and half ripe wine of dates. I was serving this wine to the Companions of the Messenger of Allah ﷺ while they were with Abu Talhah ﷺ (my step-father). A man passed by and called out, "Wine is forbidden!' Those people did not ask since when it has been forbidden or say that they would verify the report. They said simply, 'O Anas, throw it out.' Then they had a nap in the house of Umm Sulaym (my mother) until it was cool. They had a bath and Umm Sulaym sent them perfume. Then they went to the Prophet ﷺ where they learnt that the information of wine being forbidden was true."

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[1] (١٢٣٨) اخرجه الحافظ فى الاصابة.

[2] (١٢٤٠) اخرجه ابن خزيمة بطريقين ولفظه كنانبكر بالجمعة ثم نقيل، وابن حيان ولفظه كنا نصلى مع النّبى صَلَّى اللّٰه عَلَيْهِ وَسَلَّمَ الجمعة ثم نرجع فنقيل، وبلفظ نقيل يوم الجمعة، ولفظ احمد: كنا نصلى مع رسول الله صَلَّى اللّٰه عَلَيْهِ وَسَلَّمَ ثم نرجع الى القائلة.

قَالَ أَنَسٌ: فَمَا طَعِمُوهَا بَعْدُ.

Sayyidina Anas said, "These people never had wine after that." (These narrative prove that the afternoon nap is recommended.)

593. Chapter
باب نوم آخر النهار
Sleeping in the Last Part of the Day

١٢٤٢. حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ خَوَّاتِ بْنِ جُبَيْرٍ قَالَ: نَوْمُ أَوَّلِ النَّهَارِ خُرْقٌ وَأَوْسَطُهُ خُلُقٌ، وَآخِرُهُ حُمْقٌ.

1242. Khawwat bin Jubary رحمة الله عليه said that it is stupit to sleep in the first part of the day, good to sleep in the middle of it)because if makes it easy to rise of Tahajjud) and it is very foolish to sleep in its last stages.

594. Chapter
باب المأدبة
Invitation to Meal

١٢٤٣. حَدَّثَنَا عُمَرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا أَبُو الْمَلِيحِ قَالَ: سَمِعْتُ مَيْمُونًا يَعْنِي ابْنَ مَهْرَانَ) قَالَ: سَأَلْتُ نَافِعًا: هَلْ كَانَ ابْنُ عُمَرَ يَدْعُو لِلْمَأْدُبَةِ؟ قَالَ: لٰكِنَّهُ إِنْكَسَرَ لَهُ بَعِيرٌ مَرَّةً فَنَحَرْنَاهُ. ثُمَّ قَالَ: احْشُرْ عَلَيَّ الْمَدِينَةَ قَالَ نَافِعٌ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ، عَلٰى أَيِّ شَيْئٍ؟ لَيْسَ عِنْدَنَا خُبْزٌ. فَقَالَ اللّٰهُمَّ لَكَ الْحَمْدُ. هٰذَا عُرَاقٌ، وَهٰذَا مَرَقٌ. أَوْقَالَ: مَرَقٌ وَبِضْعٌ، فَمَنْ شَاءَ أَكَلَ وَمَنْ شَاءَ وَدَعَ.

1243. Ibn Maharan said that he asked Nafi whether Sayyidina Ibn Umar ﷺ ever invited people to meal. Sayyidina Nafi ﷺ said, "(In normal times such was not the custom) but once his camel broke its leg, so he slaughtered it. Then he said that the people of Madinah should be invited. Nafi ﷺ said that he asked him, " O Abu Abdur Rahman (the kunyah of Ibn Umar ﷺ) what is the invitation for? We don't have any bread?" He said, "O Allah! Praised belongs to you, all of it. These are the bones, this is the gravy." Or, he said, "This is the gravy and pieced of meal. He who wishes, will eat it . He who does not, will leave it.

595. Chapter
باب الختان
Circumcisim

١٢٤٤. أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (اخْتَتَنَ إِبْرَاهِيمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ثَمَانِينَ سَنَةً، وَاخْتَتَنَ بِالْقَدُومِ (قال ابو عبد الله: يعنى موضعًا).

1244. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Sayyidina Ibrahim عليه السلام was circumscribed after eighty years (of age). He performed it himself at al-Qudoom."[1]

596. Chapter
باب خفض المرأة
Circumcision of Women

١٢٤٥. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا عَجُوزٌ مِنْ أَهْلِ الْكُوفَةِ. جَدَّةُ عَلِيِّ بْنِ غُرَابٍ. قَالَتْ: حَدَّثَتْنِي أُمُّ الْمُهَاجِرِ قَالَتْ: سُبِيتُ فِي جَوَارِي مِنَ الرُّومِ، فَعَرَضَ عَلَيْنَا عُثْمَانُ الْإِسْلَامَ، فَلَمْ يُسْلِمْ مِنَّا غَيْرِي وَغَيْرُ أُخْرَى. فَقَالَ عُثْمَانُ: اذْهَبُوا فَاخْفِضُوهُمَا وَطَهِّرُوهُمَا.

1245. Umm al-Muhajir said that she was one of the captives among the girl-slaves of Rome. Sayyidina Uthman ﷺ asked them to accept Islam. She and one another woman were the only ones to accept it. Sayyidina Uthman said, "Take (both of) them and perform the *Khaffad* (circumcision) and purify them.

EXPLANAITON: It was the custom among the Arabs to perform the *Khaffad* of female children. *Khaffad* means to diminish or reduce and stands for female circumcision. Nothing was severed or cut off but a portion of the skin was suppressed inside and that it is called *Khaffad*. Whereever circumcision of women is mentioned, it stands for this practice.

597. Chapter
باب الدعوة فى الختان
Feast on the Occasion of Circumcision

١٢٤٦. حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ قَالَ: أَخْبَرَنِي سَالِمٌ قَالَ:

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[1] (١٢٤٤) اخرجه احمد فى المسند ٢/٤١٨ والمصنف فى الصحيح ٤/١٧٠.

خَتَنَنِيْ ابْنُ عُمَرَ أَنَا وَنَعِيْمًا، فَذَبَحَ عَلَيْنَا كَبْشًا. فَلَقَدْ رَأَيْتُنَا وَإِنَّا لَنَجْذَلُ بِهِ عَلَى الصِّبْيَانِ أَنْ ذَبَحَ عَنَّا كَبْشًا.

1246. It is narrated by Saalim رحمة الله عليه that (his father) Sayyidina Ibn Umar ﷺ had Saalim and Na'eem circumscribed and had a ram slaughtered for them. He (Saalim) also narrated that he remembered boasting among children that a ram was slaughtered for them.[1] (Ibn Abu Shaybah)

598. Chapter
باب اللهو فى الختان
Frolicking on the Occasion of Circumcision

١٢٤٧. حَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنِيْ ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِيْ عَمْرٌو، أَنَّ بُكَيْرًا حَدَّثَهُ أَنَّ أُمَّ عَلْقَمَةَ أَخْبَرَتْهُ، أَنَّ بُكَيْرًا حَدَّثَهُ أَنَّ أُمَّ عَلْقَمَةَ أَخْبَرَتْهُ، أَنَّ بَنَاتِ أَخِيْ عَائِشَةَ (خُتِنَّ) فَقِيْلَ لِعَائِشَةَ. أَلاَ نَدْعُوْ لَهُنَّ مَنْ يُلْهِيْهِنَّ؟ قَالَتْ بَلٰى. فَأَرْسَلَتْ إِلٰى عَدِيٍّ فَأَتَاهُنَّ. فَمَرَّتْ عَائِشَةُ فِيْ الْبَيْتِ فَرَأَتْهُ يَتَغَنّٰى وَيُحَرِّكُ رَأْسَهُ طَرَبًا. وَكَانَ ذَا شَعْرٍ كَثِيْرٍ. فَقَالَتْ أُفٍّ، شَيْطَانٌ. أَخْرِجُوْهُ، أَخْرِجُوْهُ.

1247. It is narrated by Umm Alqamah that the nieces of Sayyidah Ayeshah رضى الله عنها were circumcribed. It was suggested to Sayyidah Ayeshah رضى الله عنها that someone should be called to amuse the girls. She said, "Yes, call him." So Addi was called who came to her nieces. Sayyidah Ayeshah رضى الله عنها came past the room and found him singing while he rocked his head and body, swinging his long hair. Sayyidah Ayeshah رضى الله عنها said, "Oh! He is a devil! Get him out, get him out!"

EXPLANATION: The girls perhaps felt pain after the circumcision. Hence, they hoped to lighten their plight with a little play and amusement. Sayyidah Ayeshah رضى الله عنها agreed to the suggestion because she felt that the attention of the girls would be diverted from their condition. However, that man turned out to be a singer. This saddened Sayyidah Ayeshah رضى الله عنها considerably and she ordered that the devil should be expelled from there.

599. Chapter
باب دعوة الذمى
Feast for a Zimmi

١٢٤٨. حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ نَافِعٍ، عَنْ أَسْلَمَ مَوْلٰى عُمَرَ قَالَ: لَمَّا قَدِمْنَا مَعَ عُمَرَ بْنِ الْخَطَّابِ الشَّامَ أَتَاهُ الدِّهْقَانُ قَالَ: يَا أَمِيْرَ الْمُؤْمِنِيْنَ، إِنِّيْ قَدْ صَنَعْتُ لَكَ

[1] (١٢٤٦) اخرجه ابن ابى شيبة فى المصنف.

طَعَامًا، فَأُحِبُّ أَنْ تَأْتِيَنِي بِأَشْرَافِ مَنْ مَعَكَ فَإِنَّهُ أَفْوَى لِي فِي عَمَلِي وَ أَشْرَفُ لِي. قَالَ إِنَّا لَا نَسْتَطِيعُ أَنْ نَدْخُلَ كَنَائِسَكُمْ هٰذِهِ مَعَ الصُّوَرِ الَّتِي فِيهَا.

1248. The slave of Sayyidina Umar ﷺ said that when they reached Syria (Shaam) with Sayyidina Umar ﷺ a (*dahqaan*) rustic came to him and said, "O Ameer al-Mo'mineen, I have prepared a meal for you. Do come to me with your noble men (Chiefs) for that will encourage me and I will be honoured." He said, "We cannot come to your churches while there are pictures on thei walls."

(The Arabic word *dahqaan*, refers to the headman of the village farmers translated in the text simly as a rustic).

600. Chapter

باب ختان الاماء

Circumcision of Girl-slaves

١٢٤٩. حَدَّثَنَا مُوسٰى قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا عَجْوَزٌ مِنْ أَهْلِ الْكُوفَةِ. جَدَّةُ عَلِيِّ بْنِ غُرَابٍ قَالَتْ: حَدَّثَتْنِي أُمُّ الْمُهَاجِرِ قَالَتْ سُبِيتُ وَجَوَارِيَ مِنَ الرُّومِ، فَعَرَضَ عَلَيْنَا عُثْمَانُ الْإِسْلَامَ، فَلَمْ يُسْلِمْ مِنَّا غَيْرِي وَغَيْرِ أُخْرٰى، فَقَالَ أَخْفِضُوهُمَا وَطَهِّرُوهُمَا، فَكُنْتُ أَخْدِمُ عُثْمَانَ.

1249. Umm al-Muhajir said that she and other slave-girls of Rome were taken captives. Sayyidina Uthman ﷺ invited them to embrace Islam. But, apart from her and another woman, none accepted the invitation to Islam. He said, "Take both of them and perform their *Khaffad* (circumcision), and purify them."

Hhenceforth, she served Sayyidina Uthman ﷺ.

EXPLANATION: The explanation against Hadith # 1249 may be seen.

601. Chapter

باب الختان الكبير

Circumcision of a Grown up (or Aged) Person

١٢٥٠. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ يَزِيدَ، عَنْ يَحْيَ بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: اخْتَتَنَ إِبْرَاهِيمُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ عِشْرِينَ وَمِئَةٍ، ثُمَّ عَاشَ بَعْدَ ذٰلِكَ ثَمَانِينَ سَنَةً.

1250. Sayyidina Abu Hurayrah ﷺ said that Sayyidina Ibrahim عليه السلام circumscribed himself at the age of a hundred and twenty years. He then lived eighty years (more).

قَالَ سَعِيْدٌ إِبْرَاهِيْمُ أَوَّلُ مَنِ اخْتَتَنَ، وَأَوَّلُ مَنْ أَضَافَ، وَأَوَّلُ مَنْ قَصَّ الشَّارِبَ، وَأَوَّلُ مَنْ قَصَّ الظُّفَرَ، وَأَوَّلُ مَنْ شَابَّ فَقَالَ: يَا رَبِّ، مَا هٰذَا؟ قَالَ: وَقَارٌ، قَالَ: يَا رَبِّ زِدْنِيْ وَقَارًا.

Sa'eed (Ibn al-Musayyib) رحمة الله عليه said that Ibrahim عليه السلام was the first person who circumscribed, the first who hosted a guest, the first who shaved his moustaches, the first who clipped his nails, and the first who had grey hair. He asked, "O Lord! What is this?" Allah said to him, "Dignity" (meaning something of honour). So, Ibrahim said, "O Lord! Let me have more dignity."[1] (Bukhari, Muslim, Ibn Hibban, Hakim.)

EXPLANATION: In other words, circumcision was not done before Prophet Sayyidina Ibrahim عليه السلام. He performed his own circumcision, shaved his moustaches and clipped his nails. The ummah of Prophet Muhammad ﷺ is directed to observe the faith of Ibrahim عليه السلام and so these things are imposed on them too.

As for grey hair, it was again Prophet Ibrahim عليه السلام who had them. Before that, hair did not turn grey and when it was turned as a means of dignity by Allah, he requested, "O Allah! Increase me in dignity."

This Hadith mentions his age as a hundred and twenty years at the time of circumcision while Hadith # 1244 puts his age at over eighty years. It is stated in Saheeh al-Bukhari (v1 p 473):

اخْتَتَنَ إِبْرَاهِيْمُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ ثَمَانِيْنَ سَنَةً.

Ibrahim عليه السلام was circumcribed at the age of eighty years.

And it is this version that is correct.

١٢٥١. حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا مُعْتَمِرٌ قَالَ: حَدَّثَنِيْ سَالِمُ بْنُ أَبِي الذَّيَّال، (وَكَانَ صَاحِبُ حَدِيْثٍ) قَالَ: سَمِعْتُ الْحَسَنَ يَقُوْلُ أَمَا تَعْجَبُوْنَ لِهٰذَا! (يعنى مالك بن المنذر) عَمَدَ إِلٰى شُيُوْخٍ مِّنْ أَهْلِ كَسْكَرٍ أَسْلَمُوْا، فَفَتَّشَهُمْ، فَأَمَرَ بِهِمْ فَخُتِنُوْا. وَهٰذَا الشِّتَاءُ فَبَلَغَنِيْ أَنَّ بَعْضَهُمْ مَاتَ. وَلَقَدْ أَسْلَمَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرُّوْمِيُّ وَالْحَبَشِيُّ فَمَا فُتِّشُوْا عَنْ شَيْءٍ.

1251. Saalim bin Abu Ziyal said that he heard Sayyidina Hasan رحمة الله عليه say, Why are you not surprised at this man (Maalik bin al Munzir)? When the people of Kaskar became Muslims and though they were of old age they were examined and those that were not circumscribed were circumscribed. That was the wintry season and (a time when injury heals slowly. And they should not have done that for) some of them died. When the Romans and Abyssinians had embraced Islam at the hands of the Messenger of Allah ﷺ, they were not examined for anything (whether they were circumscribed or not).

١٢٥٢. حَدَّثَنَا عَبْدُ الْعَزِيْزِ بْنِ عَبْدِ اللّٰهِ الْأُوَيْسِيّ قَالَ: حَدَّثَنِيْ سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يُوْنُسَ، عَنِ ابْنِ

[1] (١٢٥٠) اخرجه المصنف فى صحيحه فى احاديث الانبياء، والاستئذان، ومسلم فى صحيحه فى احاديث الانبياء، وابن حبان والحاكم.

شِهَابٍ قَالَ: كَانَ الرَّجُلُ إِذَا أَسْلَمَ مَرَّ بِالْإِخْتِتَانِ وَإِنْ كَانَ كَبِيرًا.

1252. It is stated by Ibn Shihab that when a man becomes a Muslim then it is ordered that he should be circumscribed even if he is of an old age.

EXPLANATION: The circumcision of children should be performed dutifully and it is one of the sha'a'ir of Islam (a distinguishing sign of Islam). If an old man becomes a Muslim then it is not necessary for him to circumscribe particularly if he does not have enough bodily strength. Sayyidina Hasan رحمة الله عليه rejected the action of Maalik bin al-Munzir who had Muslims circumscribed at their old age.

As for Sayyidina Ibn Shihab's saying that when a man embraces Islam he is asked to circumscribed, it is perhaps a reference to an isolated event. Sayyidina Ibrahim عليه السلام had circumscribed himself at the age of eighty years. He did it with his own hands and he was a strong and powerful man who could endure the pain. (Tabayyin al-Haqa'iq v-6 p-226:)

وعذر الشيخ الذى لا يطيق ذلک ظاهر فيترک

"The excuse of an old man who cannot endure it as evident... he must not do it."

602. Chapter
باب الدعوة فى الولادة
Feast on Birth of a Child

١٢٥٣. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ الْعُمَرِيّ قَالَ: حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ عَنْ بِلَالِ بْنِ كَعْبٍ الْعَلِيّ قَالَ: زُرْنَا يَحْيَى بْنَ حَسَّانَ الْبَكْرِى الْفَلَسْطِينِىَ فِى قَرْيَتِهِ، أَنَا وَإِبْرَاهِيمُ بْنُ أَدْهَمَ وَعَبْدُ الْعَزِيزِ بْنِ قُرَيْرٍ وَمُوسَى بْنُ يَسَارٍ. فَجَآءَنَا بِطَعَامٍ، فَأَمْسَكَ مُوسَى وَكَانَ صَآئِمًا، فَقَالَ يَحْيَى: أُمِّنَا فِى هٰذَا الْمَسْجِدِ رَجُلٌ مِنْ بَنِى كِنَانَةَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكْنَى أَبَا قُرْصَافَةَ. أَرْبَعِينَ سَنَةً، يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا. فَوُلِدَ لِأَبِى غُلَامٌ، فَدَعَاهُ فِى الْيَوْمِ الَّذِى يَصُومُ فِيهِ فَأَفْطَرَ. فَقَامَ إِبْرَاهِيمُ فَكَنَسَهُ بِكِسَائِهِ، وَأَفْطَرَ مُوسَى (وَكَانَ صَائِمًا).

1253. Bilal bin Ka'b al-Akki said that he, Ibrahim bin Adham, Abdul Aziz bin Qudayd and Musa bin Yasar, the four of them, went to the village of Sayyidina Yahya bin Hassan al-Bakri, al-Falastini رضي الله عنه for a visit, He presented them a meal but Musa abstained because he was fasting.

Yahya said, "There was a man of Banu Kinanah who continued to be the Imam of this mosque for forty years and he was a Companion رضي الله عنه of the Prophet ﷺ. His Kunyah was Abu Qursafah. He fasted one day and went without fast the other day (fasted every alternate day). A child was born to my father and my father invited him (to a feast) on the day he was fasting. So, he

broke his fast."

Ibrahim stood up and cleaned the place with his garment and Musa broke his fast, because he was fasting.

Abu Abdullah Bukhari said that the name of Abu Qursafah was Jundur bin Khayshnah.

EXPLANATION: If a man has observed a voluntary fast then it is allowed to him to break the fast to please his host. Of course, if the host is agreeable and happy if the guest completes the fast then he should not break the fast. However, it is *Wajib* (obligatory) to redeen a fast that is broken.

603. Chapter

باب تحنيک الصبی

Tahneek of a Child

١٢٥٤ . حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ:. ذَهَبْتُ بِعَبْدِ اللّٰهِ بْنِ أَبِي طَلْحَةَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي عَبَاءَةٍ يَهْنَأُ بَعِيرًا لَهُ. فَقَالَ (مَعَكَ تَمَرَاتٌ قُلْتُ: نَعَمْ. فَنَاوَلْتُهُ تَمَرَاتٍ فَلَاكَهُنَّ. ثُمَّ فَغَرَ فَا الصَّبِيِّ وَأَوْجَرَهُنَّ إِيَّاهُ فَتَلَمَّظَ الصَّبِيُّ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (حُبُّ الْأَنْصَارِ التَّمْرَ) وَسَمَّاهُ عَبْدَ اللّٰهِ.

1254. Sayyidina Anas ﷺ said that he picked up Abdullah bin Abu Talhah ﷺ when he was born and took him to the Prophet ﷺ. At that time the Prophet ﷺ was wearing a clwak and applying Qatran to his camel (to cure it of itching).

He said (to Anas), "Do you have dates ?" He replied, "Yes!" ,and he handed them over to the Prophet ﷺ. He chewed them and then opened the child's mouth and applied the paste. The child stirred his mouth, and the Prophet ﷺ commented, "The Ansar love dates." He gave the child the name Abdullah."[1]

(Ahmad)

EXPLANATION: When a child is born we must send it to a righteous man. He will chew dates and place the paste in the child's mouth. This is *Masnoon*, as is evidenced by the foregoing Hadith. If dates are not avaliable then our religious elders suggest that any sweet thing may be applied after chewing it. This is called *Tahneek* in Arabic, and the word is derived from *hanaka* (حنک) which means pallate.

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[1] (١٢٥٤) اخرجه احمد فی المسند ٣/١٨١.

604. Chapter
باب الدعاء فى الولاده
Supplication when a Child is Born

١٢٥٥ . حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا حَزْمٌ قَالَ: سَمِعْتُ مُعَاوِيَةَبْنَ قُرَّةَ يَقُوْلُ: لَمَّا وُلِدَ إِيَاسٌ دَعَوْتُ نَفَرًا مِّنْ أَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَأَطْعَمْتُهُمْ. فَدَعَوْا. فَقُلْتُ: إِنَّكُمْ قَدْ دَعَوْتُمْ فَبَارَكَ اللّٰهُ لَكُمْ فِيْمَا دَعَوْتُمْ وَإِنِّيْ إِنْ أَدْعُوْ بِدُعَآءٍ فَأَمِّنُوْا. قَالَ: فَدَعَوْتُ لَهُ بِدُعَآءٍ كَثِيْرٍ فِيْ دِيْنِهِ وَعَقْلِهِ وَكَذَا. قَالَ: فَإِنِّيْ لَأَتَعَرَّفُ فِيْهِ دُعَآءَ يَوْمَئِذٍ.

1255. Mu'awiyah bin Qurrah said that when his son Iyas was born he invited some of the Companions ﷺ of the Prophet ﷺ to a feast and served them a meal. (After the meal,) they made a supplicatoin.

He said to them, "You have made a supplication and may Allah favour you and also bless what you have prayed for. And, now I will make a supplication and request you to say *Aameen*." So he made a lengthy supplication for the child's religion and intelligence and so on.

He said, "Surely, I remember the day I made the supplication."[1] (Bukhari)

605. Chapter
باب من حمد اللّٰه عن الولادة اذا كان سويا ولم يبال ذكرا او انثٰى
He Who Extols Allah when a Child is Born Sound and Healthy and does not Mind Wheather It is Boy or Girl

١٢٥٦ . حَدَّثَنَا مُوْسَى بْنُ إِسْمَاعِيْلَ قَالَ: حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ دُكَيْنٍ، سَمِعَ كَثِيْرَ بْنَ عُبَيْدٍ قَالَ: كَانَتْ عَائِشَةُ رَضِيَ اللّٰهُ عَنْهَا إِذَا وُلِدَ فِيْهِمْ مَوْلُوْدٌ (يَعْنِيْ فِيْ أَهْلِهَا) لَا تَسْأَلُ: غُلَامٌ وَّلَا جَارِيَةٌ تَقُوْلُ: خُلِقَ سَوِيًّا؟ فَإِذَا قِيْلَ: نَعَمْ. قَالَتْ. اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ.

1256. Kathir bin Ubayd said that whenever a child was born in the family of Sayyidiah Ayeshah رضى الله عنها she never asked whether it was a boy or girl. She only asked if it was a normal, healthy child. When she was told that the baby was normal and sound, she said, "*al.Hamdulillah Rab il aalameen* (praise belongs to Allah. Lord of the worlds)."

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[1] (١٢٥٥) أخرجه المصنف فى الصحيح ٨/٦٦.

606. Chapter
باب حلق العانة
Shaving the Pubses

١٢٥٧. حَدَّثَنَا سَعِيْدُ بْنُ مُحَمَّدٍالْحَرَمِيّ قَالَ: حَدَّثَنَا يَعْقُوْبُ بْنُ إِبْرَاهِيْمَ قَالَ حَدَّثَنَا أَبِيْ، عَنِ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيْمَ بْنِ الْحَارِثِ الْتَيْمِيّ، عَنْ أَبِيْ سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (خَمْسٌ مِّنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَتَقْلِيْمُ الْأَظْفَارِ، وَحَلْقُ الْعَانَةِ، وَنَتْفُ الْإِبِطِ وَالسِّوَاكُ).

1257. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Five characteristics are innate to man:

1. To shave the moustaches,
2. To clip nails,
3. To shave the pubes,
4. To pluck hair in the armpit, and
5. To use the *miswak* (brush teeth)."❶

(Abu Dawood, Tirmizi, Nasa'i, Ibn Majah, Ahmed)

EXPLANATION: These things are inborn in man and come naturally to him. They produce cleanliness and purity. The Holy Prophet ﷺ practiced these things.

It is *Sunnah* to pluck out the hair under the armpit but if a person cannot endure it then he must any other method to remove the hair. The last limit for removing them and showing the pubs is forty days but it is better to do it earlier. A Hadith in *Tirmizi* (Abwab al-Aadaab) narrated by Sayyidina Anas quotes the Messenger of Allah ﷺ as saying, "Clip moustech, clip nails, shave the hair below the navel, pluck the hair under the armpit and do not leave them for more then forty days." As for *miswak* it should be performed for every prayer.

607. Chapter
باب الوقت فيه
Time Limit for the Foregoing Things

١٢٥٨. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدُ الْعَزِيْزِ قَالَ: حَدَّثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ قَالَ: أَخْبَرَنِيْ نَافِعٌ، أَنَّ ابْنَ عُمَرَ كَانَ يُقَلِّمُ أَظَافِيْرَهُ فِيْ كُلِّ خَمْسَ عَشْرَةَ لَيْلَةٍ، وَيَسْتَحِدُّ فِيْ كُلِّ شَهْرٍ.

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❶ (١٢٥٧) اخرجه ابو داؤد فى السنن (كتاب الترجل) ب ١٦، والترمذى فى السنن ٢٧٥٦. والنسائى فى السنن ١/١٤. ٨/١٢٩ و ١٨١، وابن ماجه فى السنن ٢٩٢، واحمد فى المسند ٢/٢٢١. ٢٣٩. ٤٨١.

1258. It is narrated by Nafai that Sayyidina Ibn Umar ﷺ clipped his nails every fifteen days and took the razor every month (to shave the hair below the navel).

(This was his practice. It is good to observe it but better to do it earlier than that.)

608. Chapter
باب القمـــــار
Gambling

١٢٥٩. حَدَّثَنَا فَرْوَةُ بْنُ أَبِي الْمَغْرَآءِ قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ عَنْ مَعْرُوفِ بْنِ سُهَيْلٍ الْبُرْخُمِيِّ، عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ قَالَ: نَزَلَ بِي سَعِيدُ بْنُ جُبَيْرٍ، فَقَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ أَنَّهُ كَانَ يُقَالُ: أَيْنَ أَيْسَارُ الْجَزُورِ؟ فَيَجْتَمِعُ الْعَشَرَةُ، فَيَشْتَرُونَ الْجَزُورَ بِعَشَرَةِ فُصْلَانٍ إِلَى الْفِصَالِ، فَيُجِيلُونَ السِّهَامَ فَتُصِيرُ لِتِسْعَةٍ. حَتَّى تُصِيرُ إِلَى وَاحِدٍ. وَيُغَرَّمُ الْآخَرُونَ فَصِيلًا فَصِيلًا، إِلَى الْفِصَالِ، فَهُوَ الْمَيْسِرُ.

1259. It is narrated by Sa'eed bin Jubayr ﷺ that Sayyidina Ibn Abbas ﷺ said to him that people used to say, "Where is the gambled camel." (When a lost camel was found), ten men gathered together and bought a camel against ten youngs of the camel on the understanding that when a she-camel delivers a foal, everyone will deliver a foal (of his camel) to the (first) owner of the camel (from whom the camel was bought).

Then they divined with the arrows (in bags). Nine of the arrows were apportioned a share each (while the tenth had no share. And they kept divining the arrows) until all the shares were appoirtioned to one man only. The remaining men were left without a share and had to give the owner of the camel a ranson of one foal each. Everytime a young camel was delivered, every one gave him (a foal). This was the gambling of the people of Arabia.❶

EXPLANATION: This was one of the ways they gambled. There were other ways too in which they gambled.

١٢٦٠. حَدَّثَنَا الْأُوَيْسِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: الْمَيْسِرُ الْقِمَارُ.

1260. Sayyidina Ibn Umar ﷺ said, "The word (in the Qur'an is) الميسر (*al-Maisir*) it means *qumar* or gambling."

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❶ (١٢٥٩) ابراهيم بن المختار التميمي ابو اسماعيل الرازي، صدوق ضعيف الحفظ من الثامنة بقال مات سنة اثنين وثمانين.

609. Chapter
باب قمار الديک
Gambling on Cocks

١٢٦١. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنِي مَعْنٌ قَالَ: حَدَّثَنِي ابْنُ الْمُنْكَدِرِ. عَنْ أَبِيهِ، عَنْ رَبِيعَةَ بْنِ عَبْدِ اللّٰهِ بْنِ الْهُدَيْرِ بْنِ عَبْدِ اللّٰهِ أَنَّ رَجُلَيْنِ اقْتَمَرَا عَلَى دِيكَيْنِ عَلَى عَهْدِ عُمَرَ فَأَمَرَ عُمَرُ بِقَتْلِ الدِّيكَةِ، فَقَالَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ: أَتَقْتُلُ أُمَّةً تُسَبِّحُ؟ فَتَرَكَهَا.

1261. It is narrated by Rabi'ah bin Abdullah that in the times of Sayyidinah Umar's ﷺ *Khalifah*, two men gambled on cocks. Sayyidina Umar ﷺ ordered that the cocks should be killed but one of the Ansar man said to him, "Would you kill one of those creatures of Allah who hymn the praise of Allah?" So, he stopped having them killed.

EXPLANATION: There are many ways in which a man gambles and one of them is to have two cocks fight. The owner of the cock that loses the fight has to pay the stakes previously agreed upon to the winner.

This behaviour violates (first) the prohibition to make animals fight, as we have seen in Hadith # 1232. The second violation is of the Qur'anic injunction which forbids gambling. We are told in *Surah al-Ma'idah*:

رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ

An abomination of Satan's handiwork. (5:90)

This is unlawful in the Islamic Shari'ah no matter how and in what manner it is done, it is unlawful whatever name is applied to it.

610. Chapter
باب من قال لصاحبه تعال أقامرک
He Who Calls His Colleague to Gamble

١٢٦٢. حَدَّثَنَا يَحْيَ بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ حَلَفَ مِنْكُمْ فَقَالَ فِي حَلِفِهِ: بِاللَّاتِ وَالْعُزَّى، فَلْيَقُلْ: لَا إِلٰهَ إِلَّا اللّٰهُ. وَمَنْ قَالَ لِصَاحِبِهِ. تَعَالَ أُقَامِرْكَ، فَلْيَتَصَدَّقْ).

1262. It is reported by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "If anyone of you swears on Laat and Uzzah then he should recite لا اله الا الله (*La ilaha illAllah*, there is no god but Allah, and thus renew his declaration of faith because *Laat* and *Uzzah* are names of idols of the pagan Arabs.) And, as for him who tells his colleague, 'Come I will gamble with you,' he must give *sadaqah*, so that it atones for his invitation to sin."

611. Chapter
باب قمار الحمام
Gambling on Pigeons

١٢٦٣. حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ الْعُمَرِيِّ، عَنْ حُصَيْنِ بْنِ مُصْعَبٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ لَهُ رَجُلٌ: إِنَّا نَتَرَاهَنُ بِالْحَمَامَيْنِ، فَنَكْرَهُ أَنْ نَجْعَلَ بَيْنَهُمَا مُحَلِّلاً تَخَوُّفَ أَنْ يَذْهَبَ بِهِ الْمُحَلِّلُ فَقَالَ أَبُو هُرَيْرَةَ: ذٰلِكَ مِنْ فِعْلِ الصِّبْيَانِ، وَتُوشِكُونَ أَنْ تَتْرُكُوهُ.

1263. Someone said to Sayyidina Abu Hurayrah ﷺ that they staked on pegions. He added that they did not like to have a *muhallil* between them for fear he might take away all stakes himself.

Sayyidina abu Hurayrah ﷺ said, "This is what children do. (They play with pegions and bet on them. And there is sin in it so) you should abandon it soon. (As long as you neglect the Hereafter, you will carry on with it."

EXPLANATION: It is gambling if two people bet on anything with the understanding that the loser will surrender to the winner the agreed amount of the stake.

However, the Prophet ﷺ has said about horse-racing that it is allowed if a third person is placed between the two so that if he wins, he will take away the stakes of both the losers and if he loses he will not pay anything. Such a person is called *muhallil* (provided his horse is very swift and not likely to fall behind the others). He is called a *muhallil* because his intervention makes the bet of the persons legal and there is a possibility that both of them will not get anything.

The people who placed a bet on pegions said to Sayyidina Abu Hurayrah ﷺ that if they associated a third person as a *muhallil* (one who makes it lawful for them) then he might take away the stakes of both parties. Thus, if a *muhallil* is not associated then the bet is unlawful.

612. Chapter
باب الحداء النساء
Rhyming the Huda to Speed up the Women's Camels

١٢٦٤. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ الْبَرَاءَ بْنَ مَالِكٍ كَانَ يَحْدُو بِالرِّجَالِ، وَكَانَ أَنْجَشَةُ يَحْدُو بِالنِّسَاءِ وَكَانَ حَسَنَ الصَّوْتِ. فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيَا أَنْجَشَةُ، رُوَيْدَكَ سَوْقَكَ بِالْقَوَارِيرِ).

1264. Sayyidina Bara bin Maalik ﷺ was appointed to read the *huda* to the

camels of men that they may speed up. And, Anjashah ﷺ was appointed to run the camels of women by reading the huda to them. He had a very good voice and the Prophet ﷺ said, "O Anjashah, be gentle in driving the camels because tearful eyes ride them."

EXPLANATION: We have seen this Hadith at # 264 and 883. Explanation may be seen at 264.

613. Chapter
بـاب الـغـــــنـاء
Singing Songs

١٢٦٥. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللّٰهِ قَالَ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِيْ قَوْلِهِ عَزَّ وَجَلَّ (لقمان:٦) وَمِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ قَالَ) الْغِنَاءُ وَأَشْبَاهُهُ.

1265. Sayyidina Ibn Abbas ﷺ has explanied the words of Allah:

وَمِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِo

And of mankind is he who buys frivolous discourse. (Luqman, 31:6)

He said, "لهو الحديث (*lahwal-Hadith*, frivolous discourse) means singing songs and playing much and other such indulgence."

١٢٦٦. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا الْفَزَارِيُّ وَأَبُوْ مُعَاوِيَةَ قَالَا: أَخْبَرَنَا قِنَانُ بْنُ عَبْدِ اللّٰهِ النَّهْمِيّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْسَجَةَ، عَنِ الْبَرَّآءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: أَفْشُوا السَّلَامَ تَسْلَمُوْا. وَالْأَشَرَةُ شَرٌّ، (قَالَ أَبُوْ مُعَاوِيَةَ: الْأَشَرَةُ الْعَبَثُ.

1266. Sayyidina Bara bin Aazib ﷺ has narrated that the Messenger of Allah ﷺ said, "Spread *Salam* and you will be secure, and it is a bad thing to brag about.

Abu Mu'awiyah said that al-Ashrah (to brag about) means something playful, nonsensical.❶ (Ahmad)

١٢٦٧. حَدَّثَنَا عِصَامٌ قَالَ: حَدَّثَنَا حُرَيْزٌ، عَنْ سَلْمَانَ الْإِلْهَانِيِّ، عَنْ فُضَالَةَ بْنِ عُبَيْدٍ وَّكَانَ بَمَجْمَعٍ مِّنَ الْمَجَامِعِ، فَبَلَغَهُ أَنَّ أَقْوَامًا يُّلْعَبُوْنَ بِالْكُوْبَةِ، فَقَامَ غَضْبَانًا يُّنْهٰى عَنْهَا أَشَدَّ النَّهْيِ ثُمَّ قَالَ: أَلَا إِنَّ اللَّاعِبَ بِهَا لَيَأْكُلُ قَمَرَهَا؟ كَآكِلِ لَحْمِ الْخِنْزِيْرِ وَمُتَوَضِّئٌ بِالدَّمِ. يُنْهٰى بِالْكُوْبَةِ النَّرْدِ.

1267. It is reported by Salman al-Ilhani that Sayyidina Fudulah bin Ubayd ﷺ learnt that a group of men were playing *kubah* (chess or drafts). He got up in

❶ (١٢٦٦) أخرجه احمد فى المسند ٤/٢٨٦.

anger and forbade them strictly. He said, "Beware! He who plays it to gain from gambling is like one who eats swine flesh and performs ablution with blood."❶

EXPLANATION: The *kubah* could mean chess or a dice game. Both games are similar in the prohibition they attract. It was invented by a Persian King Ardeshir bin Babik and hence it is also called *nardshar*.

It (*kubah*) is also translated as a small drum as indeed it is written in *al-Qamoos*.

It is forbidden to play with these things. Further, if anyone gambles through them then it attracts a severe prohibition.

614. Chapter
باب من لم يسلم على أصحاب النرد
He Who does not Salute the Chess Players

١٢٦٨ . حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بن الْحَكَمِ الْقَاضِي قَالَ أَخْبَرَنَا عُبَيْدُ اللّٰهِ بْنُ ——— الْوَلِيدِ الْوَصَافِيِّ، عَنِ الْفُضَيْلِ بْنِ مُسْلِمٍ، عَنْ أَبِيهِ قَالَ: كَانَ عَلِيٌّ رَضِيَ اللّٰهُ عَنْهُ إِذَا خَرَجَ مِنْ بَابِ الْقَصْرِ، فَرَأَى أَصْحَابَ النَّرْدِ، إِنْطَلَقَ بِهِمْ فَعَقَلَهُمْ مِنْ غَدْوَةٍ إِلَى اللَّيْلِ، فَمِنْهُمْ مَنْ يُعْقَلُ إِلَى نِصْفِ النَّهَارِ. قَالَ وَكَانَ الَّذِي يُعْقَلُ إِلَى اللَّيْلِ الَّذِينَ يُعَامِلُونَ بِالْوَرِقِ، وَكَانَ الَّذِي يَعْقَلُ إِلَى نِصْفِ النَّهَارِ الَّذِينَ يَلْهُونَ بِهَا. وَكَانَ يَأْمُرُ أَنْ لَا يُسَلِّمُوا عَلَيْهِمْ.

1268. It is reported by Fudayl bin Muslim on the authority of his father that once Sayyidina Ali ﷺ came out of the door of Qasr (a place in Kufah) and saw some people playing chess. He went to them and jailed them from morning to night and some of them he put in jail for half a day.

The narrator said that those of them whom he arrested from morning to night played with silver (meaning they gambled). Those he had arrested for half a day were playing just for enjoyment.

He also commanded that they must not be offered *salaam*.

615. Chapter
باب اثم من لعب بالنرد
Sin that Accues on Playing with Dices

١٢٦٩ . حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ مُوسَى بْنِ مَيْسَرَةَ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ لَعِبَ بِالنَّرْدِ فَقَدْ عَصَى اللّٰهَ وَرَسُولَهُ).

1269. It is narrated by Sayyidina Abu Musa al-Ash'ari ﷺ that the Messenger

❶ (١٢٦٧) راجع تخريج الحديث رقم ٧٨٨.

of Allah ﷺ said, "He who plays with dice, disobeys Allah and His Messenger.❶ (Ahmad.)

١٢٧٠. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ، عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ: إِيَّاكُمْ وَهَاتَيْنِ الْكَعْبَتَيْنِ الْمَوْسُوْمَتَيْنِ اللَّتَيْنِ يُزْجَرَانِ زَجْرًا، فَإِنَّهُمَا مِنَ الْمَيْسِرِ.

1270. Sayyidina Abdullah bin Mas'ood ﷺ said, "Save yourselves from two marked cubes from which you are forbidden because both of these are used in gambling.❷ (Ahmad)

١٢٧١. حَدَّثَنَا مُحَمَّدُ بْنُ يُوْسُفَ وَقُبَيْصَةُ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيْهِ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ لَعِبَ بِالنَّرْدَ شِيْرِ فَكَأَنَّمَا صَبَغَ يَدَهُ فِيْ لَحْمِ خِنْزِيْرٍ وَدَمِهِ).

1271. Sayyidina Abu Hurayrah ﷺ has narrated on the authority of his father (Abu Musa al-Ash'ari ﷺ) that the Prophet ﷺ said, "He who plays with dice has sort of dyed his hands with the flesh of swine and its blood."❸ (Ahmad)

١٢٧٢. حَدَّثَنَا أَحْمَدُ بْنُ يُوْنُسَ وَمَالِكُ بْنُ إِسْمَاعِيْلَ قَالَا: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنِيْ عُبَيْدُ اللّٰهِ قَالَ: حَدَّثَنِيْ نَافِعٌ، عَنْ سَعِيْدِ بْنِ أَبِيْ هِنْدٍ عَنْ أَبِيْ مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَعِبَ بِالنَّرْدِ فَقَدْ عَصَى اللّٰهَ وَرَسُوْلَهُ.

1272. It is reported by Sayyidina Abu Musa ﷺ that the Prophet ﷺ said, "He who plays with dice, disobeys Allah and His Messenger."❹

616. Chapter

باب الادب و اخراج الذين يلعبون بالنرد واهل الباطل

To Teach Manners and Expel Dice Players and Sinners from Home

١٢٧٣. حَدَّثَنَا إِسْمَاعِيْلُ قَالَ: حَدَّثَنِيْ مَالِكٌ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ كَانَ إِذَا وَجَدَ أَحَدًا مِّنْ أَهْلِهِ يَلْعَبُ بِالنَّرْدِ، ضَرَبَهُ وَكَسَرَهَا.

1273. It is reported by Nafi' that if Sayyidina Abdullah Ibn Umar ﷺ happened to see anyone of his family members play the dice game (or chess), he beat him and smashed down the game.❺ (Mu'watta Maalik)

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❶ (١٢٦٩) اخرجه احمد فى المسند ٤/٣٩٤.
❷ (١٢٧٠) اخرجه احمد عن على بن عاصم عن ابراهيم الهجرى عن ابى الاحرص.
❸ (١٢٧١) اخرجه احمد فى المسند ٥/٣٥٢.
❹ (١٢٧٢) انظر التخريج فى الحديث رقم ١٢٦٩.
❺ (١٢٧٣) اخرجه مالك فى الموطأ.

١٢٧٤. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهُ بَلَغَهَا أَنَّ أَهْلَ بَيْتٍ فِي دَارِهَا كَانُوا سُكَّانًا فِيهَا عِنْدَهُمْ نَرْدٌ، فَأَرْسَلَتْ إِلَيْهِمْ: لَئِنْ لَمْ تُخْرِجُوهَا لَأُخْرِجَنَّكُمْ مِنْ دَارِي. وَأَنْكَرَتْ ذَلِكَ عَلَيْهِمْ.

1274. It is narrated by Alqamah bin Abu Alqamah on the authority of his father that Sayyidah Ayeshah رضي الله عنها learnt that one member of her household who lived in her house had the dice. She sent message to him that he should throw it out of the house, or she would expel him out of the house. And she expressed displeasure to those people.

١٢٧٥. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا رَبِيعَةُ بْنُ كَلْثُومِ بْنِ جَبْرٍ قَالَ: حَدَّثَنِي أَبِي قَالَ خَطَبَنَا ابْنُ الزُّبَيْرِ فَقَالَ: يَا أَهْلَ مَكَّةَ، بَلَغَنِي عَنْ رِجَالٍ مِنْ قُرَيْشٍ يُلْعَبُونَ بِلُعْبَةٍ يُقَالُ لَهَا النَّرْدَ شِيرُ، وَكَانَ أَعْسَرَ، قَالَ اللَّهُ (المائدة: ٩٠) ﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ﴾ وَإِنِّي أَحْلِفُ بِاللَّهِ لَا أُوتَى بِرَجُلٍ لَعِبَ بِهَا إِلَّا عَاقَبْتُهُ فِي شَعْرِهِ وَبَشَرِهِ وَأَعْطَيْتُ سَلَبَهُ لِمَنْ أَتَانِي بِهِ.

1275. Rabi'ah bin Kulthoom bin Jabar narrated on the authority of his father that Sayyidina Ibn al-Zubayr ﷺ delivered a sermon to them. He said, "O people of Makkah, complaints have come to me of some men of Quraysh that they play a game called *Nardsher* (dice game, or chess) and they play with the left hand. Allah has said:

﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ﴾

Wine and gambling (game of chance) and (sacrificing) to idols, and diving arrows, are an abomination of Satan's handiwork, so abstain from it...

(Al-Ma'idah, 5:90)

And, I swear by Allah that if a man is brought to me who has played the game then I will punish him in his hair and in his hide (meaning, I will pull his hair and his skin out) and will confiscate his property which I will give away to him who nabs him and brings him to me."[1]

١٢٧٦. حَدَّثَنَا ابْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ عُبَيْدِ بْنِ أَبِي أُمَيَّةَ الْحَنَفِيِّ وَهُوَ الطَّنَافِسِيُّ) قَالَ: حَدَّثَنِي يَعْلَى بْنُ مَرَّةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ فِي الَّذِي يَلْعَبُ بِالنَّرْدِ قِمَارًا: كَالَّذِي يَأْكُلُ لَحْمَ الْخِنْزِيرِ وَالَّذِي يَلْعَبُ بِهِ غَيْرَ الْقِمَارِ كَالَّذِي يَغْمِسُ يَدَهُ فِي دَمِ خِنْزِيرٍ. وَالَّذِي يَجْلِسُ عِنْدَهَا يَنْظُرُ إِلَيْهَا كَالَّذِي يَنْظُرُ إِلَى لَحْمِ الْخِنْزِيرِ.

1276. It is narrated by Ya'la bin Murrah that he heard Sayyidina Abu Hurayrah ﷺ say about the man who played the dice game that it is gambling. He is like one who eats pork. And he who plays without gambling is as one who pours his hands in the blood of swine. As for him who sits there watching them, he is like one who looks at swine flesh.

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[1] (١٢٧٥) ربيعة بن كلثوم بن ضبر البصري صدوق يهم من السابعة.

١٢٧٧. حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا يَزِيْدُ بْنُ زُرَيْعٍ، عَنْ حَبِيْبٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيْهِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: اللَّاعِبُ بِالْقَصَّيْنِ قِمَارًا كَآكِلِ لَحْمِ الْخِنْزِيْرِ، وَاللَّاعِبُ بِهِمَا غَيْرَ قِمَارٍ كَالْغَامِسِ يَدَهُ فِيْ دَمِ خِنْزِيْرٍ.

1277. Sayyidina Abdullah Ibn Amr Ibn al-Aas ﷺ said, "Anyone who gambles with two cubes is like him who eats pork. And he who plays with these two without gambling is like him who pours his hand in the blood of swine.

617. Chapter
باب لا يلدغ المؤمن من جحر مرتين
A Believer is not Bitten from One Hole Twice

١٢٧٨. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِيْ يُوْنُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِيْ سَعِيْدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ.

1278. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "A Believer is not stung from the same hole twice."

EXPLANATION: It is possible that a man may cheat a Believer once. But, it is not the characteristic of a Believer that the same man may cheat him a second time. It is not a sign of religion that that a man continues to be victimised by cheats and fraudelent people, pleading that he is a simple, pious man.

618. Chapter
باب من رمى بالليل
Shooting Arrows at Night

١٢٧٩. حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ يَزِيْدَ قَالَ: حَدَّثَنَا سَعِيْدُ بْنُ أَبِيْ أَيُّوْبَ قَالَ: حَدَّثَنِيْ يَحْيَ بْنُ أَبِيْ سُلَيْمَانَ، عَنْ سَعِيْدٍ الْمَقْبُرِيِّ عَنْ أَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ رَمَانَا بِاللَّيْلِ فَلَيْسَ مِنَّا) قال ابو عبد الله: فى اسناده نظر.

1279. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "He who shoots arrows at us at night is not one of us."

EXPLANATION: In other words, if anyone practices arrow-shooting at night, he must do it carefully in an open space lest he hit any unwary person.

١٢٨٠. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ سُهَيْلِ بْنِ أَبِيْ صَالِحٍ، عَنْ أَبِيْهِ، عَنْ

أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا).

1280. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "He who picks up his weapon against us is not one of us."❶

١٢٨١. حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُوْ أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللّٰهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوْسٰى قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا).

1281. It is reported by Sayyidina Abu Musa ﷺ that the Messenger of Allah ﷺ said, "He who raises the weapon against us is not one of us."❷

619. Chapter

باب اذا اراد اللّٰه قبض عبد بارض جعل له بها حاجة

When Allah Decides that a Man should Die at a Land, He Creates for Him a Need There

١٢٨٢. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوْبَ عَنْ أَبِي الْمَلِيْحِ، عَنْ رَجُلٍ مِّنْ قَوْمِهِ (وَكَانَتْ لَهُ صُحْبَةٌ) قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِذَا أَرَادَ اللّٰهُ قَبْضَ عَبْدٍ بِأَرْضٍ جَعَلَ لَهُ بِهَا حَاجَةً).

1282. It is reported by a man (who was a Companion ﷺ) of the tribe of Abu al-Maleeh that the Prophet ﷺ said, "When Allah decides to take the soul of a man at a particular place then He creates for him an excuse (to go) there." (When he goes there to attend to his affairs, he dies there).❸

620. Chapter

باب من امتخط فى ثوبه

Blowing the Nose with One's Garment

١٢٨٣. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا يَزِيْدُ بْنُ إِبْرَاهِيْمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيْرِيْنَ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ تَمَخَّطَ فِيْ ثَوْبِهِ ثُمَّ قَالَ: بَخٍ بَخٍ. أَبُوْ هُرَيْرَةَ يَتَمَخَّطُ فِي الْكَتَانِ، رَأَيْتُنِيْ أَصْرَعُ بَيْنَ حُجْرَةِ عَائِشَةَ وَالْمِنْبَرِ. يَقُوْلُ النَّاسُ: مَجْنُوْنٌ وَّمَا بِيْ إِلَّا الْجُوْعُ.

1283. It is narrated by Muhammad bin Sireen رحمة الله عليه about Sayyidina Abu Hurayrah that ﷺ he blew his nose on his garment. Then he said (to himself), "Well, well! Abu Hurayrah cleans his nose with *Katan*! I have seen myself

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❶ (١٢٨٠) اخرجه المصنف فى الصحيح ٩/٥. ٦٢، ومسلم فى الصحيح (كتاب المقدمة) ٢٢، (كتاب الايمان) ١٦١. ١٦٣. ١٦٤، والترمذى فى السنن ١٤٥٩، والنسائى فى السنن ٧/١١٧ وابن ماجه فى السنن ٢٥٧٥ و ٢٥٧٦، واحمد فى المسند ٢/١٦٥٣ و ٢١٧٥.

❷ (١٢٨١) يراجع مصادر الحديث السابق. ❸ (١٢٨٢) اخرجه ابن عدى فى الكامل فى الضعفاء ٤/١٦٣٤.

between the chambers of Sayyidah Ayeshah and the pulpit in an unconscious condition. People were speaking (about me, 'he is mad.)' Hunger had renderred me unconscious."[1] (Bukhari, Tirmizi)

EXPLANATION: *Katan* was regarded as a fine variety of cotton cloth in those days. This is what Sayyidina Abu Hurayrah ﷺ said, "Today, I blow my nose in *Katan* garment but there was a day when I used to lie unconscious because of hunger and people called me mad.

621. Chapter
بـــاب الـوسـوســة
Promptings

١٢٨٤. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عَبْدَةُ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو وقَالَ: حَدَّثَنَا ابْنُ سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالُوْا يَا رَسُوْلَ اللّٰهِ، إِنَّا نَجِدُ فِيْ أَنْفُسِنَا شَيْئًا مَا نُحِبُّ أَنْ نَتَكَلَّمَ بِهِ وَإِنَّ لَنَا مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ. قَالَ (أَوَقَدْ وَجَدْتُمْ ذٰلِكَ) قَالُوْا: نَعَمْ. قَالَ ذٰلِكَ صَرِيْحُ الْإِيْمَانِ).

1284. Sayyidina Abu Hurayrah ﷺ said that once the Companions رضوان الله عليهم اجمعين submitted to the Prophet ﷺ, "Messenger of Allah, we find something in our hearts (meaning, evil promptings) which we do not like to speak out with our tongues even if we were to receive everything on which the sun rises."

The Prophet ﷺ said, "Did you find such a thing in your heart?" and they confirmed that they had. So, he said, "That is pure faith."

١٢٨٥. وَعَنْ حَرِيْزٍ، عَنْ لَيْثٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: دَخَلْتُ أَنَا وَخَالِيْ عَلٰى عَائِشَةَ فَقَالَ: إِنَّ أَحَدَنَا يَعْرُضُ فِيْ صَدْرِهِ مَالَوْ تَكَلَّمَ بِهِ ذَهَبَتْ آخِرَتُهُ، وَلَوْ ظَهَرَ لَقُتِلَ بِهِ. قَالَ فَكَبَّرَتْ ثَلَاثًا ثُمَّ قَالَتْ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ ذٰلِكَ، فَقَالَ (إِذَا كَانَ ذٰلِكَ مِنْ أَحَدِكُمْ فَلْيُكَبِّرْ ثَلَاثًا فَإِنَّهُ لَنْ يَحُسَّ ذٰلِكَ إِلَّا مُؤْمِنٌ.

1285. It is narrated by Shar bin Hawshab that he and his maternal uncle visited Sayyidah Ayeshah رضى الله عنها. They said, "We get such kinds of thoughts that if we were to bring them on the tongue, we will suffer in the Hereafter. And, if it is made known, we could be killed because of that."

Thereupon, Sayyidah Ayeshah رضى الله عنها called out the *takbeer* (*Allahu Akbar*) three times and said, "The Messenger of Allah ﷺ was asked about it and he had said that if anyone of you faced such a situation, he should call out *Allahu Akbar* thrice because no one else besides a believer can ever feel that."

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[1] (١٢٨٣) اخرجه المصنف فى الصحيح، والترمذى فى الصحيح (كتاب الزهد: و فى الشمائل).

١٢٨٦ . وَعَنْ عَقْبَةَ بْنِ خَالِدٍ الْسَكُوْنِيِّ قَالَ: حَدَّثَنَا أَبُوْ سَعْدٍ سَعِيْدُ بْنُ مَرْزُبَانَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَّقُوْلُ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (لَنْ يَبْرَحَ النَّاسُ يَسْأَلُوْنَ عَمَّا لَمْ يَكُنْ، حَتّٰى يَقُوْلُوْا: اَللّٰهُ خَالِقُ كُلِّ شَيْئٍ، فَمَنْ خَلَقَ اللّٰهَ)؟

1286. It is narrated by Sayyidina Anas bin Maalik ﷺ that the Messenger of Allah ﷺ said, "People will not cease to ask about those things that will not happen so much so that they will even ask that while Allah, the Exalted, is the One Who created everything, who then has created Allah?"❶ (Ahmad)

EXPLANATION: The devil pesters the believing men with such promptings as are against faith. Un-necessary questions are suggested and people think about them and ask those silly questions. They even wonder who created Allah. It is generally the Believers who get these thoughts because they have faith and the devil is an enemy of faith. His attacks with promptings are directed only at the Believers and they are so evil that a believing person is repulsed and cannot speak them out at any cost. Even if he is given all the world, he cannot agree to bring it out on his tongue or believe it.

According to some Ahadith, the Companions رضوان الله عليهم اجمعين said, "Messenger of Allah, we get such evil feelings in our hearts that even if we are burnt down to ashes, we cannot compromise ourselves to speak them out." The Prophet ﷺ said, "This is sincere faith. First, because of the devil pestering you (who are Believers) and, secondly, your being fed up with him; these are distinguishing characteristics of faith. So, do not worry. When you get such thoughts, read اعوذ بالله من الشيطان الرجيم (I seek refuge in Allah from the accursed devil). You must overlook these feelings and carry on with your living."

This Hadith (under discussion) tells us to call out *Allahu Akbar* three times to ward off the devil, Insha Allah.

622. Chapter
باب الظن
Assumption

١٢٨٧ . حَدَّثَنَا إِسْمَاعِيْلُ قَالَ: حَدَّثَنِيْ مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِيْ هُرَيْرَةَ، أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيْثِ. وَلَا تَجَسَّسُوْا وَلَا تَنَافَسُوْا، وَلَا تَدَابَرُوْا، وَلَا تَحَاسَدُوْا، وَلَا تَبَاغَضُوْا، وَكُوْنُوْا. عِبَادَ اللّٰهِ. إِخْوَانًا.

1287. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Keep yourself away from suspicion for it is the worst of false things. Do not pry into the affairs of other people. Do not complete with one

❶ (١٢٨٦) اخرجه احمد فى المسند ٩/١١٩.

another (to gain wordly possessions and, in the process, you hurt one another). Do not turn your backs to fellow men. Do not be jealous of other people and do not despise any one. But, live as slaves of Allah, one brother to the other.❶

(Bukhari, Muslim, Tirmizi, Abu Dawood, Ahmad)

(We have read this Hadith at # 410)

١٢٨٨. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ قَالَ: بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ امْرَأَةٍ مِّنْ نِسَائِهِ، إِذْ مَرَّ بِهِ رَجُلٌ، فَدَعَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (يَا فُلَانُ، هٰذِهِ زَوْجَتِي فُلَانَةُ) قَالَ: مَنْ كُنْتُ أَظُنُّ بِهِ فَلَمْ أَكُنْ أَظُنُّ بِكَ. قَالَ (إِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ).

1288. Sayyidina Anas ﷺ said that the Prophet ﷺ was sitting with one of his wives. A man passed by and the Prophet ﷺ called him and clarified to him, "O so-and-so, this is my wife!"

That man said, "Even if I were one to make assumptions, I could not make it with you." The Prophet ﷺ said to him, "The devil runs in the veins of men like blood. (Hence, I made it clear to you that you may not fall into the devil's promptings."❷ (Ahmad)

EXPLANATION: This case pertains to Sayyidah Safiyah رضى الله عنها. The Prophet ﷺ was sitting in the mosque and she had come to him. When she was going back, the Prophet ﷺ saw her off and it was then that the man was passing along the path. The Prophet ﷺ forestalled possibility of suspicion by telling him that the woman with him was his wife. The story is narrated in *Saheeh al-Bukhari* (v-1, p-273) but it is stated there that there were two men whom the Prophet ﷺ called and informed as stated.

١٢٨٩. حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ أَخُو عُبَيْدٍ الْقُرَشِيِّ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا يَزَالُ الْمَسْرُوقُ مِنْهُ يَتَظَنَّ حَتَّى يَصِيرُ أَعْظَمَ مِنَ السَّارِقِ.

1289. Sayyidina Abdullah ﷺ said "When theft is committed of a person's posessions, he goes on assuming and presuming so that he surpasses the thief himself."

EXPLANATION: He presumes that people who have not committed the theft are thieves. Instead of one thief he creates a large number of thieves. Accordingly, his sin exceeds the sin of the thief.

١٢٩٠. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنُ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ، عَنْ بِلَالِ بْنِ سَعْدٍ الْأَشْعَرِيِّ، أَنَّ مُعَاوِيَةَ كَتَبَ إِلَى أَبِي الدَّرْدَاءِ:

❶ (١٢٨٧) اخرجه المصنف فى الصحيح ٤/٥، ٧/٢٤، ٨/٢٣، ومسلم فى الصحيح (كتاب البر والصلة) ٢٨، والترمذى فى السنن ١٩٨٨، وابو داؤد فى السنن (كتاب الادب) ب ٥٥، واحمد فى المسند ٢/٣١٢، ٤٧٠، ٤٨٢، ٤٩٢، ٥٠٤. ❷ (١٢٨٨) اخرجه احمد فى المسند ٣/١٦٥.

اكْتُبْ إِلَيَّ فُسَّاقَ دِمِشْقَ فَقَالَ: مَالِيْ وَفُسَّاقَ دِمِشْقَ وَمِنْ أَيْنَ أَعْرِفُهُمْ؟ فَقَالَ ابْنُهُ بِلَالٌ: أَنَا أَكْتُبُهُمْ قَالَ: مِنْ أَيْنَ عَلِمْتَ؟ مَا عَرَفْتَ أَنَّهُمْ فُسَّاقٌ إِلَّا وَأَنْتَ مِنْهُمْ، اَبْدَأْ بِنَفْسِكَ. وَلَمْ يُرْسِلْ بِأَسْمَآئِهِمْ.

1290. It is narrated by Bilal bin Sa'd al-Ash'ary that Sayyidina Mu'awiyah ﷺ wrote to Sayyidina Abu-al-Darda ﷺ that he should write to him about the sinners of Damascus and tell him who they were.

He wrote back in answer, "Of what concern are the sinners of Damascus to me? How will I recognise them?" His son Bilal said to him, "I will write to him," and he wrote down some names, Sayyidina Abu Darda ﷺ said to his son, "How do you know them?" And, he added, "Yes, you recognise them because you are one of them. So, write down your name before every other name." (Thus, the result was that,) no name was sent to him.

EXPLANATION: He reprimanded his son for offering to name sinners. He asked him how he could recognise them and name a person as a sinner. Either he was one of them, for a fried can recognise his friend, or he was going by presumption. If he was one of them then he must write down his name before every other name. And, if he was writing on assumption then it was an evil presumption.

And presumption is not proper. He cautioned his son in this manner.

623. Chapter

باب حلق الجارية والمرأة زوجها

A Female Slave or a Woman Shaving Her Husband

١٢٩١. حَدَّثَنَا مُوْسَى بْنُ إِسْمَاعِيْلَ قَالَ: حَدَّثَنَا سُكَيْنُ بْنُ عَبْدِ الْعَزِيْزِ بْنُ قَيْسٍ، عَنْ أَبِيْهِ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللّٰهِ بْنِ عُمَرَ وَجَارِيَةٌ تَحْلِقُ الشَّعْرَ. وَقَالَ النُّوْرَةُ تُرِقُّ الْجِلْدَ.

1291. It is reported by Abdul Aziz Ibn Qays on the authority of his father that he came to Sayyidina Abdullah bin Amr ﷺ. He found a slave-girl shaving his hair. He said, "The (depilatory) powder for removing hair softens the hide. Therefore, I prefere to shave them.

EXPLANATION: The slave-girl was his property. It was a practice in those days under certain conditions, it was allowed to have sexual intercourse with them.

624. Chapter
باب تلف الابـط
Plucking Hair Under Armpit

١٢٩٢. حَدَّثَنَا يَحْيَ بْنُ قَزَعَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْفِطْرَةُ خَمْسٌ: الْخِتَانُ، وَالاِسْتِحْدَادُ وَنَتْفُ الْإِبِطِ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الْأَظْفَارِ.

1292. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "Five things are natural to mankind:

1. To circumscribe,
2. To take the razor (for the pubes),
3. To pluck hair under armpit,
4. To shave the moustaches, and
5. To clip the nails.[1] Abu Dawood, Nasa'i, Ibn Majah, Ahmad, Tirmizi)

(We have seen this Hadith at # 1257 where it has been explained and may be seen).

١٢٩٣. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَمْسٌ مِّنَ الْفِطْرَةِ: الْخِتَانُ، وَحَلْقُ الْعَانَةِ، وَتَقْلِيمُ الْأَظْفَارِ، وَنَتْفُ الضَّبْعِ، وَقَصُّ الشَّارِبِ.

1293. It is reported by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "Five characteristics are innate to man:

1. To circumscribe,
2. To clip nails,
3. To pluck hair under armpit, and
4. To clip or shave moustaches."[2]

١٢٩٤. حَدَّثَنَا عَبْدُ الْعَزِيزِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: خَمْسٌ مِّنَ الْفِطْرَةِ: تَقْلِيمُ الْأَظْفَارِ، وَقَصُّ الشَّارِبِ وَنَتْفُ الْإِبْطِ، وَحَلْقُ الْعَانَةِ، وَالْخِتَانُ.

1294. It is narrated by Sayyidina Abu Hurayrah ﷺ that five things are natural:

1. To clip the nails,
2. To clip or shave the moustaches,
3. To pluck hair from the armpit,
4. To shave the hair below the navel, and
5. To circumscribe.[3] (Abu Dawood, Hakim.)

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[1] (١٢٩٢) اخرجه ابو داؤد فى السنن (كتاب الترجل) ب ١٦، والنسائى فى السنن ١/١٤ و ٨/١٢٩، وابن ماجه فى السنن ٢٩٢، واحمد فى المسند ٢/٢٢١ و ٢٣٩، والترمذى فى السنن ٢٧٥٦.

[2] (١٢٩٣) راجع مصادر التخريج فى الحديث السابق.

[3] (١٢٩٤) اخرجه ابو داؤد والحاكم فى ابى الطفيل ٣/٦٠٨، وفى المقدمة، وفى البر والصلة ولفظ الحاحظ: فأقبلت امرأة بدوية فلما عنت من اصحاب النبى صلى الله عليه وسلم بسط لها.

625. Chapter
باب حسن العهد
To Reciprocate Kindness

١٢٩٥ . حَدَّثَنَا أَبُوْ عَاصِمٍ، عَنْ جَعْفَرِ بْنِ يَحْيَ بْنِ ثَوْبَانَ قَالَ: حَدَّثَنِيْ عَمَّارَةُ بْنُ ثَوْبَانَ قَالَ: حَدَّثَنِيْ أَبُو الطُّفَيْلِ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْسِمُ لَحْمًا بِالْجِعْرَانَةِ وَأَنَا يَوْمَئِذٍ غُلَامٌ أَحْمِلُ عُضْوَ الْبَعِيْرِ. فَأَتَتْهُ امْرَأَةٌ فَبَسَطَ لَهَا رِدَاءَهُ قُلْتُ مَنْ هٰذِهِ؟ قِيْلَ هٰذِهِ أُمُّهُ الَّتِيْ أَرْضَعَتْهُ.

1295. Sayyidina Abu al-Tufayl ﷺ narrated that he saw the Prophet صلى الله عليه وسلم distribute flesh at Ji'ranah. He was a young boy during those days. He (Abu al-Tufayl) was carrying a limb of the camel. A woman came forward to the Prophet ﷺ and he spread out his cloak for her.

Abu al-Tufayl ﷺ asked who she was and was told that she was the foster mother of the Prophet ﷺ (Sayyidah Halimah Sa'diyah رضى الله عنها) who had suckled him.

EXPLANATION: The Prophet ﷺ was brought up as an infant in the tribe Banu Sa'd and suckled by Sayyidah Halima Sa'diyah. Thereafter, she continued to live with her tribe. After the conquest of Makkah at the time when the Prophet ﷺ was dividing the spoils of the Battle of Hunayn, his foster mother, Sayyidah Halimah Sa'diyah came to him. The Prophet ﷺ spread out his cloak for her an honourable reception. The place where this happened was Ji'ranah which lies on the road to Ta'if. She was his benefactor when he was an infant and he bore in mind her favours on him. Thus, he gave her a kind treatment.

626. Chapter
باب المعرفه
Acquaitance

١٢٩٦ . حَدَّثَنَا أَبُوْ نُعَيْمٍ قَالَ: حَدَّثَنَا يُوْنُسُ، عَنْ أَبِيْ إِسْحَاقَ، عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ رَجُلٌ: أَصْلَحَ اللّٰهُ الْأَمِيْرَ، إِنَّ آذِنَكَ يَعْرِفُ رِجَالًا فَيُؤْثِرُهُمْ بِإِذْنٍ. قَالَ: عَذَرَهُ اللّٰهُ، إِنَّ الْمَعْرِفَةَ لَتَنْفَعُ عِنْدَ الْكَلْبِ الْعَقُوْرِ، وَعِنْدَ الْجَمَلِ الصَّؤُوْلِ.

1296. It is narrated by Sayyidina Mughirah Ibn Sha'ban ﷺ that a man said, "May Allah reform the *ameer*! If your gate-keeper knows a man, he gives him preference in allowing him (in)."

Thereupon, the *ameer* said, "May Allah accept his excuse (because that is a fitting and innate trait). Surely acquaintance is such a thing that the biting dong and the camel also respect it."

EXPLANATION: In other words, even animals are influenced by acquaintances. To know one another is such a thing. Thus, if a man gave someone a preferance because of that then he is excused. Insha Allah. (There is a proviso, however, that no sinful affairs is concluded thereby).

627. Chapter
باب لعب الصبيان بالجوز
Children Playing with Walnut

١٢٩٧. حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ أَصْحَابُنَا يُرَخِّصُونَ لَنَا فِي اللُّعَبِ كُلِّهَا غَيْرَ الْكِلَابِ (قال ابو عبد الله يعني للصبيان).

1297. Mughirah has reported from Ibrahim that their guardians allowed them every kind of play except dogs.

(Abu Abdullah Bukhari رحمة الله عليه said, "That is permission to children to play.")

١٢٩٨. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ قَالَ: حَدَّثَنِي شَيْخٌ مِنْ أَهْلِ الْخَيْرِ يُكَنِّي أَبَا عُقْبَةَ قَالَ: مَرَرْتُ مَعَ ابْنِ عُمَرَ مَرَّةً بِالطَّرِيقِ فَمَرَّ بِغِلْمَةٍ مِنَ الْحَبَشِ فَرَآهُمْ يَلْعَبُونَ فَأَخْرَجَ دِرْهَمَيْنِ فَأَعْطَاهُمْ.

1298. It is narrated by Abu Uqbah that once he went through a road with Sayyidina Ibn Umar ﷺ. Ibn Umar ﷺ came across some boys playing and he took out two dirhams and gave them to the boys.

(He did not express displeasure of any kind on their playing)

١٢٩٩. حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسَرِّبُ إِلَيَّ صَوَاحِبِي يَلْعَبْنَ بِاللُّعَبِ: الْبَنَاتِ الصِّغَارِ.

1299. It is reported by Sayyidah Ayeshah رضي الله عنها that the Prophet ﷺ used to send to her, her girl friends. They played with her (and) they were young girls.[1]

EXPLANATION: There must have been some kind of play with walnuts in those days. Even in normal kind of play, walnut had some role. This is why Imam Bukhari رحمة الله عليه has introduced it in the chapter heading though there is no reference whatever to walnuts in any of the three Ahadith. It must be understood that even with children's games only those are approved that are played without any kind of gambling.

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[1] (١٢٩٩) أخرجه المصنف في الصحيح.

628. Chapter
باب ذبح الحمام
Slaughtering Pegion

١٣٠٠. حَدَّثَنَا شِهَابُ بْنُ مُعْمَرٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: رَأَىٰ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَتْبَعُ حَمَامَةً قَالَ شَيْطَانٌ يَتْبَعُ شَيْطَانَةً.

1300. Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ saw a man chase a she pegion. He remarked, "A devil goes after a she-devil."❶

(Abu Dawood, Ibn Majah)

EXPLANATION: Generally, playing with pegions frequently keeps those who occupy themselves in this game away from religious matters. That is why the Prophet ﷺ called the man who pursued the pegion a devil and the pegion itself a she-devil. Also, since there is gambling in games of pegion, this too is a reason the man was perferred to as a devil.

١٣٠١. حَدَّثَنَا مُوْسَى بْنُ إِسْمَاعِيْلَ قَالَ: حَدَّثَنَا يُوْسُفُ بْنُ عَبْدَةَ قَالَ: حَدَّثَنَا الْحَسَنُ قَالَ: كَانَ عُثْمَانُ لَا يَخْطُبُ، جُمُعَةً إِلَّا أَمَرَ بِقَتْلِ الْكِلَابِ وَذَبْحِ الْحَمَامِ.

1301. It is narrated by Sayyidina Hasan رحمة الله عليه that when Sayyidina Uthman ﷺ delivered the Friday sermon he invariably gave the command to kill dogs and slaughter pegions.

حَدَّثَنَا مُوْسَى قَالَ: حَدَّثَنَا مُبَارَكٌ عَنِ الْحَسَنِ قَالَ سَمِعْتُ عُثْمَانَ يَأْمُرُنِي خُطْبَتِهِ بِقَتْلِ الْكِلَابِ وَذَبْحِ الْحَمَامِ.

It is narrated by Sayyidina Hassan رحمة الله عليه that he heard Sayyidina Uthman ﷺ give in his sermons the command to kill dogs and slaughter pegion.

EXPLANTION: It is the dogs that roam about unchecked to which the Hadith refers. It is not the dogs that are used to guard or to hund. And, it is the pegions that are used for gambling that are marked to be slaughtered.

629. Chapter
باب من كانت له حاجة فهو احق أن يذهب إليه
He Who Has a Need in the One Who should Go to It

١٣٠٢. حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنَا يَحْيَ بْنُ أَيُّوْبَ قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خالِدٍ، أَنَّ سَعِيْدَ بْنَ سُلَيْمَانَ بْنَ زَيْدِ بْنِ ثَابِتٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ جَاءَهُ يَسْتَأْذِنُ عَلَيْهِ يَوْمًا فَأَذِنَ لَهُ وَرَأْسُهُ

❶ (١٣٠٠) اخرجه ابو داؤد فى السنن ٤٩٤٠، وابن ماجه فى السنن ٣٧٦٤.

فِي يَدِ جَارِيَةٍ لَهُ تُرَجِّلُهُ فَنَزَعَ رَأْسَهُ، فَقَالَ لَهُ عُمَرُ دَعْهَا تُرَجِّلُكَ. فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، لَوْ أَرْسَلْتَ إِلَيَّ جِئْتُكَ. فَقَالَ عُمَرُ: إِنَّمَا الْحَاجَةُ لِي.

1302. It is narrated by Sayyidina Zayd bin Thabit ﷺ that Sayyidina Umar ﷺ came to him one day and requested permission to enter. He gave him the permission while his head was in the hands of his slave girl who was combing his hair.

(When Sayyidina Umar ﷺ came,) Sayyidina Zayd ﷺ pulled his head away. Sayyidina Umar ﷺ said to him, "Let your head be there so that she may comb you."

Sayyidina Zayd ﷺ said, "O *Ameer al-Mo'mineen*, if you had summoned me, I would have come to you myself." Sayyidina Umar ﷺ said, "It was I who had a need (so I came to you myself).

EXPLANATION: This Hadith tells us that a man who has a need or a desire must go himself (to fetch it). He should do that even if it is someone younger than him, or junior to him, to whom he has to go. He should not (use his authority to) command him to come to him.

630. Chapter

باب اذا تنخع وهو مع القوم

While Sitting in Company, a Man Gets the Phelgm

١٣٠٣. حَدَّثَنَا مُوسَى، عَنْ حَمَّادِ بْنِ سَلَمَةَ قَالَ: أَخْبَرَنَا ثَابِتٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَيَّاشٍ الْقُرَشِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: إِذَا تَنَخَّحَ بَيْنَ يَدَى الْقَوْمِ فَلْيُوَارِ بِكَفَّيْهِ حَتّٰى تَقَعَ نُخَاعَتُهُ إِلَى الْأَرْضِ وَإِذَا صَامَ فَلْيَدَّهِنْ لَا يُرَى عَلَيْهِ أَثَرُ الصَّوْمِ.

1303. Saddidina Abu Hurayrah ﷺ said that if a man spits out phelgm amidst other people, he must cover it with his palms until he has spat on the earth. And, if a man keeps fast then he should apply oil so that he effects of fasting are not apparent on him.

EXPLANATION: This last advice is for those people who fast and let other people know that they are fasting. They should apply oil on their faces and lips so that they look fresh.

631. Chapter
باب اذا حدث الرجل القوم لا يقبل على واحد
When Talking to Some People, a Man should not Turn to One of Them

١٣٠٤. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: كَانُوا يُحِبُّونَ إِذَا حَدَّثَ الرَّجُلُ أَنْ لَّا يُقْبِلَ عَلَى الرَّجُلِ الْوَاحِدِ، وَلٰكِنْ لِّيَعُمَّهُمْ.

1304. It is stated by Habib Ibn Abu Thabit that it was the practice of the righteous elders that when a man spoke (to a few persons) he did not turn his attention to (only) one man but he was alternative to all.

632. Chapter
باب فضول النظر
Roaming Eyes

١٣٠٥. حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُوْ بَكْرِ بْنِ عَيَّاشٍ، عَنِ الْأَجْلَحِ، عَنِ ابْنِ أَبِي الْهُذَيْلِ قَالَ: عَادَ عَبْدُ اللّٰهِ رَجُلًا وَمَعَهُ رَجُلٌ مِّنْ أَصْحَابِهِ، فَلَمَّا دَخَلَ الدَّارَ جَعَلَ صَاحِبُهُ يَنْظُرُ، فَقَالَ لَهُ عَبْدُ اللّٰهِ وَاللّٰهِ، لَوْ تُفُقِّئَتْ عَيْنَاكَ كَانَ خَيْرًا لَّكَ.

1305. It is narrated by Ibn Abu Huzayl that Sayyidina Abdullah ﷺ paid a sick visit to a man. Of his friends, one of them had also accompained him. When they entered the house, this man looked hither and thither. Sayyidina Abdullah ﷺ said to him, "If your eyes were pierced out that would have been better for you."

EXPLANATION: It is clear from this that even if a man has someone's permission to visit him, he must keep his gaze down and not let his eyes wander about. He must sit down where he is asked to sit and go where he is taken in the house.

١٣٠٦. حَدَّثَنَا خَلَّادٌ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ نَافِعٍ، أَنَّ نَفَرًا مِّنْ أَهْلِ الْعِرَاقِ دَخَلُوا عَلَى ابْنِ عُمَرَ، فَرَأَوْا عَلَى خَادِمٍ لَّهُمْ طَوْقًا مِّنْ ذَهَبٍ، فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ، فَقَالَ: مَا أَقْطَنَكُمْ لِلشَّرِّ!

1306. It is reported by Nafi' that some of the people of Iraq visited Sayyidina Ibn Umar ﷺ. They saw one of his maid-servants wearing a gold necklace, and they began to look at one another. Sayyidina Ibn Umar ﷺ told them that their sights were very sharp in looking at evil.

EXPLANATION: The Arabic word *khadim* means slave-girl (translated maid-servant). They even used the masculine noun to refer to her. She had a gold

necklace on her which the visitors observed and indicated to one another by the movement of their eyes. Sayyidina Ibn Umar ﷺ did not like the gestures with their eyes and said to them, "You people are quick to eye the evil. This is your condition while there is nothing wrong in a slave girl wearing a necklace. If it was a boy who had worn it, even then it was wrong on your part to look at him and make gestures or try to find faults."

633. Chapter
باب فضول الكلام
Vain Talk

١٣٠٧. حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ عِطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَا خَيْرَ فِي فُضُولِ الْكَلَامِ.

1307. Sayyidina Abu Hurayrah ﷺ said, "There is no good in vain conversation."❶

١٣٠٨. حَدَّثَنَا مَطَرٌ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا الْبَرَاءُ بْنُ يَزِيدَ، عَنْ عَبْدِ اللّٰهِ بْنِ شَقِيقٍ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (شِرَارُ أُمَّتِي الثَّرْثَارُونَ، الْمُتَشَدِّقُونَ الْمُتَفَيْهِقُونَ. وَخِيَارُ أُمَّتِي أَحَاسِنُهُمْ أَخْلَاقًا.

1308. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "The worst people of my *ummah* are they who speak too much, ridicule other men and speak valubly. And the best people of my *ummah* are they who are well-mannered."❷

EXPLANATION: This Hadith condemns vain talk and incessant conversation. When a man speaks much, he also riducules other people. He says such words which project him as a proud man. Hence, some of the narratives explain *al-Mutafayhiq*. (who ridicule others) as arrogant people. (Tirmizi)

634. Chapter
باب ذي الوجهين
Two Faced

١٣٠٩. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ (مِنْ شَرِّ النَّاسِ ذُوالْوَجْهَيْنِ، الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهٍ وَهَؤُلَاءِ بِوَجْهٍ).

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❶ (١٣٠٧) البراء عن عبد الله بن يزيد الغنوى البصرى وربما نسب الى جده وقيل هما اثنان، ضعيف من السابعة.

❷ (١٣٠٨) انظر: اتحاف السادة المتقين للزبيدى ٧/٤٧٧.

1309. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "Of the evil people is he, too, who is two-faced. He comes to a company with a face and to another company with a different face."❶

(Kanz al-Ummal)

EXPLANATION: In other words, he keeps every group happy by reporting on the other group. He presents himself as a suppathiser but never speaks the truth.

635. Chapter
باب اثم ذی الوجهین
The Sin of Two Facedness

١٣١٠. حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيْدٍ الْاَصْبَهَانِيُّ قَالَ: حَدَّثَنَا شَرِيْكٌ، عَنْ رُكَيْنٍ عَنْ نُعَيْمِ بْنِ حَنْظَلَةَ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ (مَنْ كَانَ ذَا وَجْهَيْنِ فِي الدُّنْيَا كَانَ لَهُ لِسَانَانِ يَوْمَ الْقِيَامَةِ مِنْ نَّارٍ، فَمَرَّ رَجُلٌ كَانَ ضَخْمًا، قَالَ (هٰذَا مِنْهُمْ).

1310. It is reported by Sayyidina Ammar bin Yasir ﷺ that he heard the Prophet ﷺ say, "He who has two faces in the world will have two tongues of fire on the Day of Resurrection."❷ (Mishkat al-Masabeeh, Bayhaqi)

EXPLANATION: A two-faced person is not one who really has two faces by birth. Rather, he presents a different face to each of the two parties of people as though he was a sincere sympathiser. It is as though he spoke something to the first goup with one face and to the second group with another face. He behaves like a hypocrite with each and speaks contradictory words to them. It is him one physical face which is spoken of as two faces because a man with a sense of honour feels ashamed to contradict himself once he has spoken something with his tongue. It is the man without a conscience who is shameless and who uses his one face as two. It is the misuse of his tongue that has earned him the epithet of a two-faced person.

He played the part of two faces with one tongue; therefore, he will have two tongues in his face on the Day of Resurrection as punishment for his evil behaviour in this world. He will continue to burn because of his tongues. The people will know on seeing him being punished in this way that he was a hypocribe in the world presenting a different side to every goup. May Allah protect us from that! (*Tuhfa Khawateen*)

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❶ (١٣٠٩) انظر: كنز العمال للمتقى الهندى ٣/١٩٣٦.

❷ (١٣١٠) انظر: مشكاة المصابيح ٤٨٤٦، والسنن الكبرى للبيهقى ١٠/٢٤٦، موارد الظمآن ١٩٧٩، حلية الاولياء ٨/٢٨٢.

636. Chapter
باب شر الناس من يتقى شَره
The Evil One is He Whom Men Fear

١٣١١. حَدَّثَنَا صَدَقَةُ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ قَالَ: سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ اسْتَأْذَنَ رَجُلٌ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ (ائْذَنُوا لَهُ، بِئْسَ أَخُو الْعَشِيرَةِ) فَلَمَّا دَخَلَ أَلَانَ لَهُ الْكَلَامَ فَقُلْتُ: يَا رَسُولَ اللّٰهِ، قُلْتَ الَّذِي قُلْتَ ثُمَّ أَلَنْتَ الْكَلَامَ؟ قَالَ (أَيْ عَائِشَةُ، إِنَّ شَرَّ النَّاسِ مَنْ تَرَكَهُ النَّاسُ (أَوْوَدَعَهُ النَّاسُ) اتِّقَاءَ فُحْشِهِ).

1311. It is narrated by Urwah bin al-Zubayr that Sayyidah Ayeshah رضى الله عنها said to him that a man requested the Prophet ﷺ permission to enter the house. He said, "Let him come in. He is an evil man of his tribe." When he came in, the Prophet ﷺ spoke to him mildly. Sayyidah Ayeshah رضى الله عنها said that she submitted to the Prophet ﷺ, "Messenger of Allah, what you said (about this man is in my mind) but then you spoke to him mildly."

The Prophet ﷺ said, "O Ayeshah! The evil man among people is he whom they avoid because he has an evil tongue."[1]

EXPLANATION: The man who had visited the Prophet ﷺ was truly an evil man of his tribe and the Prophet ﷺ let it be known that other men may beware of him. But, he himself spoke gently to him because that was the demand of good manners. Should he have spoken to him roughly? Those people who have a bad tongue are avoided by others. Should the Prophet ﷺ have behaved like them? No, his mission was to promote love and not hatered.

637. Chapter
باب الحياء
Modesty (al-Haya)

١٣١٢. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي السَّوَّارِ الْعَدَوِيِّ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ، فَقَالَ بَشِيرُ بْنُ كَعْبٍ: مَكْتُوبٌ فِي الْحِكْمَةِ: إِنَّ مِنَ الْحَيَاءِ وَقَارًا، إِنَّ مِنَ الْحَيَاءِ سَكِينَةً. فَقَالَ لَهُ عِمْرَانُ: أُحَدِّثُكَ عَنْ رَسُولِ اللّٰهِ وَتُحَدِّثُنِي عَنْ صَحِيفَتِكَ!

1312. It is narrated by Imran bin Husayn رضي الله عنه that the Prophet ﷺ said, "al-Haya (modesty) brings good."

Bashir bin Ka'b said, "It is written in (the sayings of) wisdom that al-Haya produces diginity. And al-Haya gives peace.

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[1] (١٣١١) انظر مشكاة المصابيح للتبريزى ٤٨٢٩.

Imran ﷺ said, "I narrate to you the Hadith of the Messenger of Allah ﷺ and you quote from your book."❶ (Bukhari, Muslim, Ahmad)

١٣١٣. حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللّٰهِ قَالَ: أَخْبَرَنَا جَرِيْرُ بْنُ حَازِمٍ، عَنْ يَّعْلَى بْنِ حَكِيْمٍ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: إِنَّ الْحَيَاءَ وَالْإِيْمَانَ قُرِنَا جَمِيْعًا، فَإِذَا رُفِعَ أَحَدُهُمَا رُفِعَ الْآخَرُ.

1313. Sayyidina Ibn Umar ﷺ said, "al-Haya (modesty) and faith go together. When one of them is removed, the other too is removed.❷

(Kanaz al-Ummal, Mishkat)

Note: We have read a chapter on modesty in the earlier portion of this book. The Ahadith have been explanied there and may be read over again.

638. Chapter
باب الجفـــــــاء
Hard Heartedness

١٣١٤. حَدَّثَنَا سَعِيْدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُوْرٍ، عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: اَلْحَيَاءُ مِنَ الْإِيْمَانِ، وَالْإِيْمَانُ فِي الْجَنَّةِ. وَالْبَذَاءُ مِنَ الْجَفَاءِ وَالْجَفَاءُ فِي النَّارِ.

1314. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ said, "Modesty is part of faith, and the faithful will go to Paradise. And rudeness is part of callous nature, and callousness will carry one to Hell."❸

(Muslim, Tirmizi, Ibn Majah, Ahmad, Hakim)

١٣١٥. حَدَّثَنَا مُوْسَى بْنُ إِسْمَاعِيْلَ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنِ ابْنِ عُقَيْلٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ (ابن الحنيفية)، عَنْ أَبِيْهِ قَالَ: كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَخْمَ الرَّأْسِ، عَظِيْمَ الْعَيْنَيْنِ إِذَا مَشٰى تَكَفَّأَ كَأَنَّمَا يَمْشِيْ فِيْ صَعَدٍ، إِذَا الْتَفَتَ الْتَفَتَ جَمِيْعًا.

1315. It is narrated by Muhammad bin Ali (Ibn al-Hanafiyah) on the authority of his father (Sayyidina Ali ﷺ) that the Prophet ﷺ had a large head and big eyes. When he walked he learned (forward). It looked as though he was descending from a height. And when he turned towards anyone in attention, he was fully attentive (to him).❹ (Ahmad, Tirmizi)

EXPLANATION: This mentions the humility and moderation of the Prophet ﷺ. When he turned to anyone, he did not look sideways but paid a full, direct attention to him. It is the way of the arrogant to pay half attention to anyone. It is because of a hard nature and callous temperament. This is why Imam Bukhari رحمة الله عليه has presented the Hadith here in this chapter.

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❶ (١٣١٢) اخرجه المصنف فى الصحيح ٨/٣٥. ومسلم فى الصحيح (كتاب الايمان) ٦٠. واحمد فى المسند ٤/٤٢٧.

❷ (١٣١٣) انظر كنز العمال ٥٧٥٦ ومشكاة المصابيح ٥٠٩٣-٥٠٩٤.

❸ (١٣١٤) اخرجه مسلم فى الصحيح (كتاب الايمان) ٥٩، والترمذى فى السنن ٢٠٠٩. ٢٦١٥. وابن ماجه فى السنن ٤١٨٤. واحمد فى المسند ٢/٩، ٥٠١، والحاكم فى المستدرك ١/٥٢. ١٥٣.

❹ (١٣١٥) اخرجه احمد عن طريقين والترمذى فى الشمائل عن حماد.

639. Chapter

باب اذا لم يستحى فاصنع ماشئت

If You Have no *Haya* then You may Do what You Like

١٣١٦. حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ قَالَ سَمِعْتُ رِبْعِيَّ بْنَ حِرَاشٍ يُحَدِّثُ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الْأُولٰى إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ).

1316. It is narrated by Sayyidina Ibn Mas'ood ﷺ that the Prophet ﷺ said, "Among the sayings of the earlier Prophets, which the people have discovered, we find: if you have no modesty then do what you wish."[1] (Ahmad)

EXPLANATION: This means that the teachings of all Prophets عليهم السلام emphasised on *al-haya* (modesty). It is their contention that if a man lacks modesty then he may do what he likes. In other words, it is modesty that prevents a man commiting sin and bad deeds. Without it, there is nothing to stop man from doing anything wrong. This is what the earlier people were taught and this *ummah* is also taught.

The exponents of Ahadith explain this expression in two ways. One is apparent from the translation which we have presented, namely, a man who is shameless is not restricted by any limit. He is not ashamed to face the creatures and he is not shameful before Allah. He may commit whatever sin he likes and do any immodest act he wishes to prepetrate, for, he has lost the characteristic that stops him from wickedness and evil. This is reflected in the Persian quote:

بے حیا باش وہرچہ خواہی کن

The second explanation of this expression could be like this: If you do not feel ashamed to do something and your heart accepts it and you are willing to do it before other people then you may do it. If it was an evil thing then modesty would have prevented you from doing it. You would not have been prepared to do it. It is stated in a Hadith explictly,

أَلْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يُطَّلِعَ عَلَيْهِ النَّاسُ.

"Sin is what pricks your conscience and you do not like that people should be told of it."

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[1] (١٣١٦) أخرجه أحمد في المسند ٤/١٢٣، ٥/٢٧٢.

640. Chapter
بـاب الـغـضب
Anger

١٣١٧. حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ).

1314. It is narrated by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "He is not brave who knocks down other people but he is brave who keeps himself in control when he is angry."[1] (Bukhari, Ahmad, Muslim)

١٣١٨. حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا أَبُو شِهَابٍ عَبْدُ رَبِّهِ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنِ ابْنِ عُمَرَ قَالَ: مَا مِنْ جُرْعَةٍ أَعْظَمُ عِنْدَ اللَّهِ أَجْرًا مِنْ جُرْعَةِ غَيْظٍ كَظِمَهَا عَبْدٌ ابْتِغَاءَ وَجْهِ اللَّهِ.

1318. Sayyidina Ibn Umar ﷺ said, "In terms of reward, no sip is greater in the sight of Allah than the sip that swallows anger for the pleasure of Allah."

EXPLANATION: Anger is natural to man. Though it is difficult to control anger, man has the ability to overcome it. This is why the Hadith tells us that he is not a wrestler who knocks down his rival wrestler. The tru wrestler is he who keeps himself in check when he is angry.

There is a Hadith transmitted by *Bayhaqi* that the Messenger of Allah ﷺ said, "If anyone checks his anger then on the Day of Resurrection Allah will stop His punishment from this man."

Another Hadith quotes the Messenger of Allah ﷺ as saying, "If anyone had the ability to act in accordance with his anger but swallows his anger then (on the Day of Resurrection) Allah will summon him before all His creatures and give him a choice to pick out the *Hoor* he likes."

Yet another Haidth tells us that his heart will be filled with peace and faith. (Mishkat)

The Ahadith also prescribe treatments for anger. One of these is to recite the Ta'awuz:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allah from the acursed devil.) (Mishkat p-4)

We will see this in the following Ahadith.

Another treatment is to shut the tongue and become mute. (Ahmad)

A third treatment is to attach oneself to earth. (Ahmad and Tirmizi)

Another Hadith says that the Messenger of Allah ﷺ said,

"Surely, if you are to overcome by anger, perform ablution." (Mishkat)

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[1] (١٣١٧) اخرجه المصنف فى الصحيح ٨/٣٤، واحمد فى المسند ٢/٢٣٦، ٢٦٨، ٥١٧، ومسلم فى الصحيح (كتاب البر والصلة) ب ٣٠ رقم ١٠٧-١٠٨.

Sayyidina Abu Zarr ﷺ has said that the Messenger of Allah ﷺ said, "When anger seizes any of you and he is standing, let him sit down. If the anger subsides on sitting down, that is a good thing otherwise he should lie down.

(Ahmad and Tirmizi)

641. Chapter
باب ما يقول اذا غضب؟
What does One Say when Angry?

١٣١٩ (الف): حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّٰهِ قَالَ: حَدَّثَنَا أَبُوْ أُسَامَةَ قَالَ: سَمِعْتُ الْأَعْمَشَ يَقُوْلُ: حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فَجَعَلَ أَحَدُهُمَا. يَغْضَبُ وَيَحْمَرُّ وَجْهُهُ. فَنَظَرَ إِلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ،

فَقَالَ (إِنِّيْ لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ هٰذَا عَنْهُ:

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ، فَقَامَ رَجُلٌ إِلٰى ذَاكَ الرَّجُلِ فَقَالَ تَدْرِيْ مَا قَالَ؟ قَالَ: قُلْ أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ، فَقَالَ الرَّجُلُ: أَمَجْنُوْنًا تَرَانِيْ؟

1319 (A). It is narrated by Sulayman bin Surad ﷺ that two men were sitting in the company of the Prophet ﷺ when they began to revil each other. One of them became angry so that his face reddened. The Prophet ﷺ looked towards him and said, "I know of an expression which if he repeats, his anger will subside. (That is) أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ (I seek refuge in Allah from the accursed devil)."

A man got up and asked the angry one if he knew what the Prophet ﷺ had said. And he told him that he should say:

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِo

The angry man retorted, "Do you take me to be mad?"[1] (Tirmizi)

١٣١٩ (ب): حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ عُثْمَانَ قِرَاءَةً، عَنْ أَبِيْ حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنِ ابْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ: كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرَجُلَانِ يَسْتَبَّانِ، فَأَحَدُهُمَا احْمَرَّ وَجْهُهُ وَانْتَفَخَتْ أَوْدَاجُهُ. فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (إِنِّيْ لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، فَقَالُوْا لَهُ: إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: (تَعَوَّذْ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ) قَالَ: وَهَلْ بِيْ مِنْ جُنُوْنٍ؟

1319 (B). It is narrated by Sayyidina Sulayman bin Surad ﷺ that he was sitting with the Prophet ﷺ two men reviled each other. The face of one of them became red and the veins of his throat swelled. The Prophet ﷺ said, "I

[1] (١٣١٩–الف) اخرجه الترمذى فى السنن ٣٤٥٢.

know of an expression which if he repeats then his anger will subside." Thepeople around told him what the Prophet ﷺ had said and that he should seek refuge in Allah from the accursed devil. This man retorted, "Am I possessed by the devil.?"[1] (Ahmad)

EXPLANATION: This Hadith tells us of a way to cool down anger. It is to say أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ (I seek refuge in Allah from the accursed devil) when one is angry.

One of the man had become angry and the people present there suggested to him that he should repeat أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ. He vaired them away saying that he was not mad.

A doubt arises here on the condition of this man who heard the saying of the Prophet but gave a nonsensical reply. This behaviour is not expected from a Sahabi (Companion) رضي الله عنه. Some of the commentators have contended that perhaps he was a hypocrite. Some others have suggested that he might have been a rustic who had becoma a Muslim not long before the incident; he might have been under training and not have understood the demands of faith till then.

642. Chapter
باب يسكت اذا غضب
To Keep Quiet when Angry

١٣٢٠ . حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنِ زِيَادٍ قَالَ: حَدَّثَنَا لَيْثٌ قَالَ حَدَّثَنِيْ طَاوُسٌ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (عَلِّمُوْا وَيَسِّرُوْا، عَلِّمُوْا وَيَسِّرُوْا) ثَلَاثَ مَرَّاتٍ، وَإِذَا غَضِبْتَ فَاسْكُتْ) مَرَّتَيْنِ.

1320. It is narrated by Sayyidina Ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said, "Teach people (the religion) and make things easy for them. Teach people and make it easy for them." He said that three times.

He also said, "When you are angry, keep quiet." He said it twice.[2]

EXPLANATION: To preserve oneself from the repercussion of anger, this Hadith suggests that man should keep quiet when he is angry. He should not speak to anyone. Insha Allah, his anger will subside.

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[1] (١٣١٩-ب) اخرجه احمد فى السند ٦/١٥٦.

[2] (١٣٢٠) اخرجه ابو داؤد فى السنن ٤٧٨٠، والحاكم فى المستدرك ٤٤١.

643. Chapter

باب احبب حبيبک هونا ما

Let Moderation Guide You in Friendship

١٣٢١. حَدَّثَنَا عَبْدُ اللّٰهِ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْكِنْدِيّ، عَنْ أَبِيْهِ قَالَ: سَمِعْتُ عَلِيًّا يَّقُوْلُ لِإِبْنِ الْكَوَّاءِ: هَلْ تَدْرِيْ مَا قَالَ الْأَوَّلُ؟ أَحْبِبْ حَبِيْبَکَ هَوْنًا مَّا عَسٰى أَنْ يَّكُوْنَ بَغِيْضَکَ يَوْمًا مَّا وَأَبْغِضْ بَغِيْضَکَ هَوْنًا مَّا، عَسٰى أَنْ يَّكُوْنَ حَبِيْبَکَ يَوْمًا مَّا.

1321. Muhammad bin Ubayd al-Kindi ﷺ has narrated on the authority of his father that he heard Sayyidina Ali ﷺ say to Ibn al-Akwa', "Do you know what the people of earlier times said? (It is their saying that if you love anyone, do not give him very much love. It is possible that you may despise him someday. And, if you despise anyone, do not over do it, too. Perhaps, you may love him some day."[1] (Tabarani, Tirmizi)

EXPLANATION: In other words, one must exercise moderation in love and hatred. If one loves the other excessively and discloses all personal secrets to him, as also family secrets, and later develops ill-feelings with him then he will repent having made the disclosures.

In the same way, one must not let ill-feelings grow beyond limit so that when the two are befriended he feels sorry for his past behaviour. He would wish that he had not been very hard hearted and hurt the other man.

644. Chapter

باب لا يكن بغضک تلفا

Let not Your Enmity Destroy Anyone

١٣٢٢. حَدَّثَنَا سَعِيْدُ بْنُ أَبِيْ مَرْيَمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيْهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: لَا يَكُنْ حُبُّکَ، كَلَفًا، وَلَا بُغْضُکَ تَلَفًا فَقُلْتُ: كَيْفَ ذَاکَ؟ قَالَ: إِذَا أَحْبَبْتَ كَلِفْتَ كَلَفَ الصَّبِيِّ، وإِذَا أَبْغَضْتَ أَحْبَبْتَ، لِصَاحِبِکَ التَّلَفَ.

1322. Sayyidina Umar bin al-Khattab ﷺ said, "Let not your friendship go to the limits of madness. And let not your hatred go to the limits of destruction."

The narrator said that he asked, "How does that happen?" Sayyidina Umar ﷺ said, "It is like a child who loves someone. Do not love in this way (so that

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[1] (١٣٢١) اخرجه الطبرانی عن ابن عمر وفيه جميل بن زيد، وعن عبد الله بن عمرو وفيه محمد بن كثير النهری وكلاهما ضعيفان.
واخرجه الترمذی عن ابی هريرة تفردبه سويد بن عمرو قال ابن حبان فی الضعفاء سويد بن عمرو المتون الواهية على الأسانيد الصحيحة. وقال ابن سيرين اراه رفعه وقال الترمذی هذا الحديث غريب لا نعرفه بهذا الاسناد الا من هذا الوجه. وقد روى هذا الحديث عن أيوب وهو حديث ضعيف.

you hold your loved on as the only one before you). And let it not be that when you despise anyone, you should only think of destroying him."❶

(Musannaf Abdul Razzaq)

تم الكتاب بحمد الله ملک الوهاب والصلاة والسلام على من اوتى الحكمة وفصل الخطاب وعلى آله واصحابه خير آل وخير اصحاب وعلى من تبعهم باحسان عدد من تاب واناب.

(١٥ ربيع الآخر ١٤١٣هـ)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌo اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌo

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❶ (١٣٢٢) أخرجه عبد الرزاق فى المصنف عن اسلم قال: قال لى عمر بن الخطاب يا اسلم لا يكن.....الحديث.

GLOSSARY OF ISLAMIC TERMS
(Used in *al-Adab al-Mufrad*)

Ahadith: pl. of Hadith.

aathar: (pl. of *athar*) a Hadith related by a Companion as distinguished from one of the Prophet's own.

Allahu Akbar: Allah is the Greatest.

adab (pl. *aadab*): manner, etiquette, courtesy, good manners, civility, decency, propriety, accepted standards of behaviour, ethics.

Ameer al-Mo'mineen: the Commander of Faithful.

as-Salamu Alaykum: may peace be on you (the salaam or greeting of a Muslim when he meets another who replies:)

akbar al-Kaba'ir: the greatest of the major sins.

(as-)salaah: regular prayer; invocate blessings on the Prophet ﷺ.

Ansar: the Helper(s); residents of Madinah who help the Muhajir (emigrants).

al-Wasil: one who unites ties of relationship.

akram: most noble.

al-Awqiyah: forty dirham.

al-nash: twenty dirham.

al-Nawah: five dirham.

'Arif (pl. *'Arifoon, 'Arifeen*): mystic, one who has intimate knowledge of Allah.

al-Rahim رحم: ties of relationship. womb, (distinguish the word from Rahim (Raheem رحيم).

al-Rahman: attribute of Allah meaning The Compassionate.

ashrafi: a unit of ancient currency.

abd: worshipper; slave.

amah: (female) worshipper; female slave.

al-Hanifiyah al-Samhah: the creed of Sayyidina Ibrahim عليه السلام.

al-Mubazzireen: spendthrifts, those who spend on unnecessary things.

Ameer al-Mo'mineen (or *Ameer...*): Commander of the faithful (or, the Believers). The title was coined by Iraqis in the times of Umar ﷺ see Hadith No. 1023.

ahl al-Sunnah wa al-Jama'at: the *sunnis*; those who adhere to the *sunnah*.

al-Kufoor: desert, village. (Hadith No. 579).

Asma al-Husna: the beautiful Names (of Allah).

al-Hamdulillah: all praise belongs to Allah.

Allahu Akbar: Allah is the Greatest.

Aqeem: barren.

aafiyah: safety, health, soundness.

Abu al-Qasim: the *kunyah* of the Prophet ﷺ.

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❶ In the text of the book, see also the journal *Khayr al-Usool* p-48.

al-mutmasah: (touch-sale a man touches another's garment and the buyer tells the seller, "When I touch your garments then the business transaction is finalised, and there is no inspection at all.

al-munabazah: a man throws his garment to another and the other throws his garment and in this way the business transaction is confirmed without inspection.

al-sama': a man puts his garment over one shoulder leaving the other side bare.

al-tarbu': cross-legged sitting posture. A man sits on his hips and legs are drawn inside one overlapping the other.

bid'ah: innovation in religion.

bid'ati: one who brings something new to religion, an innovator.

Bay'ah al-Ridwan (بيعة الرضوان): oath of allegiance to the Prophet ﷺ as described in *surah al-Fath* verse 18. This was sworn by the Companions ﷺ at Hudaybiyah under a tree when Sayyidina Uthman ﷺ was delayed at Makkah in negotiations with the infidels who had prevented the Muslims from performing *umrah*.

bay' al-Sarf: a pure salve in which items offered in exchange represent the price, as gold for gold. The usual objects are dirhams and dinars. It is a prompt transaction and no time whatsoever is allowed.

Bulus: a prison in Hell.

bayt al-Maal: Public Treasury of a Muslim state.

baqee': graveyard at Madinah.

curtain: seclusion of women.

deen: religion, code of life.

durood: invocate blessings on the Prophet ﷺ.

dinar: unit of currency.

dirham: unit of currency.

Dar ul-Uloom: House of Knowledge, a university.

fard (pl. *fara'id*): absolute obligation, essential.

fada'il: excellences, merits, virtues.

faqeer: mendicant; one who has given up worldly pleasures.

fiqh: jurisprudence.

fatrah: the time between two Prophets; the time during which revelation is paused.

fatawa: religious edict, a ruling.

fata: young boy; slave.

fatah: slave-girl.

fatwa: a religious edict or ruling.

fard kifayah: a collective duty which absolves everyone of sin of even one person discharges the duty.

faasiq: impious, adulterer, transgressor, wicked man.

ghazi: a warrior who fights in the cause of Alalh.

ghulam: an under-age boy; slave.

ghayr mahram: one who is not a mahram.

Hadith: saying, action or approval of the Prophet ﷺ.

Hadith mawqoof: a restricted Hadith which the Companion does not connect to the Prophet ﷺ.

Hajj: pilgrimage to Makkah, involving visits to Mina, Arafah and Muzdalifah; it is compulsory once in a life time to those who are able to undertake the journey monetarily and physically.

haram: prohibition, absolutely disallowed.

Hadith or Khabar Mutawatir: (a continuous) Hadith which is handed down by very many distinct chains of narrators and which has always been accepted as authentic no doubt ever being raised against it.

Hadith or *Khabar al-Ahad:* a Hadith related by one person and handed down by a single chain of narrators.

hijrah: emigration; the Prophet's ﷺ *hijrah* was to Madinah from Makkah, and before that he had directed certain Muslims to emigrate to Abyssinia. It is also to flee from sin.

hanafi: sunni Muslims who observe the school of thought of Imam Abu Hanifah.

Hanbali: sunni Muslim observes of the school of thought of Imam Ahmad Ibn Hanbal.

Hudood (pl. of *Had*): literally obstructions; prescribed punishments limit of which have been defined by Allah in the Qur'an or by the Prophet ﷺ in the Ahadith.

haleef: ally, one with there is a covent.

Hajr Aswad: the Black Stone.

hijab: woman's veil; seclusion of women enjoined in the Qur'an; a partition or curtain.

hajj badal: Hajj performed on behalf of someone else.

Hullah: two garments; *izar* the lower garment and *rida* the cloak that covers the whole body.

huda: camel's song, sung by the cameleer to incite the camel forward.

Hajj al-wada': the Prophet's ﷺ farewell pilgrimage.

Hadith Jibra'il: may be termed *umm al-Hadith* (mother of all Ahadith). Jibrail عليه السلام came to the Prophet ﷺ and asked various questions about Islam so that the answers might satisfy the Companions رضي الله عنهم who were shy to ask the Prophet ﷺ so many questions.

hoor: maids of Paradise with splendid black eyes.

Hadith: saying, action or approval of the Prophet ﷺ.

Hadith mawqoof: a restricted Hadith which the Companion does not connect to the Prophet ﷺ.

umrah: pilgrimage to Makkah; it is a lesser pilgrimage than Hajj.

Hajj: pilgrimage to Makkah, involving visits to Mina, Arafah and Muzdalifah; it is compulsory once in a life time to those who are able to undertake the journey monetarily and physically.

hadya: gift, present, there being no other aim but to please.

hullah: garments, uniform, etc.

habwah: a man sits straight feet flat on the ground, knees drawn up and a sheer unrapped round him and tied at the knees.

istighfar: seeking forgiveness of Allah.

Insha Allah: if Allah wills.

izar: lower garment.

iqamah. the words of azan with a slight addition called out before the congregation summoning people to it.

izkhir: lemon grass.

ihsan: doing good, showing favour.

ihram: the state assumed by a pilgrim whereby certain things are disallowed to him and he binds himself to do somethings. He discards normal clothing and dons two pieces of sheets, the upper and lower garments but both are unstitched.

iblis: the devil.

istikharah: to ask Allah for proper guidance to supplicate Allah to choose what is good for oneself, and it signifies divine guidance.

ihram: is the state of a pilgrim when he has to do certain things and not do certain other things which may be lawful otherwise. For example, he has not to wear normal garments but wrap himself in two unstitched sheets of cloth, etc.

jihad: a war waged solely in the name of Allah against enemies of Allah.

Jumadi al-Awwal: the 5th month of the Islamic calendar.

Jumadi al-Thani: the 6th month of the Islamic calendar.

jariyah: female slave.

jalsah: sitting between the two prostrations.

jaleel: a kind of sweet smelling grass.

ja'izah: provision for a guest, a special hospitality for him (Hadith No. 741).

janabah: a state of major ritual impurity caused by menstruation, sexual intercourse and childbirth. One is not allowed to offer prayers or do certain acts of worship before having a prescribed bath.

Junub: an impure person who is in a state of *janabah*. He cannot perform certain religious acts.

Ka'bah: the House of Allah; a square edifice built by Sayyidina Ibrahim عليه السلام and his son Sayyidina Isma'il عليه السلام at Makkah; the pilgrim circumambulate round it.

kalimah: (actually kalimah tayyibah) the words of profession of Islamic faith *La ilaha Ill Allahu Muhammad arRasulAllah* (There is no God but Allah and Muhammad is the Messenger of Allah).

kalam Allah: word of Allah, the Qur'an.

karam: the characteristic noble.

kunyah: an honorific name of paternity or maternity; agnomen; calling someone by his designation, e.g. Abu (so-and-so), Umm or Ibn.

kalimah: word, phrase; the declaration of faith is known as *kalimah tayyibah* لا اله الا الله محمد رسول الله "There is no god but Allah and Muhammad is the Messenger of Allah."

Khayr al-Quroon: the best of generations.

Khaleel Allah: friend of Allah, Ibrahim عليه السلام.

Khaleel al-Rahman: friend of Allah, Ibrahim عليه السلام.

khalooq: a liquid, yellow perfume mainly composed of saffron.

khafada-khaffad: to diminish, a kind of circumcision of women. Nothing is cut off but only some skin is suppressed inside.

kaba'ir: the major sins.

Laylah al-Qadr: a night in the last ten days of the month of fasting, Ramadan; it is one of the odd nights not disclosed by the Prophet ﷺ to the Muslims.

La ilaha ill Allah: there is no god but Allah.
Laqih: pregnant she-camel.
Laylah al-Qadr: The night of Power, a night in the month of Ramadan on it odd dates between 21st and 29.
labayk: here am I!
marfoo': Hadith traceable to the Prophet ﷺ.
mawqoof: A saying or act related or performed by one of the Companions رضي الله عنهم.
makrooh: disliked, detested.
makrooh tahreemi: prohibition to a degree slightly lesser than *Haram*.
makrooh tanzeehi: prohibition, if something is not done, the obstainer will be rewarded but if done the doer will not be punished.
mustahabb: something which the Prophet ﷺ did occasionally; hence, anyone who observes it is rewarded but not called to task if he omits it.
muhaddith: narrator of a Hadith; representative of the science or study of
(pl. *muhaddittheen*): Hadith; one learned in Ahadith.
mujtahid: (1) a religious authority who has the requisite qualifications to engage in individual effort with a view to formulating conclusions on all aspects of law using principles of jurisprudence.
(Islamic Tradition); (2) a warrior.
Muharram: the first month of the Islamic calendar.
mahram: *unlawful*; a near relative with whom it is unlawful to marry.
Maliki or *Malikiyah:* sunni Muslim adherents of the school of thought of Imam Malik bin Anas.
mazhab: school (of thought).
Muhajir: the emigrants from Makkah to Madinah.
Maqam Ibrahim: the place where two *raka'at* prayers are offered after *Tawaf*.
mudabbar: a slave who is promised by his master to be manumitted after the latter's death.
masjid: mosque.
Musabbib al-Asbab: Causer of causes; One Who causes to happen; Allah.
miswak: see *siwak*.
mu'akhat: fraternity; brotherhood.
(sing. *mu'akhah*): a man of Ansar and a man of the Muhajir were paired as brothers in Madinah and they remained so until death.
mudd: a measure for measuring corn.
mahram: a near relative with whom it is unlawful to marry.
mufti: a jurist; one who is authorised to give a religious verdict.
mu'afah: safety, security, health.
munafiq: hypocrite.
mawla: freed slave.
masnoon: founded on Prophet's ﷺ tradition.
mithqal: a weight of precious metals equal to 24 *qirat*.
muhrim: when a pilgrim who performs Hajj or Umrah has assumed the *ihram*, he is a *muhrim*.
nafl: supererogatory or optional.

nabeez نبیذ: dates are soaked in water overnight and drunk in the morning very good for physical health. It is proper to drink it before it becomes intoxicant (Hadith No. 746 and 109).

peer: a saint.

qiblah: the direction to which a Muslim turns in prayer facing the Ka'bah at Makkah wherever he is.

qeel wa qal: idle talk, gossip.

qisas: even retaliation, equal retribution. The person offended may remit the punishment and, in case anyone is murdered, his heirs may remit it.

qawareer: glass bottles or vessels. This term is used in Hadith No. 264 figuratively for women's hearts.

qa'dah: the sitting posture in prayer when the tashahhud is recited; it is performed after every two units of prayer.

qattat: a mischief maker, a tale-bearer.

qadyani: non-Muslim believers in Mirza Qadyani.

qaseedah (*qasidah*): lyric poem.

Qasim: distributor (Hadith No. 839).

qirat: a weight equal to a twentieth or twenty-fourth of a dinar.

qurfasa: a squatling posture. A man sits on his buttocks, knees drawn up, heels flat on the floor, legs close to the body and arms encircling the legs.

Rabi' al-Awwal: the 3rd month of the Muslim calendar.

Rabi' al-Thani: the 4th Islamic month.

Rajab: the 7th Islamic month.

Ramadan: the 9th Islamic month.

Rasul Allah: Messenger of Allah ﷺ.

raka'at (*raka'ah*): unit of prayers.

raka'ah (pl. *raka'at*): unit of prayer.

rukh: the corner of the *Ka'bah* in which the *Hajr Aswad* is fixed.

rida: cloak that covers the whole body.

rabb: Lord.

ruku': section of a chapter of the Qur'an. There are 114 chapters (surah) in the Qur'an and each is divided into sections. The smaller ones have only one section (ruku'), the biggest has 40 sections.

Rahmatulil Aalameen: Mercy for the worlds. This is a description of the Holy Prophet ﷺ in the Qur'an.

rawafid: the Shi'as.

rajam: a prescribed punishment whereby married persons who commit fornication are stoned to death.

sanad: (of Hadith) chain of narrators.

Shari'ah: the right way of religion; the law including the teachings of Qur'an and Ahadith.

sunnah muwakkadah: steadfasty upheld by the Prophet ﷺ.

sunnah ghair muwakkadah: an act which he left off sometimes.

sahabi (pl. *sahabah*): a Companion of the Prophet ﷺ.

Safar: the 2nd month of Islamic year.

Sha'ban: the 8th Islamic month.

Shawwal: the 10th month of the Islamic calendar.
seerah: the biography of the Holy Prophet ﷺ.
sadaqah (pl. *sadaqat*): charity.
salaam: greetings with *as-Salaamu Alaykum*.
sunnah: a path way or manner of life, all that the Prophet ﷺ has said or done.
shaykh: a learned man, scholar; a mentor; a teacher.
sayyid al-Istighfar: chief expression for *istighfar*.
Shafa'ee: sunni adherent of the school of thought of Imam Muhammad bin Idrees al-Shafi'ee.
sunni: *one of the path, ahl al-sunnah*. It is applied to those Muslims who acknowledge the first four *Khalifahs* and confirm the 6 authentic books of Ahadith and follow one of the four Imams.
sirat: a bridge across well, it is very narrow. The righteous will pass over it but the evil will fall into the fire.
sadaqah jariyah: perpetual charity, continuing charity; a charity whose benefits continue to be derived even after the death of the donor, like a well whose water people go on using, a mosque, a madaresah where students learn and then teach others and so on.
sayyid: chief.
siwak: a piece of a branch of a tree or root of a tree used as a tooth brush or cleaner. Also known as *miswak*.
sa' صاع: a measure of weight approximately 3 kg.; used to weigh corn.
saa': a measure for measuring corn.
shamatah al-A'da: rejoicing of the enemies, triumphant mockery of the foes.
shirk (شرک): associating partners with Allah.
sahabiyah: a female Companion of the Prophet ﷺ.
sahabi: a Companion of the Prophet ﷺ. It is estimated that 1,14,000 had the distinction of being a *sahabi* at the time of the Prophet's ﷺ death. Anyone Muslim who saw him and accompanied him even for a while has the distinction of being a *sahabi* (female: *sahabiyah*; pl. *ashab*).
shamah: a mountain at Makkah.
Subhan Allah: glory be to Allah; Allah is without blemish.
sab'a mu'allaqah: seven suspended odes suspended on the walls of the Ka'bah; they were awarded the annual prize at the fiar of Ukar; pre-Islamic.
sa'dayk: I am ready to obey you!
tabi'ee: (pl. *tabi'een*): a successor (next generation) of a Companion.
Ta'ala (تعالی): Exalted, High (used with Allah. Allah Ta'ala: Allah, the Exalted).
tawbah: repentance to Allah.
tawaf: circumambulation of the Ka'bah.
tasbeeh: glorifying Allah, sing His praise; the rotary.
tarikah (pl. *tarikat*): legacy, bequest, inheritance.
tahleel: reciting the *kalimah*.
tahmeed: praising Allah.
tashahhud: it is what is recited in the sitting posture known as *qa'dah* in prayer.

tajweed: the science of reading the Qur'an correctly, observing rules of pronunciation and intonation.
tabzeer: wasteful spending, extravagance.
taqteer: under-spending, nigyardlines.
tawbah: repentance (to Allah).
Tafeel: a mountain at Makkah.
thareed: porridge.
Teenah al-Khabal: blood and puss from the body of dwellers of Hell.
taqee': same as nabeez (q.v.)
tasbeeh: glorification of Allah, *Subhan Allah.*
tahmeed: praise of Allah, *al-Hamdulillah.*
takbeer: extolling Allah, *Allahu Akbar.*
tahneek: when a child is born, an elderly religious person chews dates (or anything sweet) and applies the paste to the child's pallate.
ummah: a people, community.
ulama: religious scholars.
umrah: pilgrimage to Makkah; it is a lesser pilgrimage than Hajj.
umm al-Khaba'ith: "mother of all evils", wine.
umm al-Ibadat: "mother of all worship", prayers.
umm al-Mo'mineen: mother of the Believers, (this is how the wives of the Prophet ﷺ are called).
wajib (pl. *wajibat*): obligatory next to *fard*, essential.
wa alaykum as-Salaam: and peace be on you.
wa Rahmat Allahi: and the mercy of Allah (sometimes added to the greeting or response to it.)
wa Barakatuh: and His blessings (added to the greetings.)
walimah: wedding dinner given by the bridegroom.
wajib kifayah: a *wajib* that is discharged by anyone absolves the others of the duty.
Zu al-Qa'dah: the 11th Islamic month.
Zu al-Hajjah: the 12th month of the Islamic year.
zakah: an annual obligatory charity on the wealthy at 2.5 %.
zikr: remembrance of Allah.
Zimmi: a non-Muslim living under the protection of an Islamic state. He pays a tribute for the protection of his person and property.



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