

شرح رياض الصالحين

EXPLANATION OF
**RIYADUS-
SALIHEEN**

VOLUME 4

EMINENT
SHEIKH MUHAMMAD BIN SALIH
AL-UTHAYMEEN



DARUSSALAM



شَرْحُ رِيَاضِ الصَّالِحِينَ

Sharh
Riyaad as-Saaliheen

By
Sheikh Muhammad bin Salih al-Uthaymeen

Volume 4





*In the Name of Allah,
the Most Gracious, the Most Merciful*



© Maktaba Dar-us-Salam, 2018

King Fahd National Library Cataloging-in-Publication Data

Al-Uthaymeen, Muhammad bin Salih

Sharah Riyaad As-saliheen Volume 4. / Muhammad bin Salih

Al-Uthaymeen - Riyadh, 2018

Size: 14x21 cm pages: 673

ISBN: 978-603-500-418-3

1-Al-Hadith 1-Title

237.7 dc 1439/4470

L.D. no. 1439/4470

ISBN: 978-603-500-418-3



Commentary on
Riyaad As-Saaliheen



By

The Eminent Shaykh
Muhammad bin Saalih Al-'Uthaymeen
(may Allah shower blessings on him)

Volume 4

Translation

Abu Naasir Ibrahim Abdur-Rauf
Abu Abdil-Barr Muhammad Yaqeen



DARUSSALAM
GLOBAL LEADER IN ISLAMIC PUBLICATION

Contents

Chapter 81: prohibition of asking for leadership and preference for avoiding leadership except it becomes incumbent or necessary.....	27
Hadeeth 674	27
Commentary	27
Hadeeth 675	32
Hadeeth 676	32
Hadeeth 677	32
Commentary	33
Chapter 82: encouraging the ruler and judge and others among those in authority to appoint pious aides and warning them against evil associates and taking from such persons	36
Hadeeth 678	36
Hadeeth 679	36
Commentary	37
Chapter 83: prohibition of appointing whoever asks for leadership or judgeship or any other position of authority or eagerly seeks it indirectly	42
Hadeeth 680	42
Commentary	42
Book of manners	45
Chapter 84: bashfulness: virtues and encouragement towards it.....	45
Hadeeth 681	45
Hadeeth 682	45
Commentary	45
Hadeeth 683	47
Commentary	48
Hadeeth 684	53

Commentary	53
Chapter 85: on guarding secrets	56
Hadeeth 685	56
Commentary	56
Hadeeth 688	60
Commentary	60
Chapter 86: fulfilling covenants and keeping promises	63
Commentary	63
Hadeeth 689	65
Hadeeth 690	66
Hadeeth 691	66
Commentary	67
Chapter 87: continuing upon good deeds one became used to.....	72
Hadeeth 692	72
Commentary	73
Chapter 88: excellence of good words and meeting people cheerfully	76
Hadeeth 693:	76
Hadeeth 694:	77
Hadeeth 695:	77
Commentary:.....	77
Chapter 89: excellence of clarity of discourse and repetition when statements would only be so understood	79
Hadeeth 696	79
Hadeeth 697	80
Commentary	80
Chapter 90: listening to unprohibited speech of a seatmate, and the scholar or preacher asking his audience to be quiet	82
Hadeeth 698	82
Commentary	83
Chapter 91: chapter on admonition and being balanced in it.....	85

Hadeeth 699	85
Commentary	86
Hadeeth 700	93
Hadeeth 701	93
Commentary	94
Chapter 92: dignity and calmness	102
Hadeeth 703	102
Commentary	102
Chapter 93: walking sedately to prayer and learning places and other acts of worship	105
Hadeeth 704	105
Hadeeth 705	106
Commentary	106
Chapter 94: honoring the guest	112
Commentary	112
Hadeeth 706	118
Hadeeth 707	119
Commentary:	119
Chapter 95: encouragement to give good news and felicitations....	123
Commentary:	123
Hadeeth 708	128
Hadeeth 709	128
Commentary:	131
Hadeeth 710	139
Commentary	141
Hadeeth 711	144
Commentary	146
Chapter 96: bidding farewell to ones companion and advising him before he departs for a journey and so on, and praying for and requesting supplications from him	151
Hadeeth 712	151
Commentary	152

Hadeeth 713	155
Commentary	156
Hadeeth 714	161
Hadeeth 715	161
Hadeeth 716	162
Hadeeth 717	162
Commentary:	163
Chapter 97: asking allah for guidance and consulting people.....	166
Hadeeth 718	166
Commentary	167
Chapter 98: encouragement to attend the 'eid prayers, visit the sick, go for the hajj, battles, funerals and the like through a route and return through another to increase the places worship took place	172
Hadeeth 719	172
Hadeeth 720	172
Commentary	173
Chapter 99: encouragement towards preferring to do noble things using the right	176
Commentary:	176
Hadeeth 721	183
Hadeeth 722	183
Commentary:	183
Hadeeth 723	185
Hadeeth 724	185
Hadeeth 725	186
Hadeeth 726	186
Hadeeth 727	186
Commentary:	187
Book about the manners of eating	190
Chapter 100: mentioning allah's name at the beginning and giving thanks at the end	190
Hadeeth 728:	190

Hadeeth 729:	190
Commentary:.....	191
Hadeeth 730	193
Commentary:.....	193
Hadeeth 731	195
Commentary	196
Hadeeth 732	199
Hadeeth 733	199
Hadeeth 734	200
Hadeeth 735	200
Commentary	201
Chapter 101: not criticising food, and the desirability of praising it	203
Hadeeth 736:	203
Hadeeth 737	203
Commentary:.....	204
Chapter 102: what the individual should say when served food in a feast while fasting and not intending to break the fast.....	205
Hadeeth 738:	205
Commentary:.....	206
Chapter 103: what the invited person should say if accompanied by another to the invitation.....	208
Hadeeth 739:	208
Commentary:.....	208
Chapter 104: chapter on eating what is near him and correcting whoever ate wrongly	210
Hadeeth 740	210
Hadeeth 741	211
Commentary:.....	211
Chapter 105: concerning prohibition of taking two connected dates and the likes while eating in a congregation except after their permission.....	216
Hadeeth 742:	216

Chapter 106: what the one who eats but does not fill should say and do.....	217
Hadeeth 743	217
Commentary:	217
Chapter 107: the order to eat from the sides of the dish and the prohibition of eating from its middle	219
Hadeeth 744	219
Hadeeth 745	219
Chapter 108: undesirability of eating while reclining	222
Hadeeth 746	222
Hadeeth 747	223
Commentary	223
Chapter 109: encouragement to eat with three fingers, lick them, and avoiding to clean them before licking them, and the encouragement to take every bit in the dish and pick up and eat any piece that falls off, and the allowance of rubbing the fingers on the arm and feet after licking them	224
Hadeeth 748	224
Hadeeth 749	225
Hadeeth 750	225
Hadeeth 751	225
Hadeeth 752	226
Hadeeth 753	227
Hadeeth 754	227
Commentary	228
Chapter 111: manners of drinking and encouragement to hold back from the vessel thrice, and dislike for breathing into the vessel, and preference for passing the vessel through the right after the first person drinks	232
Hadeeth 757	232
Hadeeth 758	232
Hadeeth 759	233
Hadeeth 760	233

Hadeeth 761	233
Commentary	234
Chapter 112: dislike for drinking directly from the waterskin and the like, and clarification that the disallowance is of dislike and not prohibition	238
Hadeeth 762	238
Hadeeth 763	238
Hadeeth 764	239
Commentary	239
Chapter 113: dislike for breathing into a drink.....	240
Hadeeth 765	240
Hadeeth 766	241
Commentary	241
Chapter 114: permissibility of drinking while standing and explanation that the most perfect and noble is to drink sitting	243
Hadeeth 767:	243
Hadeeth 768	243
Hadeeth 769	244
Hadeeth 770	244
Hadeeth 771	244
Hadeeth 772	245
Commentary	245
Chapter 115: encouragement that the person serving the drink should take last	250
Hadeeth 773	250
Commentary	250
Chapter 116: permissibility of drinking from all kinds of clean containers apart from gold and silver, and the permissibility of drinking directly from the river without using a container or the hand, and the prohibition of drinking, eating, purifying and other forms of use from a container made of gold or silver	252
Hadeeth 774:	252
Hadeeth 775:	253

Hadeeth 776:	253
Hadeeth 777	254
Hadeeth 778	254
Commentary	254
The book of dressing.....	258
Chapter 117: excellence of the white garment, and the permissibility of wearing red, yellow, black, and the permissibility of using the colours with cotton or linen or hairy or wool and other materials except silk	258
Commentary:	258
Commentary:	262
Hadeeth 779	262
Hadeeth 780	263
Hadeeth 781	263
Commentary	263
Hadeeth 782	266
Hadeeth 783	266
Hadeeth 784	267
Commentary	267
Hadeeth 785	269
Hadeeth 786	269
Hadeeth 787	270
Hadeeth 788	270
Commentary:	271
Chapter 118: encouragement to wear the qamees	276
Hadeeth 789	276
Chapter 119: the look of the qamees, the sleeves, the loincloths, the turbans, and the prohibition of having any of that draw below the ankles out of pride, and its dislike if not due to pride	276
Hadeeth 790	276
Hadeeth 791	277
Hadeeth 792	277
Hadeeth 793	277

Hadeeth 794	278
Commentary:.....	278
Hadeeth 796	283
Commentary	284
Hadeeth 797	292
Commentary	292
Hadeeth 798	295
Commentary	296
Hadeeth 799	303
Hadeeth 800	303
Hadeeth 801	304
Commentary	305
Chapter 120	307
Hadeeth 802	307
CHAPTER 121	307
Hadeeth 803	307
Commentary	308
Chapter 122	310
Hadeeth 804	310
Hadeeth 805	310
Hadeeth 806	310
Hadeeth 807	311
Hadeeth 808	311
Hadeeth 809	311
Commentary	312
Chapter 123	314
Hadeeth 810	314
Chapter 123	314
Hadeeth 811	314
Hadeeth 812	315
Chapter 125	315
Hadeeth 813	315

Commentary	316
The book of etiquettes of sleeping	319
Chapter 127	319
Hadeeth 814	319
Hadeeth 815	320
Hadeeth 816	325
Hadeeth 817	325
Commentary	326
Hadeeth 818	330
Hadeeth 819	330
Commentary	330
Chapter 128	332
Hadeeth 820	332
Hadeeth 821	332
Hadeeth 822	333
Hadeeth 823	333
Hadeeth 824	334
Commentary	334
Chapter 129: chapter on etiquettes of attending gatherings and sitting with companions.	335
Hadeeth 825	335
Hadeeth 826	336
Commentary	336
Hadeeth 827	338
Hadeeth 828	339
Commentary	339
Hadeeth 829	342
Hadeeth 830	342
Hadeeth 831	342
Hadeeth 832	343
Commentary	343
Hadeeth 833	345

Commentary	345
Hadeeth 834	346
Commentary	348
Hadeeth 835	352
Hadeeth 836	352
Hadeeth 837	353
Commentary	353
Chapter 130	355
Hadeeth 838	355
Hadeeth 839	355
Hadeeth 840	355
Hadeeth 841	356
Commentary	357
Hadeeth 842	360
Hadeeth 843	360
Hadeeth 844	360
Commentary	361
Book of greetings	364
Chapter 131: excellence of promoting greetings	364
Commentary	364
Hadeeth 845	372
Commentary	372
Hadeeth 846	374
Commentary	375
Hadeeth 847	378
Hadeeth 848	378
Hadeeth 849	379
Hadeeth 850	379
Commentary	380
Chapter 132: words to be used for offering greetings	382
Hadeeth 851	382
Hadeeth 852	383

Hadeeth 853	383
Commentary	384
Hadeeth 854	387
Hadeeth 855	388
Hadeeth 856	388
Commentary	389
Chapter 133: etiquettes of offering greetings.....	391
Hadeeth 857	391
Hadeeth 858	392
Commentary	392
Chapter 134: etiquettes of greeting the acquaintance repeatedly ..	394
Hadeeth 859	394
Hadeeth 860	394
Chapter 135: excellence of greeting at the time of entry into the house.....	395
Hadeeth 861	395
Commentary	395
Chapter 136: greeting the children	398
Hadeeth 862	398
Chapter 137: greeting one's wife and other women	398
Hadeeth 863	398
Hadeeth 865	399
Commentary	399
Chapter 138: greeting the non-muslims and the prohibition of taking an initiative.....	401
Hadeeth 866	401
Hadeeth 867	402
Hadeeth 868	402
Commentary	402
Chapter 139: excellence of greeting on arrival and departure	409
Hadeeth 869	409

Commentary	409
Chapter 140: seeking permission to enter (somebody's house) and manners relating to it.....	411
Hadeeth 870	411
Hadeeth 871	411
Hadeeth 872	412
Hadeeth 873	412
Commentary	413
Chapter 142: saying ' <i>al-hamdu lillah</i> ' on sneezing, its reply and manners relating to sneezing and yawning.....	417
Hadeeth 878	417
Hadeeth 879	418
Hadeeth 880	418
Hadeeth 881	418
Commentary	419
Hadeeth 883	423
Hadeeth 884	424
Chapter 143: excellence of hand shaking at the time of meeting....	425
Hadeeth 885	425
Hadeeth 886	426
Hadeeth 887	426
Hadeeth 888	426
Commentary	427
Hadeeth 889	429
Hadeeth 890	429
Hadeeth 891	429
Hadeeth 892	430
Commentary	430
Hadeeth 893	435
Commentary	436
Hadeeth 894	438
Commentary	439

Hadeeth 895	441
Commentary	441
Hadeeth 896	443
Commentary	444
Hadeeth 897	447
Hadeeth 898	447
Commentary	447
Hadeeth 899	449
Hadeeth 900	449
Commentary	450
Allah alone grants success.....	454
Chapter 145: supplication for the sick.....	454
Hadeeth 901	454
Hadeeth 902	455
Commentary	455
Hadeeth 904	458
Hadeeth 905	458
Hadeeth 906	459
Hadeeth 907	461
Commentary	461
Hadeeth 908	462
Commentary	463
Hadeeth 909	465
Commentary	466
Chapter 146: recommendation of inquiring the family members of the patient about his condition.....	467
Hadeeth 910	467
Commentary	467
Chapter 147: supplication when one is disappointed about his life	469
Hadeeth 911	469
Hadeeth 912	469
Commentary	470

Chapter 148: instructing the patient's family to be kind to him – consoling the patient and showing kindness to one facing death sentence.....	473
Hadeeth 913	473
Commentary	473
Chapter 149: permissibility of expressing feeling of agony in serious illness.....	475
Hadeeth 914	475
Hadeeth 915	476
Hadeeth 916	476
Commentary	476
Chapter 150: helping a dying person to pronounce 'La ilaha illa Allah'.....	481
Hadeeth 917	481
Hadeeth 918	481
Commentary	481
Chapter 151: what to say soon after a person's death	485
Hadeeth 919	485
Commentary	486
Chapter 152: good words to be uttered before a dying person and his family.....	489
Hadeeth 920	489
Hadeeth 921	490
Hadeeth 922	490
Hadeeth 923	491
Hadeeth 924	491
Commentary	492
Chapter 153: the ruling of crying and wailing over a dead person	494
Hadeeth 925	494
Commentary	495
Hadeeth 926	496
Hadeeth 927	497
Commentary	497

Chapter 154: prohibition of disclosing the physical defects of the deceased	500
Hadeeth 928	500
Chapter 155: participation in funeral prayer and procession and the dislike of women participating in the funeral procession.....	502
Hadeeth 929	502
Hadeeth 930	503
Hadeeth 931	503
Commentary	503
Chapter 156: excellence of participating in funeral prayers in large numbers and formation of three rows or more.....	506
Hadeeth 932	506
Hadeeth 933	507
Hadeeth 934	507
Commentary	508
Chapter 157: supplications in funeral prayers.....	509
Hadeeth 935	509
Commentary	510
Hadeeth 936	514
Hadeeth 937	515
Commentary	515
Chapter 158: haste in burial.....	517
Hadeeth 941	517
Hadeeth 942	517
Commentary	518
Chapter 159: about speedy repayment of the debts of a deceased person and preparation of burial	521
Hadeeth 943	521
Hadeeth 944	522
Commentary	522
Chapter 160: admonition beside the grave	524
Hadeeth 945	524

Commentary	525
Chapter 161: supplication for the deceased after his burial	530
Hadeeth 946	530
Hadeeth 947	530
Commentary	531
Chapter 162: charity on behalf of the deceased and praying for him	532
Hadeeth 948	532
Hadeeth 949	533
Commentary	533
Chapter 163: praising the deceased.....	537
Hadeeth 950	537
Hadeeth 951	538
Commentary	539
Chapter 164: superiority of one who is bereaved of his infants	542
Hadeeth 952	542
Hadeeth 953	543
Hadeeth 954	543
Commentary	544
Chapter 165: weeping while passing by the graves of the infidels..	545
Hadeeth 955	545
Commentary	546
The book of etiquettes of travelling	547
Chapter 166: the desirability of setting on a journey on thursday in the early part of the day	547
Hadeeth 956	547
Hadeeth 957	548
Commentary	548
Chapter 167: the desirability of undertaking a jounrey in a group and appointing a leader	550
Hadeeth 958	550
Hadeeth 959	551

Hadeeth 960	551
Hadeeth 961	552
Commentary	552
Chapter 168: etiquette of staying, riding, encamping at night and sleeping during the journey and other matters relating to the journey	554
Hadeeth 962	554
Hadeeth 963	554
Commentary	555
Hadeeth 964	556
Hadeeth 965	557
Hadeeth 966	557
Hadeeth 967	558
Hadeeth 968	558
Commentary	559
Chapter 169: helping a companion	561
Hadeeth 969	561
Hadeeth 970	562
Hadeeth 971	562
Commentary	563
Chapter 170: supplication at the time of riding	564
Hadeeth 972	564
Commentary	565
Hadeeth 973	570
Hadeeth 974	571
Commentary	572
Chapter 171: glorification of Allah by a traveler while ascending and descending.....	574
Hadeeth 975	574
Hadeeth 976	574
Commentary.....	574
Hadeeth 979	575

Commentary	576
Chapter 172: desirability of supplications during the journey	579
Hadeeth 980	579
Chapter 173: supplication if one fears (harm)	580
Hadeeth 981	580
Commentary	580
Chapter 174: supplication on alighting at a halt	582
Hadeeth 982	582
Hadeeth 983	583
Chapter 175: desirability of returning home soon after the accomplishment of a task	585
Hadeeth 984	585
Commentary	586
Chapter 176: desirability of returning home by day	587
Hadeeth 985	587
Hadeeth 986	587
Chapter 177: supplication at the time of returning home and on seeing one's hometown	588
Hadeeth 987	588
Chapter 178: desirability of entering the mosque near one's home upon returning from a journey for offering two <i>rakah</i> prayer	588
Hadeeth 988	588
Commentary	589
Chapter 179: prohibiting a woman from travelling alone	590
Hadeeth 989	590
Hadeeth 990	591
Commentary	591
Book 8: book of virtues	594
Chapter 180: the excellencne of reciting the qur'an	594
Commentary	594
Hadeeth 991	600
Hadeeth 992	600

Commentary	601
Hadeeth 993	603
Hadeeth 994	603
Commentary	604
Hadeeth 995	607
Commentary	608
Hadeeth 996	610
Commentary	610
Hadeeth 997	612
Commentary	613
Hadeeth 998	615
Commentary	616
Hadeeth 999	620
Hadeeth 1000	620
Commentary	620
Chapter 181: warning against forgetting the qur'an	621
Hadeeth 1001	621
Hadeeth 1002	622
Commentary	622
Chapter 182: the merit of recitation of the qur'an in a pleasant voice	623
Hadeeth 1003	623
Hadeeth 1004	624
Commentary	624
Hadeeth 1005	627
Hadeeth 1006	627
Hadeeth 1007	628
Commentary	628
Chapter 183: inducement towards the recitation of some special verses and <i>surah</i> of the noble qur'an	633
Hadeeth 1008	633
Commentary	634

Hadeeth 1009.....	635
Hadeeth 1010.....	636
Commentary.....	636
Hadeeth 1011.....	640
Hadeeth 1012.....	641
Hadeeth 1013.....	641
Hadeeth 1014.....	641
Hadeeth 1015.....	642
Hadeeth 1016.....	642
Commentary.....	643
Hadeeth 1017.....	646
Hadeeth 1018.....	647
Commentary.....	647
Hadeeth 1019.....	652
Commentary.....	654
Hadeeth 1020.....	666
Commentary.....	666
Chapter 184: desirability of assembling for the recitation of the noble qur'an.....	669
Hadeeth 1021.....	669
Hadeeth 1022.....	671

Chapter 81: prohibition of asking for leadership and preference for avoiding leadership except it becomes incumbent or necessary

Hadeeth 674

وَعَنْ أَبِي سَعِيدٍ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ: لَا تَسْأَلِ الْإِمَارَةَ. فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وَكَلْتِ إِلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَأَتِ الَّذِي هُوَ خَيْرٌ، وَكَفِّرْ عَن يَمِينِكَ». متفقٌ عَلَيْهِ .

'Abdur-Rahman bin Samurah ؓ reported: The Messenger of Allah ﷺ said to me, "Do not ask for position of authority. If you are granted this position without asking for it, you will be helped (by Allah) in discharging its responsibilities; but if you are given it as a result of your request, you will be left alone as its captive. If you take an oath to do something and then find a better alternative, you should adopt the latter and expiate for your oath." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, *Riyaaad as-Saaliheen*, "Chapter on Prohibition of Asking for Leadership and Preference for Avoiding Leadership except It Becomes

Incumbent or Necessary.”

Imaarah (as it occurs in the Arabic text) refers to assumption of leadership over people and control over them; and it has the major and minor categories:

The Major: in which the leadership is general over the entire Muslims such as the leadership of Aboo Bakr As-Sideeq - may Allah be pleased with him -, the caliph after Allah’s Messenger ﷺ. Likewise the leadership of *Ameer al-Mumineen* (i.e., the Leader of the Believers), Umar bin Al- Khattab, Uthman bin Affan, Ali bin Abi Talib and others amongst the Caliphs. These were general leaderships and authorities.

The Restricted Authority, lesser than the first: the leadership would be over an area covering cities and towns, or even lesser, like those of a single town or city.

In both categories, it is forbidden for the individual to seek to be ruler as it shall soon be mentioned in the in the hadeeth of Abdur-Rahman bin Samurah - may Allah be pleased with him.

Thereafter, the author commenced this Chapter with Allah’s saying:

﴿ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ
لِلْمُتَّقِينَ ﴾

“That home of the Hereafter (that is, Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes; and the good end is for the *Muttaqun* (pious and righteous person).”

“That home of the Hereafter,” that is, the Paradise;

﴿ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ
لِلْمُتَّقِينَ ﴾

“... We shall assign to those who rebel not against the truth with pride and oppression in the land...”

The intentions of the individual seeking power may be to dominate the people and enslave them, to command and forbid them, such that his intentions would be evil. Consequently, he would not gain any share in the hereafter; and as such, seeking for power was prohibited.

His statement: “...*nor do mischief by committing crime*” that is, mischief in the land, such as highway robbery, stealing peoples’ wealth, violating their honor among other forms of mischief.

“...and the good end is for the Muttaqun (pious and righteous persons)”

The pious will succeed in the end. The good end either manifests in this world or in the Hereafter. The pious are those who will have the good end whether in this world or the Hereafter, or both in this world and the Hereafter.

Then the author – may Allah shower blessings on him – mentioned the hadeeth of Abdur-Rahman bin Samurah that the Messenger of Allah ﷺ said to him: “O Abdur-Rahman bin Samrah”; He called him by his name and the name of his father in order that he may pay attention to what will be conveyed to him since the matter was not a trivial one. “Never request for position of authority” that is, never seek to become a leader.

“If you are given due to a request”, meaning, because you asked for it, “you will be left to it, but if it is given to you without request, you shall be helped upon it.” And Allah is the Helper – the Mighty and Sublime.

So, if you are given because you requested for it, Allah will leave you to it and abandon you – and the refuge is with Allah. You will fail in it; you will neither succeed nor prosper. But if you were made the ruler without you asking for it; the people rather chose you and requested for you, then Allah - the Exalted - will assist you upon it. That is to say, accept it then and take it up.

This is similar to wealth, the Messenger ﷺ told Umar that, “Whatever comes to you of this wealth without you craving or asking for it, take it. Whatever does not (come to you) do not make

your soul keep longing.”⁽¹⁾

Consequently, it is necessary for the individual upon correct guidance not to request anything of office; if he is given without him requesting, then that is the best, he should accept it. But that he seeks and presses for it, it is feared that such an individual may fall within the statement of Allah’s Messenger ﷺ that: “Whatever comes to you of this wealth without you craving or asking for it, accept it. Whatever does not (come to you) do not make your soul keep longing.”

Cautiousness and due precaution necessitate that the individual should not seek any office or appointment and the likes. But if you are given, accept it. But if you are not given, the best, most cautious and righteous is that you do not seek it. The entirety of this world is really nothing; that Allah grants you sufficient provision, devoid of trials, is better for you than tremendous wealth with which you are put to trial. We beseech Allah for wellbeing.

“Never request for position of authority; because if you are given without you asking, you will be left to it, and if are given without your requesting for it, you shall be assisted upon it. Whenever you make an oath and then find other than it better than it, you should expiate for your oath and take to the better option.”

That is, if you vow not to do a thing and it later became clear to you that it is best to do it, you should rather expiate for your oath and do it. Likewise, if you made a vow to do something, and then it became known to you that it is rather better to leave it, then do leave it and expiate for your oath.

The Prophet ﷺ told him this because, if the individual is a ruler and he makes an oath to do something, sometimes the pride of leadership tricks him into refusing to change his decision. However, it is necessary that – even if he is a leader –, when a person makes an oath regarding a thing and then finds that it is better to leave it, he

1 Reported by Al-Bukhaari, Book of Rulings, Chapter on the Provision of the Rulers and those Employed to Manage It; no. (7163), and Muslim, Book of Zakaah, Chapter on the Permissibility of Accepting What is Given Without Request; no. (1045).

should rather leave it. Similarly, if he vows to do something and later discovers that it is better to do it, then he should do it. This applies to the leader and any other person.

Whenever you make an oath regarding a thing and then find that other than it is better, you should rather expiate for the oath and do the best thing. For example, a man swears not to visit his relative due to some disagreement that arouse between them, and he said, “(I swear) by Allah! I will never visit him!” This is an oath to sever the ties of kinship, whereas joining the ties of kinship is better than severing it. So we say: It becomes obligatory on you to expiate for your oath and visit your relative, because this is part of connecting family ties and it is mandatory.

Another example: A man vowed never to talk to his Muslim brother – i.e., he made an oath to boycott his brother -; we say: that is an error, you should rather expiate for your oath and talk to him. Similarly, for whatever the individual would have made an oath, if other than it becomes known to be better, you atone for your oath and carry out the better alternative. This is a principle that applies to all forms of oaths.

However, the appropriate thing is for an individual not to be hasty in making oaths; many hastily vow or express divorce and so on, and then begin to regret (their actions). We say: Do not hurry; do not rush. If you are firmly resolved upon something, do it or leave it without having to vow and pronounce divorce. If you are afflicted with regularly making oaths, then connect the oath with the statement that, “*Inshaa Allah* (If Allah wills)” because when you make an oath and say, “*Inshaa Allah* (If Allah wills)” then you are free; even if you violate the purpose of the oath, there is no harm.

So if you say – (for instance), “(I swear) By Allah - *Inshaa Allah* (If Allah wills) - I will not do this thing” and then you end up doing it, there is nothing upon you, because whoever connects “*Inshaa Allah* (Allah willing)” to his oath, there is no sin upon him.

Allah alone grants success.

Hadeeth 675

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ! إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي، لَا تَأْمُرَنَّ عَلَيَّ اثْنَيْنِ وَلَا تَوَلَّيَنَّ مَالَ يَتِيمٍ». رَوَاهُ مُسْلِمٌ .

Abu Dharr ؓ reported: Messenger of Allah ﷺ said to me, "O Abu Dharr, I see that you are weak and I like for you what I like for myself. Do not rule over (even) two persons, and do not manage an orphan's property." [Muslim]

Hadeeth 676

وَعَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَلَا تَسْتَعْمِلُنِي؟ فَضَرَبَ بِيَدِهِ عَلَيَّ مِنْ كِبِي ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ، وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا، وَأَدَّى الَّذِي عَلَيْهِ فِيهَا». رَوَاهُ مُسْلِمٌ .

Abu Dharr ؓ reported: I said to Messenger of Allah ﷺ: "Why do you not appoint me to an (official) position?" He (ﷺ) patted me on the shoulder with his hand and said, "O Abu Dharr, you are a weak man and it is a trust and it will be a cause of disgrace and remorse on the Day of Resurrection except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him (discharges its obligations efficiently)." [Muslim]

Hadeeth 677

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

«إِنَّكُمْ سَتَحْرُصُونَ عَلَى الْإِمَارَةِ، وَسَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ». رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "You will covet for getting a position of authority, but remember that it will be a cause of humiliation and remorse on the Day of Resurrection." [Al-Bukhari]

Commentary

The great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him –, said in his Book, *Riyaad as-Saaliheen*, under the Chapter on Prohibition of Asking for Leadership among what he reported on the authority of Aboo Dharr - may Allah be pleased with him – that the Prophet ﷺ told Aboo Dharr - may Allah be pleased with him – that, “You are a weak person, and I love for you what I love for myself: Never assume authority over two persons or take responsibility over the wealth of an orphan.” These are four expressions with which the Messenger ﷺ explained what he enunciated to Aboo Dharr:

The first: He said to him, “You are a weak person.” This is a frank statement in front of a person which will undoubtedly be heavy upon the heart. It would disturb you that a personality like the Prophet ﷺ would tell you that, “You are a weak person.” But being honest requires that; that one unequivocally tells a person about a trait he has; if it is of strength, he is told, and if weak, he is equally told.

Such is sincere advice, “You are a weak person”; there is no blaming a person if he says to an individual – for instance – that, “You have such-and-such trait”, by way of giving sincere advice and not from the aspects of insult or condemnation. The Prophet ﷺ said, “You are a weak person.”

The second: He ﷺ said, “And I love for you what I love for myself”:

This is out of sound character of the Prophet ﷺ, considering the fact that the first expression contained some element of blemish. So he said, "...and I love for you what I love for myself" meaning that, I have not said that to you, except because I love for you, what I love for myself.

The Third: "Never assume authority over two persons": that is, do not be a leader over two persons, and with a greater reason, over more. It means that the Prophet ﷺ prohibited him being a leader since leadership requires being strong and honest. The strong person with authority and decisive statements; when says a thing he implements it. He would not be a weakling before the people, because once the people tame a person, he loses every honour before them; even the worst ones would harass him making him become insignificant.

But if he is strong and decisive regarding Allah's Rights, not exceeding the limits of Allah – the Mighty and Sublime -, and not be failing regarding the authority Allah has placed in his charge, such is the true leader.

The fourth: "and do not take responsibility over the wealth of an orphan." The orphan is the one whose father passed away before such a child attained puberty. The Messenger ﷺ forbade him to take charge of the wealth of the orphan considering the fact that the orphan's wealth requires diligence and attention.

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا

وَسَيَصْلُونَ سَعِيرًا ﴿١٠﴾

"Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their belies, and they will be burnt in the blazing fire." (an-Nisaa: 10)

Aboo Dharr is weak, he would not be able to pay due attention to this wealth, consequently, he advised him, "and do not take responsibility over the wealth of the orphan": that is to say, do not be an administrator over it; leave it to others.

This hadeeth contains evidence that among the conditions for

(appointing an individual to the post of leadership) is that he should be strong and trustworthy considering the point that the Messenger ﷺ said, “It is a trust.” When the individual is strong and trustworthy, these are the characteristics that deserve (consideration while choosing) a leader. But if he is strong but not trustworthy, or trustworthy and not strong, or both weak and not trustworthy, these three categories are not worthy of being leaders.

However, we should understand that issues become restricted by necessities; if we would only find a weak or a leader that is not trustworthy; no one could be found around bearing the full attributes, then the closest ones should be appointed. The affairs should not be left without the ruling authority, because the people necessarily need a leader. They pressingly need a judge; they need a person to direct their affairs. If it is possible to find a person who fits the description, that is the mandatory thing; otherwise, the person with the closest quality should be appointed, and then those after him, based on the statement of Allah, the Exalted:

﴿فَأَنْقُوا لِلَّهِ مَا اسْتَطَعْتُمْ﴾

“So keep your duty to Allah and fear Him as much as you can...”
(At-Tagaabun: 16)

The views differ about when we have two men: one of them, trustworthy but weak while the second is strong but not trustworthy; they are both deficient. But in matters of appointments, preference should be given to the strong, even though he may be some weak in terms of trust since the strong (but not trustworthy) may become trustworthy. But the weak, innately weak; such intrinsic dispositions do not change.

Therefore, we should appoint the strong (but not trustworthy) since that is more beneficial to the people. People need a person in authority and power; but if the power becomes absent especially in addition to some weakness in the person’s religion, the affairs will be ruined!

Allah alone grants success.

Chapter 82: encouraging the ruler and judge and others among those in authority to appoint pious aides and warning them against evil associates and taking from such persons

Hadeeth 678

عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ، وَلَا اسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بَطَانَتَانِ: بَطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَحْضُرُهُ عَلَيْهِ، وَبَطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحْضُرُهُ عَلَيْهِ، وَالْمَعْصُومُ مَنْ عَصَمَ اللَّهُ.» رَوَاهُ الْبُخَارِيُّ .

Abu Sa'id and Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "Allah neither raised up any Prophet nor did He authorize any person with ruling power but for whom there were two types of entourage: one enjoins upon him to do good and incites him to carry it out, and the other enjoins evil and goads him; and the protected (from the bad entourage) is the one whom Allah protects." [Al-Bukhari]

Hadeeth 679

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَرَادَ اللَّهُ بِالْأَمِيرِ خَيْرًا، جَعَلَ لَهُ وَزِيرَ صِدْقٍ، إِنْ نَسِيَ ذِكْرَهُ، وَإِنْ

ذَكَرَ أَعَانَهُ، وَإِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ جَعَلَ لَهُ وَزِيرَ سُوءٍ، إِنْ نَسِيَ
لَمْ يُذَكِّرْهُ، وَإِنْ ذَكَرَ لَمْ يُعِنِّهِ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ جَيِّدٍ عَلَى
شَرْطِ مُسْلِمٍ.

'Aishah ؓ reported: Messenger of Allah ﷺ said, "When Allah desires good for a ruler, He appoints for him a sincere adviser who will remind him if he forgets and helps him if he remembers. When Allah wishes for him the contrary, He appoints for him a bad adviser who will not remind him if he forgets, nor will he help him if he remembers." [Abu Dawud with a good chain of narrators]

Commentary

The author , the great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him – said, “Chapter on Encouraging the Ruler and Judge and Others Among Those in Authority to Appoint Pious Aides and Cautioning Them Against Evil Associates and Taking From Such Persons.

The author then mentioned the statement of Allah, the Exalted:

﴿الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ﴾ (١٧)

“Friends on that Day will be foes one to another except Al-Muttaqun (pious).”

Al-Akhillaa (as it occurs in the Arabic text), is the plural of the word, *Khaleel*; and the *Khaleel* is a person who loves you and you greatly love too such that the love permeates into the entire body. Regarding that, the poet said:

You have permeated me in the manner the soul does

For this, the *Khaleel* is called *Khaleel*

When the intimacy is sincere and strong, that is the highest level

of love called, *Al-Khullah* (firm friendship), and as such, Allah chose Ibraaheem as a *Khaleel* and selected Muhammad ﷺ as a *Khaleel* as well. And we know not that He – the Exalted - took any *Khaleel* among His creatures aside from these two: Ibraaheem and Muhammad –may Allah’s peace and blessings be upon them both.

Consequently, we say: Whoever says: “Ibraaheem is Allah’s *Khaleel*, Moosa is the *Kaleem* of Allah (the one to whom Allah spoke) and Muhammad is only a *Habeeb* (beloved) of Allah” has failed to uphold the rights of Muhammad ﷺ; and why? Because if he considers him just a *Habeeb* of Allah, he has inadequately described his status; and He –ﷺ – is on a higher rank than that of the *Habeeb*; and Allah loves the believers, the *Muqsiteen* (i.e., just ones), the *Muttaqeen* (pious). Allah’s *Mahabbah* (loving) is more encompassing whereas the *Khullah* (being Allah’s firm friend) is not attained by just anyone.

So the poor and ignorant people say, “Muhammad is the *Habeeb* of Allah and Ibraaheem is the *Khaleel* of Allah” – and free is Allah from all imperfections! The Prophet ﷺ had said, “Verily, Allah made me as a *Khaleel* as He made Ibraaheem a *Khaleel*.”⁽¹⁾ He ﷺ also said, “If I were to take a *Khaleel* from my nation, I would have picked Aboo Bakr.”⁽²⁾ Yet, he was asked “which man is most beloved to you” and he ﷺ said, “Aboo Bakr.”⁽³⁾

So he distinguished between *Al-Khullah* (firm friendship) and *Al-Mahabbah* (mere friendship); *Al-Khullah* is certainly deeper than *Al-Mahabbah*. Firm friends and ordinary friends in this worldly life will remain as friends but will be enemies in the hereafter:

﴿الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ﴾

“Friends on that day will be foes one to another except Al-

- 1 Reported by Ibn Majah, Book of Introduction, Chapter on the Virtues of Al-Ab-bass; no. no.(141)
- 2 Reported by Al-Bukhaari, Book of the Prayer, Chapter on Alleys and Pathways in the Mosque; no. (466), and Muslim, Book of Mosques, Chapter on Prohibition of Building Mosques upon Graves; no. (532).
- 3 Reported by Al-Bukhaari, Book of Virtues, Chapter on the Statement of the Prophet ﷺ, “If I were to take...”; no. (3662), and Muslim, Book on the Virtues of the Companions, Chapter on Some Virtues of Aboo Bakr – may Allah be pleased with him -; no. (2384).

Muttaqeen (pious).”

The friendship of the pious is for the sake of Allah; and when two persons love themselves for the sake of Allah – coming together and separating for the same purpose -, they will be among the seven Allah will place under His shade on the Day there will be no shade except His. May Allah count us among them. The evidence that the firm friends will become enemies except the pious is Allah’s saying:

﴿قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا ۗ﴾

“(Allah) will say: Enter you in the company of nation who passed away before you, of men and jinns, into the fire. Every time a new nation enters, it curses its sister nation (that went before it).” (Al-A’raaf: 38)

And He - the Exalted - also said,

﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ۗ﴾

“When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.” (Al-Baqarah: 166)

Ibn Abbas - may Allah be pleased with him - said, “Their ties of mutual love will be severed; their mutual love will only last in this world; in the hereafter, it will be smashed and severed.”

Thereafter, it is incumbent for us to understand that Allah - the Mighty and Sublime - would try His servant. Sometimes, He makes it easy for him to have sincere firm friends who will invite him to righteousness; they will order him to do good and forbid him from vice, and help where he becomes unable. At some other times, he may be tried with a different people altogether. As such, it occurs in the

hadeeth that, “A person would be upon the religion of his friends. So each one of you should appropriately consider those he befriends.”⁽¹⁾

He - sallallahu alayhi wasallam - said, “The similitude of a pious companion is like the person carrying perfume; he will either sell to you” that is to say, he sells the fragrance to you, or “or he gives you free of charge”, i.e., he gives you not collecting any money, “or you find good smell from him.”⁽²⁾

But the evil sit companion - and the refuge is with Allah -, “he is like person blowing the bellows; he either burns your cloth” from the sparks of fire that will fly towards you, “or you get displeasing odour from him.”

In the hadeeth of A'aishah which the author - may Allah shower blessings on him - cited, the Prophet ﷺ said, “Whenever Allah wills good for a leader, He grants him sincere aides. When he forgets, he reminds him and when he remembers he assists him. But if He will for him, other than that, He grants him evil aides. If he forgets, he would not remind him, and when he remembers he does not assist him.”

And the refuge is with Allah.

Similarly, the Prophet ﷺ said that Allah never raised a Prophet nor made anyone a caliph except that he had two (kinds of) advisers: a good adviser, who orders him to good and encourages him thereupon, and the evil adviser, who would direct him towards evil and order him the same. He ﷺ said, “...and the one who will be saved is whomever Allah protects.”

This is something that is witnessed; you would find some of the leaders would themselves be pious people, eager to do good; but Allah would foreordain than they have evil aides - and the refuge is

1 Reported by Aboo Dawood, Book of Etiquettes, Chapter on The One Whose Companionship is Ordered; no. (4833), and At-Tirmidhi, Book of Ascetism, Chapter on What has been Reported Regarding Taking Wealth Upon Its Right; no. (2378).

2 Reported by Al-Bukhaari, Book of Sacrifices, Chapter on the *Misk*; no. (5534), and Muslim, Book of Benevolence and Joining the Ties (of kinship), Chapter on the Virtue of Sitting with Righteous People, no. (2628).

with Allah – and they would prevent him from the good he intends. They make evil alluring to him and make him betray Allah’s servants. Likewise, you would find some leaders who would themselves be unrighteous, but he has good advisers who would direct him towards good and encourage him thereto. They will guide him towards the things that will engender mutual love between him and his subjects till he will himself become upright and his affairs will be rectified. So the safe are those Allah preserves.

If this is the situation with leaders, then examine yourself thoroughly; if you find that your companions guide to do good and assist you thereupon, and when you forget, they remind you and when you are ignorant they educate you, then adhere to their advices and stick to them tightly. However, if you find that your companions are negligent and careless whether you perish or survive; in fact, he may work seeking for your destruction, then be wary of him, he is permeating poison – and the refuge is with Allah.

Do not come any close to such people, you should distance yourself from them and flee from them as you would from a lion. The guided person is the one who is never stupid as the stone, they are rather clever and intelligent like the glass; whatever is beyond it could be seen out of its plainness. So he should be absolutely vigilant such that he will would easily perceive and understand what will benefit or harm him. And so, he would hasten towards what will benefit him and avoid whatever will harm him.

We ask Allah to grant us and the rest of the Muslims success.

Chapter 83: prohibition of appointing whoever asks for leadership or judgeship or any other position of authority or eagerly seeks it indirectly

Hadeeth 680

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ أَنَا وَرَجُلَانِ مِنْ بَنِي عَمِّي، فَقَالَ أَحَدُهُمَا: يَا رَسُولَ اللَّهِ أَمَرْنَا عَلَى بَعْضِ مَا وَلَّاكَ اللَّهُ، عَزَّ وَجَلَّ؛ وَقَالَ الْآخَرُ مِثْلَ ذَلِكَ؛ فَقَالَ: «إِنَّا وَاللَّهِ لَا نُؤَلِّي هَذَا الْعَمَلَ أَحَدًا سَأَلَهُ، أَوْ أَحَدًا حَرَصَ عَلَيْهِ». متفقٌ عَلَيْهِ .

Abu Musa Ash'ari ؓ reported: I called on the Prophet ﷺ with two of my cousins. One of them said to him: "O Messenger of Allah ﷺ, appoint me governor of some land over which Allah has given you authority." The other also requested for something of the same nature. Messenger of Allah ﷺ said, "By Allah we do not appoint someone to this post who seeks it or someone who contends for it." [Al-Bukhari and Muslim]

Commentary

This chapter mentioned by the author, the great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him –, is: **Prohibition of Appointing Whoever Asks for Leadership or Seeks It.**

It had preceded in the hadeeth of Abdur-Rahman bin Samurah - may Allah be pleased with him - that the Prophet ﷺ said, “Do not ask for authority; if you are given without asking for it, you shall be assisted upon it. But if you are given out of your request, you shall be left to it.”

Similarly, it is not proper for the one in Authority (to appoint) someone who asks to be given appointment over a town or large area of open land or the like, even if such an individual is qualified. This is because the Prophet ﷺ said in the hadeeth of Aboo Moosa - may Allah be pleased with him -, which the author also mentioned, when the two men requested him to appoint them over some of what Allah had granted authority over. The Prophet ﷺ then said, “We - by Allah - will not appoint over this matter, anyone who requests for it or whoever craves for it.” That is to say, we will not give anyone appointment to be in-charge of whatever he asked to be placed in-charge of or that he craved for.

Because the one who requests or craves after it may have the motive of personal aggrandizement and not the goal of extending benefit to the people. Since he may be prone to such ulterior motives, the Prophet ﷺ prohibited that anyone who seeks office be appointed, “We - by Allah - will not appoint over this matter, anyone who requests for it or whoever craves for it.”

Likewise, if a person asked for judgeship and says to the head of Judiciary, for example, the Minister of Justice, that, “make me the judge in so-and-so city”, he should not be appointed. However, the one who seeks transfer from one city to another or the like does not fall under (the import of) this hadeeth. This is because he had already been appointed, he only seeks that it should be somewhere else; except if we find out that he intends to (sinisterly) dominate the people of that city in which case we should prevent him: Deeds are considered according to the motives for them.

If someone asks, “How do you respond to the statement of Yoosuf - peace be upon him - to the prime minister:

﴿ قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴾

'set me over the store house of the land; I will indeed guard them with full knowledge.' (Yoosuf: 55)?”

We give one of two answers:

The first: It is either considered that when the Law of those before us is contradicted by our legislation, then our legislation holds the stance according to the well-known principle in the parlance of the scholars of the Fundamentals of Jurisprudence that: “The legislation of those before us is legislation for us too so long as our legislation does establish anything contrary.” In this case, our own legislation has established contrariwise: that we must not appoint anyone to office if he asks to be given appointment.

The second: Or that Yoosuf – peace and blessings be upon him -, noticed that wealth would waste away; it will be squandered and mismanaged, and so, he desired to protect the city from such mishandle. In the circumstance, his goal was to eradicate evil; mismanagement and mal-administration. Then, there would be no problem. So, if - for example -, we observe a leader in an area who has mishandled and corrupted the affairs of the people, we could say, “appoint us over this city”, by way of preventing the evil therein and that would not constitute any impropriety. Such would be in consonance with the Principles.

The hadeeth of Uthman bin Abee Al-‘Aas points to this; he said to the Prophet ﷺ, “Appoint me the imam of my people”, referring to the Prayers. So he ﷺ said, “You are their imam.”⁽¹⁾

Therefore, the ruler should consider the motive behind the person’s request to be appointed a leader or judge or an Imam and then do whatever he considers beneficial to the people.

Allah alone grants success.

1 Reported by Aboo Daawood, Book of the Prayers, Chapter on Taking a Wage for Making the Call-to-Prayer; no. (531).

Book of manners

Chapter 84: bashfulness: virtues and encouragement towards it

Hadeeth 681

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ». متفقٌ عليه .

Ibn 'Umar ؓ reported: Messenger of Allah ﷺ passed by a man of the Ansar who was admonishing his brother regarding shyness. Messenger of Allah ﷺ said, "Leave him alone, for modesty is a part of Iman ." [Al-Bukhari and Muslim]

Hadeeth 682

وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ». متفقٌ عليه .

Imran bin Husain ؓ reported: Messenger of Allah ﷺ said, "Shyness does not bring anything except good." [Al-Bukhari and Muslim]

Commentary

The author , An-Nawawee – may Allah shower blessings on him –, said in his Book, *Riyaad as-Saaliheen: Book of Etiquettes: Bashfulness Its Virtues and Encouragement Towards It*.

Manners: These are the qualities of the individual; and they are of various forms such as *Al-Karam* (generosity), *Ash-Shujaa'ah* (courage), *Teeb An-Nafs* (good mind-frame), *Inhiraah as-Sadr* (large heart), *Talaaqatu al-Wajh* (cheerful face) and so on.

Al-Adab refers to the praiseworthy traits of the individual such as *al-Hayaa*, Bashfulness.

Bashfulness is an innate character that drives the individual to act in a beautiful and elegant manner and avoid ignominious and shameful acts. So, you find that whenever he acts contrary to good manners, he is shy of people, and when he falls into any unlawful act, he is painfully shy of Allah – the Mighty and Sublime. If he fails to perform an obligatory act, he is shy of Allah; and when he fails in a duty, he becomes embarrassed about meeting and speaking to people.

Bashfulness is from the aspects of *Eeman* (Faith); and so, Ibn Umar - may Allah be pleased with them both - reported that the Prophet ﷺ passed by a man from amongst the *Ansar* while he was admonishing his brother about bashfulness. That is to say, he was encouraging and urging him towards it. The Prophet ﷺ then explained that bashfulness is part of faith.

He ﷺ said in another hadeeth, “*Al-Iman* (Faith) is seventy-some branches; the highest of it is the statement: *La ilaaha illa Allah* (there is no deity worthy of worship except Allah) and its lowest is to remove harm from the path, and Bashfulness is a branch of Faith.”⁽¹⁾

When a person is modest, you find him walk in a gentle way; being neither culpably hasty nor despicably sluggish. Likewise when he speaks, you notice that he never made any other than good and pleasant utterances, in a nice manner and with lofty expressions as much as he can. On the other hand, if he is immodest, he would behave just as he wills as contained in the authentic hadeeth that, “From what the people have acquired among the statements from the earlier messages is: If you are not shy, then do whatever you wish.”⁽²⁾

1 Reported by Al- Bukhaari, Book of Faith, Chapter on the Matters of Faith; no.9 and Muslim, Book of Faith, Chapter on the Number of Branches of Faith; no. 35.

2 Reported by Al-Bukhaari, Book of Manners, Chapter on “If you are not shy; do

And the Prophet ﷺ was more bashful than the virgin girl behind her veil.⁽¹⁾

'Al-'Adhraa' (as it occurs in the Arabic text, rendered as *virgin*) refers to the lady that had never married; naturally, she would be bashful. The Messenger ﷺ is even more bashful than such young virgins covered in her veil. Nevertheless, he is not shy of saying the truth; he would say the truth being unequivocal about it and would not be hindered by anyone. But regarding the matters that do not constitute violating rights, the Prophet ﷺ is the most bashful of people – may Allah's peace and blessings be upon him.

Therefore, it is incumbent upon you, O brother, to act modestly, good mannerly and imbibe excellent praise-worthy traits.

Allah alone grants success.

Hadeeth 683

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«الْإِيمَانُ بِضْعٌ وَسَبْعُونَ، أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ
لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ
مِنَ الْإِيمَانِ». متفقٌ عليه .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “Iman has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: ‘La ilaha illallah’ (there is no true god except Allah) while the least of them is the removal of harmful object from the road. And shyness is a branch of Iman.” [Al-Bukhari and Muslim]

whatever you wish”; no.6120.

1 Reported by Al-Bukhaari, Book of Manners, Chapter on Modesty; no.2119 and Muslim, Book of Virtues, Chapter on His Abundant Modesty; no.2320

Commentary

The author – may Allah shower blessings on him – said in the Book, *Riyaad as-Saaliheen*, from what he narrated from Aboo Hurayrah - may Allah be pleased with him -, that Allah's Messenger ﷺ said, “*Iman* (Faith) is seventy-some or sixty-some branches.” The narrator was in some doubt whether the Prophet ﷺ actually said, “seventy-some” or that he said, “sixty-some branches?”

“The best of it” – and in another wording, it said -, “the loftiest of it is the statement, *Laa ilaaha illa Allah* (there is no deity worthy of worship except Allah) and the lowest degree is removing harm from the path; and bashfulness is a branch of Faith.” This is the point of reference (in the hadeeth) regarding this chapter title; bashfulness and its virtues.

In this hadeeth, the Messenger ﷺ explained that *Iman* (Faith) has several branches, sixty-some or seventy-some. The Messenger ﷺ did not enumerate them so that the individual could himself strive and research them in the Book and the *Sunnah* until he gathers these branches and acts upon them. And this occurs frequently; that is to say, there would be things in the Qur'aan and the *Sunnah* not widely known; Allah and His Messenger made them not easily noticeable by way of trying the creatures to distinguish the willing and eager from the reluctant and indolent.

For example, *Laylat al-Qadr* (the Night of Power) occurs during the last ten (nights) of the month of Ramadan or ending seven (nights). However, the exact night is not known, so that people could strive to perform good deeds on each of those nights, hoping that it may be the Night. If it were known specifically, people would only strive during that night and be lazy on the remaining nights.

Likewise the Prime Period of Invocations on the *Jumu'ah* day, Friday: “It has an hour in which no Muslim becomes fortunate to stand supplicating and asking Allah for anything except that He grants it to him.”⁽¹⁾ This is also obscure so that people may strive to

1 Reported by Al-Bukhaari, Book of the Friday Prayer, Chapter on the Hour on Friday; no.935, and Muslim, Book of the Travelers' Prayer, Chapter on “there is an

attain it and perform good deeds. Similarly, there is a prime hour for acceptance of supplications during every night; no one attains it supplicating to Allah the Exalted except that He answers him.

Likewise, the Prophet ﷺ told that, "Allah has some ninety-nine Names, a hundred but one, whoever preserves them will enter the Paradise."⁽¹⁾ But he did not enumerate them; the hadeeth that lists them is a *Da'eef* (weak) which cannot stand as evidence.

Therefore, the statement of the Messenger ﷺ here that, "*Iman* (Faith) is seventy-some or sixty-some branches", he did not list them in order for us to endeavor to search the Book and the *Sunnah* so that we gather all these branches and then act by them. This is from the wisdom of the Prophet ﷺ which Allah, the Mighty and Sublime, has bestowed upon him.

The Messenger ﷺ said regarding these branches: "The best of it" and "the loftiest of it is the statement: *Laa ilaaha illa Allah* (there is no deity worthy of worship except Allah)."

If this great statement was weighed against the seven heavens and the seven earths and all creatures, it would outweigh them because it is the greatest utterance, the Expression of Monotheism which when uttered by an individual, he becomes a Muslim, and when he scorns it, he becomes a disbeliever. So, it is the criterion between *Iman* (Faith) and *Kufr* (disbelief). And so, it is the loftiest and best branch of Faith.

Laa ilaha illa Allah: that is, there is no true deity except Allah – the Mighty and Sublime. All other deities besides Allah are falsehoods, except Allah alone, He has no associate. He is the Truth as Allah – free is He from all imperfections and Exalted is He, said:

﴿ذَلِكَ يَأْتِ اللَّهُ هُوَ الْحَقُّ وَأَبَدٌ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَبَدٌ﴾

﴿اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ (٦٢)

hour during the night prime for the acceptance of supplications; no. 757.

1 Reported by Al-Bukhaari, Book of Supplications, Chapter on Allah has some Hundred but One Names; no. 6410, and Muslim, Book of Remembrance and Supplication, Chapter About the Names of Allah, the Exalted and the Merit of Whoever Preserves them; (without a no.).

“That is because Allah - He is the Truth (the only true God of all that exists, Who has no partners or rivals with Him) and what they (the polytheist) invoke besides Him it is Batil (Falsehood). And verily Allah - He is the Most High the Most Great.” (Al-Haajj: 62)

Believing this great monotheism – that no deity deserves worship except Allah - involves believing that there is no other Creator except Allah, no provider of sustenance except Allah, no director (of the affairs) of creation except Allah and no one has control over harm or benefit besides Allah.

Similarly, it includes believing Allah’s Names and His Attributes, since worship must only be directed to the one with known to be deserving of it; and no one deserves to be worshipped except the Creator – the Mighty and Sublime. Hence, this expression is the loftiest branch of Faith and the Best branch. Whoever is made to end life while being upon it will be among the adherents of the Paradise, “Whoever has his final words in this life as *La ilaaha illa Allahu* (there is no deity worthy of worship except Allah) will enter the Paradise.”⁽¹⁾ We beseech Allah to end our lives and yours upon it; certainly, He is able to do all things.

“...the loftiest of it is the statement *Laa ilaaha illa Allah* (there is no deity worthy of worship except Allah)” “and its lowest degree” that is, the least of it is, “removing harm from the path.”

Al-Adhaa (as in the Arabic text, rendered as *harm*) refers to whatever hurts the passers-by such as thorns, splinters (of glass), pieces of wood, stones and so on. Removing harmful objects from the road is among the branches of Faith. This points to the vastness of *Iman* (Faith) and that it includes all (virtuous) deeds.

“...and bashfulness is from the aspects of Faith”: Bashfulness is being self-consciously timid and to loath things boring and disgusting to people. Having bashfulness towards Allah and bashfulness towards

1 Reported by Aboo Daawood, Book of Funerals, Chapter on Urging the Dying Person to Say: *Laa ilaaha illa Allah* (there is no deity worthy of worship except Allah); no.3116.

people are from the aspects of Faith. Being bashful towards Allah drives the servant to give obedience to Allah and avoid whatever Allah forbids while bashfulness towards people compels the servant to behave respectably and only give actions that will grace and attract him to the people while eschewing blemishing and detractive behaviours. So, bashfulness is from the aspects of Faith.

The Prophet ﷺ was asked about *Iman*, Faith, and he answered that, “that you believe in Allah, His Angels, His Books, His Messengers, the Last Day and in Preordainments – the good of it and the bad of it.”⁽¹⁾

When you combine this hadeeth with the other (i.e., the main hadeeth under discourse here), it becomes clear to you that *Iman*, as opined by the People of the *Sunnah* and the *Jama'ah* includes *Al-Aqeedah* (Creed), it includes Utterance, it involves Actions of the heart; belief of the heart, actions of the heart, utterance of the tongue and the actions of limbs; four things.

“*La ilaaha illa Allah* (there is no deity worthy of worship except Allah)”: This is a statement of the tongue; “removing harm from the path” is an action of the limbs; “Bashfulness” is an action of the heart, “Belief in Allah, His Angels, His Book...” constitutes belief of the heart.

So, *Iman*, Faith, according to the People of the *Sunnah* and the *Jama'ah* includes all of these four things: belief of the heart, action of the heart, statement of the tongue and action of the limbs; and proofs establishing this fact in the Book and the *Sunnah* are numerous.

This hadeeth contains an encouragement to remove harmful objects from the path. Since it is part of *Iman*, then you should do it. It will increase your *Iman* and perfect it. So, whenever you find a harmful object on the path, be it stone, glass, thorn and so on, remove it because doing so is from the aspects of Faith. If you have placed your car in the middle of the road, constraining the

1 Reported by Muslim, Book of Faith, Chapter on the Explanation of Faith, Islam and *Ihsan*; no. 8

people therewith, you have placed harm in peoples' path. Hence, to remove it is part of *Iman*.

Since removing harm from the road is part of *Iman*, then conversely, placing harm on the road would constitute perdition (or misfortune) – and the refuge is with Allah - and deficiency in Faith; and so, it is necessary for the individual to be ever mindful, conscious of the people's feelings.

We find some of the people today parking cars at places, whether longitudinally or transversely, oblivious of the space being narrow or wide. This is not the trait of the believer; the believer is rather mindful, attentive to the feelings of others. He would love for others what he loves for himself. For example, how would you come and park your car in the middle of the road, mindless of whether you constricted the road upon people or cause it?!

Sometimes, they block the road; they park at the entrance of the Mosques narrowing the road therewith. When people leave (the Mosque) on the day of Jumu'ah (Friday), they have their ways blocked; this is certainly wrong. Taking away harm from the road constitutes charity. So, the individual should always remove harm from the road. When he is not able to do so - for example -, if there are boulders or huge piles of sand and similar other things on the road, then he should inform the authorities.

For instance, he could inform the Municipal Council since that falls within its duties. He should inform such agency so that he becomes of those who cooperated upon goodness and piety.

Bashfulness is a branch of *Iman*, Faith. So when an individual is bashful, he does not utter or do whatever will tarnish his reputation before people. You find him dignified, calm and composed. These are from the signs of Faith.

Allah alone grants success.

Hadeeth 684

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا، فَإِذَا رَأَى شَيْئًا يَكْرَهُهُ عَرَفْنَاهُ فِي وَجْهِهِ. مَتَّفَقٌ عَلَيْهِ .

Abu Sa'id Al-Khudri ؓ reported: Messenger of Allah ﷺ was even shier than a virgin behind her veil. When he saw something which he disliked, we could perceive it on his face. [Al-Bukhari and Muslim]

Commentary

The author, the great scholar of hadeeth, an-Nawawee – may Allah shower blessings on him –, said under the Chapter on Bashfulness and its Virtues, in what he narrated from Aboo Hurayrah - may Allah be pleased with him – that, “the Prophet ﷺ was more bashful than the young virgin behind her veils.”

Al-Adhraa (as it occurs in the Arabic text) refers to the lady that had never been married. They are usually very reserved since she had never married and had not related with (non-relative) males. So, you find her very bashful in her veil. And Allah’s Messenger ﷺ is even more bashful. However, when he sees anything he loathes, it is noticed on his countenance; his facial expression will change, but he was so bashful – may Allah’s peace and blessings be upon him.

This is how the believer should be; reserved and not coarse; he would not engage in any ignominy or dispraised thing. But when he hears or sees what he dislikes, he reacts. It is being manly not to respond to just anything; yet it is the imbecile who does not react to anything. You should rather respond even though bashfulness will prevent you from acting or speaking disparagingly. In addition,

bashfulness should not prevent the individual from asking questions about his religion especially with regard to obligatory matters. Not asking about the religion especially in the mandatory issues is not from the aspects of bashfulness; it rather constitutes weakness.

Allah – the Mighty and Sublime - is never shy of the truth.

A'ishah - may Allah be pleased with her – said, “The women of the *Ansar* are so good; bashfulness never prevents them seeking to understand the religion.”⁽¹⁾ So, a woman would come to the Prophet ﷺ enquire about a matter that men would ordinarily shy away from. Nevertheless, regarding the matters of the religion, the individual must find out and not be held back by bashfulness.

Consequently, when Ma'iz bin Malik - may Allah be pleased with him - came to the Prophet ﷺ affirming and saying that he had committed illicit sexual intercourse and the Prophet ﷺ turned away from him, he came again, confessing he committed illicit intercourse. He – peace and blessings be upon him – turned away again and then, the man returned a third time, admitting he committed adultery, the Prophet ﷺ again, turned away from him. The man wanted to repent that Allah may grant him forgiveness.

When he came the fourth time, the Prophet ﷺ asked him, saying, “Are you insane?” He answered, “No! O Messenger of Allah!” He ﷺ asked him, “Do you know what adultery means?” He responded, “Yes, adultery when a man does to a woman unlawfully, what a man does to his wife, which is lawful.” He ﷺ enquired, “Did you have sex with her?”⁽²⁾ He was not equivocal; he was direct, even when it forms among the things shied away from. But the truth must not be shied from.

He ﷺ asked him, “Did you have sex with her?” the man said, “Yes.” He – peace and blessings be upon him – said, “Such that thing from

- 1 Reported by Muslim, Book of Menstruation, Chapter on the Merit of Using Sanitary Napkins after Menstruation; no.332
- 2 Reported by Al-Bukhaari, Book of Legal Punishments, Chapter on Should the Imam Say to One who Confesses...; no.6824

you disappeared inside that of hers?” He responded, “Yes.” He explained, “As the kohl stick disappears in the kohl jar and as the rope disappears in the well?” The man replied, “Yes.”⁽¹⁾ Even though it falls among the things people avoid having to deal with, with regard to the truth, do not shy away.

Umm Sulaym – may Allah be pleased with her – came to the Messenger of Allah asking him that, “O Messenger of Allah! Allah is never shy of the truth, must a woman give the ritual bath if she has a wet dream?” He responded, “Yes, if she notices the fluid.”⁽²⁾

Sometimes, a man would avoid enquiring about such a question, especially in a gathering, but bashfulness did not prevent Umm Sulaym from learning the religion and understanding it. Consequently, such self-restraint and reticence that would deter the individual from asking about the incumbent and necessary is blameworthy. It is not rightly called bashfulness; it is rather – we say –, weakness and timidity, and it is from the Satan. So find out about your religion and do not be timid.

As for issues that are not connected to matters of obligation, being bashful in them is better than showing otherwise: “Among what the people learnt from the earliest prophets is that: If you are not shy, then do as you like.”⁽³⁾

From the matters that go contrary to modesty is what some people do now in the stores; uttering evil and vulgar expressions or shameful manners and so on. Therefore, it is incumbent on the individual to be modest except in a matter he must know which he must not avoid dealing with.

Allah alone grants success.

1 This is to wording of Aboo Dawood, Book of Legal Punishments, Chapter on the Stoning of Ma'iz bin Malik; no.4428.

2 Reported by Al-Bukhaari, Book of Manners, Chapter on Whoever Believes in Allah and the Last Day Should not Harm...; no. 6091, and Muslim, Book of Menstruation, Chapter on Obligation of the Ritual Bath Upon a Woman when Sexual Fluid Emanates from Her; no.313.

3 Reported by Al-Bukhaari, Book of Manners, Chapter on If you are not Shy, then Do whatever You Like; no. 6120.

Chapter 85: on guarding secrets

Hadeeth 685

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشْرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى الْمَرْأَةِ وَتُنْفِضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا» رَوَاهُ مُسْلِمٌ .

Abu Sa'id Al-Khudri رضي الله عنه reported: Messenger of Allah ﷺ said, "The most evil of the people to Allah on the Day of Resurrection will be the man who consorts with his wife and then publicizes her secret." [Muslim]

Commentary

The author, the great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him – said, "Chapter on Guarding Secrets."

As-Sirr (as in the Arabic text, rendered as *Secret*) refers to something private between you and your companion. It is not permissible for you to divulge this private matter or expose it to anyone. Whether he says, "do not divulge it to anyone" or you understand from his actions or the circumstances surrounding the matter that he does not like that anyone comes to know about it.

The first example: Verbal: That he tells you something and warns that, "do not tell anyone; it's a trust."

The second example: That he tells you while watching around, fearing that any other persons hear it. His looking around implies that he does not desire that anyone knows it.

The third example: Circumstance; when what he told you is among the matters he is shy of or he fears should be told, and similar other

circumstances. It is not therefore permissible for you to divulge and expose the secret.

Then the author – may Allah shower blessings on him – evidenced this with the statement of Allah - the Exalted:

“And fulfill (every) covenant, verily the covenant will be questioned about.”

That is, whenever you promise them something, whether directly or implicitly, it becomes mandatory upon you to fulfill the promise. Among such promises are: the conditions people agree to during buying and selling, renting and leasing, in mortgages and so on. These conditions form aspects of promises.

Likewise that between Muslims and non-Muslims, it is mandatory on the Muslims to fulfill them. As regard the non-Muslims under pact with the Muslims, Allah explained in *Surat At-Taubah* that they are of three categories:

A category that fulfills its covenants; we must fulfill the pacts with them.

The second category: those who broke their covenants; there is no valid pact between us and them since they already broke the pact. Allah - the Exalted - :

﴿أَلَا تَقْتُلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ
بَدَءُوكُمْ أُولَئِكَ مَرَّةً﴾ (١٣)

“Will you not fight a people who have violated the oaths (pagan of Makkah) and intended to expel the Messenger while they did attack you first.” (At-Tawbah: 13)

The third category: those who have not broken the pact, and there is no indication they will uphold the pacts. We are rather worried that may violate the agreements. Concerning those, Allah the Exalted says:

﴿وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ

“If you (O Muhammad ﷺ) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them).”
(Al-Anfaal: 58)

That is, say to them: there is no pact between us and you unless the matter becomes clearly stated.

The point is, whatever agreements people go into constitutes promise such as the workers' punctuality and diligence on their jobs. The employee had accepted the work conditions stipulated by government, such as arriving at work on time and not leaving until the end of working hours, sincerity at work among other things well-known in the laws of service. It is compulsory to fulfill these agreements; otherwise, you should resign from the job and become free to do whatever you like. The job was not imposed on you; you rather even applied and took up the job. So, you must abide by the entire conditions of service, otherwise you may resign and become free to do as you wish. Then, no one will as you to give accounts except Allah – the Mighty and Sublime.

Then, he mentioned the hadeeth of Aboo Sa'eed Al-Khudree - may Allah be pleased with him - that the Prophet ﷺ said, “Amongst the worst people in rank on the Day of Resurrection”: *Asharr* (as in the Arabic text, meaning *worst*): this word is rarely so used. In most cases, the *hamzah* (the first letter in *Asharr* in the Arabic text) would be omitted. Both *Khayr* (better) and *Sharr* (worse) (in Arabic grammar) mostly have their *hamzah* (i.e., the first letter in a superlative Arabic syntax) omitted. So they not say, *Akhyar* (to refer to *better*) nor *Asharr* (to refer to *worse*); they'll rather only say, *Khayr* (better) or *Sharr* (worse).

Allah - the Exalted - said:

﴿ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴾

“The dwellers of Paradise (that is, those who deserved it through

their faith and righteousness) will on that day have the best abode and have the fairest of places for repose.” (Furqan: 24)

He – the Mighty and Sublime - also said:

﴿فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا﴾

“They will come to know who is worst in position, and who is weaker in forces.” (Maryam: 75)

In both verses, the *hamzah* was omitted in *Khayr* and *Sharr* (in the Arabic text); but sometimes, they are placed by way of retaining the basic form.

So here, “Amongst the worst people in rank on the Day Resurrection is the man who met a woman and she met to him”, referring to the wife, “then he wakes up divulging her secret” or also wakes up exposing his secrets. So he goes about saying, “I did such-and-such with my wife last night”, “I did such-and-such and such-and-such with my wife” - we seek refuge with Allah -, to such an extent that those who were not there became like eye-witnesses; as if they were with them on the bed – and the refuge is with Allah! He goes on telling about the private affairs which the wife would detest that any other person knew about.

In other cases, the wife may be the person telling other women that her husband would do such-and-such with her. All these are prohibited and not permissible. Such an individual will be of the worst of people in rank before Allah – the Mighty and Sublime - on the Day of Resurrection.

Therefore, it is compulsory for you to preserve the private affairs of the home, the bed and so on; no one else should know about them, for whoever keeps his brother’s secrets, Allah will preserve his own secrets: Rewards come in the form of actions.

Allah alone grants success.

Hadeeth 688

وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى عَلِيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَلْعَبُ مَعَ الْغُلَمَانِ، فَسَلَّمَ عَلَيْنَا، فَبَعَثَنِي فِي حَاجَةٍ، فَأَبْطَأْتُ عَلَى أُمِّي، فَلَمَّا جِئْتُ قَالَتْ: مَا حَبَسَكَ؟ فَقُلْتُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ لِحَاجَةٍ، قَالَتْ: مَا حَاجَتُهُ؟ قُلْتُ: إِنَّهَا سِرٌّ. قَالَتْ: لَا تُخْبِرَنَّ بِسِرِّ رَسُولِ اللَّهِ ﷺ أَحَدًا. قَالَ أَنَسٌ: وَاللَّهِ لَوْ حَدَّثْتُ بِهِ أَحَدًا لَحَدَّثْتُكَ بِهِ يَا ثَابِتُ. رَوَاهُ مُسْلِمٌ. وَرَوَى الْبُخَارِيُّ بَعْضَهُ مُخْتَصَرًا. ٨٦

باب الوفاء بالعهد وإنجاز الوعد

Thabit ؓ reported: Anas ؓ said: Messenger of Allah ﷺ came to me while I was playing with the boys. He greeted us and sent me on an errand. This delayed my return to my mother. When I came to her, she asked, "What detained you?" I said; "Messenger of Allah ﷺ sent me on an errand." She asked, "What was it?" I said, "It is a secret." My mother said; "Do not disclose to anyone the secret of Messenger of Allah ﷺ." Anas ؓ said to Thabit ؓ: By Allah, were I to tell it to anyone I would have told you. [Muslim]

Commentary

The author , the great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him – said in the Chapter on Guarding Secrets in what he narrated on the authority of Thabit Al-Bunaanee – may Allah shower blessings on him – from Anas bin Malik (may Allah be pleased with him), the servant Allah’s Messenger ﷺ that: the Prophet ﷺ passed by him while he was playing with kids and made the *Salam* to them. That is, he gave the greeting of *Salam* to the playing

children. Allah's Messenger ﷺ was the best in character; he would go past kids and greet them.

So, he called Anas bin Malik (may Allah be pleased with him) and sent him on an assignment. Anas tarried from his mother, Umm Sulaym, the wife of Aboo Talhah (may Allah be pleased with them both). When he returned to her, she enquired, "What delayed you?" He said, "The Prophet ﷺ sent me on an assignment." She asked, "What was the assignment?" He answered, "I will not divulge the secret of Allah's Messenger ﷺ." So, she said, "Do not ever tell anyone the secret of Allah's Messenger ﷺ." Anas then said to Thabit who was one of those regularly kept his company, "If I would tell anyone, I would have told you"; i.e., the assignment the Prophet ﷺ gave me.

This hadeeth contains lessons:

Firstly: The noble character of the Prophet ﷺ and his modesty; and that he - despite his nobility, status and rank before Allah and His creatures - would humbles himself and even give the greeting of *Salam* to playing children in the market. Who amongst us does that except the one Allah wills.

Secondly: From the lessons of this hadeeth is that, it is right for a person to greet those he passes by even if they be children. The greeting of *Salam* is supplication for your brother, (you say): *As-Salam 'Alayka* (May Allah's peace be upon you), and his response is supplication for you; *'Alayka as-salaam* (May Allah's peace be on you too). Because when you greet children with the *Salam* you have them accustomed to good training they would grow to know and live upon and you will earn rewards each time they follow you to do the same thing. Whatever an individual imitates you in of good deeds, you earn rewards therefrom.

Thirdly: Also, among the points of benefit in this hadeeth: the permissibility of sending a child on an assignment, even though that must be on the condition that he has the ability to fulfill such. But if he will be unable to carry it out, perhaps because the child plays much and is forgetful, then he should not be relied on.

Fourthly: Among that is what the scholars of jurisprudence – may Allah shower blessings on them – say, that if a child comes to you and says: “this is from my father”, “this is from my mother” and the like, then you have the right to take it even though he himself has not the right to gift out anything of his wealth on his own.” But if he comes upon being sent and says, “this from my father”; he comes to you, for example, with dates or brings watermelon to you or a cloth, anything, accept it. Do not say, “this is a child; he might have taken it without due permission” or “may be this and that...” all by way of depending on the apparent.

Fifthly: Also, among the points in this hadeeth is: giving consideration to one’s parents and family; and that if the individual intends to carry out an assignment but fears having to be away from them, he should inform them if that does not disturb executing the assignment. That is to say, when you go out leaving the family, it is necessary for you to say, (for example), “I am going towards such-and-such direction” so that they may be calm and relaxed. The individual would not know, perhaps, he might go in a particular direction and be injured in an incidence or he may fall and if it were not known, it becomes a problem to his family.

Therefore, when you go somewhere out of your routine, it is necessary to inform them of your movement. But as regard the usual movements, such as going to the mosque and the like, then there is no blame. But if you intend to go somewhere unusual, like leaving for a nearby town, you should say (for example), “Today I am going to such-and-such place.” Likewise when you leaving for an excursion, you should say, “Today, I am going on an excursion”; tell them, so that they may remain calm.

Sixthly: Amongst the benefits in this hadeeth is that: it is not permissible for an individual to divulge the secrets of another person, not even to his mother or father. If someone sent you on an assignment and then your father says to you, “What did he send you?”; do not tell him although he is your father or your mother because this is part of people’s secrets and it is not permissible to divulge it to anyone.

Seventhly: Part of it is the lesson of righteous upbringing Umm Sulaym gave her son when she said, “Do not tell anyone the secret of Allah’s Messenger ﷺ.” She only said that to him - despite the fact that he neither informed her nor anyone else -, by way of approving his (refusal to divulge it) and excusing him since he declined to disclose it owing its being the secret of Allah’s Messenger ﷺ. So she said, “You should never tell anyone” as if to say, “I support you on this; keep it up.”

Eightly: Also, it indicates Anas’ affection for Thabit Al-Bunaanee – may Allah shower blessings on him – owing to regularly being with Anas’. And so, you find him giving a lot of narrations from him. Hence, he said to him, “If I would tell anyone, I would have told you.” This indicates the affection between Anas and his student, Thabit. This is how there should be mutual fondness between the student and his teacher; when such is lacking, the student will not accept what the teacher says. Likewise the teacher, he will neither find the zeal to teach his student nor pay much attention to him. But if there occurs mutual affection among them, tremendous benefit will be achieved.

Allah alone grants success.

Chapter 86: fulfilling covenants and keeping promises

Commentary

The author , the great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him – said, “Chapter on Fulfilling Covenants and Keeping Promises.”

Al-‘Ahd (as it occurs in the Arabic text) means: what a person agrees with another person; and they are of two forms: Covenants with Allah and Covenants with Allah’s servants.

Covenant with Allah – the Mighty and Sublime -: Allah says in His Book:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ﴾ (١٧٢)

“And (remember) when your Lord brought forth from the children of Adam from them loins, their seed (or from Adam’s loin his offspring) and made them testify as to themselves (saying): ‘Am I not your Lord?’” (Al-A’raaf: 172)

Allah has taken a covenant from His entire servants that they shall worship Him and never join anything in worship with Him since He is their Lord and Creator.

As for Covenants with Allah’s Servants: These are the agreements that occur between people; between a person and his Muslim brother, between a Muslim and a non-Muslim among other well-known agreements. Allah - the Exalted - has commanded that covenants be fulfilled. Allah - the Mighty and Sublime - says:

“And fulfill (every) covenant. Verily! The covenant will be questioned about”

That is, the individual will be asked about fulfilling covenants on the Day of Resurrection; he will be queried about his covenants whether he did fulfill it or not.

Also, He - the Exalted - says:

﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾ (٢٤)

“And fulfill the covenant of Allah when you have covenanted...”

Meaning that, do not break the pledge.

He, Exalted is He - also said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾ (٢)

“O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do.”

When an individual promises and fails to fulfill, he has spoken what he will not do. That is to say, if you say to someone that, “I promise never to reveal the private talk between me and you” or “I promise not to ever tell what you did at such (place or time)” and then you fail and revealed it, that constitutes saying what you will not do.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾﴾

“Why do you say that which you do not do.”

And His saying:

“Most hateful it is with Allah,” that is, it is most mean in the sight of Allah that you say what you do not do. Allah certainly hates this and loves those who fulfill their covenants when they make any.

Hadeeth 689

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ». مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, “Three are the signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust.”
[Al-Bukhari and Muslim]

Hadeeth 690

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَتْ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصَلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصَلَةٌ مِنَ النَّفَاقِ حَتَّى يَدْعَهَا: إِذَا أُؤْتِمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ». متفقٌ عَلَيْهِ .

'Abdullah bin 'Amr bin Al-'As رَضِيَ اللَّهُ عَنْهُمَا reported: The Messenger of Allah ﷺ said, "Four are the qualities which, when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are: When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he behaves in a very imprudent, insulting manner." [Al-Bukhari and Muslim]

Hadeeth 691

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ أُعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا» فَلَمْ يَجِءْ مَالُ الْبَحْرَيْنِ حَتَّى قُبِضَ النَّبِيُّ ﷺ، فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَنَادَى: مَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللَّهِ ﷺ عِدَةٌ أَوْ دَيْنٌ فَلْيَأْتِنَا، فَأَتَيْتُهُ وَقُلْتُ لَهُ: إِنَّ النَّبِيَّ ﷺ قَالَ لِي كَذَا وَكَذَا، فَحَتَّى لِي حَثِيَّةٌ، فَعَدَدْتُهَا، فَإِذَا هِيَ خَمْسُمِائَةٍ، فَقَالَ لِي: خُذْ مِثْلِيهَا. مُتَّفَقٌ عَلَيْهِ .

Jabir ؓ reported: The Prophet ﷺ said to me, "When the revenues of Bahrain will arrive, I shall give you such and such and such." He passed away before the revenues were received. When they arrive during the caliphate of Abu Bakr ؓ, he ordered to be announced: "Anyone whom Messenger of Allah ﷺ promised or owed anything, should come to him." I went to him and said: "Messenger of Allah ﷺ had said to me such and such." He took a double handful out of the money and gave it to me. I counted it and found that it was five hundred dirham. Then Abu Bakr ؓ said to me: "Take twice as much more of that amount." [Al-Bukhari and Muslim]

Commentary

The author, An-Nawawee – may Allah shower blessings on him –, narrated in *Riyaad as-Saaliheen* in the Chapter on Fulfilling Covenants and Keeping Promises on the authority of Aboo Hurayrah - may Allah be pleased with him - that the Messenger of Allah ﷺ said, "The signs of a hypocrite are three." He means by, "signs", things by which he becomes known: "When he speaks he lies, when he promises he breaks his promise and when he is entrusted he betrays." That is to say, these are among features of the Hypocrites.

When you notice a person lie when he talks, break his promise and betray when trusted, these are some of the traits of Hypocrites. Essentially, hypocrisy is founded upon ambiguity and secrecy; he would hide evil and show good; he conceals disbelief and manifests Faith. So is the liar; he would tell what is contrary to reality (i.e., the truth).

Likewise the promising individual who would break his promises, and the trusted person who would betray trusts. These are the traits of hypocrisy – and the refuge is with Allah.

This contains caution against telling lies and shows that it is one of the traits of the hypocrites. So, it is never permissible for the individual to tell a lie, but if he is forced to give *Tauriyah* (being equivocal), then there is no blame. For instance, that a person asks him concerning something he does not like that anyone knows of,

and so, he says something different from the truth, being equivocal, there is no problem in this.

As for breaking promises, this is prohibited; it is incumbent to fulfill promises, whether you promised the person money or some help regarding a matter or concerning any other issue. Whenever you make a promise, meeting it becomes mandatory upon you.

Therefore it is necessary for the individual to define his promises and properly delineate them. If he promises to meet you at a particular place, then he should mention the time so that if the promised person comes late and the promising individual leaves, he would have an excuse such that he is not held back in a location for long.

It is common to find some among the foolish say, "I will promise you and not break the promise; my promise is English." They think that those who fulfill promises are the English. But the commitments that must be fulfilled are those of the *Mu'min*. Hence, when you give a promise and intend to affirm it, you should rather say, "This is the promise of a believer" so that he does not break it since only hypocrites break their promises.

"And when he is entrusted he betrays": that is, when people entrust him with their wealth or private affairs or children or any of these things, he betrays – and the refuge is with Allah –; and that is also a sign of hypocrisy.

As for the hadeeth of Abdullah bin Amr bin Al-'Aas (may Allah be pleased with him) that, "Whoever has four traits is a stark hypocrite, and whoever has any of them has a trait of hypocrisy till he abandons it"; the meaning is that, these four things would all only combine in a stark hypocrite. Although a believer may have one of them, he would not (for that singular reason) be a stark hypocrite; he rather only has a trait of hypocrisy in him till he leaves it.

These four (traits) are:

"When he is entrusted he betrays, and when he speaks he lies": These two phrases have been previously discussed.

The third: He ﷺ said, "When he covenants, he betrays" - this is

close to the previously cited statement that, “When he promises he breaks his promise” – meaning that, if he covenants any person, he betrays it; he will not keep the promise he made.

The fourth: “When he disagrees he goes overboard”: *Khusoomah* (as it occurs in the Arabic text) refers to dispute before a judge and similar other situations. So when he falls in dispute, he exceeds bounds. Exceeding bounds in disputes has two forms:

The first: To claim what does not belong to him.

The second: To deny what is binding upon him.

An illustration of the first: a person makes a claim against the other before a judge that: “this man owes me one thousand Riyals (1000 SAR)” – while lying -, and he swears upon the claim, presenting a false witness. So the judge decided in his favor. Such an individual has disputed and gone overboard in it owing to his claiming and swearing regarding what does not belong to him.

An example of the second: that a person has a thousand Riyals, and the owner comes and says, “Give me my right.” So, he denies, saying, “You do not have anything with me.” When they present the matter before a judge, and the claimant does not have any proof, this rejecting individual, lying in his rejection that he has nothing due on him may have the judge acquit him. This is sinful litigation – and the refuge is with Allah. It is authentically reported that the Prophet ﷺ said, “Whoever insistently swears a false oath wrongfully, seeking to usurp the wealth of a Muslim therewith will meet Allah on the Day of Resurrection while He is angry with him.”⁽¹⁾ And we seek Allah’s refuge.

When these four traits combine in an individual, such is a stark hypocrite because he combined all the traits of hypocrisy - we seek refuge with Allah. But if he has just one of them, he has just a trait of hypocrisy until he leaves it. This hadeeth seriously warns against these four traits: betraying trust, telling lies, breaking promises and going

1 Reported by Al-Bukhaari, Book of Covenants and Vows, Chapter on the Statement of Allah, the Exalted, “Verily those who purchase a small gain at the cost of Allah’s covenant”..., no. 6676, and Muslim, Book of Covenants, Chapter on the Warning of Punishment of Fire for One who Wrongfully Appropriates the Right of a Muslim with False Oath; no. 138.

overboard during disputes.

It also contains evidence that an individual may combine the traits of Faith and those of hypocrisy based on his statement that, "...then he has a trait of hypocrisy." This is the position of the People of the *Sunnah* and the *Jama'ah*; that a person may have a trait hypocrisy, one of Faith, another of sinfulness, a trait of uprightness, another trait of enmity and yet another trait of Friendship. That is to say, it is not absolute that an individual is a stark disbeliever or pure believer; in fact, he may have traits of disbelief while still being a believer and some traits of Faith.

Then he mentioned the hadeeth of Jabir bin Abdullah - may Allah be pleased with them - that the Prophet ﷺ said, "If the wealth from Bahrain had arrived, I would have given you such-and-such (of it)." "...wealth from Bahrain..." refers to the wealth from Al-Ahsaa and its environs at the time. "If the wealth had come I would have given you such-and-such (of it)." He gesticulated with his hand - peace and blessings be upon him -. This is a promise from Allah's Messenger ﷺ to Jabir bin Abdullah (may Allah be pleased with him) to give him such-and-such quantity of the wealth from Bahrain.

When the Messenger ﷺ passed away before the wealth from Bahrain came during the caliphacy of Aboo Bakr As-Siddeeq - may Allah be pleased with him - which was by the consensus of the companions: they all gave allegiance to him as the caliph after the demise of Allah's Messenger ﷺ. The wealth from Bahrain finally came during Abu Bakr's time and he said, "Whoever has a promise or loan with Allah's Messenger ﷺ." *'Iddah* (as in the Arabic text) meaning, promise or debt; that is to say, the Messenger ﷺ owed. Perhaps the Messenger - peace and blessings be upon him -, had purchased something on credit from anyone necessitating the debt or had promised anyone something.

And rightly, the Messenger ﷺ passed away while his coat of mail was in mortgage to a Jewish man in Madinah for thirty (30) Sa'a of barley.⁽¹⁾ He ﷺ bought it for his family because he hadn't money at

1 Reported by Al-Bukhaari, Book of Expeditions, Chapter on the Death of the Prophet ﷺ; no. 4467, and Muslim, Book of Watering, Chapter on Mortgages, Its Permissibility When at Home and on Expeditions; no.1603.

the time. He wasn't hoarding money; wealth would not last with him before he distributed it to the Muslims.

In a nutshell, Aboo Bakr called out that whoever had a promise or debt with Allah's Messenger ﷺ; that is to say, they should come to us. He then recalled that the Prophet ﷺ said, "If the wealth from Bahrain had arrived, I would have given you such-and-such (of it)." So he said, "Take" and he took with his two hands, counted it and found that it was five hundred. Abu Bakr repeated, "Take twice of it (again)" because the Messenger had said, "such and such and such", saying it (i.e., the word, *such*) three times. Aboo Bakr – may Allah be pleased with him – fulfilled the promise the Messenger of Allah ﷺ had made to Jabir.

Among the points of benefit in this hadeeth is: the permissibility of particularly giving some Muslims part of the wealth from the central treasury considering the Prophet's grant to Jabir. But that should be on condition that such is not based on mere personal proclivities; such benefits must be general or specific.

It also indicates Prophet's generosity; he would give wealth in bulk, not counting it, considering the fact that he gestured with his two hands put together. This shows generosity and that worldly wealth meant not much to him – may Allah's peace and blessings be upon him –, contrary to those who would gather the wealth and begin to avariciously count them. Such persons would first count the lower unit of the currency before the higher ones due to his greed for wealth.

It also has evidence that the Prophet ﷺ does not know the Unseen because he gave a commitment but passed away before meeting it owing to the delay in the arrival of the wealth.

Similarly, it contains proof of the excellence of Abu Bakr – may Allah be pleased with him – considering the companions' pledging allegiance to him.

It also contains proof supporting the acceptance of the claim of an individual when no one opposes the claim; if no one contends while the claimant is known to be reliable. But a person contends the claim, they the onus of proof lies with the claimant, and whoever then rejects must make an oath. But in this story, no one contended with Jabir -

may Allah be pleased with him -, since Abu Bakr was in-charge of the central treasury and he had announced to the people that, “Whoever has a promise or debt should come forward.” Consequently, Jabir came and Abu Bakr did not say to him, “Where is the proof that the Messenger ﷺ promised you?” He did not ask him for proof because he trusts him and there was not anyone disputing it.

Likewise, it has evidence for comparing with something else similar to it; and that if one weighs something in a container, and the weight was, say, a hundred kilograms, it is allowed for him to refill the container a second time and consider it a hundred kilograms if the materials being weighed are equal in weight. This is because when Abu Bakr - may Allah be pleased with him - collected the first scoop, he made the second and the third collections similar in amount.

So, if given that a person should give five hundred *Sa'a* - for example -, but measures out ten *Sa'a* in a container and he wants to evaluate the rest using the same container, then there is no blame doing that. If the items are similar, there is no problem to give such considerations based on the action of Abu Bakr As-Sideeq - may Allah be pleased with him.

Allah alone grants success.

Chapter 87: continuing upon goods deeds one became used to

Hadeeth 692

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ، لَا تَكُنْ مِثْلَ فُلَانٍ، كَانَ
يَقُومُ اللَّيْلَ فَتَرَكَ فَيَامَ اللَّيْلِ!». متفقٌ عَلَيْهِ .

'Abdullah bin 'Amr bin Al-'As reported: Messenger of Allah ﷺ said to me, "O 'Abdullah! Do not be like so-and-so; he used to

get up at night for optional prayer but abandoned it later.” [Al-Bukhari and Muslim]

Commentary

The author, the great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him – said in the Book, *Riyaad as-Saaliheen: Chapter on Continuing Upon Good Deeds One Became Used To*.

Meaning, when a person becomes used to a particular good deed, he should endeavor to continue to do it. For example, when he becomes used to not leaving the supererogatory prayers approved to be observed before and after the obligatory prayers, then he should continue upon it. If he is in the habit of observing the late-night Prayers, then he should stick to it. If he is regular in performing the forenoon supererogatory Prayer, he should continue; any good deed the individual becomes used to, he should for him to stick to them.

Among the lines of conduct of the Prophet ﷺ is that his deeds were continuous; meaning that, he is regular in them. Whenever he performs a good deed, he makes it continuous deed, he doesn't change it. Because, when the individual becomes used to a good deed, performing it and then leaves it, that causes disinterest in performing good deeds considering the fact that leaving a deed after commencing it is worse than not starting it at all. That is to say, if you had not performed the good deed it, it would be less worrisome than you starting and abandoning it. This is something widely noticed and experienced.

The author – may Allah shower blessings on him – mentioned several verses of the Qur'an, all pointing to the fact that the individual should continue upon any good deed he becomes used to such as Allah's saying:

“And be not like her who undoes the thread which she has spun after it has become strong.”

That is, do not be like the woman who spins yarn from wool, and after spinning it having it become strong and firm, she unties it and shreds

it. You should rather be constituent upon good deeds you perform.

From that also is His saying - Exalted is He:

“Lest they become as those who received the scripture before (that is, Jews and Christians) and the term was prolonged for them and so their heart were hardened”

Meaning that, they used to work righteous deeds but time passed and their hearts became hardened and so, they abandoned the good deeds. Do not become like them.

As for hadeeths, the author – may Allah shower blessings on him – mentioned the hadeeth of Abdullah bin Amr bin Al-'Aas that Allah's Messenger ﷺ said, “O Abdullah! Do not be like So-and-so, he used to stand up during late-night (for Prayers); but he left standing up in the night.”

The word, *Fulan* (as it occurs in the text rendered as so-and-so) is used to allude to a particular person who is male. As regard a woman, the word *Fulanah* is rather used. This word, *Fulan*, could have been used by the Messenger ﷺ himself, and that the Messenger did not mention the person's name to Abdullah bin 'Amr – may Allah be pleased with him – by way of protecting his identity since the matter rather than the individual was the point of reference. It is also possible that the Messenger ﷺ mentioned the person but Abdullah bin 'Amr (may Allah be pleased with him) preferred to preserve it. In any case, the point is to do the deeds.

And the matter was that a man used to stand (for prayers) during late-night and then left it, he stopped observing it, he did not continue upon it. Even though standing up during late-night is recommended act such that if the individual does not perform it, he is not blamed for it. That is to say, if he does not stand up during the night, no one will chide or say to him, “Why did you not stand up at night (for the Prayers)?” since it is only a recommended worship. But the fact that he was observing it and later abandoned it itself caused the dispraise. Consequently, the Messenger ﷺ said, “Do not be like So-and-so; he would stand up during the night but he abandoned standing (for Prayers) during night.”

In addition or even more importantly and significantly is for the individual to begin to seek knowledge of Islamic legislations and then Allah blesses him upon it and then he abandons it. This constitutes being ungrateful for the mercy Allah showered on him. So when you begin to seek knowledge, you should continue except a thing of dire necessity busies you therefrom. Otherwise, you should be consistent because seeking knowledge is *Fard Kifaayah* (communal obligation) and whoever seeks knowledge, Allah - the Exalted - will certainly grant him the rewards of obligatory deeds which are greater than those of recommended actions as is indicated in an authentic hadeeth that Allah the Exalted said, "My servant does not come close to Me with something dearer to Me than what I have made obligatory upon him."⁽¹⁾

Seeking knowledge is *Fard Kifaayah* (communal obligation), when a person carries it out, he fulfills an obligation on behalf of the generality of the *Ummah*. It could even become *Fard A'yn* (individual obligation) if he himself has a need for it. For example, one who wants to observe the Prayer; he must learn the rulings regarding the Prayer. Similarly, whoever has wealth must learn the rulings of Zakaah. Likewise, the buyer and the seller must necessarily learn the rulings of buying and selling. Whoever wants to perform the Pilgrimage must also learn the rulings regarding the Pilgrimage. This is *Fard Ayn* (individual obligation).

As regard other aspects of knowledge, they are *Fard Kifaayah*. So when a person begins to seek knowledge he should not abandon it, he should rather be consistent, unless some dire necessity prevents him therefrom. This is because the hypocrites are those who begin actions but abandon them.

During the battle of Uhud, about a thousand men went out with the Prophet ﷺ; about a third of them being hypocrites. When they got on the way between Madinah and Uhud, the hypocrites turned back since they had not even advance for the sake of Allah. So, they went back and said,

1 Reported by Al-Bukhari, Book of Mind Softeners, Chapter on Humility, no. 6502.

﴿لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكَ﴾ (17)

“They said: Had we known that fighting will take place, we would certainly have followed you.”

Allah - the Exalted - said:

﴿هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ﴾ (17)

“they were that day, nearer to disbelief than to faith.” (Aal-Imraan vs 167).

In a nutshell, it is necessary that if Allah blesses the Muslim to observe good deeds, among the actions of giving servitude to Allah such as the Prayer or the deeds whose benefits transit such as seeking knowledge that he doesn't slacken or hold back. He should rather be consistent for that is from the lines of conduct of the Prophet ﷺ and his advice as we have in his statement, “O Abdullah! Do not be like so-and-so; he used to stand (for the Prayers) during the night and then he abandoned standing at night.”

Allah alone grants success.

Chapter 88: excellence of good words and meeting people cheerfully

Hadeeth 693:

عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَمَنْ لَمْ يَجِدْ فِكْلِمَةَ طَيِّبَةً». متفقٌ عليه .

‘Adi bin Hatim رضي الله عنه reported: Messenger of Allah ﷺ said, “Guard yourselves against the Fire (of Hell) even if it be only with half a

date-fruit (given in charity); and if you cannot afford even that, you should at least say a good word.” [Al-Bukhari and Muslim]

Hadeeth 694:

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ». مُتَّفَقٌ عَلَيْهِ. وَهُوَ بَعْضُ حَدِيثِ تَقْدِمِ بَطُولِهِ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “It is also charity to utter a good word.” [Al-Bukhari and Muslim]

Hadeeth 695:

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِيقٍ». رَوَاهُ مُسْلِمٌ .

Abu Dharr رضي الله عنه reported: Messenger of Allah ﷺ said, “Do not disdain a good deed, (no matter how small it may seem) even if it is your meeting with your (Muslim) brother with a cheerful face.” [Muslim]

Commentary

The Author, the great scholar of hadeeth, an-Nawawee – may Allah shower blessings on him – said, “Chapter on Excellence of Good Words And Meeting Others Cheerfully”: that is, when the individual meets his brother (in faith), it should be delightfully, with cheerful countenance and pleasant words because this is from the character of the Prophet ﷺ. This should not be regarded as degrading; rather, it is elevation for him and his reward is with Allah, the Mighty and

Sublime. It is also constitutes following the lines of conduct of the Prophet ﷺ; he was always happy and frequently smiling – may Allah’s peace and blessings be upon him.

So, it is incumbent that the individual meets his brother with cheerful countenance and good words in order to earn rewards, love and friendship and to avoid priding and exalting oneself above Allah’s servants. Thereafter, the author mentioned verses, including Allah’s saying:

“And lower your wings for the believers (be courteous to the fellow believers.)”

Meaning that, be humble and gentle towards the believers because the believer has the right to be related with humbly. On the other hand, regarding the non-Muslims, Allah – Exalted – says:

﴿يَأْتِيهَا النَّبِيُّ جَهْدَ الْكُفَّارِ وَالْمُنَافِقِينَ وَأَعْلَىٰ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ
وَبئسَ الْمَصِيرُ ﴿٧٣﴾﴾

“O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell - and worst indeed is that destination.” (At-Tawbah: 73)

The individual who must be met with cheerful face is the believer. As for the disbeliever, if it is hoped that he may accept Islam if we relate with him keeping cheerful looks and giving good words, then we should hoping that he embraces Islam and benefit from such meets. But such humility and cheerful facial expressions only worsen his pomposity and arrogance towards the Muslims, then he should not be treated as described.

Keeping cheerful looks delights your companion since it certainly will differentiate between the individual who meets you frowning and the one who meets you cheerfully. As such, the Prophet ﷺ told Abu Dharr, “Do not underrate any good deed even if it is meeting your brother keeping a cheerful face.” This is from the aspects of good deeds because it will delight your brother and cheer him up.

Then when that is joined with pleasant words, two benefits are attained: cheerful face and pleasant words. Concerning good words, the Prophet ﷺ said, “Beware of the Fire, even if with a chip of date”; meaning that, place a barrier between yourselves and the Fire, “even if with a chip of date.” That is to say, if you hand out charity with just a half of a date, it will serve protection for you against the Fire if Allah the Mighty and Sublime accepts it.

“But if you find not that, then employ pleasant words”: Good words; like saying, “How are you?”, “How is your condition?” “How are your brothers?” “How is your family?” and such other expressions because they are among good words that will delight your companion. Every good word is charity for you with Allah and reward and recompense. The Prophet ﷺ said, “Goodness is a pleasant character.”⁽¹⁾

He ﷺ also said, “The most perfect of the believers in Faith are the best of them in character.”⁽²⁾

Allah alone grants success.

Chapter 89: excellence of clarity of discourse and repetition when statements would only be so understood

Hadeeth 696

عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ
أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ

- 1 Reported by Muslim, Book of Goodness and Joining Ties of Kinship, Chapter on the Explanation of Evil, no. 2553.
- 2 Reported by At-Tirmidhi, Book of Breast-Feeding, Chapter on the Right of a Woman Upon her Husband, no. 1162, and Aboo Daawood, Book of the Sunnah, Chapter on the Evidence for the Increase and Decrease of Faith; no. 4682.

سَلَّمَ عَلَيْهِمْ ثَلَاثًا. رَوَاهُ الْبُخَارِيُّ .

Anas ؓ reported: Whenever the Prophet ﷺ said something, he would repeat his words thrice so that the meanings would be understood fully; and whenever he came upon a group of people, he would greet them, and he would repeat salutation thrice. [Al-Bukhari and Muslim]

Hadeeth 697

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ كَلَامَ رَسُولِ اللَّهِ ﷺ كَلَامًا فَضْلًا يَفْهَمُهُ كُلُّ مَنْ يَسْمَعُهُ. رَوَاهُ أَبُو دَاوُدَ .

'Aishah ؓ reported: the speech of Messenger of Allah ﷺ was so clear that all those who listened to it would understand it. [Abu Dawud]

Commentary

The author – may Allah shower blessings on him – said in his Book, *Riyaad as-Saaliheen: Chapter on Excellence of Clarity of Discourse And Repetition When Expressions Will Only Be So Understood*: Meaning that, it is incumbent on the individual to be clear when he addresses people; he should not be hasty or ambiguous. His speech should be distinct, explanatory and clear, such that his audience understands him without any difficulty or burden. You notice some of the people speaking hastily, being so obscure that the individual would ask, “what are you saying?” This is absolutely contrary to the *Sunnah*. According to the *Sunnah*, address should be explanatory and clear to the addressee. It is neither compulsory that it has to be in classical language and neither is it even encouraged if the people become critical and consider such as from excessiveness.

People should be addressed in their language; your speech should be explanatory and clear as is in the hadeeth of Anas bin Malik - may Allah be pleased with him – that whenever the Prophet ﷺ spoke, he repeated his expressions thrice so that he may be understood.

So, his saying: “so that he may be understood” proves that if it were understood without repetition. And that is what actually happened; we would hear many narrations from the Messenger ﷺ in his sermons and in other gatherings without repetitions. However, if the person does not understand because he did not grasp the meanings well, then you could repeat them to him so that he may understand or when he hearing is some defective or in case he was in a noisy environment, then it is encouraged for you to repeat so that he may comprehend what you say.

So when he ﷺ gave the greeting of *Salam* to a people, “he gave the *Salam* thrice” meaning that, he would not repeat more than thrice. He would give the *Salam* once, and it was not replied, he gave it a second time, and if not still, he would repeat it the third time and if it was not then replied, he left it.

Likewise asking for permission to enter a place; he ﷺ would request thrice. That is to say, whenever visits a person, he would ask permission to enter the house, he would knock the door three times. And if the person does not respond, he left – may Allah’s peace and blessings be upon him. This was his conduct; he would repeat things thrice and then stop.

But does the same thing apply when a phone rings thrice? It may be included in this category; that if you phone an individual and the device rings three times while you hear it ring and he does not answer you, then you are blameless if you end the call. But it may be said also that: the telephone has a different ruling; that you should wait until you lose all hopes that you may be answered by those in the house since they may not be near the phone when you gave the call. They may be far away, needing to walk all the way to reach the telephone, and the rings of phone rapidly succeed themselves. Therefore, it may be restricted to the third ring or that until the individual loses hope of being answered. That is to say, if you make a call and the phone rings repeatedly without response, you may despair and stop the call.

Thereafter, the author mentioned the hadeeth of A'aishah (may Allah be pleased with her) that the Prophet's speech was clear and distinct. Meaning that, it was distinct; the letters were not muddled, likewise the words, such that if anyone desired to count them he will owing to his gradualness. And that is how a person's speech should be; it should not be muddled up and obscured to the listener because utterances are made to make the listener understand; and the more comprehensible it is, the better and more preferred.

In addition, the individual should follow this line of conduct; that is, when he makes his speech distinct, explanatory and clear, and he repeats it thrice for those who don't understand, he should have it in mind that he is following the Messenger of Allah ﷺ in that so that he earns rewards therewith and then helps his Muslims brother comprehend.

The mindset should be maintained regarding other practices of the Prophet ﷺ, keep it mind that you are following Allah's Messenger ﷺ in it so that you may attain true *Ittiba'* (followership) and reward.

Allah alone grants success.

Chapter 90: listening to unprohibited speech of a seatmate, and the scholar or preacher asking his audience to be quiet

Hadeeth 698

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ: «اسْتَنْصِتِ النَّاسَ» ثُمَّ قَالَ: «لَا تَرْجِعُوا بَعْدِي كَفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». متفقٌ عَلَيْهِ .

Jarir bin 'Abdullah رَضِيَ اللَّهُ عَنْهُ reported: Messenger of Allah ﷺ asked me on the occasion of the Farewell Pilgrimage to tell the people to

keep silent, then he (ﷺ) said, “Do not revert to disbelief after me, chopping the heads of one another.” [Al-Bukhari and Muslim]

Commentary

The author, An-Nawawee – may Allah shower blessings on him – said in *Riyaad as-Saaliheen*: Chapter on Listening to Unprohibited Speech of A Seat-mate, And the Scholar Or Preacher Asking His Audience to Be Quiet.

We had mentioned previously that when the Prophet ﷺ gave the greeting of *Salam*, he did so thrice. It means that: if the person to whom the greeting was extended did not hear, he gave the second and if he still did not answer, he gave the third, and then he would stop. But if he responded to him the first time, he would not repeat the *Salam* a second time.

But here under this chapter, the discourse concerns the necessity for the individual to be attentive to the speech of his seatmate if that does not involve something forbidden. Carefully listening would be both in speech and action.

As for that regarding speech: It is for him not to speak when his companion speaks, otherwise confusion sets in and every individual begins to talk to the person near him. But the right thing in a gathering is that the speech comes from a single person so that every person benefits from the speech of others.

As regard attention related to action: It is necessary, when someone addresses you, for you to turn towards him and not look in different directions. Because when you look left and right while he addresses you, he considers you to arrogant, and Allah - the Exalted - had said:

﴿ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ﴿١٨﴾ ﴾

“And turn not your face away from men with pride, nor walk in

*insolence through the earth.*¹⁾ (Luqman 31:18)

So, you should pay attention to him and turn towards him so that he knows you are being attentive to him and interested in his speech. Except if he speaks about something unlawful such as backbiting, indecent speech or similar other things, then he should not be given attention; rather, you should prohibit him from such. If he persists upon the forbidden speech and rejects your advice, then it becomes incumbent on you to stand up and leave the place. Allah – the Exalted – said:

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِذْ أَنْتُمْ إِذَا مَثَلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا﴾

“And it has already been revealed to you in the Book (this Qur’an) that when you hear the Verses of Allah being denied or mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell.” (An-Nisaa: 140)

Then the author – may Allah shower blessings on him – mentioned the hadeeth of Jareer bin Abdullah Al-Bajali (may Allah be pleased with him) that the Prophet ﷺ said to him during the Farewell Pilgrimage that, “Tell the people to keep silent.” Meaning that, ask them to be quiet so that they pay attention to what the Prophet ﷺ would say.

Then Prophet ﷺ said, “Do not revert to disbelief after me, striking the necks of one another.” *Yadrib* (as it occurs in the Arabic text) here occurs in the nominative, and it is not allowed to read it in the jussive form taking it to be a response to a prohibition. It is rather nominative because it expresses circumstance; meaning, do not return to be disbelievers after my demise in such a condition that you will strike the necks of each other. This contains proof that believers’ fighting

1 Qur’an 31 verse 18

one another constitutes some disbelief.

This hadeeth is supported by the Prophet's saying, that, "Abusing the Muslim is sinfulness and fighting him constitutes disbelief."⁽¹⁾ However, the disbelief here is one that does not expel the person from the religion. The proof for the position that it does not expel from the religion is Allah's saying – the Exalted that:

﴿ وَإِنْ طَافَيْنَا مِنْ الْمُؤْمِنِينَ أَفْتَلَوْا فَاصْلِحُوا بَيْنَهُمَا فَإِنْ بَغْت إِحْدَاهُمَا عَلَى الْأُخْرَى فَقْتِلُوا الَّتِي تَبَغَى حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَاصْلِحُوا بَيْنَ أَخْوَابِكُمْ وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ ﴾

"And if two parties or groups among the believers fall to fighting, then make peace between them" till He said:

"The believers are nothing else than brothers (in Islamic religion)..." (al-Hujuraat: 9-10)

Chapter 91: chapter on admonition and being balanced in it

Hadeeth 699

عَنْ أَبِي وَائِلٍ شَقِيقِ بْنِ سَلَمَةَ قَالَ: كَانَ ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يُذَكِّرُنَا فِي كُلِّ خَمِيسٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ، لَوَدِدْتُ أَنَّكَ ذَكَرْتَنَا كُلَّ يَوْمٍ، فَقَالَ: أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أَمْلِكُكُمْ وَإِنِّي أَتَحَوَّلُكُمْ بِالْمَوْعِظَةِ، كَمَا كَانَ رَسُولُ اللَّهِ ﷺ

1 Reported by Al-Bukhaari, Book of Manners, Chapter on What is Prohibited of Abuse and Curse; no. 6044 and Muslim, Book of Faith, Chapter on the Explanation of the Statement of the Prophet ﷺ that "Abusing..., no. 64.

يَتَخَوَّلُنَا بِهَا مَخَافَةَ السَّامَةِ عَلَيْنَا. مُتَّفَقٌ عَلَيْهِ .

Shaqiq bin Salamah reported: Ibn Mas'ud ؓ used to preach to us once every Thursday. A man said to him: "O Abu 'Abdur-Rahman, we love your talk and we wish that you preach us every day." He said: "There is nothing to prevent me from doing so, but I don't lest I bore you. I follow the same method in preaching to you that Messenger of Allah ﷺ adopted in preaching to us for fear of boredom." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in his Book, Riyaad as-Saaliheen, Chapter on Admonition and Being Balanced in It.

Al-Wa'dh (as it occurs in the Arabic text) means, explaining the rulings of the *Sharee'ah* along with some adjuration or caution. That is to say, that you say - for instance - to a person, "It is compulsory upon you to do such-and-such; so fear Allah and do what Allah has ordered you" and the like. The greatest admonition is Allah's Book; Allah – the Mighty and Sublime – says:

﴿يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى

وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

"O Mankind! There has come to you a good advice from your Lord (that is, the Qur'an, ordering all that is good and forbidden at that is evil) and a healing for that (disease of ignorance, doubt, hypocrisy and difference etc) in your breast, - a guidance and a mercy explaining (lawful and unlawful things) for the believers." (Yoonus: 57)

Hence, the best of what by which admonition can be given is the Book of Allah – the Mighty and Sublime - because it entails words of

adjuration and caution; mention of the Paradise and Fire, the pious and the negligent. So, it is the most outstanding Book that could be used to give admonitions.

However, this is so for the person who has a heart and pays attention and is heedful, as He - Exalted - has said:

﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْفَى السَّمْعَ وَهُوَ سَهِيدٌ ﴿٣٧﴾﴾

“Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.” (Qaaf: 37)

As regard those whose hearts are hardened - we seek refuge with Allah – Allah, the Exalted said:

﴿وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾﴾

“And whenever there comes down a Surah (Chapter on the Qur’an), some of them (hypocrites) say which of you has had his faith increased by it. As for those who believe it has increased their Faith and they rejoice.” (At-Tawbah: 124)

Likewise the true believer, whenever he recites a verse from Allah’s Book, his Faith increases, and he rejoices over the light of this great Book Allah has placed in his heart.

﴿وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾﴾

“But as for those in whose heart is a disease (of doubt disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt and they die while they are disbelievers.” (At-Tawbah: 125)

We ask Allah’s refuge away from that.

So, the individual should give admonition with the Qur’an, the *Sunnah* and the statements of the great scholars and whatever will

soften the heart and turn it towards Allah the Mighty and Sublime.

Thereafter, the author – may Allah shower blessings on him – mentioned that admonition should be concise; that is, do not bore the people and make them loathe the Qur'an, the *Sunnah* and the statements of the people of knowledge. Because when the hearts are overburdened, they become fatigued, exhausted and bored, they despise the truth even though it is the truth! Consequently, the wisest of those who would ever give admonition among the creatures is Muhammad ﷺ; he would only give sermons from time to time and not overburden them so that they are not bored, becoming tired and then loathing the truth they are told.

Then the author – may Allah shower blessings on him – began the Chapter with His statement, Exalted is He:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَحَدِّ لَهُم بِآيَاتِي ۖ هِيَ أَحْسَنُ ﴾

“Invite (Mankind, O Muhammad ﷺ) to the way of your Lord (that is, Islam) with wisdom and fair preaching and argue with them in a way that is better.”

Call to the path of your Lord; that is to say, to Allah's religion, because Allah's way is His religion considering the fact that it leads to Him - the Exalted. Whoever treads the path of this religion, it leads him to Allah - he Mighty and Sublime. In addition, because Allah – the Exalted - established this religion as a path for His servants; and so, it is ascribed to Him that: *“the way of Allah.”*

“Invite (mankind, O Muhammad ﷺ) to the way of your Lord (that is, Islam) with wisdom and fair preaching, and argue with them in a way that is better...”

Firstly: Wisdom: Because affairs must be placed in their rightful positions at the proper time, with the appropriate speech and expressions. Some places are certainly not appropriate for admonition; likewise, some periods are not appropriate for giving admonition. Similarly, it may be inappropriate to admonish some persons in

particular conditions. You would rather wait till he becomes receptive of the sermon. Consequently, He said, “with wisdom.”

The scholars say: “Wisdom means to place things in their appropriate positions.”

Secondly: Fair preaching: Make your calls come along with good words of advice; expressions that will soften the heart; make it tender and turn it towards Allah, on the condition that it is good. When adjurations are better regarding a matter in the circumstance, they are employed, and if it deserves cautioning and warning, then warnings and words of caution should be used.

Likewise, it should be good in terms of presentation and syntax; it should be good and acceptable. Also, it should be nice from the perspective of being convincing, giving admonitions laden with persuading proofs; proofs from the *Sharee'ah* and those from the intellect well supported by those from the *Sharee'ah*. This is owing to the fact that, some of the people become convinced by *Sharee'ah* based evidences, such as the sincere believers. Allah – the Exalted - said:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in then decision.” (al-Ahzaab: 36)

But some among the people would not be satisfied with the *Sharee'ah* proofs; he would need that the *Sharee'ah* evidences be related to the intellectual proofs. Hence, Allah – free is He from all imperfections - would cite many intellect based proofs in many verses in addition to the text-based proofs He sent down to His Prophet. Consider – for instance - the matter of resurrection after death. The disbelievers reject resurrection and say: “Who will give life to bones after they would have decayed and become dust? How will a person die, have his bones, flesh and skin decomposed by the earth; how will

such be resurrected?”

Allah – the Exalted - responded:

﴿قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ﴿٧٨﴾﴾

“Say (O Muhammad ﷺ): He will give life to them Who created them for the first time!” (Yaasin: 79)

Who created these bones in the first place? It is Allah; and returning creation is certainly easier than beginning it.

﴿وَهُوَ الَّذِي بَدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ﴿٧٧﴾﴾

“And He it is who originates the creation, then will repeat it (after it has been perish) and this is easier for Him.” (Ar-Room: 27)

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ ﴿٨١﴾﴾

“Is not He, Who created the heavens and the earth able to create the like of them? Yes, indeed!” (Yaasin: 81)

These are intellect-based proofs; giving proof of the beginning for returning.

Similarly, Allah the Mighty and Sublime gave restoration of the earth after it was arid as proof for resurrection of life. Allah - the Exalted - sends down rain upon stiff arid land, devoid of life or plant, and the earth becomes green due to this rain. Who revives these plants except Allah? The One Who revived the earth after its being arid, dying out, is certainly Able to bring the dead back to life.

Life hereafter must occur; because it does not make wisdom that Allah originates this creation and sustains them with blessings and provisions, reveal Books and send Messengers to them, legislate Jihad (war) against the enemies of Allah and then everything just ends with this transient world. This negates wisdom; so there must be another life, the real life, as He - the Exalted - has said:

﴿يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي﴾ (٢٤)

“He will say: *Alas! Would that I had sent forth (good deeds) for (this) my life.*” (Al-Fajr: 24)

The real life is the life hereafter.

﴿وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ

النَّارِ﴾ (٢٠١)

“And of them there are some who say: *our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the fire!*” (Al-Baqarah: 201)

He then said: “and argue with them in a way that is better”: that is, when you give good admonition and someone begins to argue, not agreeing, then argue and not withdraw. But make the argument in a better way in terms of methodology, presentation and being convincing. If he presents his argument, strive to refute the evidence. If refuting his evidence will take time, move on to another proof; do not be entangled in the argument with him. You should rather give another evidence the other party will find difficult to annul. Consider the example of Ibrahim عليه السلام when a man contented with him about Allah:

﴿أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي

يُنْعِي وَيُمِيتُ﴾ (٢٥٨)

“Have you not looked at him who disputed with Ibrahim (Abraham) about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim (Abraham) said (to him): *my Lord (Allah) is He Who gives life and causes death.*” (Al-Baqarah: 258)

That is, but you do not have the ability to give life and cause death.

“He said: *I give life and cause death.*”

How can this contender give life and cause death? He could bring a man already sentenced to death and say: “Do not kill him”, and then bring a man who does not deserve death and order that, “Kill him!” That was how he deceived the people.

So Ibrahim – on him be peace and blessings - said:

﴿فَإِنَّ اللَّهَ يُأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ﴾ (TBA)

“Verily! Allah causes the sun to rise from the east: then cause it you to rise from the west.” (Al-Baqarahh: 258)

He did not contend his statement that, “I (also) give life and cause death.” Otherwise, if he did he could say, “But you did neither give life nor cause death, you only did something causing death which is killing and he died. You raised the weapon and he was killed.” However, Ibraaheem left all this - because it involves lengthy argument – to something any contender cannot argue; he said,

﴿فَإِنَّ اللَّهَ يُأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ﴾ (TBA)

“Verily! Allah causes the sun to rise from the east; then cause it to rise from the west.” (Al-Baqarahh: 258)

He was not able to give any response. Consequently, He said,

﴿فَبُهِتَ الَّذِي كَفَرَ﴾ (TBA)

“So the disbeliever was utterly defeated...” (al-Baqarahh: 258)

In a nutshell, Allah – the Exalted – said, “and argue with them in a way that is better.” (an-Nahl: 125)

It is understood from the verse, that whoever cannot argue with that which is better should not argue; because a true believer who has no problem with his Faith may come and a disputing person will argue with him and he finds it difficult to defeat him. In that circumstance, do not argue because if you do, you would not have argued with that which is better. So leave him till another time or till someone more

skilled than you in argument comes along to faces him.

Allah knows Best.

Hadeeth 700

وَعَنْ أَبِي الْيَقْظَانِ عَمَارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ طَوْلَ صَلَاةِ الرَّجُلِ، وَقِصْرَ
خُطْبَتِهِ، مِثْنَةٌ مِنْ فِقْهِهِ، فَأَطِيلُوا الصَّلَاةَ، وَأَقْصِرُوا الْخُطْبَةَ».
رَوَاهُ مُسْلِمٌ .

'Ammar bin Yasir ؓ reported: I heard Messenger of Allah ﷺ saying, "Prolonging Salat (prayer) and shortening the Khutbah (religious talk) indicate the religious knowledge of the person. Make your Salat long and your sermon short." [Muslim]

Hadeeth 701

وَعَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السَّلْمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا
أَنَا أَصْلِي مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ:
يَرْحَمُكَ اللَّهُ، فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ! فَقُلْتُ: وَأَنْكَلُ أُمِّيَاهُ!
مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ؟ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَيَّ
أَفْخَازِهِمْ! فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي، لَكِنِّي سَكَتُ. فَلَمَّا صَلَّى
رَسُولُ اللَّهِ ﷺ، فَبِأَبِي هُوَ وَأُمِّي، مَا رَأَيْتُ مُعَلَّمًا قَبْلَهُ وَلَا بَعْدَهُ
أَحْسَنَ تَعْلِيمًا مِنْهُ، فَوَاللَّهِ! مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي،
قَالَ: «إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ،

إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ، وَقِرَاءَةُ الْقُرْآنِ» أَوْ كَمَا قَالَ رَسُولُ
 اللَّهِ ﷺ. قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي حَدِيثٌ عَهْدٍ بِجَاهِلِيَّةٍ، وَقَدْ
 جَاءَ اللَّهُ بِالْإِسْلَامِ، وَإِنَّ مِنَّا رِجَالًا يَأْتُونَ الْكُفَّانَ؟ قَالَ: «فَلَا
 تَأْتِيهِمْ» قُلْتُ: وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ؟ قَالَ: «ذَلِكَ شَيْءٌ يَجِدُونَهُ
 فِي صُدُورِهِمْ، فَلَا يَصُدَّنَّهُمْ». رَوَاهُ مُسْلِمٌ .

Mu'awiyah bin Al-Hakam As-Sulami ؓ reported: While I was in Salat with Messenger of Allah ﷺ, a man in the congregation sneezed and I responded with: ' Yarhamuk-Allah (Allah have mercy on you).' The people stared at me with disapproving looks. So I said: "May my mother lose me. Why are you staring at me?" Thereupon, they began to strike their thighs with their hands. When I saw them urging to me to remain silent, I became angry but restrained myself. When Messenger of Allah ﷺ concluded his Salat . I have never before seen an instructor who gave better instruction than he, may my father and mother be sacrificed for him. He neither remonstrated me, nor beat me, nor abused me. He simply said, "It is not permissible to talk during Salat because it consists of glorifying Allah, declaring His Greatness as well as recitation of the Qur'an," or he said words to that effect." I said: "O Allah's Messenger, I have but recently accepted Islam, and Allah has favoured us with Islam. There are still some people among us who go to consult soothsayers." He said, "Do not consult them." Then I said: "There are some of us who are guided by omens." He said, "These things which come to their minds. They should not be influenced by them." (Muslim)

Commentary

The author , An-Nawawee – may Allah shower blessings on him – said under the chapter on Admonition and being balanced In it, avoiding to bore or burden the people with the admonition.

The explanation of the verses the author – may Allah shower blessings on him – cited under this chapter had been given, and that was Allah’s saying – the Exalted:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّلْهُمْ بِأَلَّتِي هِيَ أَحْسَنُ ﴾

﴿ ١٢٥ ﴾

“Invite (mankind, O Muhammad ﷺ) to the way of your Lord (that is, Islam) with wisdom (that is, with the Divine inspiration and the Qur’an) and fair preaching, and argue with them in a way that is better.”

Then the author mentioned some hadeeths including the hadeeth of ‘Ammar bin Yasir (may Allah be pleased with them both) that the Prophet ﷺ said, “The length of the individual’s Prayer and the conciseness of his sermon indicate his understanding.”

He referred to the Friday Prayer.

The Friday Prayer has two sermons preceding it, so the Prophet ﷺ said, “The length of the individual’s Prayer and the conciseness of his sermon indicate his understanding.” Hence, even though it apparently refers to the Friday sermon, it is also general including the occasional speeches. It is not allowed to lengthen and burden the people; the shorter it is, the better from two angles:

The first angle: That the people do not get tired.

The second angle: That they may fully grasp what he said.

When speech is lengthily, some of it is lost. But if it comes concise, brief and encompassing, the people gain and then they do not get bored.

As regard making the Prayer long, it means that the Prayer should be like that of the Prophet ﷺ which is not lengthy, bearing in mind that the Prophet ﷺ scolded Mu’adh for making his ‘Ishaa Prayer long. He also berated another person for lengthening the Fajr Prayer. He said, “O you people! Some of you drive people away.”⁽¹⁾

1 Reported by Al-Bukhaari, Book of The call-to-Prayer, Chapter on the Imam’s

So, the length intended in this hadeeth (under discourse) refers to that which tallies with the Prayer of Allah's Messenger ﷺ. This is if the person is an Imam; but if he were observing the Prayer *alone*, he may lengthen it as he wishes; no one will prevent him therefrom since he would be dealing with himself alone in the circumstance. Then the Prophet ﷺ said, "Make the Prayer long but make the sermon brief." So lengthen it as is reported and make the sermon concise. However, the sermon must impact the senses; it should really be an admonition and bring benefit.

Thereafter, the author cited the hadeeth of Mu'awiyah bin Al-Hakam (may Allah be pleased with him) that: While he was observing the Prayer with the Prophet ﷺ, a man among the people sneezed and said, "*Al-Hamdu lillaah* (meaning; Praise be to Allah)." Mu'awiyah replied him that, "*YarhamukAllah* (meaning: may Allah have mercy upon you)", because when you hear a person who sneezed given praises to Allah, it becomes mandatory upon you to respond to him and say: "*YarhamukAllah* (meaning: may Allah have mercy upon you)" even if you are reading, perusing or revising.

As for doing so during the prayer, then this is not permissible because no speech of mankind is acceptable during the Prayer. Consequently, the people frowned at Mu'awiyah; so they started looking at him. So he wondered, "May his mother loose him! What have I done (wrong)?"

They started beating their thighs with their own hands trying to hush him. So he went silent and continued his prayer. When he had finished the Prayer, the Prophet ﷺ invited him and Mu'awiyah (while reporting the hadeeth) said, "May my father and mother be his ransom! I have never seen a better teacher – not before or after him. By Allah, he neither harassed me nor abuse me nor beat me." He only spoke to him gently and said, "This Prayer does not allow any normal human talk except glorifying Allah, pronouncing His greatness and reading the Qur'an" or as Allah's Messenger ﷺ put it.

Shortening his Standing and Perfecting the Bowing and prostration Postures, no: 702; and Muslim, Book of the Prayer, Chapter on Ordering the Imams to Make the Prayer Brief; no. 466.

This is a concise and beneficial admonition; Mu'awiyah benefited therefrom and narrated it to those after him.

This hadeeth contains evidence that: the praying individual may turn his face or look elsewhere due to some preponderant benefit or need. Otherwise, it is best to have his sight at his place of prostration, and when in the sitting position, his gaze should be fixed on his point of pointing; because the person in the sitting position for *Tashahhud* (testification to the Oneness of Allah before ending a Prayer) or that between two prostrations would slightly raise his first-finger and point it while making supplications. So his gaze should be fixed on the point of his pointing. However, in the standing, bowing and prostration postures, he should keep looking at his place of prostration.

Some scholars say, "He should in his front" but the matter is of considerable latitude; if he wills, he may look at his place of prostration or in front. However, if the need arises and he turns, then there is no blame.

It also shows that slight activity during the Prayer does not harm, because the companions were beating their thighs with their palms and the Prophet ﷺ did not berate them for that, except that he ﷺ said, "Whenever anything alarms you, then the men should say the *Tasbeeh* (*Subhaanallah*) and the women should clap."⁽¹⁾

It proves likewise that speaking during the Prayer is not allowed, and that it voids the Prayer (of the talking individual), except when the person is ignorant, forgetting or just became unwary. For example, if a person greets you with the *Salam* greeting while you observe the Prayer or knocked the door while you were observing the Prayer and you unwarily said, "Come in" or that, "*Alaykum As-Salam* (meaning: And upon you be peace)" out of forgetfulness or being unwary, your Prayer is valid because Allah does not hold a person responsible for ignorance, forgetfulness or when he acts unknowingly:

1 Reported by Al-Bukhaari, Book of Rulings, Chapter on the Imam comes to People and Makes Amend between Them, no. 7190, and Muslim, Book of the Prayer, Chapter on the Congregation Putting Forward Someone to Lead the Prayer when the Imam Tarries, no. 421.

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ﴾

“Allah will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned.” (al-Baqarahh: 225)

Among the benefits of this hadeeth is: The beautiful approach of the Prophet ﷺ to teaching; he ﷺ would teach gently and softly. This was his conduct – peace and blessings be upon him, and he is the model for his Nation. What is incumbent upon the individual is to put people in their due positions; the unrepentant arrogant addressee should be spoken to in the manner that befits him and the ignorant craving for knowledge should be spoken to in a manner appropriate to him.

Among the lessons in this hadeeth is that: normal human speech is not allowed at all during the Prayer; the Prayer must have no other than the *Tasbeeh* (glorification of Allah), *Takbeer* (saying *Allah is the Greatest*) and reading the Qur’an, or as he ﷺ has put it. As we all know, the Prayer entails reading the Qur’an, saying *Allah is the Greatest*, making the *Tasbeeh*, giving supplications, and the *Tashahhud* (i.e., testifying to the Oneness of Allah), according to the well-known practice among the Muslims.

This hadeeth also teaches that: the individual who gives a sermon should be commended if the admonition is good and devoid of derision. This will encourage the preachers to continue upon the methodology. In the narration of Mu’awiyah bin Al-Hakam (may Allah be pleased with him), he said, “O Messenger of Allah! I have only recently left Ignorance, and Allah the Exalted has brought Islam.” He said this in order to explain his situation before and after (Islam) and mention Allah’s favor upon him, since in Ignorance, they would not acknowledge and act upon good or forbid and avoid evil except what they did following their custom. But Allah blessed us with this Islam, the clear light and tremendous criterion. So, it differentiated truth from falsehood, explained benefit and harm, distinguished between Faith and disbelief, separated between Monotheism and Idolatry and other such things with which Allah blessed this *Ummah* of Islam.

Then he - may Allah be pleased with him - said, "We have some amongst us who approach soothsayers." He - peace and blessings be upon him - then answered that, "Do not go to them." Soothsayers are men to whom the devils descend, bringing the information they stealthily collect from the lowest heaven. They then tell people what these devils tell. They add many lies to something true and when one out of a hundred of what they say comes true, people resort to them. So they would go to them and ask them to tell their fortunes.

Therefore, the word, *Kaahin* (as it occurs in the Arabic text), refers to a man the devils visit and bring what they stealthily get from heavenly information and then, he adds many falsehoods to the information. People would approach them and ask, "How will our condition be? How will our future be?" They ask them about matters of the future generally and particularly, and they tell them of what they had heard from the narrations of the devils.

The Prophet ﷺ said, "Do not go to them"; just one expression. Do not approach sorcerers! Would we imagine that Mu'awiyah or any of the companions will be told by the Messenger ﷺ not to do a thing and then, they will do it? Never! We cannot even imagine it. They were not like most of the people today; the prohibitions would be repeatedly mentioned to them, yet do not desist. They may even twist the meanings and say, "the prohibition only expresses dislike" or that, "the prohibition only teaches manners" or "indicates preference" and the like.

Then, you should understand that the *Kaahin* also tells about the Unseen future; a person who goes to him has three conditions:

The first condition: That he goes to him and asks him (about the Unseen future) but does not believe him. It is established in *Saheeh Muslim* that the Prayer of such a person will not be accepted for forty days!⁽¹⁾

The second condition: That he goes and asks him (about Unseen matters of the future) and believes. Such a person disbelieves therewith

1 Reported by Muslim, Book of Greetings, Chapter on Prohibition of Divination..., no.2230

based on his saying – peace and blessings be upon him – “Whoever approaches a sooth-sayer and believes what he says has disbelieved in what was sent down to Muhammad.”⁽¹⁾ His disbelief springs from the fact that believing him, implies belying the statement of Allah, the Mighty and Sublime, that:

﴿ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ﴾

“Say: None in the heavens and the earth knows the Ghayb (Unseen) except Allah.” (An-Naml: 65)

This is because, the soothsayer tells about the Unseen future; so if you accept what he says, it means rejecting this verse which is a thing that constitutes disbelief. So, it is reported in the hadeeth that, “Whoever approaches a soothsayer and believes what he says has disbelieved in what was sent down to Muhammad.”

The third condition: That he asks him in order to disprove him; he only asked him to test him; there is no blame in this. The Prophet ﷺ asked Ibn Sayyad about what he ﷺ had in mind, so he (Ibn Sayyad) answered that, “*Ad-dukh*” meaning *adh-Dukhaan* (smoke). So, the Prophet ﷺ said, “Get away! You will never be able to surpass your ability.”⁽²⁾

Consequently, if he questions him in order to disgrace and expose him; then there is no blame doing that. In fact it may even be encouraged since it entails eradicating falsehood.

Thereafter, he asked him another question, “Some among us make evil omens.” He ﷺ answered, “This is just something that suddenly comes to their minds; it should not hinder them!”

At-Tatayyur (as in the Arabic text and rendered as making evil omens) means, making portents with things. The Arabs would take

1 Reported by At-Tirmidhi, Book of Purification, Chapter on What has been Reported about the Dislike of Having Sexual Affair with Menstruating Women; no. 135.

2 Reported by Al-Bukhaari, Book of Preordainment, Chapter on “He comes between a Man and his Heart”; no. 6618, and Muslim, Book of Tribulations, Chapter on the Mention of Ibn Sayyad; no. 2930.

portents and mostly, with birds, the direction it flies. If it flies right, it has an interpretation, if it flies left it has its meaning and forward, it has a implication. Likewise when it flies backwards, depending on Arab superstitions and myth. So they used to take omens from birds; they make it encourage them to continue (the activity they regarding which they sought portent) or hold back. If the bird flies - for example - towards the left, he may say, "This is an evil warning, I will not travel"! But if it flies towards the right, he says, "This will be a blessed journey; the right implies fortune and blessing"! Those were their superstitious terms. They mostly sought portents with birds.

Sometimes, they would make omens with days, at other times with months and even with some voices they hear; they may even make omens with individuals such that there are people now who would leave their homes and if the first person they meet has an ugly look they say, "Today will be bad" he makes evil omen. But when they meet a person with a nice look, they say, "Today is good"; so they become optimistic. The Prophet ﷺ said, "This is something that suddenly comes to their minds; it should not hinder them."

If the individual depends on making evil omens his affairs will muddle and he will ever be in confusion and anxiety.

The Arabs used to seek omens with the month of Shawwal for marriage; they say, "Whoever marries in the month of Shawwal will not be successful." That is what the Arabs used to say. However, A'aishah (may Allah be pleased with her) would say, "The Prophet ﷺ married me in Shawwal" he tied the nuptial knot with her in Shawwal and consummated the marriage with her in Shawwal. So she would say, "Which one of you ranked higher in his sight than me?"⁽¹⁾

Undoubtedly, A'aishah is the most beloved woman to him after he married her, yet he actually married her in Shawwal and consummated the marriage also in Shawwal but due to their own Ignorance, Arabs used to say, "Whoever marries in Shawwal will not be successful." Today, we find people marrying in the month of Shawwal and all

1 Reported by Muslim, Book of Marriage, Chapter on the Merit of Marriage and Marrying in Shawwal..., no. 1423.

they get is goodness!

So, importantly, you should erase making omens with birds or any other thing from your mind and ever be optimistic. Consider life ahead of you full of opportunities; the path (to success) ahead is ever open. The Messenger ﷺ would desire being very optimistic and hate making evil omens.⁽¹⁾ So be hopeful always, what Allah Wills will certainly come to pass. Be pleased and happy and open-minded; life (chances) ahead of you is broad and the path ahead is vast. This is goodness!

As for omens, pessimism and a person worrying about everything, this will make life constrained for him. This is one of the beauties of Islam; that it abolished omens and affirmed optimism because optimism is good and omen is evil.

Allah alone grants success.

Chapter 92: dignity and calmness

Hadeeth 703

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ مُسْتَجِمِعًا قَطُّ ضَاحِكًا حَتَّى تُرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ. متفقٌ عليه .

Aishah ؓ reported: I have never seen Messenger of Allah ﷺ laughing so heartily that his uvula could be seen. He used to smile only. [Al-Bukhari and Muslim]

Commentary

The author, the great scholar of hadeeth, An-Nawawee – may Allah

1 Reported by Ibn Majah, Book of Medicine, Chapter on “He used to Like Being Optimistic But Disliked Omens”, no. 3536.

shower blessings on him – said, Chapter on Dignity and Calmness.

Al-Waqaar (as it occurs in the Arabic text rendered as dignity) refers to the condition a servant assumes in which he becomes respected such that whoever sees him holds him in high esteem and admiration.

As for *Sakeenah* (as it occurs in the Arabic text translated as Calmness) means, being relaxed and not nervous or upset. He will be serene in his mind, limbs and utterances. Undoubtedly, these two qualities, dignity and Calmness, are of the best qualities Allah bestows a servant. Because their opposites are that the individual lacks calmness; he would be bereft of self-worth and serenity. He will be so lowly, degrading and debasing himself.

The opposite of calmness is that the person is restless, looking her and there; no sign of tranquility of any sort will be noticed in his mindset or utterance or deeds. So if Allah bestows self-regard and calmness upon a servant, he has certainly attained two noble traits.

Similarly, contrary to calmness is haste; when the individual is hasty, rash and reckless, his only interest rumor mongering, something Allah's Messenger ﷺ has prohibited! He would prohibit rumormongering, excessive questioning and wasteful spending.⁽¹⁾ So, if a person is not careful and diligent regarding affairs, then his errors will be much, and then, the people begin to lose confidence in him. He begins to fall in the category of those whose words are rejected and not accepted.

Thereafter, the author cited the statement of Allah, the Mighty and Sublime:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَمًا﴾^(١٣)

“And the slaves of the Most Gracious (Allah) are those who walk

1 Reported by Al-Bukhaari, Book of Zakaah, Chapter on His statement Exalted is He: ‘they do not beg of people at all’, no. 1477, and Muslim, Book of Judgments, Chapter on Prohibition of Needless Excessive Questioning without Need and Prohibition of...no. 1715.

on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.” (Al-Furqaan: 63)

“*The servant of the Most Gracious (Allah)*”: those Allah has favored with mercy and guided them to goodness are those who walk on the earth in humility. That is, when you see them, you find a man walking sedately, devoid of ugly haste.

“*And when the foolish address them (with bad words they reply back with mild words of gentleness (Salam).*”

Meaning that, they make expressions by which they keep safe from the evil of those persons. It does not imply that they actually say *Salam*; it just means that when the foolish addresses him, he utters a statement by which he keeps protected from his evil; either by responding a much better manner or remaining silent if that shows to be better.

In a nutshell, he will utter an expression to avoid anything unpleasant considering the fact that the foolish is problematic; if you contend or argue with him, he say harsh words to you or condemn what you invite unto. Consequently, he may disparage the Religion and the like of that – and the refuge is with Allah. So, from the success attained by the slaves of the Most Gracious is that whenever the foolish addresses them, they say, *Salam*; that is to say, they give an utterance by which they get protected and safe from sin.

Among their traits He mentioned at the end of the verses is that:

“*And those who do not witness falsehood*”: That is, they do not witness false statements or despicable deeds.

“*And if they pass by some evil play or talk*”: which lack benefit or even evil, “*they pass by it with dignity*” i.e., safe and free of it. Because things are either good or evil or idle play; as for evil, they do not witness it. But as for idle play or talk, they walk past it with dignity while they engage in good.

Thereafter, he mentioned the hadeeth of A'ishah - may Allah be pleased with her - that she said, "I have never seen Allah's Messenger ﷺ laughing so heartily such that his uvula could be seen. He would rather only smile."

That is, he would not laugh ignominiously loud, opening his mouth till his upper palate appears. He would only smile or chuckle till his molars or canine shows – peace and blessings of Allah be upon him. He would only smile, not laughing loudly such that he would open his mouth exposing the palate. It shows the Prophet's dignity. Hence, you notice the individual who is fond of loud laughter, laughing uproariously, opening the mouth widely lacking esteem before people. He would be lowly before them, having no esteem. But the one who frequently and appropriately laughs, you find him being loved; meeting him is pleasant and delightful.

Allah alone grants success.

Chapter 93: walking sedately to prayer and learning places and other acts of worship

Hadeeth 704

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلَاةُ، فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأَتُوهَا وَأَنْتُمْ تَمْشُونَ، وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَاتَمُّوا». متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying, "When the Iqamah are pronounced, do not come to it

running, you should walk calmly with tranquillity to join the congregation. Then join in what you catch for and complete what you miss.” [Al-Bukhari and Muslim]

Hadeeth 705

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ دَفَعَ مَعَ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ فَسَمِعَ النَّبِيَّ ﷺ وَرَأَاهُ زَجْرًا شَدِيدًا وَصْرَبًا وَصَوْتًا لِإِلِيلٍ، فَأَشَارَ بِسَوْطِهِ إِلَيْهِمْ وَقَالَ: «أَيُّهَا النَّاسُ! عَلَيْكُمْ بِالسَّكِينَةِ فَإِنَّ الْبِرَّ لَيْسَ بِالِإِيْضَاعِ». رَوَاهُ الْبُخَارِيُّ، وَرَوَى مُسْلِمٌ بَعْضَهُ .

Ibn ‘Abbas ؓ reported: I accompanied the Prophet ﷺ while we were returning from ‘Arafat. Messenger of Allah ﷺ heard behind him a loud noise of beating and of driving the camels forcibly. He pointed towards it with his whip and said, “O people! Proceed calmly. No virtue lies in rushing.” [Al-Bukhari and Muslim]

Commentary

The Author , the great scholar of hadeeth, an-Nawawee – may Allah shower blessings on him – said, Chapter on Walking Sedately to Prayer and Learning Places And Other Places of Learning.

It is well-known that the Prayer forms the most important Pillar of Islam after the Twin Statements of Testimony. It is one of the greatest of Allah’s symbols. When the individual stands up to observe the Prayer he stands before Allah, the Mighty and Sublime. A well-known fact is that an individual would approach a person he holds in high esteem being mannerly, tranquil and calm. How about when he comes to stand before Allah the Might and Sublime?

As such, the individual should approach the Prayer tranquil as is contained in the hadeeth of Abu Hurayrah - may Allah

be pleased with him.

Thereafter, the author gave proof supporting the Chapter heading with Allah's statement that:

"And whosoever honors the symbols of Allah, then it is truly from the piety of the heart."

The person who would honor Allah's symbols and act appropriately to respect them has certainly manifested aspects of the heart's piety. That indicates his sincere intentions and righteousness. And when the hearts have conscious fear of Allah, the limbs obey Allah's injunctions based on the statement of Allah's Messenger ﷺ, "Certainly the body has a piece of flesh, when it is upright, the entire body is upright, and when it is bad the entire body is bad. And that is the heart."⁽¹⁾

Therefore, it becomes incumbent upon you to honor Allah's symbols; that would indicate your conscious fear of Allah. It would also earn you rewards with Allah the Mighty and Sublime:

﴿ذَلِكَ وَمَنْ يُعْظِمَ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ، عِنْدَ رَبِّهِ﴾ (30)

"That, and whoever honors the sacred things of Allah, then that is better for him with his Lord." (al-Hajj: 30)

Then he mentioned the hadeeth of Abu Hurayrah - may Allah be pleased with him - that the Prophet ﷺ said, "Whenever the Prayer is established, do not approach it running"; that is, if you hear the call-to-commence-the-Prayer while outside the mosque. This indicates apparently that the call-to-commence-Prayer may be so audible to be heard outside the mosque. It occurs in hadeeth that Bilaal said to the Prophet ﷺ, "Do not precede me to say the *Ameen*"⁽²⁾ showing that he would call for the Prayer to commence from a place people heard him.

- 1 Reported by Al-Bukhaari, Book of Faith, Chapter on the Virtue One Who Safeguards His Religion, no. 52, and Muslim, Book of Watering, Chapter on Taking the Lawful and Abandoning Ambiguous Matters; no. 1599.
- 2 Reported by Aboo Daawood, Book of Prayer, Chapter on Saying: *Ameen* while Behind the Imam; no. 937.

The Prophet ﷺ said, “Approach it while you walk sedately”; that is, walking normally while you are calm.

His statement that, “...while you walk”, is proof that he would walk normally and not hasten his steps as encouraged by some of the people of knowledge. This is owing to the fact that, the saying of the Prophet ﷺ that, “He would not take a step except that Allah raises him by a station therewith”⁽¹⁾ this does not imply that he should shorten his steps. He should rather walk normally without haste. And the individual approaches the Prayer in this manner, the Prophet ﷺ had said, “Whatever you meet, observe and whatever you miss, then complete it.”

Except that the scholars say, “If he fears missing a unit of the Prayer; i.e., missing the bowing posture, then there is no blame if he hastens a bit in such a way that is not despicable, then there is no blame in that.” However, it should not be in an ugly manner involving clatter and brattle.

Several points of benefit can be derived from this hadeeth:

Among which is: Revering the Prayer and that the individual should approach the Prayer being mannerly, consciously fearful of Allah, calm and tranquil.

Also: The call-to-commence-Prayer should be heard outside the mosque Therefore, if the caller Prayer stands in front of the microphone in order that those outside the mosque may hear, then there is no problem. Although, some have responded to this and said, “Pronouncing it outside the mosque will cause the people to become lazy, and they will not come to the mosque till they hear the call-to-commence-Prayer and perhaps, they may even miss the first unit or more depending on their closeness to the mosque or distance from it.

However, since a similar occurred during the time of the Messenger ﷺ and the call-to-commence-Prayer was heard from outside the mosque, we rule in our view, that there is no blame in that. However, the sin that is feared in that regard is what some people do:

1 Reported by Al-Bukhaari, Book of Prayer, Chapter on Observing the Prayer in the Mosque in the Market, no. 477.

transmitting the Prayer itself through the loudspeakers attached to the minarets. This will disturb those around the mosque, particularly during the late-night Prayers. The Prayers in which the readings are made loudly will disturb those in their homes (around the mosque) and other nearby mosques to such an extent that some would rather follow the Imam in a second mosque while in a nearby mosque due to the magnitude of the sound from the mosque. We even heard that some people said the *Aameen* to the readings of an Imam in a nearby mosque. When he said,

“Not (the way) of those who earned your Anger (such as the Jews), nor of those who went astray (such as the Christians),”

Those others said, “*Aameen*.”

And this is not far-fetched because once the heart becomes engrossed in a thing; it turns away from any other than it. So, if they were following the recitation of the mosque close-by, and the recitation of the Imam is good in terms of the voice and sound, then the heart becomes diverted from the Imam in front of them.

It is established in *Al-Muwatta* of Imam Malik – may Allah shower blessings on him – that the Prophet ﷺ went out one night while his companions were in the mosque observing the Prayer, making their readings loud. So, he – alayhi as-salaat was-salaat – said, “The praying person is in private conversation with his Lord, so he should pay attention to what he says to Him. No one of you should raise his voice reading the Qur’an over those of others.”⁽¹⁾ So he – peace and blessings be upon him – regarded it as inconvenience and thus prohibited it. Experience also supports this. Consequently, our view is that those who transmit the Prayers through the loudspeakers attached to the Minarets are committing sins if their actions constitute inconvenience to those around the mosque.

Therefore, if an action involves that an individual may be sinning or free from sin, then leaving such deeds is certainly better. More so, when it really lacks any benefit. The Imam leads those in the mosque and not those away from it. Likewise, if the individual is lazy, the satan

1 Reported by Malik in his *Muwatta* (1/80)

may hold him back, and so, he begins to wait for the first unit or the second or even the third unit. He may whisper to him that, "sit down till it remains a single unit" and he becomes deprived of the virtue of attending the mosque for the Prayer since he could hear the voice of the Imam giving the readings over the speaker. Each time he tries the stand up, the devil encourages him to sit on.

Therefore, we adjure our brothers, particularly the leaders, not to do this; they should free themselves of blames and not bring inconvenience to their brothers as well, more so, when they are in their own homes. At times, some of the people might have observed his Prayer choosing to have some sleep and rest; he might even be ill, not having slept throughout the night and then he is disturbed by this noise. The mosque may be close to the rooftops (where people get fresh air) during summer and there may even be kids there the loudspeakers may frighten.

In a nutshell, some of the people have been brought in to trials regarding this matter – we beseech Allah to preserve us and you -; they cause harm to nearby mosques and homes with something that lacks any benefit.

When you come in while the Imam is in the bowing posture, make the *Takbeer* (say: *Allah Akbar* - Allah is the Greatest) that enters you into the Prayer while standing upright and then bow. At that you would have met that unit. Likewise, if you come in while he has returned to the standing position after bowing, say the *Takbeer* (i.e., *Allahu Akbar*, meaning *Allah is Greatest*) and then join him (in that position) and go to prostration following him. But do not count this as a unit, because if the individual does not meet the Imam's bowing position (for a particular unit of the Prayer), then he has missed the unit.

If you come in while he is in prostration, say the *Takbeer* while standing, then go to prostration. Do not wait till he stands up. Similarly, if you come in while he is in the sitting posture, say the *Takbeer* in the standing posture and then and sit down. In whichever position you meet the Imam, follow him. If you arrive while he is in the last *Tashahhud* (i.e., the statements of testimony made while ending the

Prayer); look to see, if there is a group (which has not observed the prayer), do not join him (i.e., the Imam), because you would not have met the Congregational Prayer by meeting the *Tashahhud* except by meeting a complete unit. This is based on the statement of the Prophet ﷺ that, “Whoever meets a unit of Prayer has actually met the Prayer.”

But if there is no group of people with you and you may not find another mosque (to join in that same Prayer), then join him even if he were in the sitting of *Tashahhud*. But you should not count it as anything because you already missed the bowing position.

His saying, “...then complete it” contains proof that if the person who joins the Prayer after it commenced pays back, he should pay back the end-part of his Prayer and not the beginning. So if he meets the last two units of the *Dhuhur* Prayer – for instance -, and he stands up to repay, the two units he will repay are those that end his Prayer. As such, he should not recite any more than the Opening Chapter, *Al-Faatihah* considering the fact that the prophetic practice regarding the last two units is that no other than the Opening Chapter should be read in them.

As for the hadeeth of Ibn Abbas - may Allah be pleased with him - that the Prophet ﷺ was proceeding from Arafat and heard clatters and other loud noise behind him including those from beating of the camels and their cries. During the times of Ignorance, they used to move hurriedly from Arafat wishing to leave before darkness fell. So they used to beat the camels vehemently. The Prophet ﷺ gestured toward them with his lash and said, “O people! Be Calm.” That is, be sedate and tranquil, “righteousness does not lie in haste.” Meaning that, righteousness and good is not by being hasty. *Eedaa'* (the actual word used in the Arabic text rendered as *haste*), is a form of quick walk.

This contains proof that it is not necessary for the individual to be in a haste while proceeding to places of worship because those who are proceed from Arafat were going towards Muzdalifah which is a place of worship.

With this, the author – may Allah shower blessings on him – indicated what he mentioned in the chapter heading when he said:

when he goes for the Prayer and learning and other acts of worship, he should sedately. Hence, whenever you go for a gathering of knowledge or good, be tranquil, calm and esteemed, so that you do not belittle yourself before the people and that your honoring the gathering will count for you as from honoring Allah the Mighty and Sublime.

Allah alone grants success.

Chapter 94: honoring the guest

﴿ هَلْ أُنَبِّئُكَ حَدِيثَ صَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ
 سَلَّمَ قَوْمٌ مُنْكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجَلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا
 تَأْكُلُونَ ﴿٢٧﴾ ﴾

Has the story reached you, of the honoured guests [three angels; Jibrâil (Gabriel) along with another two] of Ibrâhim (Abraham) ?

When they came in to him and said: "Salâm (peace be upon you) !" He answered: "Salâm (peace be upon you) ," and said: "You are a people unknown to me."

Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhim (Abraham) was mainly cows] .

And placed it before them (saying) : "Will you not eat?"

Commentary

﴿ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمَنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْفَوِرُ
 هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي صَيْفِي أَلَيْسَ مِنْكُمْ
 رَجُلٌ رَشِيدٌ ﴿٧٨﴾ ﴾

And his people came rushing towards him, and since aforesetime they used to commit crimes (sodomy) , he said: "O my people!

Here are my daughters (i.e. the women of the nation) , they are purer for you (if you marry them lawfully) . So fear Allâh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?"

The author , the great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him – said, Chapter on Honoring the Guest.

Ad-Dayf (as in the Arabic text rendered as *guest*) is the person on a journey who you lodge with in order that you may provide him accommodation, food, drink and whatever he may need. *Ad-Diyaafah* (as in the Arabic text): is a noble trait since the time of Ibrahim, Allah's beloved ﷺ, if not even earlier.

The author – Allah willing - shall soon mention hadeeths concerning honoring the guest and that honoring the guest is from the aspects of Faith in Allah and the Last Day. However, as is his practice, he begins with noble verses (of the Qur'an) since the Qur'an takes preference over the *Sunnah*. It is Allah's Speech while the hadeeth is the statement of Allah's Messenger ﷺ. Both of them are true and they must be affirmed; the information in them must be accepted and their legislations must be obeyed. So he commenced with verses and said,

﴿ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴾

"Has the story reached you, of the Honored guests [three angels; Jibreel (Gabriel) along with another two] of Ibrahim (Abraham)?"

"Has the story reached you?" This interrogative expresses a stir, in order to draw the attention of the addressee. The address in His saying, *"Has the story reached you?"* is either directed to the Messenger ﷺ or to him and his *Ummah*; i.e., to whomever it is appropriate.

"Has the story reached you of the Honored guest [three angels; Jibreel (Gabriel) along with two others] of Ibrahim (Abraham)? When they came in to him and said: Salam (peace be upon you)..."

The guests were angels Allah the Mighty and Sublime sent them to Ibrahim and then to Lut – may Allah's peace be upon them both.

His statement, "...honored guest": means, those Ibrahim عليه السلام warmly received.

"When they came in to him and said: Salam (peace be upon you)! He answered Salam (peace be upon you)."

Scholars say that, their saying: "Salaman" (in the accusative) means, "We greet with the Salam greeting" while his own response that, "Salamun" (in the nominative) means, "And upon you be peace." The second is more intense and preferable than the first because the appropriate thing for the person who is greeted is to reply with that which is better than it or with something similar as Allah - the Exalted - has said:

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ (٨٦)

"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally." (An-Nisaa: 86)

The second is more preferable than the first considering the fact that the first is a verbal sentence while the second nominal sentence implying the present continuous sense.

Then he said, "...a people unknown to me." He did not say, "You are..." because the expression, *antum* (in the Arabic text, meaning, *you are*) is too direct and may be loathing to some people. So, from the aspects of his good treatment for his guests was that he said, said: "A people unknown to me."

The word, *qawmun* (as in the Arabic text, translated as *a people*), may read in full as, "they were strange" or "you are a people" or "those are a people". It is not as direct as saying, "you are a people." So, he omitted the subject (in a subject-predicate structure) and it became, "a strange people." The guests being "strange" here meaning that, he did not know them since it was the first time he met them.

"Then he turned to his household": he ﷺ was generous; *raaga* (as in the text) means, he swiftly and quickly went to "his household", into his house. *"So he brought out a roasted calf"* i.e., the young of a cow since its flesh is sumptuous and delicious. And the fact that it was

rousted made the meat sweeter and better. In the other verse, it said, “grilled” i.e., barbecued; its taste was still well-preserved. And meat is most delicious in this form.

“*And placed it before (near) them*”: he did not place it far away from them and then say, “Come and have your food.” He rather moved it towards them so that they do not experience any hardship or difficulty. In addition, he did not say, “Eat.” He did not give them any order, he only said, “*Will you not eat?*” This is invitation and not order, and it constitutes good dealings with his guests.

Thereafter, the guests went to Lut ﷺ in the appearance of two young beardless and extremely handsome and alluring boys. The people of Lut ﷺ, had been afflicted – and the refuge is with Allah -, with the disease of sodomy; when males have sexual intercourse with males! When they arrived at Lut’s place, the people went around informing one another saying, “two young handsome and beardless boys have arrived Lut’s place”! So they came to him, rushing to him, i.e., hastening.

“*And since aforetime they used to commit crime (sodomy and so on)...*”

That is, they have been practicing indecency, homosexuality. He said,

“*O my people! Here are my daughters (that is, the daughters of my nation) they are purer for you (if you marry them lawfully). So, fear Allah and degrade me not as regards my guest!*”

Some scholars say, “*Here are my daughters*” refers to the daughters of his people and not his own children from his loins. He was rather talking about the females among his people because a Prophet ranks as father to his people. So, it was as if he was saying, “You have women” similar to his statement in another verse:

﴿أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ ﴿١٦٦﴾﴾

“*Go you in unto males of the ‘Aalamin (mankind), and leave those whom Allah has created for you to be your wives?*” (Ash-Shu’araa: 165-166)

That is, among the females.

“Nay, you are a trespassing people!”

In a nutshell, he – peace be upon him -, said to them, “So fear Allah and degrade me not.”

And his statement:

﴿ هُنَّ أَطْهَرُ لَكُمْ ﴾ (٧٨)

“Here are my daughters they are purer for you (if you marry them lawfully).”

This is from the aspects of comparisons in which the relatively low-grade shares not in the index of comparison considering the fact that mating males has not any element of purity (even though intercourse with females they marry is cited to be “purer”), it’s all filth, as Allah the Exalted said,

﴿ وَجَئِنَّمْ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ ﴾ (٧٤)

“And we saved him from the town (folk) who practiced evil...”
(al-Anbiyaa: 74)

Instead, “They (women) are purer for you” since their organs would be lawful for you after you tie the knots of marriage.

“So fear Allah and degrade me not as regard my guests! Is there not among you a single right-minded man?”

Unfortunately, there was not any right-minded man amongst them - we seek refuge with Allah!

﴿ قَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكِ مِنْ حَقِّ وَإِنَّكَ لَنَعْلَمُ مَا نُرِيدُ ﴾ (٧٩)

“They said: surely you know that we have neither any desire nor in need of your daughters, and indeed you know well what we want!” (Hood: 79)

Meaning that, you know well that we want those young boys who have come to you.

﴿ قَالَ لَوْ أَن لِي بِكُمْ قُوَّةٌ أَوْ آوَىٰ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾ ﴾

“He said: would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you).” (Hood: 80)

So, the Messengers (i.e., the angels) said:

﴿ قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن نَّبْصِلُوكَ إِلَّا تَكْفُرُ ﴿٨١﴾ ﴾

“O Lut! Verily, we are the Messengers from your Lord! They shall not reach you.” (Hood: 81)

Then they advised him to set out with his family and leave the city!

In Soorat Al-Qamar, He - the Exalted - said,

﴿ كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذِينَ إِذَا أُرْسِلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ جَنَّتْهُمْ بِئْسَ جِزَاءً ﴿٣٤﴾
 نِعْمَةً مِنَّا يَكْتُمُونَ كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٥﴾ وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالَّذِينَ
 ﴿٣٦﴾ وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ، فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذِرِ ﴿٣٧﴾ ﴾

“The people of Lut belied the warning. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lut, whom we saved in the last hour of the night. As a favor from us, thus do we reward him who give thanks (by obeying us). And he (lout [lot]) indeed had warned them of our grasp, but they did doubt the warning! And they indeed sought to shame his guest (by asking to commit sodomy with them). So, We blinded their eyes, then taste you My Torment and My warnings.” (Al-Qamar: 33-37)

It was said that the angels smacked their faces and they became blind. It is also related that: Allah made them go blind instantly. In any case, his statement, “...and degrade me not as regards my guest” indicates that the guests were well treated by Lut as they were with Ibrahim عليه السلام.

The point here is that, if a guest arrives and lodges with you, it is compulsory on you to host him for a day and night. However, do

not as the foolish ones do; going to bring burdens upon yourself by preparing a large meal, so much that we even hear that when some of the people have guests, the host would slaughter an animal for him. And then the other would insist and say, “Do not slaughter! I swear to give a divorce (to my wife if you do). So do not slaughter.” And then the other person says, “I already swore to give a divorce I do not slaughter.” This is absolutely wrong and loathsome. Whether you slaughter or not, there is no need swearing.

And if at all you need to swear, there is no need swearing to give divorce, because it is not trivial to swear to divorce. The four leaders of schools of thoughts: Malik, Abu Hanifah, Ash-Shafi’ and Ahmad bin Hanbal and the vast majority of their students opine that swearing to divorce (ones wife) counts as divorce if the person breaks his oath. That is, when you say, “Do not do such-and-such, otherwise I swear to divorce my wife” and then the person does the thing, it means you have actually divorced your wife even if you had only intended it to be an oath. This is the opinion of the vast majority of the *Ummah* and all the dependable scholars of this *Ummah*.

So, the matter is a grave one; and it is serious error today that the people trivialize the matter. Unfortunately, too quickly do they say, “I swear to give divorce; I must do such-and-such”, “I swear to give divorce, I will never do such-and-such” or that, “my wife becomes divorced if I do such-and-such” or that, “my wife becomes divorced if I don’t do such-and-such.” This is great error. How can you say this when the majority of scholars opine that if you break this oath, then your wife becomes divorced? Therefore, the individual should not trivialize this matter; he should not swear to divorce; rather, if the need arises he should only swear by Allah – and free is Allah from all imperfections and Exalted is He -, otherwise, he should not swear.

Allah alone grants success.

Hadeeth 706

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ

يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحْمَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ». متفقٌ عليه .

Abu Hurairah ؓ reported: The Prophet ﷺ said, “He who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him maintain good relation with kins; and he who believes in Allah and the Last Day, let him speak good or remain silent.” [Al-Bukhari and Muslim]

Hadeeth 707

وَعَنْ أَبِي شُرَيْحٍ خُوَيْلِدِ بْنِ عمرو الخُزَاعِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ» قَالُوا: وَمَا جَائِزَتُهُ يَا رَسُولَ اللهِ؟ قَالَ: «يَوْمُهُ وَلَيْلَتُهُ. وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ». متفقٌ عليه .

Abu Shurairah Khuwailid bin 'Amr Al-Khuza'i ؓ reported: I heard Messenger of Allah ﷺ saying, “He who believes in Allah and the Last Day, should accommodate his guest according to his right.” He was asked: “What is his right, O Messenger of Allah?” He (ﷺ) replied: “It is (to accommodate him) for a day and a night, and hospitality extends for three days, and what is beyond that is charity.” [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said under the

chapter on Hospitality and Honoring the Guest, after mentioning two verses from Allah's Book - and in fact -, cited a number of verses in two places and then the hadeeths. The hadith of Abu Hurayrah - may Allah be pleased with him - in which the Prophet ﷺ said, "Whosoever believes in Allah and the Last Day should show hospitality to his guest." This has to do with encouragement and motivation towards honoring guests. It means that, honoring the guest is a sign of Faith in Allah and the Last Day; and from the aspects of perfecting Faith in Allah and the Last Day.

Because the individual who honors his guest will be rewarded by Allah on the Day of Resurrection; He may even reward him on the Day of Resurrection and in this life as Allah - the Exalted - said,

﴿مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ﴾

"Whoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward." (Ash-Shoorah: 20)

So Allah will reward him in this worldly life by granting him sound legacy and then rewarding him in the hereafter. Hence, he ﷺ said, "Whosoever believes in Allah and the Last Day should show hospitality to his guest."

Honoring the guest varies depending on the conditions of the guest. Some have high ranks and are regard among their people; so such persons should be suitably honored. Others are of the average ranks, and they should be respected as such. Some others have lower ranks. The point here is that, the Prophet ﷺ generalized honoring; and as such, it includes all kinds of showing honor.

Some among the people would be your guest who would not like that you serve them food with two pieces chicken and the like; he would rather prefer to be served meat. From the aspects of hospitality is for you to invite your neighbors too. However, some wouldn't require that. The Prophet ﷺ did not limit the hospitality or honoring; he rather made it general, and so, the details of it will depend on what

the people consider to be honor.

He said, “Whosoever believes in Allah and the Last Day should connect his ties of kinship”, and in another hadeeth, it says, “he should honor his neighbor.”

“He should connect his ties of kinship”: *ar-Rahm* (as in the Arabic text) refers to relatives; and the closer the relative is to you, the more mandatory his rights are. Hence, the individual should maintain his family ties. However, the Prophet ﷺ did not explain what constitutes that. As such, such details will depend on custom. Some relatives will be connected by visiting them and physically paying attention to them; some will sufficiently be connected when you provide his financial needs. Yet, some will be connected by providing them food and clothing. Each person according to his needs; the point is that you should connect your ties of kinship by carrying out what would, according to the person’s circumstance and rank, constitute good dealing.

For instance, if your relative is a rich and honorable person, you should not send him a plate of food. You would rather be maintaining ties with him through visiting him and speaking gentle words to him and such other things. If however, the relative is poor, a container of food will be more beloved to him than anything else. Then you should send food to him. But if the relative needs money, the appropriate thing then is for you to send him money and so on. Each person should be related with nicely according to his circumstance.

He also said, “Whosoever believes in Allah and the Last Day should utter what is good or remain silent.” How I wish we employ this wisdom in our lives. “Whosoever believes in Allah and the Last Day should utter what is good or remain silent.” Uttering an expression may entail goodness; it might be in the intent of the expression such as enjoining good, forbidding evil, teaching a matter of knowledge and religion. Here, the utterance itself is good. But some utterances may not in themselves be good but they may be uttered to delight the addressee and calm him. This is good too; even though the statement

in itself may not be among the things of seeking nearness to Allah. However, it does not involve sin and it was intended to soothe the addressee, calm and delight him. So this is good as well.

It becomes known therefore, that the individual who does not utter good words has deficient Faith in Allah and the Day of Resurrection; how about the one who says evil? How about those who wake up in the morning to feast upon the flesh of others – and the refuge is with Allah? He would go about among them spreading slander and lies, deceiving! What about the one who will rise up in the morning conspiring against the scholars and abusing them; he abuses them over issues in which they are closer to the truth than what he claims or thinks? Such is certainly worse much more grievous; slandering the scholars is not as slandering the common folk.

Speaking about the generality of the people may cause the person to even blemish himself; but slandering the scholars constitutes blemishing the scholars and the *Sharee'ah* they convey considering the fact that the people will not trust them if the abuse becomes much. Therefore, when people begin to talk much delving into various issues, the individual should hold back his own tongue and not speak. And even if he were asked, he should rather say, “We ask for Allah’s guidance”, “we ask Him to guide everyone” “we ask Allah to bless the affairs” and similar other expressions.

But for him to speak and let lose his tongue in an absolutely baseless matter, that is from the aspects of not rightly believing in Allah and the Day of Resurrection. Even though the individual does not become a disbeliever therewith, his Faith is deficient, because the Prophet ﷺ had said, “Whoever believes in Allah and the Last Day should utter good words or remain silent.” It is also said that, “If speaking is from silver; then silence is golden.” A word of wisdom also says, “Whoever remains silent is safe; but whoever speaks is at risk.”

Therefore, always be silent, except you find good talking; goodness is what is desirable.

Allah alone grants success.

Chapter 95: encouragement to give good news and felicitations

Commentary

The author – may Allah shower blessings on him – said in his Book, Riyaad as-Saaliheen, Chapter on Encouragement Towards Give Good News and Felicitations.

Giving good news has to do with the things of delight, and it is so named, (i.e., *Bishaarah* in Arabic) because when an individual is giving news of a thing of delight to him, it manifests in his countenance and *Bishrah* (i.e., body). And the news may be of the matters that will cause harm to the individual such as Allah's saying – the Exalted:

﴿فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾ (24)

“So announce to them a painful torment.” (Al-Inshiqaaq: 24)

Giving good news could be about the things of joy in the hereafter or in this world. As for the news of delight in the life hereafter, they are numerous, Allah mentioned them in a number of places in the Qur'an such as His saying – the Exalted:

﴿وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾ (25)

“And give glad tidings to those who believe and do righteous good deeds that for them will be gardens under which rivers flow (Paradise).” (al-Baqarahh: 25)

And His saying:

﴿لَهُمْ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ (64)

“For them is glad tidings in the life of the present world (that is, righteous dreams seen by the person himself or shown to others) and in the Hereafter.” (Yoonus: 64)

Likewise His saying:

﴿يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾﴾

“Their Lord gives them glad tidings of a mercy from Him and that He is pleased (with them) and of gardens (Paradise) for them wherein is everlasting delights. They will well therein forever. Verily with Allah is a great reward.” (At-Tawbah: 21-22)

Allah - Blessed is He - said:

﴿وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ الْمُؤْمِنِينَ ﴿١٣﴾﴾

“And also (He will give you another) (blessing) which you love, help from Allah (against your enemies) and a near victory. And give glad tidings (O Muhammad ﷺ) to the believers.” (As-Saff: 13)

All these are about matters regarding the hereafter.

Among the things that give good news regarding the matters of the hereafter are good dreams the individual sees himself or those seen by someone else about him. For example, the individual may see in a dream that he was told: Give so-and-so the good news that he will be among the people of the Paradise” and he will tell him.

Similarly, if a person notices that he submits to perform good and righteous deeds; he feels encouraged and inclined towards it while loathing evil, this is also good news because Allah the Exalted says:

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنِيَرَهُ لِلْيُسْرَىٰ ﴿٧﴾﴾

“As for him who gives (in charity) and keeps his duty to Allah and fears Him and believes in Al-Husna We will make smooth for him the path of ease (goodness).” (al-Layl: 5-7)

As for good news regarding the issues of this life, an example is His saying regarding Ibrahim, Allah’s friend, that:

﴿قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿١٠١﴾﴾

“We give you glad tidings of a boy (son) possessing much knowledge and wisdom.” (al-Hijr: 53)

And in another verse it says:

﴿فَبَشِّرْنَاهُ بِعَلِيِّ حَلِيمٍ﴾

*“So we gave him the glad tidings of a forbearing boy.”
(As-Saafaat: 101)*

The good news he received in the first verse differs from what he received in the second in which it says:

“We give you glad tidings of a boy (son) possessing much knowledge and wisdom”

This is Ishaaq; and the one containing:

“So we gave him the glad tidings of a forbearing boy”

This is Ismaa'eel – may Allah's peace and blessings be upon them both.

Ishaaq is the forefather of *Banu Israaeel* (the Children of Israel) because his son was Ya'qub (Jacob), who is *Israaeel* (Israel) from whom Moosa – ﷺ and 'Isa ﷺ descended. Likewise most of the Prophets mentioned in the Qur'an, they were from the offspring of Israel.

But the one Allah mentioned in:

“So we give him the glad tidings of a forbearing boy” - that in *Surat As-Saffat* – that was *Ismaa'eel* (Ishmael), the father of the Arabs. There was not any Messenger in his progeny except one; but he was the end of the entire messages and he was raised to the entirety of mankind from the time he was sent till the day of Resurrection. Others among the prophets were sent only to their peoples. This Messenger from the progeny of *Ismaa'eel* is Muhammad – may Allah's peace and blessings be upon him.

Similarly, Allah - the Exalted – said regarding the wife of Ibrahim:

“And his wife was standing (there) and she laughed (either because the Messengers did not eat their food or for being glad for the destruction of the people of Lut). But we gave her glad tidings

of Ishaaq)) and after Ishaaq of Ya'qub (Jacob)."

This is also good news for females.

The point here is that, good news could be regarding the affairs of the hereafter or those of this life; the individual should be optimistic and positive and not consider life ahead of him as dark or a dead-end and then loose heart and despair.

It is also necessary that the individual to be congratulated or given glad tidings if the matter is of the future. He will be congratulated when it happens and given glad tidings of future good. Give your brother glad tidings and make him happy. In fact, if you notice – for example – a distressed person, for whom life has become so constrained and tough, say to him, "expect rescue" because the Prophet ﷺ said, "You should know that help comes with patience and rescue with calamity, and that after difficulty comes ease."⁽¹⁾ This is the statement of Allah's Messenger ﷺ and he speaks not out of desire.

Whenever you notice your brother is distressed, say to him, "be cheerful, rescue is at hand." If you find him in difficulty say, "be cheerful, ease will come soon" as Ibn Abbass - may Allah be pleased with him – said, "A difficulty will never overcome two eases." Where? In (the explanation of) *Surah Ash-Sharh* (it says):

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾﴾

"So verily, with the hardship, there is relief, verily with hardship, there is relief (that is, there is one hardship with two reliefs, so one hardship cannot overcome two reliefs)." (*Ash-Sharh: 5-6*)

Hardship was mentioned twice and ease mentioned twice. However, in reality, hardship was not mentioned but just once while ease was mentioned twice; why? The scholars explain that, "When a word repeats along with the definite article, *al-* (in the Arabic lexicon), then it's still one same thing. But if it repeats without the definite article, then they are two."

Hardship occurred twice (in the Arabic text of the verse) but with

1 Reported by Ahmad in *Al-Musnad* (1/307)

the definite article, meaning that, the second *hardship* is still the first mentioned. However, *Ease* came twice in the indefinite form, and so, the second is not same as the first. Hence, Ibn Abbass (may Allah be pleased with him) said, “A difficulty will never overcome two eases.” So, make your distressed brother happy, tell to him “expect rescue; whenever things become difficult expect ease.”

Perhaps the minds would loathe affairs

That have *Furjatun* (ways out) as the loosening of the headband.

It is said that Al-Hajjaj bin Yusuf Ath-Taqaifi, a well-known figure – we beseech Allah to pardon him –, and a tyrant with several evils, once heard a man say something he found strange. Al-Hajjaj was good at Arabic language, he placed the diacritical marks on the Qur’an – and this is one of his good deeds. Al-Hajjaj said to him, “This does not exist in Arabic language, the word measure, *Fu’latun* (as in *Furjatun* in the poem above) does not occur in Arabic language.” He answered that, “That was how I heard a Bedouin say.” And they would take the language from the Bedouin Arabs since they lived in the wilderness rather than in the cities. In the cities, Persians and Romans who had accepted Islam were present causing some alterations (in the originality of how the city speakers use the language). So, Al-Hajjaj said to him, “Go to the Bedouins and bring me something to support your claim that *Fu’latun* exists in Arabic lexicon. I give you up to such-and-such time. If you do not return to me (with it), I shall cut of your neck!”

The man left distressed, and Al-Hajjaj carried out his threats. The man went searching among the Bedouins and heard one of them say:

Perhaps the minds would loathe affairs

That have *Furjatun* (ways out) as the loosening of the headband.

So he became extremely delighted returned to Al-Hajjaj with it. While on his way he was informed that “Al-Hajjaj has passed away.” So he muttered, “By Allah! I wouldn’t really know whether I am more delighted by this word I found with the Bedouin or with the demise of this man!”

The point here is that, the individual should make his brothers

happy and bring them good news so that they may be delighted, enlivened, full of hopes and expectant of rescue.

We beseech Allah to make us and you among those who have good news in the life of this world and in the hereafter.

Hadeeth 708

عَنْ أَبِي إِبْرَاهِيمَ - وَيُقَالُ أَبُو مُحَمَّدٍ، وَيُقَالُ أَبُو مُعَاوِيَةَ -
عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَشَّرَ
خَدِيجَةَ، رَضِيَ اللَّهُ عَنْهَا، بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا
صَخَبَ فِيهِ وَلَا نَصَبَ. متفقٌ عليه .

'Abdullah bin Abu Aufa ﷺ reported: Messenger of Allah ﷺ gave glad tidings to Khadijah ﷺ about a palace of hollowed pearls in Jannah, free from noise and toil. [Al-Bukhari and Muslim]

Hadeeth 709

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ تَوَضَّأَ فِي
بَيْتِهِ، ثُمَّ خَرَجَ فَقَالَ: لَأَلْزَمَنَّ رَسُولَ اللَّهِ ﷺ، وَلَا كُؤَنَّ مَعَهُ
يَوْمِي هَذَا؛ فَجَاءَ الْمَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ ﷺ، فَقَالُوا:
وَجَّهَ هَهُنَا، قَالَ: فَخَرَجْتُ عَلَى أَثَرِهِ أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ
بَيْتَ أَرِيَسٍ، فَجَلَسْتُ عِنْدَ الْبَابِ حَتَّى قَضَى رَسُولُ اللَّهِ ﷺ
حَاجَتَهُ وَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ قَدْ جَلَسَ عَلَى بَيْتِ
أَرِيَسٍ، وَتَوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَاهُمَا فِي الْبَيْتِ،

فَسَلَّمْتُ عَلَيْهِ ثُمَّ انصرفتُ، فَجَلَسْتُ عِنْدَ الْبَابِ فَقُلْتُ:
لَأَكُونَنَّ بَوَّابَ رَسُولِ اللَّهِ ﷺ الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ رَضِيَ
اللَّهُ عَنْهُ فَدَفَعَ الْبَابَ فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: أَبُو بَكْرٍ،
فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ ذَهَبْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا
أَبُو بَكْرٍ يَسْتَأْذِنُ، فَقَالَ: «اِئْذَنْ لَهُ وَيَشْرُهُ بِالْجَنَّةِ» فَأَقْبَلْتُ
حَتَّى قُلْتُ لِأَبِي بَكْرٍ: ادْخُلْ وَرَسُولُ اللَّهِ يُبَشِّرُكَ بِالْجَنَّةِ،
فَدَخَلَ أَبُو بَكْرٍ حَتَّى جَلَسَ عَنِ يَمِينِ النَّبِيِّ ﷺ مَعَهُ
فِي الْقَفِّ، وَذَلِكَ رِجْلَيْهِ فِي الْبِئْرِ كَمَا صَنَعَ رَسُولُ اللَّهِ
ﷺ، وَكَشَفَ عَنِ سَاقَيْهِ، ثُمَّ رَجَعْتُ وَجَلَسْتُ، وَقَدْ تَرَكْتُ
أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ: إِنْ يُرِدِ اللَّهُ بِفُلَانٍ - يُرِيدُ
أَخَاهُ - خَيْرًا يَأْتِي بِهِ، فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ:
مَنْ هَذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ: عَلَى رِسْلِكَ،
ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ: هَذَا
عُمَرُ يَسْتَأْذِنُ؟ فَقَالَ: «اِئْذَنْ لَهُ وَيَشْرُهُ بِالْجَنَّةِ» فَجِئْتُ عُمَرَ،
فَقُلْتُ: أَذِنَ وَيُبَشِّرُكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ، فَدَخَلَ فَجَلَسَ
مَعَ رَسُولِ اللَّهِ ﷺ فِي الْقَفِّ عَنِ يَسَارِهِ، وَذَلِكَ رِجْلَيْهِ فِي
الْبِئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ: إِنْ يُرِدِ اللَّهُ بِفُلَانٍ خَيْرًا
- يَعْنِي أَخَاهُ - يَأْتِي بِهِ، فَجَاءَ إِنْسَانٌ فَحَرَّكَ الْبَابَ، فَقُلْتُ:
مَنْ هَذَا؟ فَقَالَ: عُمَرَانُ بْنُ عَفَّانَ فَقُلْتُ: عَلَى رِسْلِكَ،
وَجِئْتُ النَّبِيَّ ﷺ، فَأَخْبَرْتُهُ فَقَالَ: «اِئْذَنْ لَهُ وَيَشْرُهُ بِالْجَنَّةِ مَعَ
بَلَوَى تُصِيبُهُ» فَجِئْتُ، فَقُلْتُ: ادْخُلْ وَيُبَشِّرُكَ رَسُولُ اللَّهِ ﷺ

بِالْجَنَّةِ مَعَ بَلَوَى تُصِيُّكَ، فَدَخَلَ فَوَجَدَ الْقَفَّ قَدْ مُلِيَءٌ،
فَجَلَسَ وَجَاهَهُمْ مِنَ الشُّقِّ الْآخِرِ. قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ:
فَأَوْلَتْهَا قُبُورَهُمْ. متفقٌ عَلَيْهِ .

Abu Musa Al-Ash'ari ؓ reported: One day, I performed my Wudu' in my house and then set forth with the determination that I would stick to Messenger of Allah ﷺ and spend the whole day with him. I came to the mosque and asked about him. The Companions told that he (ﷺ) had gone in a certain direction. Abu Musa added: I followed him inquiring until I came to Bi'r Aris (a well in the suburb of Al-Madinah). (There) I sat down at the door till he (ﷺ) had relieved himself and performed Wudu'. Then I went to him and saw him sitting on the platform of the well with his shanks uncovered and his legs dangling in the well. I greeted him and returned to the door of the garden, saying to myself, "I will be the doorkeeper of the Messenger of Allah today." Abu Bakr ؓ came and knocked at the door. I said; "Who is that?" He said: "Abu Bakr." I said, "Wait a moment." Then I went to the Messenger of Allah ﷺ and said, "O Messenger of Allah! Abu Bakr is at the door seeking permission to enter." He said, "Admit him and give him the glad tidings of Jannah." I returned and said to Abu Bakr ؓ: "You may enter and Messenger of Allah ﷺ has given you the glad tidings of (entering) Jannah." Abu Bakr ؓ came in and sat down on the right side of Messenger of Allah ﷺ and suspended his legs into the well and uncovered his shanks, as the Messenger of Allah had done. I returned to the door and sat down. I had left my brother at home while he was performing Wudu' and intending to join me. I said to myself: "If Allah intends good for him (i.e., to be blessed to come at this time and receive the glad tidings of entering Jannah), He will bring him here." Someone knocked at the door and I said, "Who is it?" He said, "Umar bin Al-Khattab." I said, "Wait a moment." Then I proceeded towards Messenger of Allah ﷺ. I greeted him and said, "Umar is at the door, seeking permission to enter. He said, "Let him in and give

him the glad tidings of entering Jannah.” I went back to ‘Umar ؓ and said to him, “Messenger of Allah has given you permission as well as glad tidings of entering Jannah.” He entered and sat down with Messenger of Allah ﷺ on his left side and dangled his feet into the well. I returned to the door and sat down and said to myself: “If Allah intends good for my brother, He will bring him here.” Someone knocked at the door and I said, “Who is it?” He said, “Uthman bin ‘Affan.” I said, “Wait a moment.” I went to Messenger of Allah ﷺ and informed him about his arrival. He said, “Let him in and give him glad tidings of entering Jannah together with a tribulation which he will have to face.” I came back to him and said, “You may enter; and Messenger of Allah ﷺ gives you the glad tidings of entering Jannah together with a tribulation that will afflict you.” He got in and saw that the elevated platform round the well was fully occupied. So he sat on opposite side. Sa’id bin Al-Musaiyab ؓ (a subnarrator) has reported: The order in which they sat down indicated the places of their burial. [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – mentioned the verses we explained earlier under the Chapter on Encouragement to Give Good News and Congratulations. We explained that giving good news could be regarding a good thing of this world or that of the hereafter.

Thereafter, he cited two hadeeths: the hadeeth of Abu Ibrahim, Abdullah bin Abee Awfa (may Allah be pleased with him), that the Prophet ﷺ told Khadijah (may Allah be pleased with her) the great news of a home for her in Paradise. Likewise the hadeeth of Abu Musa Al-Ash’ari, and that will come soon – Allah willing.

He said, “...of a home in the Paradise, made of hollowed pearls, free from noise and toil.” However, *al-Qasab*, the pearls, with which Khadijah’s castle in the Paradise was built is not like the pearls of this

world. The name is the same name, but the realities differ just as there are palms, pomegranates and fruits and the flesh of birds and so on; the names being the same, the realities completely differ.

This is an aspect the individual must pay attention to the matters of the Unseen which have equivalents (in terms of their names) in this world are not equivalent to those of this world. For instance, Allah's Attributes; Allah the Mighty and Sublime has a Noble Face, described with majesty and honor. We also have faces; they do not differ in their names; but He the Exalted said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (11)

“There is nothing like unto Him, He is the All-hearer, the All-seer.” (ash-Shoorah: 11)

So His Face is as it befits His Majesty and Magnificence; it cannot be encompassed mentally or in description, neither can it be imagined or said by the tongue. It is too great and majestic to be encompassed by descriptions; likewise the rest of His Attributes. The names will be the same but the realities will vary.

Likewise the Paradise, it has – as I said earlier –, honey, water, wine, meat, women, fruits, pomegranates and so on, but not as those of this world because Allah – and free is He from all imperfections – said in the Noble Qur’an,

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ﴾ (17)

“No person knows what is kept hidden for them of joy.” (as-Sajdah: 17).

If they were similar to those of this world, then we would have surely known them. But they are not like them or any near them. In a similar manner, the Prophet ﷺ, among what he narrated from Allah the Exalted said, “I have prepared for My righteous slaves what no eye has seen, nor has any ear heard nor any mind imagined.”⁽¹⁾

1 Reported by Al-Bukhaari, Book of Beginning of Creation, Chapter on What Has Come Regarding the Description of Paradise, and That It Is Created; no. 3244, and

We beseech Allah to make us and the rest of the Muslims among those for whom He has prepared that.

The Prophet ﷺ gave Khadijah (may Allah be pleased with him) the good news from Jibreel. He informed Allah's Messenger ﷺ; he gave her the welcome news of a home in the Paradise made of hollowed pearls. However, the pearls in Paradise – as we explained earlier -, are not like the pearls in this world; neither are the pearls in this world similar to those in the Paradise.

Then he said, "...free from noise and toil." *As-Sakhab* (as in the Arabic text rendered as, *noise*) refers to strong disturbing yells; the Paradise is devoid of any noise; none of its people is noisy or fatigued or of idle talk:

﴿يَنْزِعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيهِنَّ﴾ (23)

"Free from any *Laghw* (dirty, false, evil, vague talk between them). And free from sin." (at-Toor: 23)

﴿يَحِيَّتُهُمْ فِيهَا سَلَامٌ﴾ (23)

"There greeting therein will be: *Salam* (Peace)." (Ibrahim: 23)

They only utter good words since they are neighbors of *At-Tayyib* (The Good, Allah), the Mighty and Sublime. So, they are good, in the near gardens (i.e., the Paradise); good abodes with *At-Tayyib* (the Good). They are all good; just as their hearts were good in this world and their deeds, nice - and Allah only accepts what is good-, their deeds were acceptable, so they will be in the hereafter.

So, in Khadijah's castle, there will be no noise or fatigue; it would not require sweeping refuse or any other thing; everything in it is good. This is great news for the mother of the Believers, Khadijah (may Allah be pleased with her).

Mother of the Believers, Khadijah, was the first woman the Prophet ﷺ married; he married her at the age of twenty five while she was forty

years (40) old⁽¹⁾ being previously married. She had four daughters and three or two sons from him. He did not marry anyone after her till she passed away - may Allah be pleased with him. She was an intelligent, brilliant and wise woman. She wielded great positive influence well known to anyone who studies her life in books of history. She had the same status as A'aishah (may Allah be pleased with her); that is to say, she and A'aishah are the best wives of Allah's Messenger ﷺ and the most beloved to him.

Scholars however hold differently regarding which of them is nobler; while some consider it A'aishah, others view that it is Khadijah. But the correct opinion is that each of them has peculiar excellence the other does not share.

As for A'aishah, towards the end of the Message and after the demise of the Messenger ﷺ, she was involved in the rapid and vast spreading of the Message, knowledge and the rulings of Islam which was not the case with Khadijah - may Allah be pleased with her. But at the beginning of the Message, Khadijah rendered tremendous assistance and support to the Prophet ﷺ, an opportunity A'aishah did not have. So, each of them both has her merits.

As regard virtue, it is enough thing of pleasure for both of them that they are the most beloved wives of the Prophet ﷺ to him; this is enough. However, concerning virtues, each of them has virtues; A'aishah (may Allah be pleased with her) has those distinctions as cited earlier and Khadijah (may Allah be pleased with her) has those others too as we indicated. But regarding their ranks before Allah the Mighty and Sublime, what I said, that they are the most beloved wives of the Prophet ﷺ is sufficient. It was reported that a man among the People of the *Sunnah* and another, a deviant extremist Shiite talked. The Shiites would hate and speak evil of A'aishah - and the refuge is with Allah -, while the People of the *Sunnah* really love her - may Allah be pleased with her. The Shiites would also go overboard beyond the limits set by the *Sharee'ah* concerning Khadijah - may Allah be pleased with her -. They would loathe this greatly, i.e., A'aishah, and

1 No authentic narration is known to report the actual age of Khadijah at the time of her marriage with the Prophet ﷺ (TN).

go to extremes in their love for that; i.e., Khadijah. But the People of the *Sunnah* love the both of them and hold them in high esteem: both A'aishah and Khadijah.

So the Shiite and the person *Sunnah* talked; the extremist Shiite averred that, 'Khadijah is better' and the person of *Sunnah* cited that, 'A'aishah was better' depending on the view of some scholars who opined that A'aishah had a higher rank even though the correct opinion is what I pointed out earlier; each of them has her own distinctions.

The two men took the matter to Ibn Jawzee – the author of the well-known book, *At-Tabsirah* - and said, "We choose you to rule in this matter: Who is more high-ranking, Alee or Abu Bakr?" He answered that, "The better of them is the one whose daughter is under him." So who is more virtuous now? The statement was rather ambiguous; if he meant the person whose daughter was under him ﷺ; then he meant Abu Bakr. But if he meant the person who had the Messenger's daughter under him, then it referred to Alee being more virtuous. The men went away with each of them holding that, "he judged in my favor" even though the pronouns employed could be viewed from both angles. This indicates Ibn Jawzi's deep wisdom, and he freed himself of harm.

In a nutshell, Abu Bakr (may Allah be pleased with him) is the best of this *Ummah* after its Prophet ﷺ according to the consensus of the People of the *Sunnah*. Even Alee bin Abee Talib (may Allah be pleased with him) would say on the pulpit in Kufah that, "The best of this *Ummah* after its Prophet is Abu Bakr, then Umar." He would publicly say it aloud when he was the caliph, not fearing anyone. But the extremist Shiite would alter the import of this expression. It is well known that Ibn Al-Jawzi (may Allah shower blessings on him) is among the People of the *Sunnah* and undoubtedly, Abu Bakr (may Allah be pleased with him) but he expressed the response in a matter that gave room for wide-range interpretation by way of avoiding the evil of this extremist Shiite. And Allah knows Best.

Thereafter, the author – may Allah shower blessings on him – mentioned the hadeeth of Abu Musa Al-Ash'ari (may Allah be pleased

with him) that one day he performed the Ablution in this home and went to meet the Prophet ﷺ saying, “Today I will spend the entire day with the Messenger of Allah ﷺ” that is to say, I will be with him as he went about the day’s activities.

This contains evidence that when an individual leaves his home, he should make the Ablution so that he would be prepared for the Prayer while outside. So, when the time of the Prayer reaches while in a location without water, he could observe the Prayer since he had made the Ablution. Likewise, he may observe the Funeral Prayer while outside or at least will be in the state of purity. Because, that the individual is in a condition of purity is better than not being in purity. Death might even visit and he will be in a state of purity. Consequently, it is necessary for the individual, as much as possible, to be in a state of purity especially when going out of the home.

So, he went out to meet the Prophet ﷺ and came to the Mosque since the Messenger ﷺ would either be in the mosque or in his home or busy with his household or engaged in some things of benefit for his companions. But he did not find him in the mosque, he asked and they said, “He went this way” pointing towards the Arees well around Quba. So, Abu Musa went in search of him till he got to the well where he saw the Prophet ﷺ. So he stayed at the door - may Allah be pleased with him.

The Prophet ﷺ emptied his bowels, made the Ablution and sat on the rim of the well lowering his legs towards the inside of the well and his clothes off his shins. Apparently – and Allah knows best -, that was during the hot period and the well had water in it. The water was near full, and there were trees, date-palms and shade around it. Normally, in such circumstance, the individual would do something like this; i.e., he will expose his shins to cool off and so, he gains some coolness from the well water and the shade around.

He – peace and blessings be upon him -, sat on the rim of the well, dropped his legs in it and exposed his shins. Abu Musa stayed at the entrance of the well. Abu Bakr (may Allah be pleased with him) asked permission (to enter) but Abu Musa (may Allah be pleased with him)

did not permit him till he had asked the Prophet ﷺ, saying, “Abu Bakr is at the door seeking permission to enter.” He said, “Allow him in and give him the glad tidings of Paradise.” He permitted him to enter and said to him, “The Allah’s Messenger ﷺ gives you good news of Paradise.” What a great news! He gives him the good news that he will enter the Paradise and then permits him to go in to the garden to be with the Messenger ﷺ.

He went in and found the Prophet ﷺ seated on the rim (of the well) and he sat on his right since the Prophet ﷺ loves the right in his affairs. So, Abu Bakr (may Allah be pleased with him) sat on his right in the same manner the Prophet ﷺ had sat; he dropped his legs in the well and exposed his shins out of dislike for acting contrary to the Prophet ﷺ in this sitting. Otherwise, it is not an established ruling that the individual should sit around a well and drop his legs in it while exposing his shins. But he does not like to sit with the Prophet – peace and blessings be upon him -, in a manner different from how the Prophet ﷺ sat.

So Abu Musa (may Allah be pleased with him) who had left his brother to perform the Ablution and join him, said, “If Allah wills good for him, He will bring him”, i.e., if he came and sought permission (to enter) he might be given the good news that he will enter the Paradise. However, a second person sought permission and Abu Musa (may Allah be pleased with him) returned to the Messenger ﷺ, and said, “It is Umar.” He said, “Allow him to come in, and give him the good news that he will enter the Paradise.” He permitted him to enter and told him that, “Allah’s Messenger ﷺ brings you the good news that you will enter the Paradise.”

He went in and found the Prophet ﷺ and Abu Bakr (may Allah be pleased with him) on the rim (of the well) and sat on the left of the Messenger ﷺ. The well was narrow and not so wide, and so, the three of them sat on one side.

Then Uthman came and asked for permission and Abu Musa (may Allah be pleased with him) asked permission again on his behalf. Thereupon, the Prophet ﷺ said, “Allow him to come in and give him

good news that he will enter the Paradise in spite of the calamity that will befall him.” Consequently he allowed him in and said, “The Messenger ﷺ brings you good news that you will enter the Paradise in spite the tribulation that will befall you.” For him, fortune and misfortune will combine.

Uthman (may Allah be please with him) replied and said, “*Al-Hamdu lillahi Al-Musta’an* (meaning: All Praise belongs to Allah, His help alone should be sought).” That is, Allah help is sought regarding this calamity; and praise be to Allah for the good news. He went in and found the rim (of the well) occupied since it was not very spacious. So he went to the edge opposite them and sat there, dropped his legs and exposed his shins. Sa’eed bin Al-Musayyib - one of the great *Tabi’een* - interpreted it to mean their graves; the burial places of the three were in a single room; their grave was one, they were buried together. And in the life of this world, they went forth together and returned together. The Prophet ﷺ would say, “I, Abu Bakr and Umar went forth; I Abu Bakr and Umar returned.” So they were regularly in his company, following him and on the Day of Resurrection, they will be raised from the same grave together. They were together in this world and in the hereafter.

Uthman (may Allah be pleased with him) sat in front of them. He ﷺ gave him the good news of entering the Paradise in spite the calamity he will face. This calamity happened to Uthman (may Allah be pleased with him) when people disagreed with him, rebelled against him and subsequently killed him in his own home - may Allah be pleased with him. They entered upon him in his home in Madinah and killed him while he was reciting the Qur’an; Allah’s Book was right in front of him.

Some of the historians mentioned that a drop of his blood fell upon the statement of Allah the Exalted:

﴿فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ (137)

“So Allah will suffice you against them. And He is the All-Hearer, All-Knower.” (Al-Baqarahh: 137)

And Allah Knows best.

In any case, Uthman (may Allah be pleased with him) was known for his frequent reading of the Qur'an and observing the late-night Prayer. But the transgressors entered upon him and killed him; and he died a martyr.

By this, the statement of the Prophet ﷺ when he went up the Uhud mountain – a well-known huge mountain - along with Abu Bakr, Umar and Uthman and the mountain quaked beneath them as a sign of Allah, became established. It wasn't a quake of grudge or humiliation but that of delight. When it quaked, the Prophet ﷺ said to it, "Be steady Uhud! Certainly, upon you is a Prophet, a *Sideeq* (trustworthy one) and two martyrs."⁽¹⁾ The Prophet was the Messenger of Allah ﷺ, the *Sideeq* was Abu Bakr and the two martyrs were Umar and Uthman – may Allah be pleased with them -, both of whom were killed as martyrs.

Umar was killed while leading the Muslims in the Fajr Prayer, and Uthman was killed while performing the late-Night Prayer in his home. May Allah be pleased with both of them and join us and you with them in the Abode of everlasting bliss.

The narration contains giving good news because the Messenger said, "Allow him to come in and give him good news that he will enter the Paradise" for Abu Bakr, Umar and Uthman, may Allah pleased with them all, and make us and you amongst those who shall be raised in the company of Muhammad ﷺ.

Hadeeth 710

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا قُعُودًا حَوْلَ رَسُولِ
اللَّهِ ﷺ، وَمَعَنَا أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا فِي نَفَرٍ، فَقَامَ

1 Reported by Al-Bukhaari, Book of the Virtues of the Companions of the Prophet, Chapter on the Statement of the Prophet ﷺ, "If I was...", no. 3675.

رَسُولِ اللَّهِ ﷺ مِنْ بَيْنِ أَظْهَرِنَا فَأَبْطَأَ عَلَيْنَا، وَخَشِينَا أَنْ يُقْتَطَعَ دُونَنَا وَفَرِعْنَا فُقُمْنَا، فَكُنْتُ أَوَّلَ مَنْ فَزَعُ، فَخَرَجْتُ أَبْتَغِي رَسُولَ اللَّهِ، حَتَّى أَتَيْتُ حَائِطًا لِلْأَنْصَارِ لِبَنِي النَّجَّارِ، فَدُرْتُ بِهِ هَلْ أَجِدُ لَهُ بَابًا، فَلَمْ أَجِدْ، فَإِذَا رَيْعٌ يَدْخُلُ فِي جَوْفِ حَائِطٍ مِنْ بئرٍ خَارِجَهُ - وَالرَّيْعُ: الْجَدْوَلُ الصَّغِيرُ - فَاحْتَفَزْتُ، فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَبُو هُرَيْرَةَ؟» فَقُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ! قَالَ: «مَا شَأْنُكَ» قُلْتُ: كُنْتُ بَيْنَ ظَهْرَيْنَا فُقُمْتُ فَأَبْطَأَتْ عَلَيْنَا، فَخَشِينَا أَنْ تُقْتَطَعَ دُونَنَا، فَفَرِعْنَا، فَكُنْتُ أَوَّلَ مَنْ فَزَعُ، فَاتَيْتُ هَذَا الْحَائِطَ، فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ، وَهُوَ لِأَيِّ النَّاسِ وَرَائِي. فَقَالَ: «يَا أَبَا هُرَيْرَةَ» وَأَعْطَانِي نَعْلَيْهِ فَقَالَ: «اذْهَبْ بِنَعْلَيْ هَاتَيْنِ، فَمَنْ لَقِيتَ مِنْ وِرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَيَقِنًا بِهَا قَلْبُهُ، فَبَشِّرْهُ بِالْجَنَّةِ» وَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ. رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: We were sitting in the company of the Messenger of Allah ﷺ, and Abu Bakr and 'Umar رضي الله عنهما were also present. All of a sudden the Messenger of Allah ﷺ got up and left us. When he was late to return to us we began to worry lest he should meet with trouble in our absence. I was the first to be alarmed and set out in search of him until I came to a garden belonging to Banu-Najjar (a section of the Ansar). I went round it looking for an entrance, but failed to find one. However, I saw a stream of water flowing into the garden from a well outside. I drew myself together like a fox and slinked into the place and reached the Messenger of Allah ﷺ. He said, "Is it Abu Hurairah?" I replied in the affirmative. He asked, "What is the matter with you?" I replied, "You were sitting with us and then you left us and

delayed for a time. Fearing you had met with some adversities we got alarmed. I was the first to be alarmed. So when I came to this garden, I squeezed myself like a fox and these people are coming behind me.” He (the Prophet ﷺ) gave me his sandals and said, “O Abu Hurairah! Take these sandals of mine, and whoever you meet outside this garden testifying that La ilaha illallah (There is no true god except Allah), being assured of it in his heart, give him the glad tidings that he will enter Jannah.” (Abu Hurairah then narrated the Hadith in full). [Muslim]

Commentary

This hadeeth the author – may Allah shower blessings on him – cited in *Riyaad as-Saaliheen*, under the chapter on Giving Good News and Congratulations also contains glad tidings. The Prophet ﷺ was seated amongst a group of his companions while Abu Bakr and Umar - may Allah be pleased with them - were also present with him. Then the Prophet ﷺ got up and tarried away from them. So they feared that someone might have ambushed him and hindered him from returning to them since the hypocrites were after the Prophet ﷺ, likewise other enemies of the Religion.

Therefore, they got up frightened. The first of them who was scared was Aboo Hurayrah - may Allah be pleased with him -, till he reached the walls of the Najjar tribe. He began to go round perhaps he might find a door but he did not find one. May be he sought a gate that would be opened; but he did not. Otherwise, the walls would ordinarily have gates; but may he was rather looking for an opened gate. But he found a streamlet opening – narrow spaces on the walls that serve as rivulets. Abu Hurayrah squeezed himself in and found the Prophet ﷺ.

He ﷺ said, “Is it Abu Hurayrah?” He replied, “Yes.” He – peace and blessings be upon him – then gave him his sandals and said to him, “Take these sandals of mine and proceed, whosoever you meet outside this garden who testifies that: None has the right to be worshipped except Allah, certain of that in his heart, give him the

good news that he will enter the Paradise.” We beseech Allah to make us and you among them in this life and the time of death.

Thereupon, Abu Hurayrah - may Allah be pleased with him - went out with the pair of the sandals of Allah’s Messenger ﷺ. As if the Prophet ﷺ gave him the sandals as a symbol that he is truthful considering the significance of the good news, that: Whosoever testifies that none has the right to be worshipped except Allah, certain of that in his heart, will enter Paradise. Because whoever utters this statement and is certain of it in his heart will uphold Allah’s orders and avoid His prohibitions since he attests that, “There is no deity worthy of worship except Allah.” Hence, the individual must necessarily worship Allah, the Mighty and Sublime.

However, whoever only utters it with his tongue but does follow with certainty of the heart - we seek Allah’s refuge -, it will not benefit him. Those are the Hypocrites; they would testify that: “None has the right to be worshipped besides Allah” but they do not remember Allah except little. They would stand to observe the Prayer but feel burdened therewith especially with the *Ishaa* and *Fajr* Prayers. They would go to the Messenger ﷺ and say:

﴿قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ، وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ

لَكَذِبُونَ﴾

“We testify that you are the Messenger of Allah and that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed” (*al-Munaafiqoon*: 1)

Their hearts do not truly affirm the fact that there is no deity worthy of worship except Allah, and neither that Muhammad ﷺ is the Messenger of Allah. And for that reason their utterance did not fetch them any benefit. But whosoever certainly affirms with his heart; then here is the good news.

However, it is not possible for a person to say, “I testify that none has the right to be worshipped except Allah, and Muhammad is the Messenger of the Allah,” and then abandon the obligatory duties; and

as such, this hadeeth is never proof that the person who abandons the Prayer has not disbelieved. No, it does not contain evidence (for that), because whoever leaves the Prayer becomes a disbeliever even though he says, "I testify that none has the right to be worshipped except Allah, and Muhammad is the Messenger of Allah" because he only gives those utterances without any certainty. How would he have said it based on certainty and then leave the Prayers, continuing to abandon it – and the refuge is with Allah?! This is really not possible.

However, evil and dangerous whisperings about Allah the Mighty and Sublime could suddenly occur to the individual from the devil. Such whispers do not harm the truly believing person at all. The Prophet ﷺ said, "This is pure Faith."⁽¹⁾

The meaning of "this is pure Faith" is not that whisperings constitute pure Faith; rather, the whispers indicate unadulterated Faith because the Shaytan comes to the pure unadulterated heart, one free of doubt, and presents whispers to it to cause it to give doubt or corrupt its Faith.

So it will approach the mind, and when the individual repels it and says, "*Aoodhu billahi minash Shaytaanir Rajeem Allahu huwa al-Awwal wal-Aakhir wadh-Dhaahir wal-Baatin; Allahu al-Ahad as-Samad al-Ladhee lam yalid walam yoolad walam yakun lahoo kufan Ahad* (meaning: I seek refuge with Allah against Shaytan, the accursed. Allah is the First, the Last, the Manifest and the Hidden. Allah is the One, the Self-Sustaining, the One Who begets not, nor was He begotten and there is none co-equal or comparable unto him) and then turn away from these whispers; it goes off him. Similarly, the Shaytan does not approach the ruined heart to cause corruption to it since the heart is already ruined and devastated.

It was reported that either Ibn Mas'ud or Ibn Abbass (may Allah be pleased with them) was approached by some people saying that the Jews claim that, "We are not caused any distraction during our prayers" and then he replied that, "What will the Shaytan do with a ruined heart?!" This indicates that their hearts are ruined, and the

1 Reported by Muslim, Book of Faith, Chapter on Evidence that One Who is Dies Upon Tawheed Will Enter the Paradise; no. 132.

Shaytan does not approach an already bankrupt mind to cause havoc. Shaytan would only approach the pure and secured heart to cause it distractions and doubts.

So, leave aside these whispers and doubts and turn to your Lord, say: “*Aoodhu billahi minash Shaytaanir Rajeem Allahu huwa al-Awwal wal-Aakhir wadh-Dhaahir wal-Baatin; Allahu al-Ahad as-Samad al-Ladhee lam yalid walam yoolad walam yakun lahoo kufan Ahad* (meaning: I seek refuge with Allah against Shaytan, the accursed. Allah is the First, the Last, the Manifest and the Hidden. Allah is the One, the Self-Sustaining, the One Who begets not, nor was He begotten and there is none co-equal or comparable unto him) and they will goof you – Allah willing.

Therefore, this hadeeth contains good news, that: Whosoever testifies that, “None has the right to be worshipped except Allah”, being certain of it in his heart, the great news for him is that he will enter the Paradise.

And Allah grants success.

Hadeeth 711

وَعَنِ ابْنِ شُمَاسَةَ قَالَ: حَضَرْنَا عَمْرَو بْنَ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ فِي سِيَاقَةِ الْمَوْتِ فَبَكَى طَوِيلًا، وَحَوَّلَ وَجْهَهُ إِلَى الْجِدَارِ، فَجَعَلَ ابْنُهُ يَقُولُ: يَا أَبَتَاهُ! أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا؟ أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا؟ فَأَقْبَلَ بِوَجْهِهِ فَقَالَ: إِنَّ أَفْضَلَ مَا نُعِدُّ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ، إِنَّي قَدْ كُنْتُ عَلَى أَطْبَاقِ ثَلَاثٍ: لَقَدْ رَأَيْتَنِي وَمَا أَحَدٌ أَشَدَّ بُغْضًا لِرَسُولِ اللَّهِ ﷺ مِنِّي، وَلَا أَحَبَّ إِلَيَّ مِنْ أَنْ أَكُونَ قَدِ اسْتَمَكَنْتُ مِنْهُ فَقَتَلْتُهُ، فَلَوْ مِتُّ عَلَى تِلْكَ الْحَالِ لَكُنْتُ مِنْ

أَهْلِ النَّارِ، فَلَمَّا جَعَلَ اللَّهُ الْإِسْلَامَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ ﷺ
 فَقُلْتُ: ابْسُطْ يَمِينَكَ فَلَأُبَايِعَكَ، فَبَسَطَ يَمِينَهُ فَقَبَضْتُ يَدِي،
 فَقَالَ: «مَالِكَ يَا عَمْرُو؟» قُلْتُ: أَرَدْتُ أَنْ أَشْتَرِطَ قَالَ: «تَشْتَرِطُ
 مَاذَا؟» قُلْتُ: أَنْ يُغْفَرَ لِي، قَالَ: «أَمَا عَلِمْتَ أَنَّ الْإِسْلَامَ يَهْدِمُ
 مَا كَانَ قَبْلَهُ، وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا، وَأَنَّ الْحَجَّ يَهْدِمُ
 مَا كَانَ قَبْلَهُ؟» وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللَّهِ ﷺ،
 وَلَا أَجَلَ فِي عَيْنِي مِنْهُ، وَمَا كُنْتُ أُطِيقُ أَنْ أَمْلَأَ عَيْنِي مِنْهُ
 إِجْلَالًا لَهُ، وَلَوْ سُئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ، لِأَنِّي لَمْ أَكُنْ أَمْلَأُ
 عَيْنِي مِنْهُ، وَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُونَ مِنْ
 أَهْلِ الْجَنَّةِ، ثُمَّ وَلِينَا أَشْيَاءَ مَا أَذْرِي مَا حَالِي فِيهَا؟ فَإِذَا أَنَا
 مُتُّ فَلَا تَصْحَبَنِي نَائِحَةٌ وَلَا نَارٌ، فَإِذَا دَفَنْتُمُونِي، فَسُنُّوا عَلَيَّ
 التُّرَابَ سَنًّا، ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنْحَرُ جَزُونَ،
 وَتُقَسِّمُ لِحْمُهَا، حَتَّى أَسْتَأْنِسَ بِكُمْ، وَأَنْظِرَ مَا أَرَاغِعُ بِهِ رُسُلَ
 رَبِّي. رَوَاهُ مُسْلِمٌ .

Ibn Shumasah reported: We visited 'Amr bin Al-'As ؓ when he was in his deathbed. He wept for a long time and turned his face towards the wall. His son said: "O father, did not the Messenger of Allah ﷺ give you the good news of such and such? Did he not give you glad tidings of such and such?" Then he ('Amr) turned his face towards us and said: "The best thing which you can count upon is the affirmation that: La ilaha illallah (there is no true god except Allah), and that Muhammad is the Messenger of Allah. I have passed through three phases. I remember when I hated none more than I hated the Messenger of Allah ﷺ, and there was no other desire stronger in me than that of killing him. Had I died in

that state, I would have definitely been one of the dwellers of Fire (Hell). When Allah instilled the love for Islam in my heart, I went to Messenger of Allah ﷺ and said, 'Extend your right hand, so that I pledge allegiance to you.' He (ﷺ) stretched out his right hand, but I withdrew my hand. He said, 'What is the matter, 'Amr?' I said, 'I wish to lay down some conditions.' He asked, 'What conditions do you wish to put forward?' I replied, 'To be granted forgiveness.' He said, 'Do you not know that (embracing) Islam wipes out all that has gone before it (previous misdeeds). Verily, emigration wipes out all the previous sins, and the Hajj (pilgrimage) wipes out all the previous sins.' Thereafter, no one was dearer to me than Messenger of Allah ﷺ, and none was more respectable than him in my eyes. So bright was his splendour that I could not gather enough courage to look at his face for any length of time. If I were asked to describe his feature, I would not be able to do so because I have never caught a full glimpse of his face. Had I died in that state I could have hoped to be one of the dwellers of Jannah . Thereafter, we were made responsible for many things and in the light of which I am unable to know what is in store for me. When I die, no mourner, nor fire should accompany my bier. When you bury me, throw the earth gently over me and stand over my grave for the space of time within which a camel is slaughtered and its meat is distributed so that I may enjoy your intimacy, and in your presence ascertain what answer can I give to the Messengers of my Rubb (the angels in grave).'' [Muslim]

Commentary

The author , An-Nawawee – may Allah shower blessings on him – said while relating the hadeeths regarding Giving Good News and Congratulations on the hadeeth of 'Amr bin Al-'Aas (may Allah be pleased with him) in the tremendous story that: Some of his companions visited him while shortly before he died. He then wept profusely and turned his face towards the wall - may Allah be pleased with him. Just before he passed away; he would soon depart this world.

His son then asked him, “Why are you weeping when the Prophet ﷺ had given you the good news that you will enter the Paradise?” He responded, “O my son! I have passed through three stages” that is, conditions such as Allah’s saying that:

﴿لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ﴾ (19)

“You shall certainly travel from stage to stage (in this life and in the Hereafter).” (al-Inshiqaaq: 19)

That is, one condition after the other.

Thereafter, he mentioned the three stages that: He used to strongly despise the Prophet ﷺ, and that there was no one upon the earth he loathed as he hated the Prophet ﷺ. He used to wish he got an opportunity to kill him! The most severe disbelief could get. And then Allah hurled Islam into his heart. He approached the Prophet ﷺ and said, “O Messenger of Allah! Stretch forth your hand so that I may pledge allegiance to you upon Islam.” The Prophet ﷺ was the best person in character; so he extended his hand but ‘Amr bin Al-'Aas withdrew. He withdrew his hand not out of arrogance, but in order to affirm what he was soon to mention.

He ﷺ enquired from him, “What is the matter (with you)?” He said, “Messenger of Allah! I wish give conditions.” He asked, “What condition would you give?” And he said, “That I am forgiven.” This was his greatest concern – may Allah be pleased with him -, he gave the condition that Allah should forgive him, thinking that Allah will not forgive him for his past. So the Prophet ﷺ said to him, “Do you not know that accepting Islam obliterates all that has gone before it, and that the Hijra (emigration) obliterates all the previous sins and that the Pilgrimage obliterates all the previous sins?” Three things:

As for Islam: It obliterates whatever had been committed before accepting it according to the text of the Honored Book. Allah – the Mighty and Sublime – said,

﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُعَفَّرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ

مَضَتْ سُنَّتُ الْأَوَّلِينَ﴾ (38)

“Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto) then the example of those (punished) before them have already proceeded (as a warning).” (al-Anfaal: 38)

As for Emigration: When an individual emigrates from his city where he was living which was a city of disbelief; that cancels out his past sins.

And the Pilgrimage wipes out whatever (the individual committed) in the past the Prophet’s saying – may Allah’s peace and blessings be upon him-, “The well performed has no less reward than the Paradise.”⁽¹⁾

‘Amr bin al-‘Aas – may Allah be pleased with him -, pledged allegiance to the Prophet ﷺ and loved him very much. He ﷺ became the dearest person to him, so much that he could not gaze at him out of reverence for the Prophet ﷺ. Glorified be the Changer of hearts! Just the day before, he despised him vehemently, so much that he wished he had the chance to overpower and kill him; but now, he will only take a peep of him out of reverence. He would not even describe him afterwards since he was not conversant with his looks; he never gazed at him out of deep respect for him – ﷺ.

He – may Allah be pleased with him – said if he had died in his first condition he would have been entered the Fire. He said also that, “If I had died in the second condition, I hope I would be among the people of the Paradise.” Consider his prudence; he had affirmed that if he had died while in that first condition, he would have been among the people of the Fire. But in the second condition, due to his intense conscious fear of Allah, he – may Allah be pleased with him – said, “If I had died in the second condition, I hope I would be among the people of the Paradise.” He did not say, “I would have been from the dwellers of Paradise” because it is difficult to affirm Paradise (for any individual). We beseech Allah to make me and you among its people.

1 Reported by Al-Bukhaari, Book of Pilgrimage, Chapter on the Obligation of the ‘Umrah and its Virtues; no. 1773, and Muslim, Book of Pilgrimage, Chapter on the Virtue of Pilgrimage and the ‘Umrah; no. 1349.

Thereafter, he - may Allah be pleased with him - was in-charge of some affairs; he assumed positions of leadership and what happened during the wars of Mu'awiyah and others occurred. It is well known that 'Amr bin Al-'Aas was one of the cleverest and most intelligent of the Arabs. Consequently, he said, "I fear that what happened after the middle condition might have destroyed my deeds."

Thereafter, he - may Allah be pleased with him - advised that when dies, no wailing person should accompany his bier. The *Naaihah* (as it occurs in the Arabic text, translated as *wailing person*) refers to a woman who wails over the dead and cry so loudly as the braying of donkeys. He also advised that, when they bury him, they should stay by his grave for the period it takes to slaughter a camel and divide its flesh, so that he could respond to the messengers of his Lord, the angels, who will come to the dead after its burial. When a dead is buried, two angels come to him and sit him up in his grave. They will ask him three questions; they will say to him, "Who is your Lord?" "What is your religion?" "Who is your Prophet?"

As for the Believer Allah made firm in this life and in the hereafter - may Allah make us and you to be among them by out of His Favor and Kindness -, he would say, "My Lord is Allah, my Religion is Islam and my Prophet is Muhammad ﷺ." So Allah will keep him firm in a constrained situation.

As for the hypocrite - we seek refuge with Allah - or the skeptic, full of doubts, he will say, "I heard people saying something and I said it." Because Faith never entered his heart neither did it settle in his mind. He would only just hear and say - we beseech Allah for safety -. Faith never entered his heart. He is beaten with a huge iron hammer; he will scream so loudly that everything except the humans will hear.

The Prophet ﷺ said, "If a person were to hear it, he would swoon."⁽¹⁾ If humans heard (the scream of) those punished in the grave, they would all pass out. They will swoon because he will make a cry that has

1 Reported by Al-Bukhaari, Book of Funeral, Chapter on the Speech of the Dead upon the Funeral, no.1380

no similitude in this world. No matter what, cries do not kill anyone; but this great noise has no equal. He will give a cry that everything will hear except the humans; and they were to hear it, they will pass out

'Amr bin Al-'Aas (may Allah be pleased with him) ordered his family to stay by his grave for the period it takes to slaughter a camel and divide its meat, so that he might enjoy their company. This indicates that the dead senses its family. It is confirmed from the Prophet ﷺ that the dead hears the tapings of their sandals as they depart after burying him.⁽¹⁾ The silent tapings of the sandals are heard by the dead when the people depart after burying him.

It is reported from the Prophet ﷺ in a sound hadeeth, that after burying a dead, he would stop and say, "Seek forgiveness for your brother, and ask for him to be made firm, for he is now being questioned."⁽²⁾

It is meritorious that when a dead person has been buried, the individual should stand over the grave and say: "*Allahumma thabbithu, Allahumma thabbithu, Allahumma thabbithu, Allahumma Ighfir lahu, Allahumma ighfir lahu, Allahumma Ighfir lahu* – (meaning: O Allah! Make him firm. O Allah! Make him firm. O Allah! Make him firm). Because whenever the Prophet ﷺ gave the greeting of *salam*, he did so thrice, and whenever he supplicated, he did so thrice.⁽³⁾

We beseech Allah the Exalted to make us and you firm upon the firm statement in this life and in the hereafter.

In a nutshell, the son of 'Amr bin Al-'Aas said to him, "The Prophet ﷺ already gave you good tidings that you will enter the Paradise." This is from the aspects of giving good news and congratulations thereupon.

Allah alone grants success.

1 Reported by Al-Bukhaari, Book of Funeral, Chapter What Has Been Reported About the Punishment of the Grave, no. 1374, and Muslim, Book of Paradise and the Description of it Enjoyment, Chapter on the Presentation of the Seat of the Dead in Paradise and Hell, no. 2870.

2 Reported by Aboo Daawood, Book Funeral, Chapter on Seek Forgiveness for the Deceased by His Grave Before Departure; no. 3221.

3 Reported by Muslim, Book of Jihad and Journeys, Chapter on What the Prophet ﷺ Faced..., no. 1794.

Chapter 96: bidding farewell to ones companion and advising him before he departs for a journey and so on, and praying for and requesting supplications from him

Hadeeth 712

فَمِنْهَا حَدِيثُ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ - الَّذِي سَبَقَ فِي بَابِ إِكْرَامِ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ - قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فِينَا خَطِيبًا، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، وَوَعَّظَ وَذَكَّرَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا: كِتَابُ اللَّهِ، فِيهِ الْهُدَى وَالنُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ، وَاسْتَمْسِكُوا بِهِ» فَحَثَّ عَلَيَّ كِتَابِ اللَّهِ، وَرَغَّبَ فِيهِ، ثُمَّ قَالَ: «وَأَهْلُ بَيْتِي، أَذَكَّرْكُمْ اللَّهَ فِي أَهْلِ بَيْتِي». رَوَاهُ مُسْلِمٌ، وَقَدْ سَبَقَ بِطَوِيلِهِ .

Yazid bin Haiyan رضي الله عنه reported: I went along with Husain bin Sabrah and 'Amr bin Muslim to Zaid bin Arqam رضي الله عنه and, as we sat by his side, Husain said to him: "O Zaid, you acquired great merits that you saw Messenger of Allah ﷺ, listened to his talk, fought by his side in (different) battles, and offered Salat behind him. You have in fact earned great merits, Zaid! Could you then tell us what you heard from the Messenger of Allah ﷺ?" He said: "O my cousin! By Allah! I have grown old and have almost spent up my age and I have forgotten some of the things which I remembered

in connection with Messenger of Allah ﷺ, so accept what I narrate to you, and what I fail to narrate, do not compel me to narrate that.” He then said: “One day Messenger of Allah ﷺ stood up to deliver a Khutbah at a watering place known as Khumm between Makkah and Al-Madinah. He praised Allah, extolled Him and delivered the Khutbah and exhorted (us) and said, ‘ Amma Ba’du (now then)! O people, certainly I am a human being. I am about to receive a messenger (the angel of death) from my Rubb and I, in response to Allah’s Call, but I am leaving among you two weighty things: the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it.’ He exhorted (us) (to hold fast) to the Book of Allah and then said, ‘The second are the members of my household, I remind you (of your duties) to the members of my family.’”

Commentary

An-Nawawee – may Allah shower blessings on him – said in *Riyaad as-Saaliheen*, “Chapter on Bidding Farewell to Ones Companion and Admonishing Him Before He Departs for a Journey and so on, and Supplicating for and Requesting Supplication from Him.”

That is to say, when the individual sets out on a journey, his relatives and friends and companions should bid him farewell. They should advise him to have the conscious fear of Allah the Mighty and Sublime; for Allah - the Exalted - said:

﴿وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ﴾ (131)

“And verily, We have recommended to the people of the scripture before you, and to you (O Muslims) that you (all) fear Allah and keep your duty to Him.” (an-Nisaa: 131)

Whenever the Prophet ﷺ dispatched an army or raiding party and gave them a commander, he said to him, “I admonish you to fear Allah

and be nice to those with you among the Muslims.”⁽¹⁾ And that is for the reason that, the individual requires someone who would assist him upon obedience to his Lord, particularly during journeys considering the fact that, journeys preoccupies the individual and makes him fall short (regarding his duties) especially in the past times when journeys were took longer times on the beasts of burden and the feet. Consequently, people need to be given good advice, support and help.

Then the author – may Allah shower blessings on him – mentioned a verse concerning that:

﴿وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾
 ﴿١٣٢﴾

“And this (submission to Allah, Islam) was enjoined by Ibrahim upon his sons and by Ya‘qub, (saying), ‘O my sons! Allah has chosen for you the (true) religion, then die not except in the faith of Islam (as Muslim – Islam Monotheism).’ (al-Baqarahh: 132)

This advice refers to Allah’s saying – the Mighty and Sublime regarding Ibrahim, that:

﴿إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ قَالَ أَسْلِمْتَ رَبِّ الْعَالَمِينَ﴾
 ﴿١٣١﴾

“When his Lord said to him, Submit (that is, be a Muslim) he said: ‘I have submitted myself (as a Muslim) to the Lord of the ‘Alamin (mankind, jinns and all that exist).’ (Al-Baqarahh: 131)

Heneverheldback;hesubmittedtoAllahandbecamedevotedtoHim.

So, Ibrahim and Ya‘qub gave their children this admonition; that they should submit to Allah, the Mighty and Sublime openly and secretly. Submitting openly entails observing the Prayers, handing out the Zakaah, fasting in the month of Ramadan and performing the Pilgrimage. As for submitting in the secret, it refers to believing in Allah, the Angels, the Books and so on.

1 Reported by Muslim, Book Jihad, Chapter on the Imam Appointing a Leader Over a Delegation..., no. 1731.

“And this (submission to Allah, Islam) was enjoined by Ibrahim upon his son and by Ya’qub, (saying): ‘O my sons! Allah has chosen for you the (true) Religion”

That is, both Ibrahim and Ya’qub gave their sons the advice:

“Allah has chosen for you the (true) religion.”

That is, He has chosen it for you.

“Then die not except in the Faith of Islam (as Muslims - Islamic monotheism).”

Meaning that, make Islam your way of life and be steadfast upon it till death; you should never apostatize.

“Or were you witnesses when death approached Ya’qub? When he said unto his sons: what will you worship after me? They said, we shall worship your Ilah (God - Allah) the Ilah (God) of your father, Ibrahim, Ismaa’eel, Ishaque, One Ilah (God).”

This is the pinnacle of monotheism, and that was Ya’qub’s ﷺ advice to his sons when he sought to know their condition before departing this world.

﴿ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ ﴾

“What will you worship after me? They said, ‘We shall worship your Ilah (God - Allah) the Ilah (God) of your fathers, Ibrahim, Ismaa’eel, Ishaque.” (al-Baqarahh: 133)

As for Ibrahim, he is Ya’qub’s father; i.e., his grandfather while his immediate father was Ishaq. As regard Ismaa’eel, he was his uncle but the word, “fathers” was only generally employed considering the fact that the uncle is like the father’s twin as the Prophet ﷺ said to Umar, “Do you not notice that a person’s uncle is his father’s twin?”⁽¹⁾ That is to say, he is the father’s match in his root and origin. *As-Sunuww*

1 Reported by Muslim, Book of Zakaah, Chapter on Giving the Zakaah and Withholding it; no. 982.

(as in the Arabic text translated as *twin*) originally refers to a pair of shoes; they will essentially be the same and matches of each other. They are popularly called, pairs.

His statement: “*One Ilah (God)*” is from the aspects of stress; “... *and to Him we submit (in Islam)*”.

It is necessary to give this advice to the person who wants to set out on a journey; he should give a similar counsel to his family and adjure them to hold on to it considering the fact that everything is based on it. Consequently, the religion will not be established without sincerity, likewise worship cannot be established without it, following the Prophet cannot be established without sincerity too: giving sincerity to Allah the Mighty and Sublime forms the basis for all things.

O Allah! We beseech you to make us of those You count amongst those who make their religion pure for You alone; O Lord of the entire creation!

Hadeeth 713

وَعَنْ أَبِي سُلَيْمَانَ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
أَتَيْنَا رَسُولَ اللَّهِ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ
لَيْلَةً، وَكَانَ رَسُولُ اللَّهِ ﷺ رَحِيمًا رَفِيقًا، فَظَنَّ أَنَا قَدْ اشْتَقْنَا
أَهْلَنَا، فَسَأَلْنَا عَمَّنْ تَرَكْنَا مِنْ أَهْلِنَا، فَأَخْبَرَنَا، فَقَالَ: «ارْجِعُوا
إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ، وَعَلِّمُوهُمْ وَمُرُوهُمْ، وَصَلُّوا صَلَاةَ
كَذَا فِي حِينِ كَذَا، وَصَلُّوا صَلَاةَ كَذَا فِي حِينِ كَذَا، فَإِذَا
حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ، وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ».
متفقٌ عليه .

Malik bin Al-Huwairith ﷺ reported: *We came to the Messenger*

of Allah ﷺ when we were all young men of nearly equal age. We stayed with him for twenty days. He was extremely kind and considerate. He perceived that we missed our families so he asked us about those we left behind, and we informed him. Then he (ﷺ) said, “Go back to your families, stay with them, teach them (about Islam) and exhort them to do good. Perform such Salat (prayer) at such a time and such Salat at such a time. When the time for Salat is due, one of you should announce Adhan (call for prayer) and the oldest among you should lead Salat.” [Al-Bukhari and Muslim]

Commentary

The author, An-Nawawee – may Allah shower blessings on him – said in his Book, *Riyaad as-Saaliheen*, “Chapter on bidding farewell to ones companion, the traveller and the Departing Person, no matter the purpose for the departure, and his giving counsel to those he leaves behind. Among the narrations he cited regarding this, he mentioned the hadeeth of Malik bin Al-Huwayrith (may Allah be pleased with him) who reported that: “We were all young and of nearly equal age who came to Allah’s Messenger ﷺ.” That was during the Year of Delegations in the ninth year after *Hijrah*. They were all young men who had come to learn Allah’s religion. They stayed with the Prophet ﷺ for twenty days.

“When he noticed we were missing our families” that is, we strongly desired to reunite with them; he asked them and they informed him of those they had left behind. So he said, “Return to your families and stay with them. Teach them and exhort them to do good. You should observe such-and-such Prayer at such-and-such time. When the time for the Prayer reaches, one of you should make the call-to-prayer and the eldest amongst should lead you in the Prayer” – in Al-Bukhaari’s report it includes -, “and observe the Prayer as you have seen me do.”

This hadeeth contains points of benefit:

Like: that the Prophet ﷺ was well known to be merciful and gentle; he was the most merciful of mankind to people and the gentlest of them with others - may Allah's benediction and peace be upon him. He was so compassionate and kind that even a small girl in Madinah held his hand and led him along so that he may go and fulfill her needs. An aged woman did something similar. So he ﷺ was the most compassionate of mankind to people and the most kind of them with others.

Among that is: the individual should have concern for others; he should not be selfish such that once he achieves his own goals, he forgets others. The Messenger of Allah ﷺ would be at home with his family, relaxed and calm, but these young people who had come to learn the religion will innately and customarily long to return to their people. So, when he noticed their longing for their relatives and they told him about those they left behind after he asked them, he told them to go back to their relatives. Consequently, it is necessary for you to care about the feelings of others and to place yourself in their shoes, so that you treat them in the same manner you desire to be treated.

From that also is: the individual should remain with his family as much as he can, and that he should not stay away or be distanced from them. In fact, the Messenger ﷺ ordered the traveller on a journey to return home immediately he fulfills his need considering the fact that a person's stay with his family has tremendous blessings. It breeds familiarity, mutual interest and love; it affords opportunity for education and attention to their affairs, acculturation (to good manners) and guidance. Hence, the individual should not leave his family except as is necessary, and as soon as the need is fulfilled, he returns to them.

Among the points in this hadeeth is that: the individual is enjoined to teach his family, so he said, "Return to your families and teach them." They should teach them those things they had learnt from Allah's Messenger ﷺ. Therefore, he should teach them what they need to know either by making a special sitting for them or that whenever they sit to eat or drink or while they prepare to sleep and so on, he may teach them.

Part of the lessons in the haeth is that: the individual should not limit himself to teaching them only, he ﷺ said, “Teach them and enjoin them.” Consequently, he should teach and order them; and the most important of what he should enjoin them to do is the Prayer. The Messenger ﷺ explicitly stated this and said, “Order your children to observe the Prayer when they reach seven years of age, and tap them for it when they are ten.”⁽¹⁾ Hence, the family must be taught, ordered, disciplined and appropriately guided.

From the benefits in the hadeeth is that: It is obligatory to pronounce the call-to-Prayer and that the obligation is communal according to the his saying, “When the time of the Prayer reaches, one of you should make the call-to-Prayer.”

Among the points is that: It is not correct to make the call-to-Prayer before the time; if an individual makes the call-to-Prayer before time, such call is not valid. He must repeat it after the time reaches for the Prayer, based on his saying, “...when the time of the Prayer reaches” and the Prayer will not be attended until its time reaches. Hence, we understand that the statement of the Messenger ﷺ to Bilal that, “When you make the first call-to-Prayer at dawn, you should say, ‘*As-Salat Khairun min An-Naum, As-Salat Khairun min An-Naum* (meaning: the Prayer is better than sleep, the Prayer is better than sleep)”⁽²⁾ refers to the call-to-Prayer that is made after the time reaches because he said, “for the dawn Prayer.”

To the contrary some of the people understand the hadeeth to refer to the call made before dawn because the call before dawn is made to indicate the approach of dawn. The Messenger ﷺ has explained that the call before dawn is to wake the sleeping person and alerting the praying-person performing the late-night Prayer. He said, “Bilal would make the call to wake up the sleeping person and alert the praying person. So continue to eat till Ibn Umm Makhtum makes the call, for he will only make the call when the dawn appears.”⁽³⁾

- 1 Reported by Aboo Daawood, Book of Prayer, Chapter on When to Order a Child to Observe the Prayer, no. 495, and At-Tirmidhi, Book of Prayer, Chapter on What Has Been Reported about When to Order a Child to Observe the Prayer; no. 407.
- 2 Reported by Ahmad in his *Musnad* (3/408).
- 3 Reported by Al-Bukhaari, Book of Fasting, Chapter on the Statement of the Prophet ﷺ: Do not be prevented by...”, no. 1919, and Muslim, Book of Fasting,

That was what the Prophet ﷺ said; he explained in this hadeeth that the call at late-night which the people refer to as the first call is not to inform of appearance of dawn neither is it for the Prayer since the call-to-Prayer would only be made when the time for the Prayer reaches: “When the time of Prayer reaches, one of you should make the call-to-Prayer.” And the Messenger ﷺ explained that this call is not for the Dawn Prayer considering his saying, “...to alert the praying persons among you” that is to say, to alert him to go and have the pre-dawn meal, and “to wake up the sleeping person” so that he may take the meal.

Among the points in this hadeeth is that: the congregational Prayer is obligatory based on his saying, “...and the eldest of you should lead you” and the letter *lam* (in the Arabic text of the word, *liyaummakum...*, translated as, *should lead you*) here expresses obligation. Hence, the congregational Prayers are obligatory.

Of the lessons in the hadeeth also, is that: the congregational Prayers are obligatory upon the travellers as well as is compulsory upon those at home. Because those were travellers who would return to their families, yet he ordered them to observe the Prayers in congregation. Hence, when the individual is in a city as a traveller, it becomes obligatory upon him to attend the congregational Prayers in the mosques.

When you tell some of the people to attend the congregational Prayer, he may say, “I am a traveler and attending the congregational Prayer is not obligatory upon then traveler”! You should rather observe the Prayer along with the congregation in the mosques even if you are a traveller; you are the same as the people of the town (in this regard). The Prophet ﷺ asked a man, “Do you hear the call-to-Prayer?” He said, “Yes”, and he ﷺ instructed that, “Then respond.”⁽¹⁾

Among the benefit of this hadeeth is: giving preference for the elderly to lead the Prayers based of his saying, “...and the eldest of you should lead you.” This does not contradict his statement that, “the

Chapter on Explanation that Fasting Begins with the Appearance of Dawn, no. 1093.

1 Reported by Muslim, Book of Mosques, Chapter on the Compulsion of Coming to the Mosque for One who Hears the Call, no. 653.

best reader of the Qur'an among a people should lead them in the Prayer."⁽¹⁾ But because these young men all arrived at the same time, and apparently, they are equal in terms of recitation of the Qur'an and close, none of them reads better than the other, so he said, "... the eldest of you should lead you in Prayers" since they are equal in recitation or very close. And when people are equal in their ability to recite the Qur'an, and in the *Sunnah* and Emigration, then the eldest should be made to lead.

From the benefits contained in this hadeeth is: Whoever guides a people should always direct them in every matter, even if such a thing may be considered well-known. Hence, he ﷺ said, "Observe such-and-such Prayer at such-and-such time" even though they had observed the Prayers along with the Messenger ﷺ for twenty nights and had known it well. However, that it may be noted, he said observe the *Dhuhr* Prayer – for instance –, at such-and-such time, the 'Asr at such-and-such time, the *Maghrib* Prayer at such-and-such time, 'Isha at such-and-such time and observe the *Fajr* Prayer at such-and-such time.

From the lessons in this hadeeth is that: The Prophet ﷺ would teach the people through speech and action; he taught the person who observed the Prayer without tranquility through speech, saying, "When you standup to observe the Prayer, make the Ablution properly, then turn towards the *Qiblah* and give the *Takbeer* (the saying: *Allahu Akbar*, meaning: Allah is the Greatest), then recite whatever is convenient of the Qur'an with you, then bow..." till the end of the hadeeth.⁽²⁾

As for those people, he told them, "Observe the Prayer as you saw me observe it." This is education through action. Similarly, he ﷺ got a *Minbar* made for him; he ascended it and began leading the people in the Prayer while standing on it. He made the prostration while still on the *Minbar*, and when he wanted to prostrate, he came down while

1 Reported by Muslim, Book of Mosques, Chapter on Who Has More Right to Lead the Prayers; no. 673.

2 Reported by Al-Bukhaari, Book of Oaths and Covenants, Chapter on When Someone Violates His Oath out of Forgetfulness, no. 6667, and Muslim, Book of Prayer, Chapter on the Obligation of Reciting the *Al-Fatihah* in each Unit of the Prayer; no. 397 (44).

still facing the *Qiblah* and then made the prostration. When he ended the Prayer, he said, “I have done this so that you may follow me and learn how I observe the Prayer.”⁽¹⁾

Among the points of benefits in this hadeeth is that: it is necessary; and in fact, obligatory for the individual to know how the Prophet ﷺ observed the Prayer. So, he should study the Books written by those whose knowledge he trusts and learn how the Messenger ﷺ performed the Prayers so that he can implement the order of the Messenger that, “Observe the Prayer as you saw me observe it.”

Allah alone grants success.

Hadeeth 714

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَأْذَنْتُ النَّبِيَّ ﷺ فِي الْعُمْرَةِ، فَأَذِنَ، وَقَالَ: «لَا تَنْسَنَا يَا أَخِي مِنْ دُعَائِكَ». فَقَالَ كَلِمَةً مَا يَسُرُّنِي أَنْ لِي بِهَا الدُّنْيَا.

‘Umar bin Al-Khattab ؓ reported: I sought permission of the Prophet ﷺ to perform ‘Umrah, and he granted me leave and said, “Brother, do not forget us in your supplications.” I would not exchange these words of his for the whole world.

Hadeeth 715

وَعَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ لِلرَّجُلِ إِذَا أَرَادَ سَفَرًا: اذْنُ مِنِّي حَتَّى أُوَدِّعَكَ كَمَا

1 Reported by Al-Bukhaari, Book of *Jumu'ah*, Chapter on Giving the Sermon Upon the *Mimbar*, no. 917, and Muslim, Book of Mosques, Chapter on Taking a Step or Two During the Prayer; no. 544.

كَانَ رَسُولُ اللَّهِ ﷺ يُودِعُنَا، فَيَقُولُ: «أَسْتَوِدِعُ اللَّهَ دِينَكَ، وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Salim bin 'Abdullah bin 'Umar ؓ reported: When a man was to set out on a journey, 'Abdullah bin 'Umar ؓ would say to him: "Draw near so that I may bid farewell to you as Messenger of Allah ﷺ used to bid farewell to us. (The Messenger of Allah ﷺ used to say:) ' Astaudi'ullaha dinaka, wa amanataka, wa khawatima 'amalika ' (I entrust Allah with your Deen, your trust and your last deeds)." [At-Tirmidhi]

Hadeeth 716

وَعَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ الصَّحَابِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يُودَعَ الْجَيْشَ قَالَ: «أَسْتَوِدِعُ اللَّهَ دِينَكُمْ، وَأَمَانَتَكُمْ، وَخَوَاتِيمَ أَعْمَالِكُمْ» حَدِيثٌ صَحِيحٌ، رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ بِإِسْنَادٍ صَحِيحٍ.

'Abdullah bin Yazid Al-Khatmi ؓ reported: When Messenger of Allah ﷺ intended to bid farewell to his army he would say: " Astau-di'ullaha dinakaum, wa amanatakum, wa khawatima 'amalikum (I entrust Allah with your Deen , your trust and your last deeds)." [Abu Dawud]

Hadeeth 717

وَعَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ سَفَرًا، فَزَوِّدْنِي، فَقَالَ: «زَوِّدَكَ

اللَّهُ التَّقْوَى» قَالَ: زِدْنِي، قَالَ: «وَعَفَرَ ذَنْبَكَ»، قَالَ: زِدْنِي،
 قَالَ: «وَيَسِّرْ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ:
 حَدِيثٌ حَسَنٌ.

Anas ؓ reported: A man came to the Prophet ﷺ and said: “O Messenger of Allah! I intend to go on a journey, so supplicate for me.” He ﷺ said, “May Allah grant you the provision of piety.” The man said: “Please supplicate more for me.” He ﷺ said, “May He forgive your sins!” The man repeated: “Please supplicate more for me.” Messenger of Allah ﷺ said, “May He facilitate for you the doing of good wherever you are.” [At-Tirmidhi]

Commentary

These hadeeths were mentioned by An-Nawawee – may Allah shower blessings on him – in the Book, *Riyaad as-Saaliheen*, regarding the merit of bidding a companion farewell, supplicating for him and requesting supplication from him. He cited the hadeeth of Umar bin Al-Khattab (may Allah be pleased with him) who wanted to perform the lesser Pilgrimage and then asked permission from the Prophet ﷺ who allowed him. He ﷺ then said, “O Brother! Do not forget us in your supplications” - and in another version – it says, “Add us – O Brother - in your supplications.” He mentioned that At-Tirmidhi reported it and said that it is a *Hasan Saheeh* hadeeth. However, in reality, it is *Da'eef* (weak) and not authentically collected from the Prophet ﷺ.

Asking someone else to supplicate for us has categories:

The first category: To request the individual to pray for the general benefits of the Muslims; i.e., for something general. There is nothing wrong in this. On one Friday a man entered while the Prophet ﷺ was delivering the sermon and said, “O Messenger of Allah! Properties have been destroyed and the paths obstructed; beseech Allah to grant

us rain!” The Prophet ﷺ raised his hands and said, “O Allah grant us rain! O Allah, grant us rain! O Allah, grant us rain!” Allah gathered the rain clouds, they got spread everywhere, became large and it rained. The Prophet ﷺ had not descended from the *Minbar* when water drops from the rain started running down his beard – may Allah’s peace and blessings be upon him. The rain lasted an entire week.

On the next Friday, another man - or the same person -, entered and said, “O Messenger of Allah! Properties have been drowned and buildings destroyed; ask Allah to withhold it (rain) from us!” So, the Prophet ﷺ raised his hands and said, “O Allah! Around us, not upon us”; pointing to the outskirts of the city and saying, “Around us, not upon us.” In whichever direction he pointed to, the clouds cleared and separated till people came out walking in sunshine.⁽¹⁾

Therefore, if you request a righteous person whose supplications you hope will be answered, to pray for something beneficial to the generality of the Muslims; then there is no blame in that since you have not asked for yourself.

The second category: To request a righteous person to pray for the praying person to benefit from the supplication. It does not bother him whether he gains from it, but it is incumbent on the person who was asked to supplicate to beseech Allah, the Mighty and Sublime, and depend on Allah inside his mind and understand well that Allah – and free is He from all imperfections and Exalted is He -, hears and answers supplications.

The point here is that, the purpose of asking for the supplication is for the benefit of this man. There is no blame in this as well since you have not asked him for your own benefit, but for his own gain. You desire that the righteous man should gain more righteousness by his supplicating to Allah the Mighty and Sublime and nearness to Him through the rewards and blessings.

The third category: To request supplication from someone else for

1 Reported by Al-Bukhaari, Book of *Jumu'ah*, Chapter on Whoever is Drenched in the Rain till Rain Drops Trickle down his Beard; no. 1033, and Muslim, Book of the Prayer for Rains, Chapter on Supplication for Rain; no. 897.

his own benefit. Some of the scholars hold this to be allowed; they say, there is no blame for a man to request a pious man to pray for him. However, Shaykh al-Islam Ibn Taimiyyah (may Allah shower blessings on him) said that, "It is not proper if the purpose is for your own benefit alone, because this could fall among the disparaged acts considering the fact that the Prophet ﷺ had his companions pledge to him not to ask anybody for anything."¹ Perhaps the person requesting the prayers from another individual would depend on the supplication of the individual forgetting to supplicate himself. And so, he says, "I had requested so-and-so who is a pious person to supplicate for me and once Allah grants this supplication, then that is sufficient." So he depends on others. And may be the person being asked to give the supplication begins to feel self-important that he is pious such that people ask for him to supplicate for them causing him harm.

In any case, this third category is differed upon; some among the scholars say: there is no blame in it that you say to a pious person, "O So-and-so, supplicate to Allah for me." Some others among them hold that it is not proper, and the best is to hold that view. May be he may even remind you of it as a favour he did to you. You might even feel demean before him to have asked him. And then, is there anything obstructing you from Allah? My brother, you should ask Allah by yourself without anyone setting in between you and Allah the Mighty and Sublime.

Why should you go to someone else and say, "Beg Allah for me" while nothing prevents you from asking Allah yourself? Allah the Exalted says:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾ (٦)

"And your Lord said: invoke me [that is, believe in my oneness (Islamic monotheism)] (and ask Me for anything) I will respond to your (invocation)" (al-Gaafir: 60)

Allah alone grants success.

1 Reported by Muslim, Book of Zakaah, Chapter on the Undesirability of People Begging; no. 1043.

Chapter 97: asking allah for guidance and consulting people

Hadeeth 718

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا
الِاسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَالسُّورَةِ مِنَ الْقُرْآنِ، يَقُولُ: «إِذَا هَمَّ
أَحَدُكُمْ بِالْأَمْرِ، فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ:
اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ
مِنْ فَضْلِكَ الْعَظِيمِ؛ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ،
وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ
لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي» أَوْ قَالَ: «عَاجِلِ أَمْرِي
وَأَجَلِهِ، فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ
تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي»
أَوْ قَالَ: «عَاجِلِ أَمْرِي وَأَجَلِهِ، فَاصْرِفْهُ عَنِّي، وَاصْرِفْني عَنْهُ،
وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ» قَالَ: وَيُسَمَّى
حَاجَتَهُ. رَوَاهُ الْبُخَارِيُّ .

Jabir رضي الله عنه reported: Messenger of Allah ﷺ used to teach us the Istikharah (seeking guidance from Allah) in all matters as he would teach us a Surah of the Qur'an. He used to say: "When one of you contemplates entering upon an enterprise, let him perform two Rak'ah of optional prayer other than Fard prayers and then supplicate: "Allahumma inni astakhiruka bi 'ilmika, wa astaqdiruka bi qudratika, wa as-'aluka min fadlikal-'azim.

Fainnaka taqdiru wa la aqdiru, wa ta'lamu wa la a'lamu, wa Anta 'allamul-ghuyub. Allahumma in kunta ta'lamu anna hadhal-'amra (and name what you want to do) khairun li fi dini wa ma'ashi wa 'aqibati amri , (or he said) 'ajili amri ajilihi, faqdurhu li wa yassirhu li, thumma barik li fihi. Wa in kunta ta'lamu anna hadhal 'amra (and name what you want to do) sharrun li fi dini wa ma'ashi wa 'aqibati amri , (or he said) wa 'ajili amri wa ajilihi, fasrifhu 'anni, wasrifni 'anhu, waqdur liyal-khaira haithu kana, thumma ardini bihi." (O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter (and name it) is good for me in respect of my Deen , my livelihood and the consequences of my affairs, (or he said), the sooner or the later of my affairs then ordain it for me, make it easy for me, and bless it for me. But if You know this matter (and name it) to be bad for my Deen , my livelihood or the consequences of my affairs, (or he said) the sooner or the later of my affairs then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it). And let the supplicant specify the object." [Al-Bukhari and Muslim]

Commentary

An-Nawawee – may Allah shower blessings on him – said in his Book, *Riyaad as-Saaliheen*, Chapter on Asking Allah for Guidance and Consulting People.

Al-Istikharah (as in the Arabic text, rendered as, *asking Allah for guidance*) is directed to Allah while *Al-Mushawarah* (in the text, translated as *consultation*) should be sought with reasonable and pious people. Because man necessarily has defects or deficiencies, and he is created weak; he may be confused regarding a matter and

hesitant about it; what does he do? Let's assume he wants to travel but he doubts whether it is good or bad (for him); or that he intends to buy a car or house or seeks to propose to a man to marry his daughter or similar other things, but he about it. What then should he do? We say he has two paths:

The first path: To ask the Lord of all that exists – the Mighty and Sublime -, Who knows the past and the future and how they will happen.

The second path: After that, he should consult the people of reason, piety and trust.

The author – may Allah shower blessings on him – buttressed consulting people with two verses from Allah's Book; and they are:

“And consult them in the affairs.”

This expression was directed to the Prophet ﷺ. Allah – the Exalted - said to him:

﴿فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾ (159)

“So pass over (their faults) and ask (Allah) forgiveness for them: and consult them in the affairs. Then when you have taken a decision, put your trust in Allah.” (Aal-‘Imraan: 159)

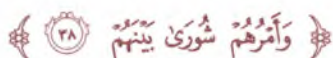
The Prophet ﷺ who was the best person in his thoughts and most correct of them would also seek the advice of his companions in some matters that prove difficult. Likewise the caliphs after him, they would consult the upright and reasonable persons.

These two conditions are unavoidable regarding the person you wish to consult: that he is learned and experienced regarding the matter, critical and not hasty, and that he is upright upon his religion. Because the person who is not upright in his religion cannot be trusted even if he were intelligent and experienced in the matters, there is no gain consulting him. He does not deserve to be among those who are consulted because being not upright in his religion, he could be

treacherous – and the refuge is with Allah - and direct you that which is harmful or something which is not beneficial and then cause evil and destruction to an extent Allah alone knows.

Let us suppose he of the people of sin, shamelessness and evil, it is not permissible to seek his advice because that will put you in to a pit of destruction!

Similarly, if he were upright in his religion, intelligent and trustworthy but indifferent and inexperienced or hasty and not insightful, do not be eager to consult such a person because if he is negligent and inexperienced, he might approach them superficially, not paying attention to their antecedents. If he is hasty as well, his impatience could make him direct you to something lacking in any benefit. So, the individual must necessarily be a person of insight, reason and uprightness in his religion. Allah, the Mighty and Sublime said,



“And who (conduct) their affairs by mutual consultation”
(Ash-Shoorah: 38)

That is, their affairs – collective, involving all -, for example, the *Jihad*; it is decided by consultation among them. When the ruler wants to – for instance -, wage a Military campaign or do something involving the generality of the Muslims, then he should consult them. However, how does he consult them? Consultation occurs when he has a matter over which he is hesitant; he will gather those he considers qualified to be consulted considering their intellect, piety and their wise counsels.

As for asking Allah the Mighty and Sublime for guidance, such is only directed to Allah. The individual would supplicate to Allah – the Lord of all that exists - after deciding on a matter whose result or consequence he would not know. *Al-Istikharah* (asking Allah for guidance on a matter) essentially means, seeking the best of two affairs.

The Prophet ﷺ had pointed to that; that the individual should observed two units of non-obligatory Prayer at other than the times in which observing the Prayers are prohibited except if the matter involves urgency before the end of prohibited time; then, the Prayer could be observed even during mentioned the prohibited times.

However, if the matter is not pressing, then it is not allowed to observe the Prayer for Asking Allah for guidance within the prohibited period: after the 'Asr Prayer, do not give the *Istikharah*, likewise after the *Fajr* Prayer till the sun rises the height of a spear. Similarly, the supplication should not be made while the sun descends its horizon till it fully leaves except when the matter compels immediate action; then the two-unit non-obligatory Prayer could be observed. After ending it, he should then say, "*Allahumma inni astakheeruka bi ilmika, wa astaqdiruka bi Qudratika, wa as'alukamin fadlikaAl-Azeemi, fa innaka taqdiru wa la aqdiru, wa ta'lamu wa la a'lamu, wa Anta Allamul-Ghuyubi, Allahumma in kunta ta'alamu, anna hadhaAl-amra*" (Meaning: O Allah I seek the counsel of Your knowledge and I seek the help of Your Omnipotence and I beseech Your Magnificent Grace, surely You are Capable and I am not. You know and I know not and You are the Knower of the unseen. O Allah, surely You know, so if this matter) - then he mentions it; for example, we assume he wants to request to marry from a people and become an in-law to them: *Allahumma in kunta ta'lamu anna zawaaji hadhihi Al-Bint* - (O Allah You surely know, so if this my marrying of this lady) *khairan li fee deeni wa ma'aashi wa aaqibati amri* - (or say) *Aajili amri wa aajilihi* - that is, either you said the first or the second statement, *'faqdirhu li wa yassirhu li, thumma baarik li fihi, wa in kunta ta'lamu anna hadhaAl-amra sharrun li fee deeni, wa ma'aashi wa aaqibati amri* - (or say) - *Aajili amri wa aajilihi. Fasrifhu anni wasrifni anhu waqdur liAl- Khayra haithu kaana, thumma ardini bihi* (is good for me in my religion and in my life and for my welfare in the life to come (or say) in the present and in the future (life), then ordain it for me and make it easy for me then bless me in it. And if this matter is evil for me in

my religion and in my life and for my welfare in the life to come (or say) in the present (life) and in the future (life) then distance it from me and distance me from it and ordain for me what is good wherever it be found and help me to be content therewith) and that is the end.

Thereafter, if his heart tends to one of the two options, that is, to continue or to desist, this is what is excepted; he should choose what his heart tends to. But if his heart does not lean to any of the two, then he should repeat the *Istikharah* a second and third time.

Then consulting people; if nothing becomes weighty to him after the *Istikhaarah*, then he should consult the people good opinions and uprightiness; and whatever they advise him to do is best - by Allah's leave. Allah may not make his heart lean towards a particular option till he consults the peoples and afterwards Allah makes his mind firm upon a decision.

The scholars hold differently whether the consultation should come first or the Prayer?

The correct view, anyway, is that the Prayer for guidance should come first based on the Prophet's statement that, "When anyone of you decides a matter, he should observe two units of Prayer..." to the end. So you should start with the Prayer and then after repeating it thrice, and nothing comes firm in your mind, then consult. And then, whatever you are guided to may be what Allah has chosen for you; take it. We hold that: He should give the Prayer for guidance thrice, because from the general practice of the Prophet ﷺ, was that when he supplicated, he did so three time, and *Istikhaarah* is a kind of supplication as well.

The best of the two options may not be clear to the individual from the onset, and it may from the very beginning, or the second time or still, only at the third time. And if it still does not become clear, then you should consult.

Allah alone grants success.

Chapter 98: encouragement to attend the 'eid prayers, visit the sick, go for the hajj, battles, funerals and the like through a route and return through another to increase the places worship took place

Hadeeth 719

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا كَانَ يَوْمَ عِيدٍ خَالَفَ الطَّرِيقَ. رَوَاهُ الْبُخَارِيُّ .

Jabir ؓ reported: On the occasion of the 'Eid , the Prophet ﷺ would proceed to the prayer place taking one route and returning from another. [Al-Bukhari and Muslim]

Hadeeth 720

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ، وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ، وَإِذَا دَخَلَ مَكَّةَ دَخَلَ مِنَ الثَّنِيَّةِ الْعُلْيَا وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى. مَتَّفِقٌ عَلَيْهِ .

Ibn 'Umar ؓ reported: Messenger of Allah ﷺ used to go by way of Ash-Shajarah and return by way of Al-Mu'arras. He would also enter Makkah through the Higher Pass and would leave it through the Lower Pass. [Al-Bukhari and Muslim]

Commentary

Thereafter, the author – may Allah shower blessings on him – mentioned in the Book, *Riyaad as-Saaliheen*, Chapter on Encouragement to Attend the ‘Eid Prayers, Visit the Sick, Go for the Hajj, Battles, Funerals and the Likes through a Route and Returning Through Another to Increase the Places Worship Took Place.

“Returning Through Another” means: that he goes to attend the worship following a route and then returns through another. For example, he may leave through the right side and return following the left side. This is authentically reported from the Prophet ﷺ regarding the two ‘Eids as narrated by Jabir - may Allah be pleased with him -, that whenever the Prophet ﷺ went to observe the (‘Eid) Prayer, he would change route; that is to say, he would leave through a way and return through another.

The scholars hold differently on the reason why Allah’s Messenger ﷺ did that. Some say: So that both routes will testify in his favor on the Day of Resurrection considering the fact that the earth will testify on the Day of Resurrection regarding what was done upon it of good and evil as Allah – Blessed and Exalted is He - said:

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۚ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا﴾

“That day, it (the earth) will declare it information (about all what happened over it of good and evil), because your Lord has inspired it.” (az-Zalzalah: 4-5)

On the Day of Resurrection, the earth will say: “So-and-so did such-and-such on me, and did such-and-such.” Therefore, if he left through a way and came back following another route, both routes will testify for him that he attended the ‘Eid Prayer on the Day of Resurrection.

Others explain that: It was to manifest religious symbols; the ‘Eid symbol, such that the markets may be jam-packed from all corners. It is known that the people will not all leave or return through a single route; you find this going out through this way and the other following

another route. So when they spread out on the streets of the city, the symbol – considering the fact that the ‘Eid Prayer is from the symbols of the religion -, gets some more popularity. The fact that the people are all ordered to go out to the praying grounds supports the point that the Prayer is a symbol deserving to be popularized.

Yet others hold that: He only changed his routes because of the poor who stay in the markets; those on the way here will be different from those on the other way and as such, he may extend charity to them all. However, the closest to correctness - and Allah knows best -, is that, it was in order to manifest the symbol; that the ‘Eid symbol may be further popularized when the people leave for the Prayer following all the ways in the city.

Again, the scholars – may Allah shower blessings on them – have held differently on whether the same thing applies to the Friday Prayer considering the point that the Friday Prayer is also an ‘Eid? They said: It includes the two ‘Eid Prayers (i.e., the Friday and the ‘Eid); so, the individual should come for the Friday Prayer through a route and go back following another way. Then some scholars gave more allowance and hold that: That is even allowed for the Five Daily Prayers. So the individual would – for example-, come for the *Dhuhur* Prayer through a path and return through another route. Likewise the ‘*Asr* Prayer and the rest of the Prayers; they view that: Because they all involve attending Prayers, so, the rulings is applicable to them as well by deduction from the rulings on the ‘Eid Prayer.

Others even gave further permission and view that: It is allowed to follow different routes when leaving for and returning from a place of every kind of worship; that regarding every kind of worship, you may leave through a route and return through another including the visit to the sick. When you go to visit the sick, you should leave through a way and follow another path when returning. Likewise when you attend a funeral; go through a path and return through another.

However, these three rulings based on deductive reasoning are weak; the Friday Prayer should neither be deductively ruled to be

similar to the 'Eid Prayer nor the Five daily Prayers. Similarly, leaving to observe other kinds of worship should not be deductively ruled to be similar to the 'Eid Prayers. This is for the reason that, worship is not established through jurisprudential deductive reason considering the fact that these things were available during the time of the Messenger ﷺ. There was the Friday Prayer in his time, likewise the Five Daily Prayers, visiting the sick and attending funerals, and it was not recorded from him that he – peace and blessings be upon him -, would alter his routes. And if a thing was available during the time of the Messenger ﷺ and he did not establish a practice for it, the *Sunnah* in the circumstance would be to leave the same thing.

As for the *Hajj* (Pilgrimage), the Prophet ﷺ altered his route while entering Makkah; he entered from its high side and went out through its lowest side. Likewise while leaving for 'Arafah; he went through a route and came back following another route. The scholars hold differently also on this matter: Did the Prophet ﷺ do it by way of worship or that it was just the easy thing during his entry and exit? That is, considering the point that it could be easier for him to enter from the higher sides and exit from the lower sides. Whoever held the first view among the scholars would say: It was a *Sunnah* to enter through the higher sides; i.e., the higher sides of Makkah and leave through its lower sides, and that it is from the *Sunnah* to go to 'Arafah through a path and leaving through another route.

But others among them say: It was rather because it was easy for him to follow that road; so you should follow the easiest road for you whether from the upper or lower sides. In any case, if it is easy for you to enter through its higher sides and leave passing through the lower areas; then good. If it turns out to be an act of worship, then you would have achieved it. But if not, you would not have harmed yourself. But if it is not possible, as is the case today in our times when the roads have been made in a single direction it becomes impossible for the individual to go otherwise. Hence, the matter – and all praise belong to Allah -, is one of wide latitude.

Allah alone grants success.

Chapter 99: encouragement towards preferring to do noble things using the right

Commentary

The author – may Allah shower blessings on him – said, Chapter on Encouragement Towards Doing Noble Things using the Right Hand by Preference; and vice versa. But the left should be used in the matters involving some demean.

The author – may Allah the Exalted shower blessings on him – mentioned numerous examples of this such as the Ablution, ritual bath, the *Tayammum* (Ablution using the sand) and wearing dresses.

As for the Ablution, the individual should commence from the right; he should wash the right sides before the left. The right hand before the left hand, and the right feet before the left concerning equivalent limbs. But as regard the single limbs like the face, we would not say you should begin with the right side of the face before the left side. The individual should rather wash the face all at once as reported in the *Sunnah*.

Rightly, in the circumstance where the person can only wash his face with a single hand, then should starts with the right side. It may be said perhaps too that: he should start with the right side, or that, with the higher parts. Likewise wiping the ears; the right ear should not be wiped before the left, they should rather be wiped at once except the person cannot wipe with his hands at the same time. Then, he should start with the right before the left.

Similarly, when a person wishes to have the ritual bath from sexual impurity, he should perform the Ablution as he does before the Prayer and then pour water on his head thrice till he is well drenched. After that, he washes his entire body, beginning with the right side before the left according to the statement of the Prophet ﷺ to the women

who were washing his daughter; he ﷺ said, “Start with her right sides and the organs she would wash during Ablution.”⁽¹⁾

But if you are under a shower pouring water on your head and you intend to make the ritual bath, when you wash your head becoming soaked, you should then start washing the right sides of the body before the left parts. This is the established practice. Likewise during the *Tayammum* (Ablution using sand); but the *Tayammum* occurs in the *Sunnah* that the individual will rub over his face with his hands together and then rub each of them against the other. As such, giving precedence to the right will not manifest since that has to do with just two limbs: the face and palms, the face will be wiped once and the two hands will be rubbed on each other.

Likewise wearing clothes, sandals, socks and trousers; all these should be begun with the right. When you dress, put the right hand into its sleeve before the left hand. As for the trousers, wear the right leg in its trouser before the left. When you wear the sandals, wear the right foot before the left. The leather-socks also and the socks, begin with the right feet before the left foot. This is the *Sunnah* as reported from the Prophet ﷺ.

Similarly, when entering the mosque, you enter with the right leg first before the left; do it consciously. When you approach the mosque, be observant such that your right leg is the first to enter. The same thing applies to cleaning the teeth with a tooth-stick; if an individual wants to clean his teeth, he should start with the right side before the left. Likewise while applying the kohl; he should start with the right eye before the left.

In a similar way, when clipping the fingernails, he should begin with the right before the left. He start - for example -, with the smallest finger on the right hand and then the ring-finger, the middle finger, then the first finger and then the thumb. And on the left palm, he should start by clipping the thumb, the first finger, then the middle finger, the ring finger and then the small finger. On the feet, he should

1 Reported by Al-Bukhaari, Book of Ablution, Chapter on Beginning with the Right in Ablution and the Ritual Bath; no. 169, and Muslim, Book of Funerals, Chapter on Washing the Dead; no. 939 [42].

begin by clipping the fingers of the right feet before those on the left.

The same applies to trimming the moustache; the individual should begin with the right side before the left. Likewise the armpit hair and shaving the head; plucking the armpit hair is *Sunnah*; so when you wish to pluck the armpits; i.e., to remove its hair, begin with the right armpit before the left. In shaving the head also, begin with the right side before the left. Shaving the head should be done in the same manner; commence with the right side of the head before the left.

From that as well is giving the *salaam* (that exists the individual from the Prayer); the person will turn to the right before he turns to the left. Likewise eating and drinking, he should eat with the right hand and drink with the right. It is not allowed for him to eat with his left or drink with it because the Prophet ﷺ prohibited that and said, "It is the Satan who eats with his left and drinks with his left."⁽¹⁾

So, whenever you see two men, the first eating with his right hand and drinking with his right while the other eats and drinks with his left; then the first is upon the guidance of the Prophet ﷺ while the second is upon the guidance of the Satan. Will it please anyone to follow the guidance of the Satan and abandon the guidance of the Prophet ﷺ?! No one ever wishes that; but the Satan makes the people like eating with the left hand and drinking with the left. Some of the people may even think that doing so is part of civility because the disbelieving westerners give preference to the left over the right. Therefore, it is mandatory for the individual to eat with his right and drink with his right except due to dire necessity.

It is also obligatory for us to teach our little children to eat with the right hand and drink with it. Likewise hand-shake, the individual should shake with the right hand and not with the left. If anyone extends his left hand towards you to shake you, do not shake him; avoid it because it is contrary to the *Sunnah*, except when the right hand is paralyzed or that he is unable to move it; then that is an excuse.

In the same vein, touching the Black stone and the Yamani corner

1 Reported by Muslim, Book of Drink, Chapter on Food and Drink and their Rulings, no. 2020.

(of the Ka'bah) should be with the right (hand). Unfortunately these days, we find some rubbing over it with their left which is largely due to ignorance on their part. So if you find a person rubbing the Yamani corner and the Black stone with the left (hand), tell him, "This does not show respect for it; it does not constitute respect for Allah's House when you wipe the Yamani corner and the Black stone with the left hand. You should rather rub them using your right hand."

A similar thing is exiting the toilet; i.e., when you enter the lavatory to empty your bowels of urine or feces and you want to come out, place the right leg out first because outside the toilet deserves more regard than inside it. Therefore, when you exit the toilet, put the right leg first. Also when giving and receiving things and the like; that is to say, when you want to pass something to your companion, do so with the right and when you want to collect something from him, do so with the right hand.

These are the manners of Islam; but some people will hand you things with the left and receive with the left, thinking that that shows civility just because the disbelievers receive and give with the left hand. Glorified be Allah, the Greatest, the people of the left use the left; the disbelievers are the people of the left hand, while the Believers are the people of the Right hand. So you will always find the disbeliever preferring the left since he is among the people of the left. He'll be among the people of the Left in this world and in the hereafter – and the refuge is with Allah.

Hence, in all these affairs, begin with the right and in similar others in which honor is required; the right hand should be given preference in everything involving honor because the right is nobler and better. But as for the left, it's vice-versa.

Thereafter, the author mentioned things in which the left should be given preference, such as blowing the nose and spitting, they should be done with the left. Expectoration; i.e., when the individual clears out his nostrils, it should be with the left hand. Likewise if he intends to wipe away mucous, he should do so with the left.

Same thing while entering the toilet and exiting it, when entering,

he should advance the left foot and while exiting, it has preceded that he should place the right leg first. Similarly, when he goes out of the mosque, he should advance the left leg.

In the same manner, when he puts off his sandal or removes his socks or garment he should begin with removing the left leg; the right should be the first to be worn and the left the first to be removed. When the individual cleanses himself after evacuating the bowels, it should be with left hand. The Prophet ﷺ had prohibited that a man should cleanse himself with the right (hand)⁽¹⁾ owing to the honor for the right; it is used for eating and drinking. As such, it is necessary that it be kept away from filth. On the hand, every filthy thing should be handled with the left hand. However, the right should be for noble things and the things which are neither noble nor demeaned. So, the left hand should be for filth and the right for other than that.

You should know that some people, when the wrist watch came to be used, they began to wear it on the left hand in order that the right hand might be free of a watch which could hurt one during his movements since the right would move more than the left. The individual requires that the right hand moves much more than the left. So, they used to wear it on the left hand since that was easier and since the right hand is the one most frequently moved; the watch might hit something and cause harm. So, they wore the wristwatches on the left.

Some may think that it is best to place it on the right considering preference for the right hand. However, this thought lacks any sound basis. It is authentically related from the Prophet ﷺ that he would wear a ring on his right hand and sometimes on the left. It may even be that he wore the ring on the left more frequently since it was easier to remove the ring from the left with the right hand, and watches are very similar to the rings. Hence, do not give preference for the right hand over the left nor the left hand over the right. The matter is one with considerable latitude; if you wish, put it on the right hand and if you so desire, wear it on the left; there is no blame in either of them.

1 Reported by Muslim, Book of Purification, Chapter on the Use of the Lavatories; no. 262.

Thereafter, the author mentioned two verses from Allah's Book; His saying the Exalted that:

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ مَقْرَأُوا كِتَابِيهِ ﴾

“Then as for him who will be given his Record in his right hand, he will say: ‘Take read my Record.’”

This will be on the Day of Resurrection; people will be given their records, i.e., records of their deeds in which the actions of mankind were documented, either with the right (hand) or the left. Whoever is given his record in his right hand - may Allah make us and you amongst them -, will receive it joyfully and happily. He will announce to people, “Look at me, read my record”, just as we observe now that when a student receives a successful result sheet, he begins to joyously show it to his friends and close relatives.

But whoever gets his record with the left hand will act differently; he would wish he never received the record not to talk of having others see it.

As for the second verse the author mentioned; that was Allah's saying – the Exalted- that:

*“So those on the Right hand; who will be those on the Right hand?
And those on the left Hand; who will be those on the left Hand?”*

So, Allah - and free is Allah from all imperfections and Exalted is He -, mentioned that mankind will on the day of Resurrection be of three categories: People of the Right hand, People of the Left hand and the Foremost people.

The Foremost are the closest people (to Allah in the hereafter), the People of the Right hand will be saved while the People of the Left are those who will be doomed. So they will be of three categories on the Day of Resurrection. They are similarly of three categories at the time of the departure of the soul from the body; Allah mentioned their conditions on the day of Resurrection in *Soorah al-Waqi'ah* as well, and towards its end, He stated their situation during their last moments. He said:

﴿ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ نَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا بُصِيرُونَ ﴿٨٥﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾ فَأَمَّا إِنْ كَانَ مِنَ الْمُفْرَبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾ ﴾

“Then why do you not (intervene) when (the soul of a dying person) reaches the throat? And you at the moment are looking on but We (that is, our angels who take the soul) are nearer to him than you, but you see not, then why do you not, if you are exempt from the reckoning and recompense (punishment and so on). Bring back the soul (to its body), if you are truthful? Then if he (the dying person) be of the Muqarraboon (those brought near to Allah). (There is for him) rest and provision, and a garden of Delights (Paradise).” (Al-Waaqi’ah: 83-89)

Al-Muqarraboon (as it occurs in the Arabic text and rendered as, those brought near) are the Foremost; the leading people in terms of good deeds, in every aspect of righteousness.

﴿ وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ ﴾

“And if he (the dying) be of those on the right Hand, then there is safety and peace (from punishment of Allah) for (you as you are from) those on the Right hand.” (Al-Waaqi’ah: 90-91)

﴿ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنَزَلَ مِنْ حَمِيمٍ ﴿٩٣﴾ وَتَصَلَّىٰ بِجَهَنَّمَ ﴿٩٤﴾ ﴾

“But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right path of Islamic monotheism). Then for him is entrainment with boiling water and burning in Hell-fire.” (al-Waaqi’ah: 92-94)

Those are the unfortunate ones - we seek refuge with Allah -; they were the deniers (of truth), the errant! May Allah protect us and you from their condition.

The author – may Allah shower blessings on him – indicated

from those two verses that the People of the right are the persons of continuous nobility in this world and the hereafter. The rest of the discussion will – by Allah's leave – be regarding this.

Hadeeth 721

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْجِبُهُ التَّيْمُنُ فِي شَأْنِهِ كُلِّهِ: فِي طُهُورِهِ، وَتَرْجُلِهِ، وَتَنْعَلِهِ. مَتَّفَقٌ عَلَيْهِ .

'Aishah ؓ reported: Messenger of Allah ﷺ liked to use his right hand in all matters: in combing his hair and wearing his shoes. [Al-Bukhari and Muslim]

Hadeeth 722

وَعَنْهَا قَالَتْ: كَانَتْ يَدُ رَسُولِ اللَّهِ ﷺ، التَّيْمَنَى لِطُهُورِهِ وَطَعَامِهِ، وَكَانَتْ الْيُسْرَى لِخَلَائِهِ وَمَا كَانَ مِنْ أَدَى. حَدِيثٌ صَحِيحٌ، رَوَاهُ أَبُو دَاوُدَ، وَغَيْرُهُ بِإِسْنَادٍ صَحِيحٍ.

'Aishah ؓ reported: Messenger of Allah was used to using his right hand for performing Wudu' and for eating his food whereas he was used to using his left hand in his toilet and for other similar purposes. [Abu Dawud]

Commentary

The author – may Allah shower blessings on him – reported in the Chapter on Preferring to Advance the Right in Noble Matters on

the authority of A'aishah - may Allah be pleased with her - that she said, "The Prophet ﷺ would like to use his right hand in all matters." Meaning, in his entire affairs; that is to say, it delights him and he would prefer to begin everything with the right: in his cleaning, when he wears his shoes and combs his hair.

"In his cleaning": that is, when he cleanses himself, he begins from the right. So he would start by cleaning the right hand before the left and the right foot before the left. But as for the ears they are considered a single limb on the head. So they will be wiped at the same time except when he can only wipe with a single hand. In that circumstance, he should start with the right ear due to the dire necessity.

Her statement that, "when he combs": *at-Tarajjul* (as it occurs in the Arabic text) refers to straightening the hair with a comb and oiling it. The Messenger ﷺ, as was the practice of the people at that time, was not used to shaving his hair except during the Hajj or Lesser Hajj. However, at times he gave a cut and at other times he would leave it. Hence, sometimes, it reaches his earlobes and some other times, it drops down reaching his shoulders. He - may Allah's peace and blessings be upon him -, would pay attention to personal hygiene; he would comb his hair, oil it keeping clean, free of dust, lice and other forms of filth.

Similarly, he preferred his right while "wearing shoes"; i.e., when he wore his sandals, he began with the right before the left, and when he removed them, he began with the left before the right. Likewise his clothes, when he dressed, he began by entering the right sides before the left. The same thing applied when he wore his trouser, he started by placing the right leg before the left, and the other way round when he removed them.

In the second hadeeth, she - may Allah be pleased with her - explained what the Prophet ﷺ used the right for and what he used the left for. She mentioned that what he used the left for were things involving filth; such as when he cleaned up after urinating or defecating using water or stone, when he took a light breath-in of water into the nose and blew it out and things like that. In those situations, he began

with the right side by way of honoring it since the right is nobler than the left as explained earlier.

Allah alone grants success.

Hadeeth 723

وَعَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ، قَالَ لَهْنًا فِي
غَسَلِ ابْنَتِهِ زَيْنَبَ رَضِيَ اللَّهُ عَنْهَا: «أَبْدَأَنَّ بِمِائِمِنِهَا وَمَوَاضِعِ
الْوُضُوءِ مِنْهَا». متفقٌ عَلَيْهِ .

Umm 'Atiyyah ؓ reported: The Prophet ﷺ instructed us at the time of washing the dead body of his daughter Zainab ؓ to begin with her right side, and from the parts that are washed in Wudu'.

[Al-Bukhari and Muslim]

Hadeeth 724

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا
انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيُمْنَى، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشُّمَالِ، لِتَكُنَّ
الْيُمْنَى أَوْلَهُمَا تُنْعَلُ، وَآخِرَهُمَا تُنْزَعُ». متفقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "When any of you puts on his shoes, he should put on the right one first; and when he takes them off, he should begin with the left. Let the right shoe be the first to be put on and the last to be taken off."

[Al-Bukhari and Muslim]

Hadeeth 725

وَعَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ يَجْعَلُ يَمِينَهُ لَطَعَامِهِ وَشَرَابِهِ وَثِيَابِهِ، وَيَجْعَلُ يَسَارَهُ لِمَا سِوَى ذَلِكَ. رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَغَيْرُهُ.

Hafsah ؓ reported: Messenger of Allah ﷺ used to use his right hand for eating, drinking and wearing his clothes and used to use his left hand for other purposes. [Abu Dawud]

Hadeeth 726

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا لَبِسْتُمْ، وَإِذَا تَوَضَّأْتُمْ، فَأَبْدُوا بِأَيِّمَنِكُمْ». حَدِيثٌ صَحِيحٌ، رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ بِإِسْنَادٍ صَحِيحٍ.

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "When you wear your clothes or perform your Wudu', begin with your right side." [Abu Dawud and At-Tirmidhi]

Hadeeth 727

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى مِنَى: فَآتَى الْجَمْرَةَ فَرَمَاهَا، ثُمَّ أَتَى مَنْزِلَهُ بِمِنَى، وَنَحَرَ، ثُمَّ قَالَ لِلْحَلَّاقِ: «خُذْ» وَأَشَارَ إِلَى جَانِبِهِ الْأَيْمَنِ، ثُمَّ الْأَيْسَرِ، ثُمَّ جَعَلَ يُعْطِيهِ النَّاسَ. مُتَّفَقٌ عَلَيْهِ.

Anas ؓ reported: When Messenger of Allah ﷺ went to Mina, he came to Jamrat-ul-'Aqabah and threw pebbles at it. After that,

he went to his lodge in Mina and sacrificed. Then he called for a barber and pointed his right side to him, said, "Shave from here." Then he pointed his left side and said, "Take (hair) from here." Then he distributed his hair among the people. [Al-Bukhari and Muslim]

Commentary

These hadeeths explain the encouragement to commence noble activities with the right and preferring the left in things which involve filth, such as cleaning up after defecating or urinating, whether one used water or stone and in similar other things. So, the author gave a report on the authority of Umm 'Atiyyah - may Allah be pleased with her -, a woman among the *Ansars* who had noble deeds such as giving funeral bath to the females. When Zaynab, the daughter of Muhammad ﷺ, passed away, and the women came to give the funeral bath, the Prophet ﷺ said to them, "Begin with her right sides and the parts she would wash during the Ablution."

The process of giving the funeral bath to the dead is to start by removing its cloths after placing something to cover the private area. Then the washing person should cover his hands with a piece of cloth (like gloves) and then cleanse the private area of the dead; both the anus and organ till they are both clean. Then he will remove the gloves and wash his palms as one does while performing the Ablution. Then, he collects a wet piece of cloth and cleanses its teeth, mouth and nostrils in place of rising the mouth and nose (in normal Ablution). He should not put water into the mouth or nose because when he does that it goes down the stomach and then it may find its way out and cause the people harm during the washing.

Thereafter, he would wash the face, the hands up to the elbows, wipe the head and wash the feet: a complete Ablution. Thereafter, he should wash the head with the lather from the lote tree – he should have with him water mixed with powdered form of the lote tree leaves. He will collect it and rub his palms against each other till it lathers. So, he will

cleans the head with the lather and then use the rest for the other parts of the body. It should be known that only the female should bathe females; even her father should not bathe her nor her son nor any other among her relatives permanently prohibited in marriage with her (if she were alive) except females or her husband. Likewise, a man must only be washed by males not even his mother or daughter or any other female should, except his wife. The husband may bathe his wife and the wife may also bathe her husband; otherwise, no male should bathe a female and no female should ever bathe a male.

The women arrived to wash Zaynab, the daughter of Allah's Messenger ﷺ, and he ﷺ said, "Begin with her right sides"; that is to say, before the left; the right hand before the left, and the right legs before the left. Similarly, the right parts of the body before the left, and "the limbs she washed during Ablution." So, they did that and made her hair into three braids; a braid on the right side, one on the left and another at the middle and then place them behind the dead. Thereafter, the Prophet ﷺ gave them his wrapper and said, "wrap her in it" i.e., let it be the first thing on her body to seek blessings with the wrapper of the Prophet ﷺ. The point of reference here is his statement, "begin with her right sides."

Thereafter, the author mentioned hadeeths having the same meanings as those just explained, such as the hadeeth of Aboo Hurayrah - may Allah be pleased with him - regarding wearing cloths and sandals, and the hadeeth of Hafsah - may Allah be pleased with her -, and another hadeeth from Aboo Hurayrah.

Then, he mentioned the hadeeth of Anas bin Malik - may Allah be pleased with him - about the story of the Prophet's shaving his head during the Farewell pilgrimage. During the Farewell pilgrimage, after spending the night at Muzdalifah and observing the *Fajr* Prayer, the Prophet ﷺ sat down supplicating till it became very bright. He then proceeded before sunrise and arrived at the 'Aqabah (Pillar) at midmorning when the heat of the sun could well be felt. So he pelted the Pillar on the day of 'Eid.

Thereafter, he went to his tent and called the barber who shaved his head. He ﷺ pointed to the right side and the barber did start

with it. The Prophet ﷺ used to tend the hair of his head and so, it was plentiful. So, he commenced with and shaved the right side and called Aboo Talhah – may Allah be pleased with him -, one of the *Ansars* and gave him the entire hair of the right side. Then he shaved the rest of the head and called Aboo Talhah and gave it to him. He then said, “Divide it among the people”, and Aboo Talhah did that.

Some among the people got a single strand, some received two and others got more, just as it was easy, by way of seeking blessings using these strands of noble hair; the Prophet’s hair – may Allah’s peace and blessings be upon him. The fact that the Messenger ﷺ specially handed the entire hair from the right side to Aboo Talhah shows that among people are those Allah would select to achieve particular virtues even though there was among the companions, those who are more virtuous than him. Aboo Bakr, Umar, Uthman, Ali and many others among the companions are more virtuous than Aboo Talhah. However, that was a favor from Allah the Mighty and Sublime and He grants it to whomever He wills.

So, the companions would seek blessings using the hair of the Prophet ﷺ, his cloths and his sweat; but for other than him, blessings must not be sought using their hair, cloths or sweat.

Umm Salamah - may Allah be pleased with her -, one of the wives of the Messenger ﷺ, had some strands of Messenger’s hair which she had preserved in a silver container. She made it of silver out of reverence for the hair of the Messenger ﷺ. So, whenever a person fell ill among them, they came to her and she would sprinkle some water upon the hair and shake it and then give it to the sick person who would be cured therefrom by Allah’s leave using the hair of the Prophet ﷺ.

However, as I have said, that is not applicable regarding any other person; the companions neither sought blessings using Aboo Bakr’s hair, even though he was the best of this *Ummah* after the Messenger ﷺ nor with Umar’s hair nor the hair of any other companion – may Allah be pleased with them all. Likewise those after them; blessings should not be sought using their hair or sweat or cloth; that’s exclusive for the Prophet alone – ﷺ.

The point in the hadeeth of Anas - may Allah be pleased with her -,

is that, the Prophet ﷺ directed the barber to begin with the right side. So, whenever you perform the Hajj and you intend to shave (your head) or cut it short, begin with the right side. Similarly, when you shave ordinarily, you should begin with the right side.

Allah alone grants success.

Book about the manners of eating

Chapter 100: mentioning allah's name at the beginning and giving thanks at the end

Hadeeth 728:

عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ». متفقٌ عَلَيْهِ .

'Umar bin Abu Salamah رضي الله عنه reported: Messenger of Allah ﷺ, said to me, "Mention Allah's Name (i.e., say Bismillah before starting eating), eat with your right hand, and eat from what is near you." [Al-Bukhari and Muslim]

Hadeeth 729:

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَّ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ اللَّهِ تَعَالَى، فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ اللَّهِ تَعَالَى فِي أَوَّلِهِ، فَلْيَقُلْ: بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ». رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Aishah ؓ reported: Messenger of Allah ﷺ said, “When any of you wants to eat, he should mention the Name of Allah in the beginning, (i.e., say Bismillah). If he forgets to do it in the beginning, he should say Bismillah awwalahu wa akhirahu (I begin with the Name of Allah at the beginning and at the end).” [At-Tirmidhi and Abu Dawud]

Commentary

The author – may Allah shower blessings on him – said in the Book, *Riyaad as-Saaliheen*, “Book About the Manners of Eating.”

At-Ta'aam (as in the Arabic text rendered as *Food*) is what the individual consumes; i.e., something he enjoys to taste which may be drink or food. The evidence that a drink may also be called *Ta'm* or *Ta'aam* is Allah's saying - Blessed is He and Exalted - that:

﴿ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ
غُرْفَةً بِيَدِهِ ۗ ﴾

“So whoever drinks thereof, is not of me, and whoever tastes (eats) it not, he is of me, except he who takes (thereof) in the hollow of his hand.” (al-Baqarah: 249)

Thereafter, he said, “Chapter on: Mentioning Allah's Name in the Beginning and Giving Thanks At its End.”

Then he mentioned the hadeeth of ‘Umar bin Abee Salamah - may Allah be pleased with him. He was a stepchild of the Prophet ﷺ; i.e., the son of his wife, Umm Salamah. A meal was presented to the Prophet ﷺ, and ‘Umar who at the time was a little boy, got his hand moving about here and there inside the dish. And the Prophet ﷺ would not find any opportunity to teach without using it, even with regard to kids. Thereupon, he said to him, “O young boy, mention Allah's Name, eat with your right (hand) and take from that near you.”

These are three manners regarding food which the

Prophet ﷺ taught this boy.

Firstly: He said, “Mention Allah’s Name”; that is, say, “*Bismillah* (In the name of Allah).” There is no blame if one adds, “*Ar-Rahman Ar-Raheem* (The Beneficent, The Merciful)” because Allah’s praised Himself with them both in the *Basmalah* (i.e., *Bismillah ar-Rahman ar-Raheem*). So, if he says, “*Bismillah ar-Rahman ar-Raheem*”, there is no blame; but if he mentions “*Bismillah*” alone, then it is sufficient.

Mentioning Allah’s Name over food is compulsory; if the individual omits it, he sins therewith and the Satan partakes in his food. And no person would desire that his own enemy partakes in his food. Hence, if you do not say, “*Bismillah*”, the Satan will join you in it.

If you forget to say it at the beginning, and you only remember while already eating, then you should say, “*Bismillahi Awwalawu wa Akhirahu* (meaning: In the name of Allah at its beginning and its end)” as the Prophet ﷺ showed in the hadeeth reported by A’ishah and collected by Aboo Dawood and At-Tirmidhi.

Secondly: He said, “Eat with your right (hand).” Eating with the right hand is obligatory; whoever eats with the left is sinning and disobeying the Messenger ﷺ. And whosoever disobeys the Messenger has disobeyed Allah, and whoever obeys the Messenger has obeyed Allah.

Thirdly: He said, “Eat from that near you”; that is, if you have others partaking in the meal with you, eat from that close to you. Do not take from his side or that close to him; such a thing constitutes bad manners. The scholars say: “Unless you have variety of food such as when it has pumpkin, eggplant, meat and such other things; then, there is no blame if you move your hand to get the sort as the Messenger ﷺ would seek out pumpkin from the dish and eat it.”

Likewise when you take the meal alone, there is no blame eating from the other side, because you would not be causing inconvenience to anyone doing so. However, do not eat from the top of the dish because blessings come down (to the meal) through it. You may only take from the sides.

This hadeeth contains evidence that it is necessary for us to teach

the children and young the manners of eating and drinking; likewise the manners of sleeping, not to say other issues such as the Prayer. The Messenger ﷺ had said, "Order your children to observe the Prayer at seven years of age, and beat them for it at ten."⁽¹⁾

Allah alone grants success.

Hadeeth 730

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ تَعَالَى عِنْدَ دُخُولِهِ وَعِنْدَ
طَعَامِهِ، قَالَ الشَّيْطَانُ لِأَصْحَابِهِ: لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ،
وَإِذَا دَخَلَ، فَلَمْ يَذْكُرِ اللَّهَ تَعَالَى عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ:
أَدْرَكْتُمُ الْمَبِيتَ، وَإِذَا لَمْ يَذْكُرِ اللَّهَ تَعَالَى عِنْدَ طَعَامِهِ قَالَ:
أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ.» رَوَاهُ مُسْلِمٌ .

Jabir reported: I heard Messenger of Allah ﷺ saying, "If a person mentions the Name of Allah upon entering his house or eating, Satan says, addressing his followers: 'You will find no where to spend the night and no dinner.' But if he enters without mentioning the Name of Allah, Satan says (to his followers); 'You have found (a place) to spend the night in, and if he does not mention the Name of Allah at the time of eating, Satan says: 'You have found (a place) to spend the night in as well as food.'" [Muslim]

Commentary

This hadeeth was mentioned by the Author , An-Nawawee – may

1 Reported by Aboo Dawood, Book of the Prayer, Chapter on When Should a Young Boy be Ordered to Observe the Prayer; no.495 and At-Tirmidhi, Book of the Prayer, Chapter on When Should Children be Ordered to Observe the Prayer; no. 407.

Allah shower blessings on him –, in *Riyaad as-Saaliheen* under the discussion on the Etiquettes of Eating on the authority of Jabir - may Allah be pleased with him - that the Prophet ﷺ said, “When a man enters his house and mentions Allah's Name while entering and while eating, the Satan says to his companions: ‘There is neither lodge nor dinner for you’ and that is owing to the person’s mentioning of Allah’s Name.

The words of remembrance of Allah for entering the house is: “*Bismillahi walajna wa Bismillahi kharajna wa ‘alallahi Rabbina tawakkalna, Allahumma as’aluka khair Al-Maulij wa as’aluka khair Al-Makhray* (meaning: In the name of Allah we have arrived, and in Allah’s Name we departed, and upon Allah, our Lord, we rely. O Allah! I ask you for good arrival, and I ask you for good departure).”⁽¹⁾ This is the expression to give Allah’s remembrance when entering the house – whether at night or during the day.

As for the expression to give Allah’s remembrance when eating the dinner, it is for the individual to say, “*Bismillah* (meaning: In the name of Allah).” Therefore, if he gives remembrance of Allah upon entering the house and when he takes his dinner, the Satan says to his followers, “there is neither lodge for you nor dinner” because this house and dinner have been protected through the remembrance of Allah – the Mighty and Sublime. Allah has protected it against the devils.

But if he enters and does not mention Allah’s Name while entering, the Satan says, “You have found lodge.” And when he is served food and he fails to give Allah’s remembrance during the meal, the Satan says, “You have found both lodge and dinner.” This contains encouragement for the individual to give remembrance of Allah when entering his house; and the approved expression for that is, “*Bismillahi walajna wa Bismillahi kharajna wa ‘alallahi Rabbina tawwakalna, Allahumma as’aluka khair Al-Maulij wa as’aluka khair al-Makhray* (meaning: In the name of Allah we have arrived, and Allah’s Name we departed, and upon Allah, our Lord, we rely. O Allah! I ask You for good arrival, and I ask You for good departure).”

1 Reported by Aboo Dawood, Book of Etiquettes, Chapter on What a Man Should Say Upon Arriving His Home; no. 5096.

Thereafter, he should use the tooth-stick, because whenever the Prophet ﷺ entered his house, the first thing he did was to use the tooth-stick, he then greets his family with the greetings of *Salam*.

But during the time of dinner, he should say, “*Bismillah* (meaning: In the name of Allah)” by which he becomes protected against the Satan in his house and food. If he mentions Allah's Name while entering without doing so before his meal, the Satan will partake in the meal, and if he did during the meal but not while coming in, the satan will join in the lodge and not the meal. However, if he gave Allah's remembrance while entering and over the meal, the satan will neither have lodge nor food.

Allah alone grants success.

Hadeeth 731

وَعَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا إِذَا حَضَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ طَعَامًا، لَمْ نَضْعُ أَيْدِينَا حَتَّى يَبْدَأَ رَسُولُ اللَّهِ ﷺ فَيَضَعُ يَدَهُ، وَإِنَّا حَضَرْنَا مَعَهُ مَرَّةً طَعَامًا، فَجَاءَتْ جَارِيَةٌ كَانَتْهَا تُدْفَعُ، فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِهَا، ثُمَّ جَاءَ أَعْرَابِيٌّ كَأَنَّمَا يُدْفَعُ، فَأَخَذَ بِيَدِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَا يُذَكَّرَ اسْمُ اللَّهِ تَعَالَى عَلَيْهِ، وَإِنَّهُ جَاءَ بِهِذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا، فَأَخَذْتُ بِيَدِهَا، فَجَاءَ بِهَذَا الْأَعْرَابِيُّ لِيَسْتَحِلَّ بِهِ، فَأَخَذْتُ بِيَدِهِ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ يَدَهُ فِي يَدِي مَعَ يَدَيْهِمَا» ثُمَّ ذَكَرَ اسْمَ اللَّهِ تَعَالَى وَأَكَلَ. رَوَاهُ مُسْلِمٌ .

Hudhaifah ﷺ reported: When we attended a meal with the Messenger of Allah ﷺ, we would not stretch forth our hands

towards the food until he ﷺ would start eating first. Once, we were with him when a little girl rushed in as if someone was impelling her. She was about to lay her hand on the food when the Messenger of Allah ﷺ caught her hand. Then a bedouin came in rushing as if someone were pushing him. He ﷺ caught his hand also and said, "Satan considers that food lawful for himself on which the Name of Allah is not mentioned. He (Satan) brought this girl to make the food lawful through her but I caught her hand. Then he brought the bedouin to make it lawful through him but I caught his hand too. By Him in Whose Hand my soul is, now Satan's hand is in my grasp along with their hands." Then he mentioned the Name of Allah and began to eat. [Abu Dawud and An-Nasa'i]

Commentary

An-Nawawee – may Allah shower blessings on him – said in *Riyaad as-Saaliheen* under the Chapter on the Etiquettes of Eating, among the narrations he cited from Hudhayfah bin Al-Yaman - may Allah be pleased with him -, that he said, "Whenever we attended a meal with Allah's Messenger ﷺ, we would not place our hands in the food unless the Allah's Messenger ﷺ began to eat" and that was out of their great esteem for the Prophet ﷺ. Hence, they would not extend their hands towards the dish to start eating till he did so first.

One day he attended a meal with the Messenger of Allah ﷺ, and when they began – or when they were served – a little girl came along; i.e., kid, as if pushed forward attempted to dip her hand into the meal without mentioning Allah's Name. Thereupon, the Prophet ﷺ grabbed her hand. Then came a Bedouin came in a similar way - as if pushed forward -, and tried to put his hand in the food and the Prophet ﷺ took hold of his hand.

Then the Prophet ﷺ explained that the Bedouin and the girl were brought by the Satan in order to have access to the food through them if they commenced eating without mentioning Allah's Name. They

may both be excused for their ignorance; the little girl due to her tender age, and the man being a Bedouin. However, the Satan brought them both so that if they ate without mentioning Allah's Name, he gained the chance to partake in the meal.

Thereafter, the Prophet ﷺ swore that the hand of the Satan was with their hands in his own hand ۞.

This hadeeth contains a number of lessons such as:

The companions' reverence for Allah's Messenger ﷺ and their manners towards him.

Likewise: If there is an elderly person at a meal, no one should precede him to commence eating. They should ensure that the elderly started the food since coming before the elderly in his presence contradicts order and manners.

Similarly among the lessons is that: the Satan commands, encourages and urges towards wrong. The Noble Qur'an says:

﴿ الشَّيْطَانُ يُعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ﴾ (٣٨)

"Shaytan threatens you with poverty and orders you to commit Fahsha (evil deeds, illegal sexual intercourse, sins and so on)."
(al-Baqarahh: 268)

He – the Exalted - also said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ﴾ (٢١)

"O you who believe! Follow not the footsteps of Shaytan. And whosoever follows the footsteps of Shaytan, then, verily he commands Al-Fahisha (indecency) and Al-Munkar (evil and wicked deeds)." (An-Noor: 21)

This shows that Shaytan has some authority over the children of Adam, and the one who is safe is he whom Allah grants safety.

Among the lessons is that: When a person joins a meal, he should

also mention Allah's Name and not say that, "those who commenced the meal had mentioned Allah's Name." However, if they all started the meal together; does it suffice that a person among them mentioned Allah's Name?

The response is that: If the person had given the remembrance of Allah silently, his mentioning of Allah's Name would not suffice for others since they did not hear it. But if he gave it loudly, and intended it for all, it may be said to be sufficient even though it could also be said that the better thing is that every individual mentions Allah's Name for himself. This is certainly more perfect and better.

From the lessons in the hadeeth is that: the Satan has a hand considering the fact that the Prophet ﷺ grabbed his hand.

Among the points is that: the hadeeth is one of the miracles of the Messenger ﷺ bearing in mind that Allah – the Exalted – informed him of what occurred in this story; that it was Satan that drove them forward. He pushed the Bedouin and the young girl, and that he should grab their hands with his own noble hands – may Allah's peace and blessings be upon him.

From its benefits is that when anyone comes to partake in a meal without mentioning Allah's Name; hold back his hand until he mentions it. You should do so, because the Prophet ﷺ grabbed their hands; he did not say to them, "Mention Allah's Name." He rather grabbed their hands so that it becomes something for them to ever remember; they would recall the story and not forget to mention Allah's Name in the future.

Among the benefits in this hadeeth is: Emphasis placed on mentioning Allah's Name during a meal; and the correct view is that it is compulsory to mention the Name of Allah over food. And that if the individual doesn't mention Allah's Name, he would be sinning against Allah – the Mighty and Sublime -. He would have also shown pleasure that his worst enemy, the Satan -, should partake in his food.

Therefore, mentioning Allah's Name over food is compulsory; in case you forget it at the beginning and you remember during the meal,

you should still say, “Bismillahi awwalahu wa akhirahu (meaning: I invoke Allah’s Name for the beginning and its end).”

Allah alone grants success.

Hadeeth 732

وَعَنْ أُمِّيَّةَ بْنِ مَخْشِيِّ الصَّحَابِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا، وَرَجُلٌ يَأْكُلُ، فَلَمْ يُسَمِّ اللَّهَ حَتَّى لَمْ يَبْقَ مِنْ طَعَامِهِ إِلَّا لُقْمَةٌ، فَلَمَّا رَفَعَهَا إِلَى فِيهِ، قَالَ: بِسْمِ اللَّهِ أَوْلَهُ وَآخِرُهُ، فَضَحِكَ النَّبِيُّ ﷺ، ثُمَّ قَالَ: «مَا زَالَ الشَّيْطَانُ يَأْكُلُ مَعَهُ، فَلَمَّا ذَكَرَ اسْمَ اللَّهِ اسْتَقَاءَ مَا فِي بَطْنِهِ». رَوَاهُ أَبُو دَاوُدَ، وَالنَّسَائِيُّ.

Umaiyyah bin Makhshi رضي الله عنه reported: Messenger of Allah ﷺ was sitting while a man was eating food. That man did not mention the Name of Allah (before commencing to eat) till only a morsel of food was left. When he raised it to his mouth, he said: “Bismillah awwalahu wa akhirahu (With the Name of Allah, in the beginning and in the end).” Messenger of Allah ﷺ smiled at this and said, “Satan had been eating with him but when he mentioned the Name of Allah, Satan vomited all that was in his stomach.” [Abu Dawud and An-Nasa’i]

Hadeeth 733

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ طَعَامًا فِي سِتَّةٍ مِنْ أَصْحَابِهِ، فَجَاءَ أَعْرَابِيٌّ، فَأَكَلَهُ بِلُقْمَتَيْنِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّهُ لَوْ سَمَى لَكَفَاكُمْ». رَوَاهُ التِّرْمِذِيُّ،
وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Aishah ؓ reported: Messenger of Allah ﷺ was eating with his six Companions when a desert Arab came and ate up the food in two mouthfuls. Messenger of Allah ﷺ said, "Had he mentioned the Name of Allah, it would have sufficed for all of you." [At-Tirmidhi]

Hadeeth 734

وَعَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَفَعَ مَائِدَتَهُ
قَالَ: «الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ وَلَا
مُودَعٍ، وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا». رَوَاهُ الْبُخَارِيُّ .

Abu Umamah ؓ reported: Whenever the Prophet ﷺ finished a meal, he would say: " Al-hamdu lillahi kathiran taiyiban mubarakan fihi, ghaira makfiyyin wa la muwadda'in, wa la mustaghnan 'anhu, Rabbuna . (All praise is due to Allah, praise which is abundant, pure, and full of blessings, which is indispensable and to which one cannot be indifferent)." [Al-Bukhari]

Hadeeth 735

وَعَنْ مُعَاذِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ أَكَلَ طَعَامًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا، وَرَزَقَنِيهِ
مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ، عُفِّرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». رَوَاهُ
أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ.

Mu'adh bin Anas ؓ reported: Messenger of Allah ﷺ said, "He who has taken food and says at the end: 'Al-hamdu lillahi-lladhi at'amani hadha, wa razaqanihi min ghairi haulin minni wa la quwwatin (All praise is due to Allah Who has given me food to eat and provided it without any endeavour on my part or any power),' all his past sins will be forgiven." [At-Tirmidhi]

Commentary

These hadeeths under the section regarding eating manners cited by the great scholar of hadeeth, an-Nawawee – may Allah shower blessings on him – in *Riyaad as-Saaliheen*, contain evidence for several issues:

Firstly: If the individual fails to mention Allah's Name over his meal, the Satan will eat along with him according to the hadeeth of Umayyah bin Makhshiy - may Allah be pleased with him – that, "a man ate food without mentioning Allah's Name. When it remained a morsel left, as if he then remembered, he mentioned the Name of Allah - the Exalted. The Prophet ﷺ laughed and informed that the Satan was eating with him, but when the man mentioned Allah's Name, Satan vomited what he had eaten.

And this is among the Favors of Allah – and free is He from all imperfections and Exalted -, that the satan becomes prevented from participating in our meal if we mention Allah's Name at the beginning. Likewise if we mentioned at the end and say, "*Bismillahi awwalahu wa akhirahu* (I mention Allah's Name for the beginning and end." He will vomit whatever he had eaten and will be prevented therefrom.

Secondly, they contain proof that the Satan eats, bearing in mind that he ate from the food – and he actually did eat -. So, the satan eats and drinks and participates along with the eating and drinking persons if such fails to give remembrance of Allah's Name over the food and drink.

Thirdly: the hadeeth of A'ishah - may Allah be pleased with her – stated that the Prophet ﷺ was once eating along with six of his companions. A Bedouin suddenly joined them and finished what

remained in just two morsels. Perhaps he was very hungry - and Allah Knows best. The Prophet ﷺ said, "Listen; if he had mentioned Allah's Name, it would have sufficed you all." Unfortunately, he did not. He ate the remainder with just two morsels and yet, it did not suffice him. This shows that if the individual failed to say Allah's Name blessings are removed from the food; because the Satan will certainly eat with him and the meal he thought should be okay for him will not suffice him because the blessings would be taken away from it.

The rest of the hadeeths prove that after meal, the individual should give thanks to Allah and praise Him – and free is Allah from all imperfections. He should say, "*Al-Hamdu lillahi Alladhi at'amani hadha wa razaqanihi min ghairi hawli minni wala quwwata* (meaning: Praise is to Allah Who has provided me this food and sustained me with it while I have not any power or might)." If not that Allah the Exalted made this food easy for you, you would not have obtained it as He – the Mighty and Sublime - said:

﴿ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ أَأَنْتُمْ تَزْرَعُونَهُ ۖ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطًا مَّا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُعْرِمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مُحْرَمُونَ ﴿٦٧﴾ ﴾

"Tell Me! The seed that you grow in the ground, is it you that make it grow, or are We the Grower? Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left on wonderment). (Saying): 'We are indeed Mughramun (that is, ruined or lost the money without any profit, or punished by the loss of all that we spend for cultivation, and so on)! Nay, but we are deprived.'" (al-Waaqiah: 63-67)

If not that Allah made the food easy for the individual since the time the seed was sown, and then it germinated and was harvested and later brought to him, milled, knead and then baked and made easy for him to eat, it would not have been easy for him.

As such, some scholars say: Food would not reach the individual and served to him unless it was preceded by a hundred favours from Allah upon the food. But most times, we are oblivious of this great fact.

We beseech Allah to provide us and you with lawful food,

and to endow us with gratitude for His favors, certainly He is Able to do all things.

Regarding his saying, “*Ghayra mukafi wala mustagni anhu Rabbana* (meaning: not having been sufficient nor adequate in it, O Lord!)”, i.e., we certainly cannot be independent of Allah – the Mighty and Sublime -, and no one can suffice us except Him, and He – free is He from all imperfections -, is the Provider – the Mighty and Sublime.

Allah alone grants success.

Chapter 101: not criticising food, and the desirability of praising it

Hadeeth 736:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «مَا عَابَ رَسُولُ اللَّهِ ﷺ طَعَامًا قَطُّ، إِنْ أَشْتَهَاهُ أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ». متفقٌ عليه .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ never found fault with food. If he had inclination to eating it, he would eat; and if he disliked it, he would leave it. [Al-Bukhari and Muslim]

Hadeeth 737

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ سَأَلَ أَهْلَهُ الْأُدْمَ فَقَالُوا: مَا عِنْدَنَا إِلَّا خَلٌّ، فَدَعَا بِهِ، فَجَعَلَ يَأْكُلُ وَيَقُولُ: «نِعْمَ الْأُدْمُ الْخَلُّ، نِعْمَ الْأُدْمُ الْخَلُّ». رَوَاهُ مُسْلِمٌ .

Jabir رضي الله عنه reported: The Prophet ﷺ asked for sauce and was told that there was nothing except vinegar. He asked for it and began

to eat from it saying, "How excellent is vinegar when eaten as sauce! How excellent is vinegar when eaten as Udm !" [Muslim]

Commentary

The author, the great scholar of hadeeth, An-Nawawee - may Allah be pleased with him -, said in his Book, *Riyaad as-Saaliheen*, "Chapter on the Prohibition of Criticizing Food and the Desirability of Praising It."

At-Ta'aam (as in the Arabic text, rendered as *Food*), refers to whatever is consumed whether of food or drink. When food is served the individual he should recognize the favor of Allah - free is He from all imperfections - for making the food easy and give Him praise over it and not criticize it. If he desires and feels inclined towards it, he should take it; otherwise, he should not, and he should avoid criticizing the food.

The evidence for this is the hadeeth of Aboo Hurairah - may Allah be pleased with him -, that: "The Prophet ﷺ never criticized any food." That is to say, he had never found fault with any food; but if he desired it he ate it otherwise, he left it. So if it was permissible, he took it, else, he left it.

For instance: A man was served some low-grade dates; he should not say, "This is low-grade date." It will be said, "If you like it, partake of it, otherwise, leave it. But for you to despise a favour Allah bestowed on you and made easy for you, that's certainly not appropriate." Similarly, if food was prepared and served to him, but he dislikes it, the individual should not despise the food. It will be said, "If the food was endearing to you, then you may eat it, otherwise, there is no blame. There is also no blame to say to ones family that, "Today, you added much salt or pepper" and the like. That is for the reason that, it does not mean finding fault with the food, it is rather advice for the person who prepared the food so that he may pay attention and prepare the food appropriately.

As regard praising the food, he cited the hadeeth of Jabir - may Allah be pleased with him -, that the Prophet ﷺ asked for some sauce from his household and they said, “We have nothing except vinegar.” *Khal* is obtained when date is soaked in water until it becomes sweet. So, he was served vinegar so that he could use it as sauce for his bread. He ﷺ then said, “What a nice sauce vinegar is; what a good sauce vinegar is!”

This is a form of praising food because even though *Khal* is taken as a drink, drinks are also referred to as *Ta'aam*. Allah the Exalted said,

﴿فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي﴾ (٢٤٩)

“So whoever drinks thereof, he is not of me, and whoever tastes (eats) it not, he is of me.” (al-Baqarah: 249)

It was only referred to as *Ta'aam* because it has taste.

This is from the aspects of the guidance of the Prophet ﷺ; that if he liked a food, he praised it. Similarly, for example, if you spoke well of bread, that, “So-and-so person’s bread is so nice” and the like of that. This is also from the guidance of the Messenger ﷺ.

Allah alone grants success.

Chapter 102: what the individual should say when served food in a feast while fasting and not intending to break the fast

Hadeeth 738:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ فَلْيَجِبْ؛ فَإِنْ كَانَ صَائِمًا فَلْيَصَلِّ، وَإِنْ كَانَ مُفْطِرًا

فَلْيَطْعَمٌ. رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, “When any of you is invited to a meal, he should accept the invitation. If he is observing Saum (fasting), he should supplicate for the betterment of the host and if he is not fasting, he should eat.” [Muslim]

Commentary

The author - may Allah be pleased with him - said in his Book, *Riyaad as-Saaliheen*, “What the Individual Should Say When Served Food In a Feast While Fasting and Not Intending to Break the Fast.”

He then mentioned the hadeeth of Aboo Hurayrah - may Allah be pleased with him - that the Prophet ﷺ said concerning the individual invited to a meal while he is fasting that, “If he was fasting, he should supplicate but if he is not fasting, he should partake.”

Fal yusalli (as it occurs in the Arabic text, rendered as *he should supplicate*), means, “he should pray” considering the fact that the word, *Salaat* (the verbal noun form of the verb, *salli*) here means “supplication” as in the Arabic lexicon that the word, *Salaat* means, supplication. However, in the technical sense, *Salaat* refers to the well-known worship except when evidence indicates that what is intended is supplication; then, it will be so taken.

So if the individual is invited for a meal and he attends, his attendance alone does not suffice, he should partake in the meal, since the person who gave the invitation did that purposely that you may partake. He had gone extra mile for you and prepared food more than his family needs and invited you to it. So if we say, “don’t eat” or that, “there is no blame on you if you choose to leave the food”; that will necessarily mean that his food will remain not eaten.

If - for instance -, he invited ten persons, and we hold that attending is obligatory even though one does not partake in the meal, and they all leave without taking the meal. Or he presented the food and said, “Kindly come on” and they do not, that will imply wastage of his

resources and he begins to wish the attendees ill (wondering): “Why have they refused to take my meal?!”

So we say: If a person invites you, the guidance of Allah’s messenger is that you attend except when the person inviting you is the bridegroom in the wedding; the obligatory thing is for you in that circumstance is to accept his invitation. It would not be permissible for you to reject it based on the Prophet’s saying that, “Whoever does not accept (the invitation) has disobeyed Allah and His Messenger.” This refers to invitations to wedding feasts. As for other invitations, you are at liberty.

For instance: If a person invites you for a feast on his return from a journey or he just invited his friends to a meal and similar other things, you are free to choose; if you will you should attend, and if not, do not. This is the view of the majority of scholars.

Some scholars say: It imperative for you to honor the invitations for wedding feast and others except for a reason valid in the Sharee’ah.

So, when you attend while you are not fasting, eat, and if you are fasting, supplicate for the host and inform him of your fast, so that he does not bear any grudge against you. But if you feel that he will be more pleased if you eat, break the fast; except the fast is obligatory in which case you should not break it.

It is now clear that the issue has three situations:

The first: When he invites you while you are not fasting; you should eat.

The second: When he invites you while you are observing an obligatory fast; do not eat, do not break the fast.

The third: If he invites you and you are observing a supererogatory fast, you are at liberty to eat, and if you choose you may not, but you should inform him that you are fasting. Here, you should do the most beneficial; if you notice that the best is for you to break the fast, then break it and eat, otherwise, sticking to the fast is better, and Allah knows best.

Concerning the (invitation) cards however, it is not obligatory to honor the invitation in them except when you know that the one

who sent it to you really intended to invite you. This is because, most invitation cards are only sent by a way of showing courtesy, some don't really bother whether you attended it or not. But if you know that he actually cares about your presence or absence owing to his being a relative or friend of yours, then you should honor the invitation.

Allah alone grants success.

Chapter 103: what the invited person should say if accompanied by another to the invitation

Hadeeth 739:

عَنْ أَبِي مَسْعُودِ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَعَا رَجُلٌ النَّبِيَّ ﷺ لِبَطْعَامٍ صَنَعَهُ لَهُ خَامِسَ خَمْسَةٍ، فَتَبِعَهُمْ رَجُلٌ، فَلَمَّا بَلَغَ الْبَابَ، قَالَ النَّبِيُّ ﷺ: «إِنَّ هَذَا تَبِعَنَا؛ فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ، وَإِنْ شِئْتَ رَجِعْ» قَالَ: بَلْ آذَنُ لَهُ يَا رَسُولَ اللَّهِ. مَتَّفِقٌ عَلَيْهِ.

Abu Mas'ud Al-Badri ؓ reported: A man prepared some food especially for the Prophet ﷺ and invited him along with four others. But a man accompanied him. Having arrived at the door, Messenger of Allah ﷺ said to the host, "This person has followed us. You may allow him, if you like, and if you like he will return." He said: "O Messenger of Allah, I allow him, too." [Al-Bukhari and Muslim]

Commentary

The author , the great scholar of hadeeth (may Allah be pleased

with him) said in his Book, *Riyaad as-Saaliheen*, under the Book of Manners of Eating: “Chapter on What the Invited Person Should Say If Accompanied by Another Uninvited Person to the Invitation.”

He then mentioned the hadeeth of Aboo Mas’ud Al-Badri (may Allah be pleased with him) that a man invited the Prophet ﷺ to partake in a five-man feast. He had limited it to five persons. However, another man followed them making six. When the Prophet ﷺ got to the house of the host, he asked for permission regarding the sixth person, saying, “This person has followed us, you may wish to allow him in, and if you like, he will go back.” This contains proof for the lessons that follow:

Firstly: It is allowed for the individual to limit those he invites, there is no harm doing that. Some say, “Once he specifies a certain number, he is a miser; otherwise, why should he specify a number?!” However, it could be said that: the person only has little, he has to give a restriction so that he may just prepare food sufficient for the number especially in places where the generality of the people are poor. As for the well-to-do, they do not give restrictions – and praise be unto Allah.

It also contains proof that: a person may actually go along with those invited perhaps he finds some food considering the fact that the Prophet ﷺ did not prevent the man from following them. In fact, he helped him ask for permission. It also occurs in the hadeeth of Aboo Hurayrah – may Allah be pleased with him -, that he once followed the Prophet ﷺ perhaps he finds some food to eat.⁽¹⁾

It also contains evidence that: If an uninvited person comes along with you, permission should be sought for him, especially if you notice that the host had invited you for a particular reason he would not want anyone to know about. In that case, you must ask for permission.

It also includes proof that: there is no blaming the host if he refuses to admit the individual that follows the invited guests for the reason

1 Reported by Al-Bukhaari, Book of knowledge, Chapter on Preservation of Knowledge; no.118.

that if that involved any harm, the Prophet ﷺ would not have asked for permission. Hence, his seeking for permission for the man shows that it's a thing regarding which he may choose to either allow him or say that he should leave. This is for the reason that, if a person asks for permission from an individual, the owner of the house has a choice; he may admit the person if he wills, or say, "go back" if he so willed too. Allah the Exalted had said

﴿وَإِنْ قِيلَ لَكُمْ اذْجِعُوا فَاذْجِعُوا هُوَ أَزْكى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾﴾

"And if you are asked to go back, go back, for it is purer for you, and Allah is All-Knower of what you do." (an-Noor: 28)

So, bear no grudge or feel any bad when you ask for permission from a person and he says, "Please go back, I am busy." Contrariwise, when some people seek permission from a person, and he tells them, "go back; I am busy", he begins to hold a grudge. But this is wrong! Because people have private activities in their homes; they may even have private dealings with other persons much more important; so when you seek permission to enter the house, and he says to you, "I have some jobs now; kindly go back", you should accept it wholeheartedly and calmly; that is what the Sharee'ah has legislated.

Allah alone grants success.

Chapter 104: chapter on eating what is near him and correcting whoever ate wrongly

Hadeeth 740

عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ غُلَامًا

فِي حَجْرِ رَسُولِ اللَّهِ ﷺ، وَكَانَتْ يَدِي تَطِيَّشُ فِي الصَّحْفَةِ،
فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا غُلَامُ! سَمِّ اللَّهَ تَعَالَى، وَكُلْ
بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ». متفقٌ عَلَيْهِ .

‘Umar bin Abu Salamah ؓ reported: I was a boy under the care of Messenger of Allah ﷺ, and as my hand used to wander around in the dish, he ﷺ said to me once, “Mention Allah’s Name (i.e., say Bismillah), eat with your right hand, and eat from what is in front of you.” [Al-Bukhari and Muslim]

Hadeeth 741

وَعَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ
اللَّهِ ﷺ بِشِمَالِهِ، فَقَالَ: «كُلْ بِيَمِينِكَ» قَالَ: لَا أَسْتَطِيعُ قَالَ: «لَا
اسْتَطَعْتُ» مَا مَنَعَهُ إِلَّا الْكِبْرُ! فَمَا رَفَعَهَا إِلَيَّ فِيهِ. رَوَاهُ مُسْلِمٌ .

Salamah bin Al-Akwa’ ؓ reported on the authority of his father: A man ate with his left hand in the presence of Messenger of Allah ﷺ, whereupon he said, “Eat with your right hand.” The man said: “I cannot do that.” Thereupon he (the Prophet ﷺ) said, “May you not be able to do that.” It was vanity that prevented him from doing it and he could not raise it (the right hand) up to his mouth afterwards. [Muslim]

Commentary

An-Nawawee – may Allah shower blessings on him -, said in his Book, *Riyaad as-Saaliheen*, “Chapter on Eating from What is Near Him and Admonishing and Correcting Whoever Ate Wrongly.”

We had mentioned earlier that eating and drinking with the right hand is obligatory; that it is forbidden for the individual to eat or drinks with his left hand. And that whoever ate with his left hand or drank with it is disobedient and sinful. Such a person disobeys Allah and His Messenger; and is sinful, imitating the Satan and his cronies among the disbelievers.

It is compulsory upon the Muslim to eat with the right hand except for a valid excuse such as if the right hand was paralyzed or any similar excuse. So, fear Allah to the best of your ability.

The author then mentioned the hadeeth of Salamah bin Akwa' (may Allah be pleased with him) who reported that the Messenger of Allah ﷺ said to the man who was eating with the left hand that, "Eat with your right hand." The man retorted that, "I cannot do that." Thereupon, the Prophet ﷺ said, "You will not be able." That is to say, the Prophet ﷺ cursed him not to be able to raise his right hand to his mouth since "nothing prevented him except arrogance" – and the refuge is with Allah. So, the Messenger ﷺ cursed him and so, he never was able to raise it to his mouth afterwards.

His saying that, "nothing prevented him except arrogance" could also mean: except being haughty towards the order of the Prophet ﷺ or pride. Whatever the case, that he was cursed by the Messenger ﷺ, which caused his hand to be paralyzed such that he could not extend it to his mouth is proof that eating with the left hand is unlawful.

The Prophet ﷺ had informed that the Satan eats and drinks with his left hand.⁽¹⁾ So, you have before you, the guidance of the Prophet ﷺ and that of the Satan. Will you choose the guidance of the Messenger or that of the Satan?! Every believer would say, "I choose the guidance of the Messenger", but the Messenger ﷺ would eat with his right hand and order eating with the right. He would drink with his right and order drinking with the right hand. Contrariwise, the Satan would eat with his left hand and drink with the left. So, choose which of the two paths you so desire.

1 Reported by Muslim, Book of Drinks, Chapter on the Etiquettes of Eating and Drink and their Rulings; no. 2020.

Hence, the allies of the Satan among the Jews, the Christians and the Idolaters know not of eating, except with the left, nor of drinking other than with the left owing to being cronies of the Satan who has made them his friend and over whom they are obsessed – and the refuge is with Allah. Therefore, beware not to be like them.

Some of the people while eating would handle the cup with the left hand and drink with it, this is not allowed too; a prohibited matter is never allowed except due to a dire necessity which is absent here. You should rather hold the cup from its bottom with the right hand. Additionally, most of the cups the people use nowadays are plastic which could just be used and disposed; not requiring any wash. But let us assume it to be from metal or glass, you should handle it from below it so that it may not be stained; and even if stained, it may be easily washed.

However, it is not allowed for the individual to eat with his left or drink with his left; if he does so, he would be disobeying Allah and His Messenger; disobedient to the Messenger ﷺ because the Messenger forbade it, and disobedient to Allah since disobedience to the Messenger implies disobeying Allah.

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ (٨٠)

“He who obeys the Messenger has indeed obeyed Allah.” (An-Nisaa: 80)

He – the Exalted - also said:

﴿وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا﴾

“And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.” (al-Ahzaab: 36)

And the Messenger ﷺ does not speak from his own desire; he spoke owing to his being the Messenger of the Lord of all that exists – free is Allah from all imperfections and Exalted is He.

The author – may Allah shower blessings on him – also mentioned the hadeeth of Umar bin Abee Salamah - may Allah be pleased

with him -, a stepson of Allah's Messenger ﷺ. He is the son of Aboo Salamah and Umm Salamah (may Allah be pleased with them) but her husband whom she really loved so much and her paternal cousin, Aboo Salamah, passed away. The Prophet ﷺ was present at the time he died; the Messenger ﷺ entered upon him and saw that his eyes were already wide open, and said, "When the soul is taken, the eyes follow it"⁽¹⁾ since the soul - by Allah's Will -, is a light tender body which goes out of the body. We cannot see it even though the dying person does see it. So, he will witness his soul leaving his body.

The Messenger ﷺ said, "When the soul is taken, the eyes follow it." Some of his relatives wailed; when they heard the statement of the Messenger ﷺ they knew he was dead. Thereupon, they cried, just as is common with people and he ﷺ said, "Do not supplicate upon yourselves except good, for the angels say: 'ameen,' to whatever you say." This was for the reason that, during the days of Ignorance, if any person died, they cried woe and destruction: "Woe unto us! Destruction on us!" and the likes. So, he - peace and blessings be upon him - said, "Do not supplicate upon yourselves except good, for the angels say: 'ameen' to whatever you say."

Subsequently, the Prophet ﷺ closed Aboo Salamah's eyes; i.e., the eyelids were clasped together so that his eyes do not remain open. And that is the day the eyes of the deceased should be closed when he finally passes away because when he becomes cold you will not be able to close the eyes. But as long as he is still warm, you should close the eyes.

He ﷺ then said, "O Allah forgive Aboo Salamah and raise his ranks amongst the guided ones, take care of his progeny." What a wonderful supplication every one among us would desire!

"O Allah forgive Aboo Salamah" that is, his sins, "and raise his rank among the guided ones" meaning, in the Gardens of Delight - may Allah make us and you among its inhabitants -, "and expand" i.e., widen his grave, "and grant him light in it." Because the grave is darkness except for whom Allah provides light in it - may Allah light

1 Reported by Muslim, the Book of Funerals, A Chapter About Closing the Eyes of the Dead And Supplicating for Him While He passes Away; no. 920.

up our graves and yours too! “Grant him a successor after him” that is, assume the guardianship over his progeny after him.

Umm Salamah had heard from the Prophet ﷺ that if the individual becomes tried by an affliction, he should say, “*Allahumma Ajirnee fee Museebatee wa-khluf lee khayran minhaa* (meaning: O Allah reward me upon my calamity and replace it with something better); Allah will reward him for in his affliction and replace it with something better. She said this when her husband, cousin and the most beloved person to her passed away.” She said, “O Allah reward me upon my affliction and replace it with something better” and then, she began to consider within herself: “who else could be better than Aboo Salamah?” Yet, she believed Allah will replace him for her with someone better, but she wondered, “Who could be better than Aboo Salamah?”

As soon as her Waiting period ended after the demise of her husband, the Prophet ﷺ proposed to marry her; and without doubts, the Prophet ﷺ is better for her than Aboo Salamah.

Then Allah accepted the supplication of the Prophet ﷺ for Aboo Salamah that, “...grant him a successor after him”, Allah granted it and placed them under the care of the Messenger of Allah ﷺ after their father’s demise; what a great person to care for the family and children of Aboo Salamah after him.

Among them was Umar bin Abee Salamah - may Allah be pleased with him - who as a young boy, he sat with the Prophet ﷺ eating and his hand started to wander in the bowl. A little young boy who had not known, his hand went left and right, he would take from before him and from far away and the middle of the bowl and its ends. The Prophet ﷺ then told him, “O boy! Mention Allah’s Name” that is, say, *Bismillah* (meaning: In the name of Allah), eat with your right hand and eat from what is in front of you.”

The Prophet taught this boy three practices:

“Mention Allah’s Name”, and to say, “*Bismillah* (In the Name of Allah)” over food is obligatory.

“Eat with you right hand.” Likewise, eating with the right hand is obligatory.

“And eat from what is in front of you” by way of showing good manners towards your partner because from the aspects of bad manners is for you to take from the side of your companion.

So, the Prophet ﷺ taught him three practices during a single meal. This is among the virtues of the Prophet ﷺ; that Allah grants him blessings to teach in every situation.

In the same way, it is pertinent that the student and the non-student, everyone who knows a guidance of Allah’s Messenger ﷺ should explain it in all situations and not say, “I am not a scholar”. Rightly, you are not a scholar but you have some knowledge and the Prophet ﷺ said, “Convey from me, even if it’s just a verse.”⁽¹⁾ So, it becomes incumbent on the individual in such situations to use the opportunity, each time an opportunity offers itself for the propagation of the Sunnah, do spread it, and you will certainly have the rewards and that of the one who acts upon it till the day of Resurrection.

Allah alone grants success.

Chapter 105: concerning prohibition of taking two connected dates and the likes while eating in a congregation except after their permission

Hadeeth 742:

عَنْ جَبَلَةَ بْنِ سُحَيْمٍ قَالَ: أَصَابَنَا عَامٌ سَنَةِ مَعَ ابْنِ الزُّبَيْرِ، فَرَزَقْنَا تَمْرًا، وَكَانَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ رَضِيَ اللَّهُ عَنْهُمَا يَمُرُّ بِنَا وَنَحْنُ نَأْكُلُ، فَيَقُولُ: لَا تُقَارِنُوا، فَإِنَّ النَّبِيَّ ﷺ نَهَى عَنِ

1 Reported by Al-Bukhaari, Book of the Narration About the Prophets, Chapter on What has Been Mentioned about the Children of Isreal; no. 3461.

الإقران، ثم يقول: «إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ أَخَاهُ». متفق عليه .

Jabalah bin Suhaim reported: We were with 'Abdullah bin Az-Zubair ؓ in a time of famine, then we were provided with dates. (Once) when we were eating, 'Abdullah bin 'Umar ؓ passed by us and said: "Do not eat two dates together, for Messenger of Allah ﷺ prohibited it, unless one seeks permission from his brother (partner)." [Al-Bukhari and Muslim]

Chapter 106: what the one who eats but does not fill should say and do

Hadeeth 743

عَنْ وَحْشِيِّ بْنِ حَرْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا نَأْكُلُ وَلَا نَشْبَعُ قَالَ: «فَلَعَلَّكُمْ تَفْتَرِقُونَ» قَالُوا: نَعَمْ. قَالَ: فَاجْتَمِعُوا عَلَى طَعَامِكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، يُبَارِكْ لَكُمْ فِيهِ». رَوَاهُ أَبُو دَاوُدَ .

Wahshi bin Harb ؓ reported: Some of the Companions of Messenger of Allah ﷺ said: "We eat but are not satisfied." He ؓ said, "Perhaps you eat separately." The Companions replied in affirmative. He then said: "Eat together and mention the Name of Allah over your food. It will be blessed for you." [Abu Dawud]

Commentary

These two chapters were mentioned by An-Nawawee in the Book, *Riyaad as-Saaliheen*.

Concerning the first, it relates to the prohibition of eating two combined dates or the likes which are customarily taken one by one

except after the permission of others partaking in the meal. That is to say, when you partake with others in a meal that should be taken one at a time by custom such as the dates, do not take two seeds together because that will cause your companions some inconvenience. So do not take more than them except you ask for their permission and say, "Would you allow me take two at a time?" And then they allow you and say, "No problems."

Likewise other things taken singly, such as small fruits that people take one by one and eat; the individual should not take two at a time, except with the permission of his companion taking the food with him so that he does not take more than his companion. But if the person eats alone, he may take two units at a time since he would not be causing any inconvenience to any one therewith. But if he believes - as people do - he could get choked by combining two dates, he should not do so. This is because he will harm himself with it. The soul is a trust in your care, so you should not engage in anything that could harm it.

The author - may Allah be pleased with him - then mentioned the narration of Ibn Umar - may Allah be pleased with him - who reports that the Prophet ﷺ forbade *Al-Qiran* (eating two date simultaneously) except with the permission of those with him.

Concerning the second chapter, it is about the one who eats and does not get satisfied. This has several causes:

1. That he does not mention the name of Allah (that is, he does not say *Bismillah* - In the name of Allah) before the meal. This is because when someone eats without saying '*Bismillah*,' Shaytan eats with him and blessing is removed from the meal.
2. Another cause is to eat from the top of the food. This could also remove blessing from the meal. The Prophet forbade eating from the center top of the food, for that is where the blessing is and so, he should eat from the edges (of the dish).
3. Another is eating separately. This is one of the reasons for the removal of blessings. Eating separately would necessitate everyone to have his own dish and such will separate the meals and blessing is thus removed. This is because, when you put food in separate dishes for

people, meals will be separate but if you make it in a single dish; they will gather upon it and a little (food) will be blessed.

This is proof that a congregation is expected to have their meal in a single dish. Even if they are ten or five, their food should be in a single dish depending on their number. This is a cause of descent of blessing while separation is a cause of removal of blessing.

And Allah is the Guide to that which is correct.

Chapter 107: the order to eat from the sides of the dish and the prohibition of eating from its middle

Hadeeth 744

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْبَرَكَهُ تَنْزِلُ وَسَطَ الطَّعَامِ، فَكُلُوا مِنْ حَافَتَيْهِ وَلَا تَأْكُلُوا مِنْ وَسْطِهِ».
رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn 'Abbas رضي الله عنه reported: *The Prophet* ﷺ said, “Blessing descends upon food in its middle, so eat from the sides of the vessel and do not eat from its middle.” [*At-Tirmidhi and Abu Dawud*]

Hadeeth 745

وَعَنْ عَبْدِ اللَّهِ بْنِ بُسَيْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ لِلنَّبِيِّ ﷺ قَصْعَةٌ يُقَالُ لَهَا: الْعَرَاءُ، يَحْمِلُهَا أَرْبَعَةُ رِجَالٍ، فَلَمَّا أَضْحَوْا وَسَجَدُوا الضُّحَى أُتِيَ بِتِلْكَ الْقَصْعَةِ، يَعْنِي وَقَدْ ثُرِدَ فِيهَا،

فَالْتَفُّوا عَلَيْهَا، فَلَمَّا كَثُرُوا جَثَا رَسُولُ اللَّهِ ﷺ. فَقَالَ أَعْرَابِيٌّ: مَا هَذِهِ الْجِلْسَةُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ جَعَلَنِي عَبْدًا كَرِيمًا، وَلَمْ يَجْعَلْنِي جَبَّارًا عَنِيدًا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا مِنْ حَوَالِيهَا، وَدَعُوا ذُرْوَهَا يُبَارِكُ فِيهَا». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ جَيِّدٍ.

'Abdullah bin Busr رضي الله عنه reported: The Prophet ﷺ had a large bowl called Al-Gharra', which would be carried by four men. One day, when the Companions finished their Duha (forenoon optional) prayer, Al-Gharra' was brought full of sopped bread, meat and broth, and they sat down around it. When their number increased, Messenger of Allah ﷺ sat down on his knees and rested on the soles of his feet. A bedouin said to him: "What sort of sitting is that?" Thereupon Messenger of Allah ﷺ said, "Verily, Allah has made me a courteous slave not a fierce tyrant." Then he said, "Eat from the sides of the bowl and leave the central part of it so that your food will be blessed."

This chapter an-Nawawee – may Allah shower blessings on him – made in, *Riyaad as-Saaliheen*, under the Book of Manners of Eating, points to what we referred to earlier: that people should take from the sides of the container and not from the middle or its top.

The hadeeth of Ibn Abbas and Abdullah bin Busr - may Allah be pleased with them both -, contain evidence for this, and that if the individual is served meal, he should not eat from the top; he should rather take from the sides. And if he ate with others in a congregation, he should take from his own side (of the food) and not from that in front of others.

Concerning his saying: "Blessings descend upon to the middle of the food", it shows that if the individual ate from the top, i.e., the middle of the food, the blessings are taken away from the food.

The Scholars say: Except the meal is of varieties and a particular kind he intends to take from is at the middle, then there is no blame. For example, if the meat was placed at the middle of the dish, there is no blame if he takes from the meat even though it occurs at the

middle considering the fact that its like occurs not at the sides. So, there is no harm. Similarly, the Prophet ﷺ used to pick out pumpkin; he would take them all out of the dish.

The hadeeth of Abdullah bin Busr - may Allah be pleased with them both -, contains evidence for the excellence of the two units of forenoon supererogatory Prayer, *Salaat ad-Duhaa*, based on his saying, “When they finished the forenoon optional Prayer” that is to say, when they completed the *Duhaa* Prayer.

The *Duhaa* Prayer is optional; its time starts from when the sun rises up in the height of a spear; i.e., from fifteen minutes after sunrise up to shortly before the sun exits its zenith. That is, up to about ten minutes before the time of the Dhuhr Prayer. That’s its time range. It is among the practices of the Messenger ﷺ the individual should stick to considering the fact that, this optional forenoon Prayer suffices for the charities that become obligatory upon every limb of the body as the Prophet ﷺ said, that “Charity becomes obligatory upon every limb in the morning.”

Nevertheless, charity is not restricted to wealth alone; rather, the *Tasbih* (saying: *Subhaanallah*, meaning: Allah is free from all imperfections) is charity, the *Takbir* (saying: *Allahu Akbar* meaning, Allah is the Greatest) is charity, the *Tahlil* (saying: *La ilaha illa Allah* – There is no deity worthy of worship except Allah) is charity, recitation of the Qur’an is charity, enjoining good is charity, forbidding evil is charity, assisting someone in carrying his load is charity, good words constitute charity, a man having intercourse with his wife is charity, likewise other things through which the individual may seek nearness to Allah is charity. The two units of the *Duhaa* Prayer will suffice for all these! This shows that the optional *Duhaa* units of Prayer should be observed everyday.

It also contains evidence that during food, the individual should not eat while reclining; he should rather eat in a ready-to-standup position; i.e., while resting on the sole of his feet so that he does not eat excess. This is based on the Prophet’s saying regarding excess food, that, “The son of Adam does not fill any vessel worse than his belly. If he must, then a third for his food, another third for his drinks

and the other third for his breath.”⁽¹⁾ This is the naturally beneficial food; when you get hungry, eat; the matter is not restricted to any particular times.

Should someone say, “If a person restricts himself to a third, he could become hungry before dinner.” We would say: Whenever you become hungry, eat what you have. And when you eat this lightly, digestion goes easily and the intestines relax; the intestines break down the food easily. So, when you feel hungry, eat; this is from the aspects of the medicine-related guidance from the Prophet ﷺ.

However, it is not wrong eating to fill sometimes considering the fact that the Prophet ﷺ allowed Aboo Hurayrah - may Allah be pleased with him - when he offered him milk and said, “Drink! Drink! Drink!” He continued saying so till Aboo Hurayrah said, “By Allah! I cannot find anymore space for it.” The Prophet ﷺ allowed him till that stage.⁽²⁾

However, the common thing regarding your eating should be what the Prophet ﷺ has directed; a third for food, another third for drink and the other third for breathe.

Allah alone grants success.

Chapter 108: undesirability of eating while reclining

Hadeeth 746

عَنْ أَبِي جُحَيْفَةَ وَهَبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَكُلُ مُتَكَيِّئًا». رَوَاهُ الْبُخَارِيُّ .

Abu Juhaifah Wahb bin 'Abdullah ﷺ reported: Messenger of Allah

- 1 Reported by At-Tirmihdi, Book of Asceticism, Chapter on What Has Been Reported about the Dislike for much Eating; no.2380
- 2 Reported by Al-Bukhaari, Book of Heart Softeners, Chapter on How was the Provision of the Prophet ﷺ; no.6452.

ﷺ said, “I do not eat reclining (against a pillow).” [Al-Bukhari]

Hadeeth 747

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ جَالِسًا
مُقْعِيًا يَأْكُلُ تَمْرًا. رَوَاهُ مُسْلِمٌ .

Anas رضي الله عنه reported: I saw Messenger of Allah ﷺ eating some dates while sitting on his buttocks, with his legs raised. [Muslim]

Commentary

The great scholar of hadeeth, an-Nawawee – may Allah shower blessings on him – said in *Riyaad as-Saaliheen* under the Manners of Eating: “Chapter on the Undesirability of Eating While Reclining.”

As regards sitting postures, eating can be grouped into two: a form that is prohibited; it is not from the lines of conduct of the Prophet ﷺ; and that is, that the individual should eat while reclining, whether on the right or left arm. And that is because leaning indicates haughtiness and arrogance. The lesson here is mental.

And for the reason that if the individual eats while leaning, he hurts bearing in mind that the food passage becomes curved, not straight, out of its normal positions and perhaps, causing some hurt in the passages. Consequently, the Prophet ﷺ said as in the hadeeth of Aboo Juhayfah, Abdullah bin Wahb As-Siwaree - may Allah be pleased with him -, that, “I do not eat reclining.” That is, it is not of my conduct to eat while leaning. And that is owing to the two reasons we mentioned, a moral effect on the soul, and the physical reason connected to the body; and that is, the hurt that may result from eating in that position.

Then, the author mentioned the hadeeth of Anas that he saw the Prophet ﷺ eating dates in the *Iqaa* posture; i.e., when the individual erects his feet and rests his buttocks on his heels. The Prophet ﷺ ate in that posture in order not to relax in the sitting and then consume excess food. In most cases the individual is not relaxed during the

Iq'aa posture, and so he will not eat much. When he is not comfortable he does not eat much; this is the most common thing. At times, the person may consume much even while not relaxed and he may eat only little while relaxed but from the means of taking less food is that the individual does not take a relaxed sitting posture. He should not also be completely comfortable.

In a nutshell, we have two sitting postures under discourse:

First: The reclining posture; and it is not from the lines of conduct of the Prophet ﷺ to eat while reclining.

Others: The rest of the manners of sitting are allowed; but the best is for you not to sit relaxed and comfortably so that it does not cause you to eat excess which is quite unnecessary. The best is for the individual to make a third for the food, another third for drink and the other third for breath.

This is the best to nourish the body; if possible, this is the required thing, but there is no blame that the individual eats to fill at times.

Allah alone grants success.

Chapter 109: encouragement to eat with three fingers, lick them, and avoiding to clean them before licking them, and the encouragement to take every bit in the dish and pick up and eat any piece that falls off, and the allowance of rubbing the fingers on the arm and feet after licking them

Hadeeth 748

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«إِذَا أَكَلْتُمْ طَعَامًا، فَلَا يَمْسَحُ أَصَابِعَهُ حَتَّى يَلْعَقَهَا أَوْ

يُلَعِقَهَا». متفقٌ عَلَيْهِ .

Ibn 'Abbas ؓ reported: Messenger of Allah ﷺ said, "When one of you finishes eating, he should not wipe his fingers until he has licked them himself or has given them to someone else to lick for him." [Al-Bukhari and Muslim]

Hadeeth 749

وَعَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ بِثَلَاثِ أَصَابِعٍ، فَإِذَا فَرَغَ لَعِقَهَا. رَوَاهُ مُسْلِمٌ .

Ka'b bin Malik ؓ reported: I saw Messenger of Allah ﷺ eating with three fingers (i.e., the thumb, the index finger and the middle finger) and licking them after having finished the food. [Muslim]

Hadeeth 750

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِلَعْقِ الْأَصَابِعِ وَالصَّحْفَةِ، وَقَالَ: «إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّ طَعَامِكُمُ الْبَرَكَةُ». رَوَاهُ مُسْلِمٌ .

Jabir ؓ reported: Messenger of Allah ﷺ commanded the licking of fingers and the gleaning of the dish, saying, "You do not know in which portion the blessing lies." [Muslim]

Hadeeth 751

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا وَقَعَتْ لُقْمَةٌ أَحَدِكُمْ، فَلْيَأْخُذْهَا

فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَدَىٰ وَلْيَأْكُلْهَا، وَلَا يَدْعُهَا لِلشَّيْطَانِ، وَلَا يَمْسَحُ يَدَهُ بِالْمِنْدِيلِ حَتَّىٰ يَلْعَقَ أَصَابِعَهُ؛ فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ الْبَرَكَةُ». رَوَاهُ مُسْلِمٌ .

Jabir ؓ reported: Messenger of Allah ﷺ said, "When a morsel of any of you falls, he should pick it up and remove any of the dirt on it and then eat it, and should not leave it for Satan nor should wipe his hand with towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies." [Muslim]

Hadeeth 752

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ، حَتَّىٰ يَحْضُرَهُ عِنْدَ طَعَامِهِ؛ فَإِذَا سَقَطَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيَأْخُذْهَا فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَدَىٰ، ثُمَّ لْيَأْكُلْهَا وَلَا يَدْعُهَا لِلشَّيْطَانِ، فَإِذَا فَرَغَ فَلْيَلْعَقْ أَصَابِعَهُ؛ فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ الْبَرَكَةُ». رَوَاهُ مُسْلِمٌ .

Jabir ؓ reported: Messenger of Allah ﷺ said, "Satan appears at every thing done by you; he appears even at one's dinner. When a morsel of any of you falls, he should pick it up and remove any dirt on it, and then eat it. He should not leave it for Satan, nor should he wipe his hand with the towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies." [Muslim]

Hadeeth 753

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَكَلَ طَعَامًا، لَعِقَ أَصَابِعَهُ الثَّلَاثَ، وَقَالَ: «إِذَا سَقَطَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيَأْخُذْهَا وَلْيُطِمْ عَنْهَا الْأَذَى، وَلْيَأْكُلْهَا، وَلَا يَدَعْهَا لِلشَّيْطَانِ» وَأَمَرَنَا أَنْ نَسَلَّتِ الْقُضْعَةَ وَقَالَ: «إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّ طَعَامِكُمْ الْبَرَكَةُ». رَوَاهُ مُسْلِمٌ .

Anas رضي الله عنه reported: Whenever Messenger of Allah ﷺ ate food, he would lick his three fingers and say, "If anyone of you drops a morsel of food, he should remove any dirt that may have stuck on it and then eat it, and should not leave it for Satan." He (ﷺ) also commanded us that we should glean the pot, saying, "You do not know in which part of your food the blessings lies." [Muslim]

Hadeeth 754

وَعَنْ سَعِيدِ بْنِ الْحَارِثِ أَنَّهُ سَأَلَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ عَنِ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ، فَقَالَ: لَا، قَدْ كُنَّا زَمَنَ النَّبِيِّ ﷺ لَا نَجِدُ مِثْلَ ذَلِكَ الطَّعَامِ إِلَّا قَلِيلًا، فَإِذَا نَحْنُ وَجَدْنَاهُ، لَمْ يَكُنْ لَنَا مَنَادِيلٌ إِلَّا أَكْفَنَّا وَسَوَاعِدُنَا وَأَقْدَامَنَا، ثُمَّ نُصَلِّي وَلَا نَتَوَضَّأُ. رَوَاهُ الْبُخَارِيُّ .

Sa'id bin Al-Harith reported: I asked Jabir رضي الله عنه whether it was obligatory to make Wudu' for Salat (prayer) after eating cooked food. He said: "No, because in the lifetime of Messenger of Allah ﷺ, such food was rarely available. We had no handkerchiefs, so

when we ate such food we would wipe our fingers against our palms, forearms or (the sole of our) feet, and would offer Salat without fresh Wudu' (for prayer)." [Al-Bukhari]

Commentary

These hadeeths the author – may Allah shower blessings on him – has mentioned in his book, *Riyaad as-Saaliheen* regarding the Manners of Eating, include a number of issues:

The first issue: the individual should eat with three fingers; the middle finger, the index finger and the thumb because it mostly expresses abstinence from gluttony. It also greatly expresses humility. But this is as regards food that may be sufficiently taken using the three fingers. As for the meal three fingers will not suffice to eat, then there is no harm employing more. But the food that may be taken with just three fingers, you should only use the three fingers since that was the practice of the Prophet ﷺ.

The second issue: That it is incumbent on the individual to lick his fingers after meal before wiping them with the handkerchief as the Prophet ﷺ ordered. He should lick them himself or give them to someone else to lick. As for licking them himself, this is easy; and to have them licked by others is also possible. If the affection between a husband and his wife is strong, it will be very easy for him to lick her fingers and for her to lick his. This is very possible.

What some say that: The Prophet ﷺ could not have said this; for how will a person lick another person's finger?!

We say: The Prophet ﷺ does never say other than the truth, and he will never say something which is impossible; so the order (he gave here) is very possible.

Likewise the children; at times, the individual has deep love for them and so, licks their hands after food. This is something possible. So the established conduct from Allah's Messenger ﷺ is that you should lick it or give someone else to lick; the matter is one of wide latitude –

and all praise belong to Allah. The Prophet ﷺ did not say, “he should get others to lick them” such that it may be said that that involves compelling the people to do something they loathe. The matter is one that allows some scope for freedom; you may yourself lick them or give to someone else to lick.

The Prophet ﷺ then said, “You do not know in which portion of your food the blessing lies.” The blessing and the benefit in the large food could be in the portion you licked up from your fingers.

Some people told me citing a medical doctor who said that, the fingertips – by Allah’s leave -, secrete certain substances during meals that facilitate digestion in the stomach. This would be from the aspects of wisdom (behind licking of fingers); but we practice it by way of following the Sunnah. If we attain this medical benefit, (good), otherwise, it bothers us not. What is of concern to us is following the orders of the Prophet ﷺ.

The third issue: That the individual should pick up every bit of the food from the plate or container in which the food was served. So, pick up every piece of the food in it as the Prophet ﷺ has ordered; you would not know in which part of the food lies the blessing.

Unfortunately (today), people disperse after meals without observing this *Sunnah*; you will find the sides of the dishes with food as it was. And the reason for this is sheer ignorance about the *Sunnah*. If the students of knowledge would guide the people towards this practice and other manners of eating and drinking when they partake in meals with others, these practices would have spread. But – we ask Allah to grant us His pardon -, we go overboard on many occasions and slack regarding the matter, and that contradicts inviting towards the truth.

The fourth issue: That when a piece of food drops from the individual, he should not leave it; he should rather take it. If it touched any dirt he should rub it off and not consume dirt. The individual is under no obligation to consume what he doesn’t like. So he should clean off the dirt such as if it had wood pecks or sand and the likes. Clean it off and then eat it; why? Because the Prophet ﷺ said, “He should not leave it for the Satan”; because the satan approaches the

son of Adam in all his affairs; if he wants to eat, the satan comes, likewise when he wants to drink and when he approaches his family, the satan comes too so that he may partake in his activity along with him as contained in the noble verse:

﴿وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾

“Mutually share with them wealth and children...” (Al-Israa: 64)

So, he participates along with the unmindful.

So when you say, “*Bismillaah* – In the name of Allah” during your meal, you have prevented him from the meal; he will ever be unable to partake in the food with you. But if you do not say, “*Bismillah* – In the name of Allah”, he will eat along with you. So, when you say, “*Bismillah* – In the name of Allah”, satan begins to watch out for the fragments when they fall on the ground. If you pick them up, then they are for you, but if you leave them, he eats them. Hence, if he becomes unable to partake in the food with you, he joins from whatever falls off from the food. Consequently, prevent him from having that as well; if any piece falls off, or fruit and the like, pick it up. If any dirt had reached it, whether some sand or pecks of wood and the likes, rub the dirt off and then eat it and not leave it for the satan.

The fifth issue: making ablution after eating foods cooked over fire such as bread, rice, grits and the likes. Should the individual perform Ablution after eating such food or not? Some of the scholars hold that: It is compulsory that whoever eats something cooked over fire should make the ablution because the Prophet ﷺ ordered that the Ablution should be made after consuming food cooked over fire.⁽¹⁾ However, the correct view is that it is not compulsory as in the hadeeth of Jabir in *Saheeh Al-Bukhari* which the author cited - may Allah be pleased with him.

So, the right thing is that it is not obligatory; it is rather a recommended act. That is to say, making the ablution is better even if

1 Reported by Muslim, Book of Menstruation, Chapter on Performing Ablution After Eating Food Cooked over Fire; no. (352).

you are in a state of Ablution. If you eat something cooked over fire, the better thing is to observe another ablution even though you might made one previously; the correct opinion is that the Ablution is not compulsory but rather a recommended act considering the fact that the last of what the Prophet ﷺ did was no to perform the Ablution at all after eating barbequed food⁽¹⁾ indicating that he did not stick to making the Ablution.

Evidence also occurs for this in the narration that the Prophet ﷺ was asked, “Should we make the ablution after taking camel meat?” He replied, “Yes.” He was asked, “Should we make the ablution after eating the flesh of *ganam* (cows, sheep and goats)?” He answered, “If you wish.”⁽²⁾ Because when the individual eats the meat of camel, it nullifies his Ablution if he were in a state of Ablution; as such, he must observe Ablution. However, he will not have to wash the private area since he neither urinated nor defecated. It is only obligatory upon him to make the Ablution whether he ate the meat raw or cooked, or the flesh, abdomen, heart, or the intestines. Whatever you consume from the camel; it becomes obligatory upon you to perform the Ablution because they all nullify the Ablution. As for others, when you consume a barbequed peiece of meat, it is only preferred and not compulsory for you to observe the Ablution.

These are noble manners, and the truth is that this book, *Riyaad as-Saaliheen* by An-Nawawee – may Allah shower blessings on him –, is very comprehensive and beneficial. It’s really suitably called *Riyaad as-Saaliheen* (Garden of the Pious); it contains many things of benefit, many issues of knowledge, manners which may not even be found in others.

We beseech Allah to benefit by what He has taught us; verily, He is Able over all things.

- 1 Reported by AbooDawood in Book of Purification, Chapter on Not Performing Ablution for what has been Cooked over fire, no.192, and an-Nasaabee, Book of Purification, Chapter on Not to Perform Ablution Even After Eating Food Cooked Over Fire; no. 185.
- 2 Reported by Muslim, Book of Menstruation, Chapter on Performing Ablution After Eating the Flesh of Camel; no. 360.

Chapter 111: manners of drinking and encouragement to hold back from the vessel thrice, and dislike for breathing into the vessel, and preference for passing the vessel through the right after the first person drinks

Hadeeth 757

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا. مُتَّفَقٌ عَلَيْهِ .

Anas رضي الله عنه reported: Messenger of Allah ﷺ used to breathe three times in the course of a drink (he used to drink in three gulps). [Al-Bukhari and Muslim]

Hadeeth 758

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَشْرَبُوا وَاحِدًا كَشَرْبِ الْبَعِيرِ، وَلَكِنْ اشْرَبُوا مَثْنَى وَثَلَاثَ، وَسَمُّوا إِذَا أَنْتُمْ شَرِبْتُمْ، وَاحْمَدُوا إِذَا أَنْتُمْ رَفَعْتُمْ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ibn 'Abbas رضي الله عنه reported: Messenger of Allah ﷺ said, "Do not drink in one gulp like a camel, but in two or three (gulps). Mention the Name of Allah (i.e., say Bismillah) when you start drinking and

praise Him (i.e., say Al-hamdu lillah) after you have finished (drinking).” [At-Tirmidhi]

Hadeeth 759

وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ. مَتَّفِقٌ عَلَيْهِ .

Abu Qatadah ؓ reported: The Prophet ﷺ forbade breathing into the vessel while drinking. [Al-Bukhari and Muslim]

Hadeeth 760

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ، وَعَنْ يَسَارِهِ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَشَرِبَ، ثُمَّ أُعْطِيَ الْأَعْرَابِيَّ وَقَالَ: «الْأَيْمَنَ فَالْأَيْمَنَ». مَتَّفِقٌ عَلَيْهِ .

Anas ؓ reported: Milk mixed with water was brought to Messenger of Allah ﷺ. On his right side was sitting a bedouin and on his left was sitting Abu Bakr ؓ. He ﷺ drank from it and handed the rest to the bedouin saying, “One who is on the right has preference, then again the one who is on the right.” [Al-Bukhari and Muslim]

Hadeeth 761

وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِشَرَابٍ، فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ، وَعَنْ يَسَارِهِ أَشْيَاخٌ،

فَقَالَ لِلْغُلَامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَؤُلَاءِ؟» فَقَالَ الْغُلَامُ: لَا
وَاللَّهِ! لَا أُؤْتِرُ بِنَصِيْبِي مِنْكَ أَحَدًا، فَتَلَّهُ رَسُولُ اللَّهِ ﷺ فِي
يَدِهِ. مَتَّفَقٌ عَلَيْهِ .

Sahl bin Sa'īd ؓ reported: A drink was brought to Messenger of Allah ﷺ and he drank (some) from it. On his right was a boy and on his left were some elderly people. He ﷺ said to the boy, "Would you permit me to give rest of this drink to these on my left?" The boy said: "O Messenger of Allah, I would certainly not give preference to anyone in anything that might come to me from you." So he ﷺ handed over the rest of the drink to him. [Al-Bukhari and Muslim]

Commentary

The great scholar of hadeeth, An-Nawawee, mentioned this hadeeth in *Riyaad as-Saaliheen* under the chapter heading: Manners of Drinking, And Encouragement to Hold Back From the Vessel Thrice, And Dislike for Breathing into the Vessel, And Preference for Passing the Vessel Through the Right After the First Person Drinks.

The author had explained in the previous chapter about food; he cited a number of manners regarding food, and Allah – free is He from all imperfections and Exalted is He -, has bestowed uncountable favours on His creatures as He the Exalted said,

﴿وَأِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا﴾ (٢٤)

"And if you count the Blessings of Allah, never will you be able to count them." (Ibraaheem: 34)

Hence, both eating and drinking are among the favours of Allah – free is He from imperfections. These favours may not be recognized except by the person Allah withholds it from – we beseech Allah not to withhold this favour from us and you. Whoever has the favour withheld from him and then becomes hungry or thirsty will

really realize the enormity of Allah's favour of eating and drinking on the creatures. It forms one of the wisdoms behind fasting; the individual will hold back from eating and drinking that he may realize the significance of Allah's favour on him; making eating and drinking easy for him.

So, drinking has manners too:

Among that is: that he mentions Allah's Name – the Mighty and Sublime -, before drinking. So he says before drinking, “*Bismillah* – In the name of Allah”.

Also: he should take brief breaks thrice based on the saying of Anas bin Maalik - may Allah be pleased with him -, “**The Prophet ﷺ would take three brief breaks from the vessel when he drinks.**” How does he take the breaks? He would drink and hold back the container from his mouth, and then drink and hold it back again from his mouth and drink again the third time.

He would not also breathe into the container as in the hadeeth of Aboo Qatadah - may Allah be pleased with him - who reported that the Prophet ﷺ, “**forbade the individual breathing into the drinking vessel.**” That is owing to the fact that those who would drink after would loathe that the one who drinks before them breathes into the vessel; diseases may be expelled from the stomach or gullet or the mouth along with the breath and stick to the vessel. He may even choke drinking without holding back from the vessel. Therefore, the Prophet ﷺ forbade breathing into the drinking container. He should rather take brief breaks, holding the vessels away from his mouth and breathe out.

The Prophet ﷺ had informed that this is more calming, satisfying and pleasing. It is more calming considering the fact that he would drink relaxed; and more satisfying owing to soothing the thirst and more away from illness, and it is more pleasing because the water will more easily descend the intestines.

This will be further appreciated considering the point that thirst has to do with some hotness in the stomach due to insufficient water or the like, and it may also be due to some illness. So when the water reaches it just at once, it may hurt but if the individual drinks it gradually, it is

more comforting to quench the thirst, safer healthwise and its impact are calmer on the stomach than when it is taken in huge gulps.

Hence, when the individual drinks water, he should not take it all at once; he should rather drink it slowly, and not in huge gulps. He should make it in bits so that it reaches the stomach gradually. He sips the first, hold back the vessel, then sip a second, break slightly and then the third. This is the preferred practice.

As for drinking; to whom does he give the vessel first if he wants to hand out the drink to other? For example: A man comes in holding a drink; he has tea or the *Qahwah* drink with him; to whom does he hand it first? We say: If anyone among the people had asked for the drink, saying, "Kindly give me some water" for instance; he should start by giving such individual, but if not, he should start with the eldest and then the next most elderly, passing it through the right.

And if every person has a cup, for example, he should start with the eldest, then those on his left since those on his left will be to the right hand of the distributor. And for the fact that he is the person sharing the drink, the person pouring the drink starts with those on his own right who will be on the left side of the drinking person he would be facing directly. Hence, whoever would be at the left side of the drinking person is on the right side of the person pouring the drink.

For example: A person requests for water and some was brought to him which he drank and wished to give to someone else. If the person who brought the drink stood waiting that, "Kindly let me have the vessel after you finish" and then he gave him. But if not, then he should give the person on his own right hand side whether such was a young or elderly person, noble or lowly.

The evidence for that is that, "the Prophet ﷺ was served some drink and he took it. A Bedouin man was on his right hand side while on his left were Aboo Bakr and Umar. When the Prophet ﷺ finished, he gave it to the Bedouin and Umar said, "Here is Aboo Bakr." He wanted the Bedouin to honour Aboo Bakr therewith and say, "Kindly have it, O Aboo Bakr" considering the fact that Aboo Bakr – may Allah be pleased with him – was well known among the companions to be the most distinguished to the Prophet ﷺ. But the Bedouin took the

vessel and drank. Here, we find that the Prophet ﷺ preferred the less distinguished over a more distinguished considering the point that Aboo Bakr was more respected than the Bedouin. But he ﷺ preferred the man because he was on his right hand side; so he said, “the right hand side first, and then those who follow on the right.”

The second story: The Prophet ﷺ was served some drink; milk mixed with some water; and he drank from it. There was a boy on his right hand side while the elderly ones were on his left. After drinking he asked the lad on his right side, “Would you permit me?” Meaning: to give it to those others? That is to say, “I should give the elders first?” The boy said, “By Allah! O Messenger of Allah, I will certainly not prefer anyone else in my share of what comes from you.” That is to say, I will not like that they be given before me when I have a greater right to be given first; I like to drink from your left over. Consequently, the Prophet ﷺ handed over the vessel to him.

This proves that if the person on the right is younger, the preference should be for him over the person on the left even if more elderly. The first report indicated that if the person on the right is of a lesser rank, he should be preferred and given first before the more ranking individual on the left side based on the saying of the Prophet ﷺ: “The ones on the right first, and then those on the right side. Listen, the right sides first, hear me, the right first, start with the right.” The hadeeth has been so related.

But this relates to the individual who drinks and wishes to hand over to those on his right or those on his left.

As regards what the people do today; a person would bring in a mug to a gathering, in such circumstance, he should commence with the older people because the Prophet ﷺ used to be given first. And for the reason that, when he ﷺ wanted to hand the tooth-stick to one of the two men standing in front of him, he was inspired to, “start with the more older, give the older first.”⁽¹⁾

There are other reports from the Prophet ﷺ that when you enter into a gathering (holding a drink to share), you should start with the

1 Reported by Aboo Daawood, Book of Purification, Chapter on A Man Using the Tooth-stick of another; no.50.

elderly ones and not with those on the right.

Allah alone grants success.

Chapter 112: dislike for drinking directly from the waterskin and the like, and clarification that the disallowance is of dislike and not prohibition

Hadeeth 762

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ اخْتِنَاثِ الْأَسْقِيَةِ. يَعْنِي: أَنْ تُكْسَرَ أَفْوَاهُهَا، وَيُشْرَبَ مِنْهَا. مَتَّفَقٌ عَلَيْهِ .

Abu Sa'id Al-Khudri رضي الله عنه reported: Messenger of Allah ﷺ forbade turning the water-skin upside down and drinking directly from its mouth. [Al-Bukhari and Muslim]

Hadeeth 763

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُشْرَبَ مِنْ فِي السَّقَاءِ أَوْ الْقِرْبَةِ. مَتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ prohibited drinking directly out of the mouth of a water-skin. [Al-Bukhari and Muslim]

Hadeeth 764

وَعَنْ أُمِّ ثَابِتِ كَبْشَةَ بِنْتِ ثَابِتِ أُخْتِ حَسَّانِ بْنِ ثَابِتِ رَضِيَ
اللَّهُ عَنْهُ وَعَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، فَشَرِبَ مِنْ
فِي قِرْبَةٍ مُعَلَّقَةٍ قَائِمًا، فَقُمْتُ إِلَيْهَا فَقَطَعْتُهُ. رَوَاهُ التِّرْمِذِيُّ
وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Umm Thabit Kabshah ؓ, daughter of Thabit ؓ and the sister of Hassan bin Thabit, the Prophet's poet) reported: Messenger of Allah ﷺ visited me and drank some water from a hanging water-skin while he was in a standing posture. So, I stood up and cut off the mouth (of that water-skin). An-Nawawi said that the reason why she did this was to keep to receive benediction that part of the water-skin to which the lips of Messenger of Allah ﷺ touched.
[At-Tirmidhi]

Commentary

From the manners of drinking is that the individual does not drink directly from the mouth of the waterskin because the Prophet ﷺ forbade it. The wisdom behind this is that in those days, the water was not so clean; so when kept in waterskins they may contain harmful things like pecks of wood, insects and the likes known to those who used them in the past. Hence, the Prophet ﷺ forbade “drinking directly from the broken mouth of a waterskin.”

It was related that once, a man drank directly and a snake came out of the waterskin. This is undoubtedly dangerous; the individual may either be stung or harmed when he drinks directly from the waterskin. This does not apply to drinking from the tap or the water storage jar which are well-known and clean. Drinking from is like taking water from the containers. But in the circumstance of

necessity, the individual may drink from the mouth of the waterskin such when the person really needs to drink water and could not find a drinking container; he may then drink from the waterskin. Hence, the prohibition of drinking directly from the waterskin as mentioned by the author would be by way of dislike and not outright forbiddance.

It could also be deduced from the last hadeeth that the individual may drink while standing due to necessity even though the Prophet - sallallahu alayhi wasallam - forbade drinking in the standing posture. But when there is need as was in this case, the waterskin was hanging above, knowing fully that the hung waterskin would be high up above the person and since there were no drinking containers, the Prophet ﷺ therefore drank from the hanging waterskin while standing.

The hadeeth also contains proof for the allowance of seeking blessings from the leftovers of the Prophet ﷺ; and such is the case. The companions used to seek blessings from the sweat of the Prophet ﷺ and his saliva, clothings and hair. As for others, none of these of him should be used to aske blessings. So the clothes of a person should not be used to sek blessings or his hair or fingernails or any other thing connected to him except the Prophet ﷺ.

Allah alone grants success.

Chapter 113: dislike for breathing into a drink

Hadeeth 765

عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ النَّفْخِ فِي الشَّرَابِ، فَقَالَ رَجُلٌ: الْقَدَاةُ أَرَاهَا فِي الْإِنَاءِ؟ فَقَالَ: «أَهْرِقْهَا» قَالَ: إِنِّي لَا أَرَوِي مِنْ نَفْسٍ وَاحِدَةٍ؟ قَالَ: «فَأَبْنِ الْقَدَحَ إِذَا عَنُ فِيكَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Sa'īd Al-Khudri ؓ reported: Messenger of Allah ﷺ prohibited us blowing in the drinking water. A man said: "O Messenger of Allah! Sometimes I see some litter floating about on the surface. What should I do then?" He ﷺ replied, "Pour them out." Then the man said: "My thirst is not quenched with one draught." Messenger of Allah ﷺ said, "Then put away the cup from your mouth (in between three gulps), and take breath." [At-Tirmidhi]

Hadeeth 766

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ نَهَى
أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ، أَوْ يُنْفَخَ فِيهِ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ:
حَدِيثٌ حَسَنٌ صَحِيحٌ .

Ibn 'Abbas ؓ reported: The Prophet ﷺ prohibited us from breathing into the drinking vessel or blowing onto. [At-Tirmidhi]

Commentary

The author , An-Nawawee – may Allah shower blessings on him – said in the Book, *Riyaad as-Saaliheen* concerning the etiquettes of eating, "Chapter On Dislike for Breathing into Drink."

He then mentioned two hadeeths that evince that it is forbidden to breathe into a drink. And that is understood from the fact that when a person breathes, some harmful things or illnesses may emerge from the air he exhales. Consequently, the Prophet ﷺ prohibited breathing into drink. Thereupon, a man asked him, "O Messenger of Allah! Litters" such as wood pecks and the likes "may be in the water and the individual would want to blow them out?" The Prophet ﷺ replied, "Pour them out", that is to say, pour out the portion of the water with the peck but do not blow into it.

He then asked him that his thirst is not quenched in a single breathe;

and he ﷺ said, “Then take away the cup from your mouth.” Meaning that, he would drink and need to breathe out. So the Prophet ﷺ told him to hold away the container and then breathe, and then drink again. However, some of the scholars have mentioned an exemption for the circumstance of need such as when the drink is hot requiring to be quickly taken. So some scholars give that as a case of exemption.

However, the best thing still is not to breathe in the drink even if the drink was hot. If it is hot and he has another container, he may pour it into the second and then pour it back the second time till it gets cold.

This contains evidence that the legislations of Islam are perfect from every angle; Allah’s Messenger ﷺ has taught us all things as Aboo Dharr said, “Allah’s Messenger ﷺ passed away, and there was not a bird that flapped its wings in the sky except that he taught lessons therefrom.”⁽¹⁾ Even the birds in the sky, we have lessons therefrom that Allah and His Messenger taught us.

One of the idolaters told Salman Al-Farisi - may Allah be pleased with him -: “Your Prophet taught you all things including the manners in the gents?!” He replied, “Yes” and then, he mentioned what the Prophet ﷺ taught him regarding that: that he should not face the *Qiblah* direction when urinating and defecating; and that we should not clean up using the right hand or with any less than three pebbles, and not also clean up with the dung and bone.

In a nutshell, our religion is complete in all ramifications, it has no defect and it does not require anyone to perfect it. This contains refutation for those who lack good judgement and say that the legislations of Islam only prescribe worship between the servant and His Creator. And that as regards the matters of mutual dealings, the rulings do not relate to them at all. It will be said: “Woe to you, people of low minds!” The longest verse of the Allah’s Book was entirely about mutually borrowing; this from each other, regarding mutual relations; how else should concern be demonstrated?!

How many are the verses of the noble Qur’an that prescribe guidelines on wealth management and the like. Likewise in the *Sunnah*; so the rulings of Islam – and all praise and thanks belong to

1 Reported by At-Tabarani in *Al-Mu’jam Al-Kabir* (2/155)

Allah -, are perfect from every angle.

We ask Allah to the Exalted to grant us and you steadfastness upon it in the open and in the secret.

Chapter 114: permissibility of drinking while standing and explanation that the most perfect and noble is to drink sitting

Hadeeth 767:

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَقَيْتُ النَّبِيَّ ﷺ مِنْ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ. مَتَّفِقٌ عَلَيْهِ .

Ibn 'Abbas ؓ reported: I served Messenger of Allah ﷺ Zamzam water to drink and he drank it while he was standing. [Al-Bukhari and Muslim]

Hadeeth 768

وَعَنِ النَّزَّالِ بْنِ سَبْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بَابَ الرَّحْبَةِ فَشَرِبَ قَائِمًا، وَقَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَّ كَمَا رَأَيْتُمُونِي فَعَلْتُ. رَوَاهُ الْبُخَّارِيُّ .

An-Nazzal bin Sabrah ؓ reported: 'Ali bin Abu Talib ؓ arrived at Bab Ar-Rahbah (in Kufah) and drank water in a standing posture. Then he said: "I saw Messenger of Allah ﷺ doing what you have seen me doing." [Al-Bukhari]

Hadeeth 769

وَعَنِ ابْنِ عَمْرِو بْنِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَأْكُلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَمْشِي، وَنَشْرَبُ وَنَحْنُ قِيَامًا. رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn 'Umar ؓ reported: During the lifetime of Messenger of Allah ﷺ we would eat while walking and would drink while standing. [At-Tirmidhi]

Hadeeth 770

وَعَنْ عَمْرِو بْنِ شَعِيبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِمًا وَقَاعِدًا. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Amr bin Shu'aib on the authority of his father and grandfather reported that they saw Messenger of Allah ﷺ drink standing, and sitting. [At-Tirmidhi]

Hadeeth 771

وَعَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا. وَقَالَ قَتَادَةُ: فَقُلْنَا لِأَنَسٍ: فَلَا أَكْلَ؟ قَالَ: ذَلِكَ أَشْرٌ - أَوْ أَخْبَثٌ -. رَوَاهُ مُسْلِمٌ .

Anas ؓ reported: The Prophet ﷺ forbade us from drinking while standing. Qatadah reported: "We asked him: 'What about

eating?” He said: “That is even worse, (or may be he said) more detestable.”

Another narration is: Messenger of Allah ﷺ reprimanded us for drinking while standing. [Muslim]

Hadeeth 772

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا، فَمَنْ نَسِيَ فَلْيَسْتَقِئْ». رَوَاهُ مُسْلِمٌ.

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, “None of you should drink standing; and if any one forgets, he must vomit.” [Muslim]

Commentary

The author – may Allah shower blessings on him – said: “Chapter on: Permissibility of Drinking while Standing And Explanation that the Most Perfect and Noble is to Drink Sitting.”

It is most preferable for the individual to sit while drinking or eating since that was the conduct of the Prophet ﷺ. He would neither eat nor drink while standing.

As for drinking in the standing posture, it is authentically related from the Prophet ﷺ that he forbade it. Anas bin Malik - may Allah be pleased with him - was asked about eating (while standing) and he replied that, “That is worse and more despicable.”

However, in the hadeeth of Ibn Umar, collected and authenticated by At-Tirmidhi, it says, “During the lifetime of the Prophet ﷺ, we would eat while walking and drink while standing.” This shows that the prohibition does not imply forbiddance; it is rather to prevent leaving the preferred. Meaning that, the best and most perfect is for

the individual to drink while sitting down and eating also in the sitting position, but there is no blame if he drinks while standing or eat in the standing posture. The evidence for this is the hadeeth of Ibn Abbas - may Allah be pleased with them both - that, "I served the Messenger of Allah *Zamzam* and he drank it while he was standing."

Zamzam is a water spring near the Ka'bah. It came about when Ibraaheem, Allah's Beloved, ﷺ left his wife, Hajar, Umm Isma'eel, and her son Ismaa'eel in Makkah alone. It had no residents; not even the Ka'bah was there; no one. It was an entirely barren plain without vegetation. Ibraaheem only left a water skin and a bowl of dates with them and left. Allah had ordered him to leave them there. When he turned back and left, Hajar met him and inquired, "How can you go and leave us (in this kind of situation)? Did Allah order you to do so?" He ﷺ replied, "Yes." And then she said, "Since Allah ordered you to do that, then he will not abandon us." This demonstrates the wholesomeness of Hajar's *Eemaan* - may Allah be pleased with her.

This story of hers resembles the story of the mother of Moosa bin 'Imran: Fir'aun had oppressed the children of Israa'eel; he would kill their male children and leave their daughters by way of dishonoring them. It was even reported that the soothsayers had informed him that a boy will be born from among the children of Israa'eel, who will destroy his kingdom. So he began to kill their male children.

Moosa's mother became apprehensive over him; so Allah revealed to her by inspiration, not in the manner the Prophets got revelation, that if she became scared, she should place him in a wooden box and throw it into the sea. Hard! That she places her child in a box and place in on the sea. But she is a strong believer in Allah - the Mighty and Sublime -, and hopeful of His promise; so she did that: put him in the box and placed him on the sea. The soldiers of Fir'aun saw the baby and took it in order to kill it. But when the wife of Fir'aun saw it, Allah placed affection for him in her heart and she said,

﴿ قَرَّتْ عَيْنِي لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا

يَسْعُرُونَ ﴾

“A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son. And they perceive not (the result of that).” (Al-Qasas: 9)

Moosa’s mother became very disturbed; preoccupied with thoughts of him; as if nothing else concerned her. So she was deeply absorbed in thoughts about her child even when she trusted and hoped strongly in Allah – the Mighty and Sublime. But Allah - the Mighty and Exalted – out of His Might, made the boy reject every woman that attempted to breastfeed him. He refused that any woman suckled him. Then suddenly, her sister who had been sent by her mother to find out what would happen to him came and found people trying to get someone to nurse the child. So she asked,

﴿ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾ ﴾

“Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?” (Al-Qasas: 12)

Consequently, Allah returned him to his mother before accepting to suckle from any other woman; *Allahu Akbar!* Allah’s Power – the Mighty and Sublime! The child refused to suckle from anyone except his mother even though she had placed her on the sea; Allah returned him to her.

So, when Ibraaheem told Hajar too that, “Allah had ordered me to do that” she said, “Then he will not abandon us.”

She remained alone with her baby in the place where no single human being inhabited, eating from the date and drinking from the water while suckling the baby. When the dates and water got exhausted, and the mother became hungry – and it is well-known that when the suckling mother becomes hungry the milk does not flow – and then the child started shouting and crying.

As Allah inspired her, she went and climbed the nearest mountain perhaps she may hear a voice or see anyone. She found the *Safa* Mountain nearest – and today, it is witnessed that the closest mountain

to the Ka'bah is the *Safa*. She climbed it trying to hear anyone, but she found no one. She came down and thought that, "I should go to the other side" and the nearest mountain to her on that side was the Marwa. She ascended the Marwa Mountain hoping to hear someone but she heard nothing. At the time, there were valleys and plains between Safa and Marwa that steep such that whenever she came down the hill, she jogged so that she may hear the child and have a look of him. She did this seven times.

After the seventh time, she began to hear something, and so, she called out, "Provide water if you have." She heard some sound; lo and behold, it was Jibreel! His Lord – the Mighty and Sublime - ordered him to descend and scratch the place of *Zamzam* with his heel or wing. He scratched it once and then the water began to flow. She started gathering it and trying to use stones to prevent it from flowing away. She drank from the water which sufficed as food and water; she drank and suckled her baby. Allah – the Mighty and Sublime - provided a way out for her.

There was a group of people of the Jurhum tribe around the area even though they were some distance away. These people saw birds flying towards this water place, the *Zamzam* spring. Since birds would see from faraway, they said, "We wouldn't know of any water place birds could fly towards. Yet, birds will only converge in a water place." So, they followed the birds' direction until they got to the place. They found a spring at the location and settled near the woman and related with them. Ismaaeel grew up and even married from among them.

Later on, Ibraaheem عليه السلام returned and visited Ismaaeel's household and Hajar. He asked Ismaaeel's wife, "how are you doing?" She complained of their bad condition and showed annoyance. He then told that, "When your husband comes back, tell him to replace the threshold at his entrance."

When Isma'ael arrived and she narrated what had happened, he asked, "Did anyone visit?" She answered, "Yes, an old man visited with such-and-such description. He said that, 'Extend the greeting on Salam to him and say to him to change the threshold at his door step.'"

What did Ibraaheem intend with this expressions? He actually

meant that he should divorce her; the woman was a complainer, she had complained about her husband and the difficult condition she lived with her husband. So he explained to her that, “That was my father and you are the threshold. So return to your people!”

Later on he married another person and Ibraaheem visited them again after a long time. He entered the house of his son and found his wife and asked her about their condition. She praised their condition and said, “We are okay!” We said well of the condition and he said to her that, “Extend the greetings of salam to your husband from me and say to him that he should retain the threshold at his door.” When Ismaa’eel returned he asked whether they had a visitor? She answered that, “Yes, an old man looking such-and-such visited and said he extends his salam to you and that you should retain the threshold at your door.” He said, “That was my father, and you are the threshold at his door. He has ordered me to keep you.”

In a nutshell, the *Zamzam* water is blessed, the Prophet ﷺ had said, “Nourishing food and healing for diseases”⁽¹⁾ and that “The *Zamzam* water is remedy for whatever for which it is drunk.”⁽²⁾ If you drink it for thirst, it quenches it. If you drink it out of hunger, you get satisfied. Some of the scholars even consider the general sense of the text and conclude that, “If an individual were ill of an ailment and then he drinks the water by way of seeking cure, he will be cured. And if he forgets too frequently and drinks it to ask for retentive memory, he gains sound memory; likewise if he drank it for any beneficial objective. In any case, the water is blessed.

The Prophet ﷺ came to drink from the water during his Farewell Hajj. Abbass, the Prophet’s uncle, had the turn to pour the water to the people. The Quraysh tribe had shared the duties of providing service to the pilgrims. So, Abbass was to provide water. When the Prophet ﷺ came to drink, Abbass instructed his son, al-Fadl bin Abbass: “Go to your mother and tell her to give us the water with her – referring to some *Zamzam* water.” But the Messenger ﷺ asked, “Why?” He replied, “For you, Messenger of Allah! People dip their hands into this one.”

1 Reported by Muslim, Book of Virtues of the Companions of the Prophet, Chapter on Some of the Virtues of Aboo Dharr (may Allah be pleased with him, no. 2473.

2 Reported by Ahmad in *Al-Musnad* (3/357)

He meant to say “we wish to provide you some very clean water.” He then said, “No, I will drink from where the people drink.” So, he drank while in the standing position. So, that points to the permissibility of drinking in the standing posture. He then said, “the Prophet did as you see me do” indicating that drinking while standing is not blameworthy. However, the better thing is to drink sitting down.

It remains to say: If there is a refrigerator in a mosque and a person enters to drink water; should he sit or drink in a standing posture? If he sat he will certainly contradict the Prophet’s saying that, “When any of you enters the mosque, he should not sit down until he offers two units of Prayer.”⁽¹⁾ But if he drinks in a standing posture, he would have only left something more desirable. Hence, we say: “The better thing is for him to drink standing because sitting down before the two units of Prayer is forbidden according to some of the scholars unlike drinking in the standing position which is milder.

As such, he should drink in the standing posture and then observe the Prayer to greet the mosque.

Allah alone grants success.

Chapter 115: encouragement that the person serving the drink should take last

Hadeeth 773

Commentary

The author said in *Riyaad as-Saaliheen*, “Chapter on the Encouragement that the Person Serving the Drink Takes Last.”

1 Reported by Al-Bukhaari, Book of the Prayer, Chapter on When Anyone of You Enters the Mosque, He Should Observe Two Units of Prayer...; no.444, and Muslim, Book of the Traveler’s Prayer, Chapter on the Merit of *Tahiyat Al-Masjid*..., no.714.

Meaning that, the person serving the people water or milk or the Qahwa drink or tea should be the last of the people to take by way of giving preference for others over himself, and so that the deficiency – if any – should be for the person. Without doubts, that is best in adherence to the order of the Prophet ﷺ and his line of conduct.

However, if he doesn't feel like drinking, then he mustn't drink after them all; if he wishes he should and if not, then he shouldn't.

The point here is that he should be the last person to drink if he chooses to drink considering what that involves of giving preference to others over himself and following the Prophet's order. This shows that it is necessary for the individual to serve his brothers by providing them water. If he is the host, he should present the drink or food just as Ibraaheem ؑ did:

﴿فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجَلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾﴾

“Then he turned to his household, so brought out a roasted calf. And placed it before them, (saying): ‘Will you not eat?’” (Adh-Dhaariyaat: 26-27).

So, the host should serve the food and give the drink and should be the last of them.

Another question is: Is it preferable that he eats with them - whether breakfast, lunch or supper -, or it is better he leaves and not partake with them? This should depend on the custom of the people; if joining them during the meal is more welcomed by the guests present, and more accommodating, then he should partake. But if it is on the contrary, such that the host does not partake with the guest by custom, then he should not.

So, the matter is a function of the prevailing custom among the people, if it encourages not participating with the guest; he should leave him alone, to eat as he wills, do not join him. But if the matter is the other way round, then eat; the Messenger of Allah ﷺ had said, “Whoever believes in Allah and the Last day should

honor of his guest.”⁽¹⁾

But he ﷺ did not specify the kind of honor; and as such, the custom of the people will be resorted to.

Allah alone grants success.

Chapter 116: permissibility of drinking from all kinds of clean containers apart from gold and silver, and the permissibility of drinking directly from the river without using a container or the hand, and the prohibition of drinking, eating, purifying and other forms of use from a container made of gold or silver

Hadeeth 774:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَضَرَتِ الصَّلَاةَ، فَقَامَ مَنْ كَانَ قَرِيبَ الدَّارِ إِلَى أَهْلِهِ، وَبَقِيَ قَوْمٌ فَأَتَى رَسُولُ اللَّهِ ﷺ بِمِخْضَبٍ مِنْ حِجَارَةٍ، فَصَغَّرَ الْمِخْضَبُ أَنْ يَبْسُطَ فِيهِ كَفَّهُ، فَتَوَضَّأَ الْقَوْمُ كُلُّهُمْ. قَالُوا: كَمْ كُنْتُمْ؟ قَالَ: ثَمَانِينَ وَزِيَادَةً. مَتَّفَقٌ عَلَيْهِ، هَذِهِ رَوَايَةُ الْبُخَارِيِّ.

1 Reported by Al-Bukhaari, Book of Etiquettes, Chapter on Whosoever Believes in Allah and the Last Day should not Harm..., no.6018, and Muslim, Book of Faith, Chapter on Encouragement to Honor the Neighbor and the Guest; no. 279.

Anas bin Malik ؓ reported: Once the time for As-Salat (the prayer) approached. Those whose houses were near, went to their houses to perform Wudu' while some of the people remained with Messenger of Allah ﷺ. A stone (containing some water) bowl was brought for him. It was too small for him to spread his hand over it. He performed his Wudu' and it (the water) sufficed for all the others also. Anas was asked: "How many of you were present there?" He said: "Eighty or more." [Al-Bukhari and Muslim]

Hadeeth 775:

وَعَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَانَا النَّبِيُّ ﷺ، فَأَخْرَجَنَا لَهُ مَاءً فِي تَوْرٍ مِنْ صُفْرِ فَتَوَضَّأَ. رَوَاهُ الْبُخَارِيُّ.

'Abdullah bin Zaid ؓ reported: The Prophet ﷺ visited us and we brought water for him in a brass vessel for his ablution and he performed ablution. [Al-Bukhari]

Hadeeth 776:

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ، وَمَعَهُ صَاحِبٌ لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ هَذِهِ اللَّيْلَةَ فِي سِنَّةٍ وَإِلَّا كَرَعْنَا» رَوَاهُ الْبُخَارِيُّ.

Jabir ؓ reported: Messenger of Allah ﷺ visited the house of a man of the Ansar with one of his Companions and said to him, "If you have some water in the water-skin left over from last night, give it to us for drinking; otherwise, we shall drink from some stream directly." [Al-Bukhari]

Hadeeth 777

وَعَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ النَّبِيَّ ﷺ نَهَانَا عَنِ الْحَرِيرِ وَالذَّبَّاجِ وَالشُّرْبِ فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ، وَقَالَ: «هِيَ لَهُمْ فِي الدُّنْيَا، وَهِيَ لَكُمْ فِي الْآخِرَةِ». مَتَّفَقٌ عَلَيْهِ .

Hudhaifah ﷺ reported: The Prophet ﷺ prohibited us from wearing brocade or silk and drinking out of gold or silver vessels and said, “These are meant for them (disbelievers) in this world and for you in the Hereafter.” [Al-Bukhari and Muslim]

Hadeeth 778

وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي يَشْرَبُ فِي آيَةِ الْفِضَّةِ إِنَّمَا يُجْرَجُ فِي بَطْنِهِ نَارَ جَهَنَّمَ». مَتَّفَقٌ عَلَيْهِ .

Umm Salamah ﷺ reported: Messenger of Allah ﷺ said, “He who drinks from the vessel of silver kindles the Fire (of Hell) in his belly.” [Al-Bukhari and Muslim]

Commentary

The author , An-Nawawee – may Allah shower blessings on him –, has made this chapter in his book, *Riyaad as-Saaliheen*: Chapter regarding vessels and their use for Drinking.

It should be understood that, there is a useful legal maxim: Basically, everything Allah created on the earth permissible; the basic ruling regarding them is that of allowance except evidence

proves that it is forbidden. The evidence for tis is Allah's saying – the Mighty and Sublime -:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ﴿٢٩﴾﴾

“He it is Who created for you all that is on earth.” (al-Baqarah: 29)

Everything on the earth is for us; the animals, trees, stones and all things. All that is on the earth is allowed; Allah made them allowed for us, except whatever is otherwise proven by evidence.

Based on this great principle Allah explained to us in His Book, whoever claims that anything particular thing is forbidden must provide evidence. If anyone says – for instance -, “Such-and-such animal is forbidden”; we will ask, “Provide your evidence, otherwise; the basic rule is that it is allowed.” If he says, “This vessel is forbidden (to drink from or use generally)”; we will ask that, “Provide your evidence; otherwise, the basic rule is that it is allowed.” If he says, “Such-and-such tree is forbidden.” We will ask: “Bring your evidence; otherwise, the basic rule is that it is allowed.” And that is for the reason that those who view them all to be allowed has a basis in the statement of Allah – the Mighty and Sublime -:

“He it is Who created for you all that is on earth.”

He – the Mighty and Sublime - also said:

﴿وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ﴿١٣﴾﴾

“And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favor and kindness from Him.”
(al-Jathiyah: 13)

Hence, this is the basic rule.

Therefore, the author – may Allah shower blessings on him – said, “Chapter on the permissibility of drinking from all kinds of containers” whether made from wood, glass or other materials except gold and silver. It is not allowed to eat or from gold or silver vessels. The evidence for this occurs in the narrations reported by Hudhayfah

bin Al-Yaman and Umm Salamah - may Allah be pleased with them. In the Hadeeth of Hudhayfah, he - may Allah be pleased with him - clearly mentioned that the Prophet ﷺ prohibited drinking from vessels made of gold or silver.

Likewise the hadeeth of Umm Salamah - may Allah be pleased with her -; the Prophet ﷺ explained the wisdom behind, he said: “they are meant for them – i.e., the disbelievers - in this world, and for you in the Hereafter.”

The disbelievers will be in the Fire of *Jahannam* – we seek refuge with Allah -, when they ask for drink out of severe thirst, Allah the Exalted says:

﴿ وَإِنْ يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴾ (٢٩)

“And if they ask for help (relief, water, and so on.), they will be granted water like boiling oil that will scald their faces. Terrible the drink, and an evil Murtafaqa (dwelling, resting place, and so on)!” (al-Kahf: 29)

They shall be offered with water like rancid, boiling bad oil – and the refuge is with Allah -, when they bring it closer to drink from, it will blister their faces.

﴿ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴾ (١٥)

“...and will be given to drink, boiling water, so that it cuts up their bowels” (Muhammad: 15)

We ask for Allah’s refuge.

Conversely however, the people of the Paradise - may Allah make me and you all among them -,

﴿ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ ﴾ (٢٥) خَتَمَهُ، مِسْكَ وَفِي ذَلِكَ فَلْيَتَنَافَسِ
﴿ الْمُنْتَفِسُونَ ﴾ (٢٦)

“They will be given to drink pure sealed wine. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (that is, hasten earnestly to the obedience of Allah).” (Al-Mutaffifeen: 25-26)

They will be offered drink with vessels of gold and silver; and consequently, the Prophet ﷺ forbade eating and drinking with them since they are vessels of the Paradise.

He ﷺ likewise forbade silk for men to wear because silk shall be for the believers in the Paradise. Likewise the women, except that Allah - the Exalted - allowed them to wear silk for their own benefit and those of their husbands; such that the woman may beautify herself for their husbands and as such, the benefits become general. Otherwise, silk would also be forbidden for the women as is forbidden for men since it is a dress of the Paradise.

Summarily, regarding all kinds of vessels, whether made of glass, ceramics, wood, stones and so on, the basic rule regarding them is that they are allowed; even the most expensive metals are allowed except gold and silver. And the reason for that is not as some of the scholars of jurisprudence assert that: doing so indicates pride and breaks the heart of the poor, and so on. If it were as they say, then every vessel that caused the poor worry could have been prohibited to eat and drink from. But the Messenger ﷺ gave the reason for the prohibition: *“They are for them - i.e., the disbelievers - in this world, and for you in the Hereafter.”* This is restricted to gold and silver vessels.

If a person drinks from a vessel made from a metal costlier than gold and silver, such is not prohibited as long as it does not involve extravagance. But if he eats or drinks from vessels made of gold or silver such is forbidden since the Prophet ﷺ prohibited it and gave the reason.

The hadeeth of Umm Salamah has evidence that eating from vessels of gold and silver is among the Major sins since the Prophet ﷺ threatened anyone who does so that, *“He only burbles the Fire in his stomach.”*

Al-Jarjarah (as it occurs in the Arabic text, rendered as *bubbling*) refers to the sound food and water make as they pass through the esophagus. So, when he eats or drinks using a vessel of gold or silver vessel, he only bubbles the Fire of *Jahannam* in his own stomach; and that indicates that the action is among the Major sins; since it carries threat, and every sin prohibited along with a threat is among the Major sins.

As regards the gold or silver plated vessels, the scholars say: they have the same ruling as the pure ones; it is not allowed to eat or drink from them.

And Allah grants success.

The book of dressing

Chapter 117: excellence of the white garment, and the permissibility of wearing red, yellow, black, and the permissibility of using the colours with cotton or linen or hairy or wool and other materials except silk

Commentary

The author - may Allah be pleased with him - said the book, *Riyaad as-Saaliheen*, “Book of Dressing.”

And this is of the best arrangements considering the fact that food and drink are the inner garments while dresses are the apparent garments.

Allah - Glorified and Exalted is He - said:

﴿إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ﴿١١٩﴾﴾

“Verily, you have (a promise from Us) that you will never be hungry therein nor naked. And you (will) suffer not from thirst therein nor from the sun’s heat.” (Taahaa: 118-119)

So, He said,

“That you will never be hungry therein nor naked”

Considering the fact that hunger is the nakedness of the inside; leaving the stomach empty constitutes keeping it naked.

“...nor naked”

That is, from outer dress.

“And you suffer not from thirst therein.”

This is heat of the inside,

“Nor (suffer) from the sun’s heat,”

And this is heat of the outside.

Consequently, it confused someone and so, he said, “Why did He not say: ‘Verily, you have (a promise from us) that you will never be hungry therein nor thirsty, and you will not be naked therein nor feel the sun’s heat?’” But whoever thinks about the meaning we pointed to, the eloquence of the Qur’an will be clear to him:

“That you feel not hunger therein nor...”

This is the absence of nakedness in the inside,

“Nor go naked...”

Its absence in the outside

“...and not feel thirsty.”

This is the absence of heat inside.

“...nor feel the sun’s heat”

That is, you will not be exposed to the sun’s heat; so, it indicates absence of heat outside.

Likewise the author - may Allah be pleased with him - started with the manners of eating and then followed with those of drinking, and

then dressing which makes the apparel of the outside. He began the Book with Allah's saying:

﴿يَبْنَیْ ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِيَاسًا يُؤَرِّیْ سَوَءَ تَكْوَمٍ وَرَدِشًا وَّلِیَاسًا النَّقْوَى ذَٰلِكَ خَیْرٌ﴾

"O children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, and so on.) And as an adornment, and the raiment of righteousness, that is better."
(al-A'raaf: 26)

So Allah - the Exalted - mentioned two forms of raiment: An apparent form and an inner form, or physical and mental forms. He also explained that the physical form has two categories: one absolutely necessary used to cover nakedness; and one complimentary - and that refers to the adornments - clothings of decoration.

Allah - free is He from all imperfections - out of His Wisdom made humans to need raiment to cover the nakedness such that the individual may be dressed in them. So as he requires clothings to cover up his physical self, he also needs clothings to cover up his spiritual nudity, inequities. And that is from the wisdom of Allah the Exalted.

That is why we find most creatures - except humans - having something to cover their skin whether fur or wool or hair or feather considering the fact that they have not any need to worry about the spiritual nakedness. Unlike the humans who need to think about the spiritual nakedness; the nakedness related to sinfulness - may Allah protect us from such.

﴿يَبْنَیْ ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِيَاسًا يُؤَرِّیْ سَوَءَ تَكْوَمٍ وَرَدِشًا﴾

"O children of Adam! We have bestowed raiment upon you to cover yourselves and as adornment."

Meaning, your nakedness; and "...as adornment" that is, garments of adornment and beautification in addition to the dire necessary clothings.

"...and raiment of righteousness..." i.e., the spiritual clothing, "...that is better..." meaning that, it is better than the apparent garment, whether those direly necessary such as what he covers the nakedness with or that which is only an extra wear.

If the raiment of righteousness is better than the apparent garment, then the individual must contemplate; you find us eager to clean the apparent garment -, if the individual's cloth gets stained any bit or dirty, he goes to wash it with water and soap and whatever he may get for that purpose. But many of the people do not pay attention to the raiment of righteousness; it will stain and become dirty, yet he heeds not.

Nevertheless, as Allah - the Mighty and Sublime - says, it is the best, pointing to the fact that it is obligatory to pay attention to the raiment of piety much more than the obligation to care about the physical and apparent garment considering the fact that the raiment of piety is better. He said here that,

"...that is better..."

And not, "...and the raiment of righteousness is better" because the particle, *dhaalika* (employed in the Arabic text of the verse rendered as *that*) is a demonstrative pronoun introduced to refer to something distant thereby expressing the loftiness of the raiment just He - the Exalted - said,

﴿الٓر ١﴾ ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ﴿٢﴾

"Alif - Lam - Mim. That is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun (the pious and righteous persons who fear Allah)." (al-Baqarah: 1-2)

He did not say, "This is the book" by way of showing the loftiness of the Qur'an. Similarly, He said, "...that is better..." indicating the high rank of raiment of righteousness.

Hence, the individual should pay attention to this raiment by having conscious fear of Allah - the Mighty and Sublime -, regularly

pondering about his own wrongs and sins, and purging himself of evil deeds and sins is even easier than cleansing the physical garments. Cleaning the clothes requires work, tiredness, expense, and providing water and detergent. But here, the matter is very easy.

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ ﴾ (135)

"And those who, when they have committed Fahishah (illegal sexual intercourse and so on) or wrong themselves with evil, remember Allah and ask forgiveness for their sins." (Aal-'Imraan: 135)

Seeking forgiveness and repentance both wipe away all past sins based on the statement of the Prophet ﷺ to 'Amr bin Al-'Aas: "Do you not know that Islam wipes out what is before it, and that Emigration (migration) wipes out what is before it..."⁽¹⁾

We ask Allah - the Exalted - to pardon us out of His Favor and Honor.

Commentary 779 Hadeeth 779

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَّاضَ؛ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفَّنُوا فِيهَا مَوْتَاكُمْ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn 'Abbas ؓ reported: I heard Messenger of Allah ﷺ saying,

1 Reported by Muslim, Book of Faith, Chapter on Islam Obliterates all that Precedes it and Likewise Emigration; no. 121

“Put on white clothes because they are the best; and use them for shrouding your dead.” [At-Tirmidhi and Abu Dawud]

Hadeeth 780

وَعَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَسُوا الْبَيَاضَ؛ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ، وَكَفَّنُوا فِيهَا مَوْتَاكُمْ». رَوَاهُ النَّسَائِيُّ، وَالْحَاكِمُ وَقَالَ: حَدِيثٌ صَحِيحٌ.

Samurah reported: Messenger of Allah ﷺ said, “Wear white clothes because they are the purest and they are closest to modesty; and shroud the dead in it.” [An-Nasa’i and Al-Hakim]

Hadeeth 781

وَعَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مَرْبُوعًا وَلَقَدْ رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ. مَتَّفَقٌ عَلَيْهِ .

Bara’ ؓ reported: Messenger of Allah ﷺ was of medium stature. I saw him wearing a red mantle. I have never seen anything more graceful than that. [Al-Bukhari and Muslim]

Commentary

The Author - may Allah shower blessings on him - mentioned another verse, and that is Allah’s saying:

“And He has made for you garments to protect you from heat and (cold) and coats of mail to protect you from your (mutual) violence.”

Assaraabeel (as in the Arabic text), it refers to the coats of mail; i.e., just like our normal wears, they're called Saraabeel: the shirts, coats and the likes.

"He made for you garments to protect you from heat and (colds) coats of mail to protect you from your (mutual) violence."

As for the garments that protect us from violence, these are garments made of iron. In the olden days they wore them during wars and fights because they protect the person from arrows shot at him. They are more or less like weaved ring-shaped garments made from iron as Allah the Exalted said while He was teaching Daawood:

﴿ أَنْ أَعْمَلَ سَيِّغَتٍ وَقَدَّرَ فِي السَّرِيٍّ ﴾

"Make you perfect coats of mail, balancing well the rings of chain armor." (Saba: 11)

So, they would make this shield so that when the individual wears it and arrow or spear or sword is directed at him, the shield will rather be hit while the person is shielded.

As for His saying:

"Garment protecting you from heat..."

It refers to the garment from cotton or its likes which protects against heat. One could ask, "Why did He not say: 'it will protect you from cold?'"

The scholars responded that this involves reading an omitted expression in full; i.e., it will protect you from the heat and keep you safe from cold, but He only mentioned the cold because the *Soorah* is Makkan; it was sent down in Makkah and the people of Makkah don't have cold weather. So, Allah mentioned His favor upon them by means of this garment which protects from heat. But some hold that: The verse does not include any omitted expression, and that the shield which protects from violence also protects the individual from the heat of the arrow and its likes while the lighter garment protects from

the heat of the atmosphere. The other protects from the heat from the arrows and the likes, and that is for the reason that, if the person in a hot region has not any garment to protect him from direct heat, he scorches and his skin blackens, pains and dries up. But Allah – and free is He from all imperfections -, made this garment to protect from the heat out of His Mercy – Blessed is He and Glorified.

Thereafter, he mentioned the hadeeth of Ibn Abbass, may Allah be pleased with them both, and the hadeeth of Samurah - may Allah be pleased with him, regarding the fact that the Prophet ﷺ encouraged wearing white cloths and said, “they are the best of your clothes.” He also said, “Shroud your dead ones in it.” And the Prophet ﷺ has indeed spoken the truth; white cloths are better than others from the aspect of brightness and shine and from the angle that even the slightest dirt appears on it making the individual hasten to wash it.

As for the other clothes, they may be so very dirty while the individual wouldn't notice and then wash it; and even when he washes it, he still may not notice whether it got clean or not? Hence, the Prophet ﷺ said, “they are the best of your clothes, and shroud your dead in it.”

This includes all types of white clothes: shirts, lower garments, and trousers should all be white, since it is the best. However, if the individual wears other colors, there is no problem on condition that it is not among the cloths allowed for women alone. If it falls among those specific for women, then it is not allowed for men because the Prophet ﷺ cursed men who imitate women. In addition, it should not also be red, because the Prophet ﷺ prohibited the pure red dress; but if it is red mixed with some white, then, there is no blame.

The third hadeeth the author mentioned that the Prophet ﷺ was of medium height and that he was wearing a red garment will be understood in the same context; that it was not a purely red dress. It rather means that, its patterns were red such as we describe the male-headcover red although it is actually not entirely red. It rather has lots of white even though its patterns are essentially red; likewise the red garment here. But that a male wears a purely red dress without any

white stripe, the Prophet ﷺ had prohibited that.

Allah alone grants success.

Hadeeth 782

وَعَنْ أَبِي جُحَيْفَةَ وَهَبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
رَأَيْتُ النَّبِيَّ ﷺ بِمَكَّةَ وَهُوَ بِالْأَبْطَحِ فِي قُبَّةٍ لَهُ حَمْرَاءُ مِنْ أَدَمٍ،
فَخَرَجَ بِلَالٌ بِوُضُوئِهِ، فَمِنْ نَاصِحٍ وَنَائِلٍ، فَخَرَجَ النَّبِيُّ ﷺ وَعَلَيْهِ
حُلَّةٌ حَمْرَاءُ، كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ سَاقَيْهِ، فَتَوَضَّأَ وَأَذَّنَ بِلَالٌ،
فَجَعَلْتُ أَتَّبَعُ فَاهُ هَهُنَا وَهَهُنَا، يَقُولُ يَمِينًا وَشِمَالًا: حَيَّ عَلَى
الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، ثُمَّ رُكِّزَتْ لَهُ عَنزَةٌ، فَتَقَدَّمَ فَصَلَّى
يَمْرُ بَيْنَ يَدَيْهِ الْكَلْبُ وَالْحِمَارُ لَا يُمْنَعُ. مَتَّفَقٌ عَلَيْهِ .

Abu Juhaiifah Wahb bin 'Abdullah ﷺ reported: I saw the Prophet ﷺ by Al-Abtah valley in Makkah, in a red tent made from tanned skin. Bilal brought him ablution water. Then Messenger of Allah ﷺ came out wearing a red mantle; and I can still remember looking at whiteness of his shanks. So he made his ablution, and Bilal ﷺ pronounced the call for prayer (Adhan). I kept following the movement of his (Bilal's) face to the right and to the left when he recited: 'Come to the prayer; come to the success.' Then a spear was fixed (as a Sutra) in front of Messenger of Allah ﷺ who then stepped forward and led the prayer. Dogs and donkeys passed in front of him (beyond the spear) and no one prevented them from doing so. [Al-Bukhari and Muslim]

Hadeeth 783

وَعَنْ أَبِي رِثْمَةَ رِفَاعَةَ التَّيْمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ

رَسُولَ اللَّهِ ﷺ وَعَلَيْهِ تَوَانٍ أَخْضَرَانِ. رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ.
بِإِسْنَادٍ صَحِيحٍ.

Abu Rimthah Rifa'ah At-Taimi ﷺ reported: I saw Messenger of Allah ﷺ wearing two green garments. [Abu Dawud and At-Tirmidhi]

Hadeeth 784

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ يَوْمَ فَتْحِ
مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءٌ. رَوَاهُ مُسْلِمٌ .

Jabir ﷺ reported: Messenger of Allah ﷺ entered Makkah on the day of its conquest and he was wearing a black turban. [Muslim]

Commentary

These hadeeths were mentioned by An-Nawawee - may Allah shower blessings on him - in *Riyaad as-Saaliheen*, in the Book of Dressing. Some of them have been mentioned earlier. In the hadeeth of Wahab bin Abdullah As-Sawaaii Abee Juhayfah, may Allah be pleased with him, that: He saw the Prophet ﷺ, under a tent made of leather.

And that was at Al-Abtah during the Farewell pilgrimage. When the Prophet ﷺ arrived in Makkah during Farewell pilgrimage in the 10th year after Emigration, he arrived during forenoon on a Sunday, the 4th of Dhul-Hijjah. He stopped at the Sacred Mosque in Makkah and circumambulated the Ka'bah, made the Sa'y (the quick trotting between the mounts Safa and Marwah) and then went to Al-Abtah. He stayed there till the 8th (of Dhul Hijjah) under the leather tent setup for him.

He said, "Then he went out" that is, after the sun descended the

zenith; “The Prophet ﷺ came out wearing a red garment; as if I am looking at the whiteness of his shin.” The garment mentioned was a red garment; meaning, its design was red and not black or green since it is established that the Prophet ﷺ forbade dressing in pure red. Consequently, this will be considered to mean that the patterns and stripes on it were red.

Bilal came out - may Allah be pleased with him - with a container the Prophet ﷺ used for Ablution; i.e., with some left over water after his Ablution and the people began to take from it in small and large quantities. Meaning that, some took large quantities while others collected only little. They would seek blessings taking the leftover water of the Prophet ﷺ. Then the Prophet ﷺ came out of this tent and Bilal made the call to Prayer and stuck the spear to the ground. The Prophet ﷺ would take along that spear during his journeys.

The spear was stuck to the ground so that he may observe the Prayer facing it; because when an individual is on a journey, he should observe the Prayer while facing an erect object such as a staff he would stick to the ground or the like of that.

He said: “He stepped forward and observed the *Dhuhur* Prayer in two units and the *‘Asr* in two units.” This indicates the permissibility of the traveler combining the Prayers even after arrival. However, it is better not to combine them except due to need such as if he were still moving or that he settles down but requires to have some rest. Then he may combine two Prayers at the time of the first or the second. Otherwise, once the individual arrives destination, he should not combine the Prayers.

Then Wahab bin Abdullah As-Sawaabee, Aboo Juhayfah - may Allah be pleased with him - described Bilal’s call-to-Prayer; he said, “I was following his mouth here and there” that is, to the right and left while he called out, “*Hayya ‘ala as-Salaah, Haaya ‘alaa al-Falaah* (meaning: Come to the Prayer, come to success).”

The scholars - may Allah have mercy on them - have held differently: should he say: “*Hayya ‘alaa as-Salaah* (meaning: come to the Prayer)” towards the right and then “*Hayya ‘alaa al-Salaah* (meaning: come to the Prayer)” to the left, and then, “*Hayya ‘alaa al-Falaah* (meaning:

come to success)” to the right and “Hayya ‘alaa al-Falaah (come to success)” again to the left. Or he makes both “Hayya ‘alaa as-Salaah (meaning: come to the Prayer) to the right and both “Hayya ‘alaa al-Falaah (meaning: come to success)” to the right? The matter is one with wide latitude; whichever of them both he does is correct; there is no blame in it.

He then mentioned two other hadeeths:

The first: That the Prophet ﷺ wore a green dress and;

The second: that he was wearing a black turban. They both prove that it is allowed to wear green or black dress.

And Allah knows best.

Hadeeth 785

وَعَنْ أَبِي سَعِيدٍ عَمْرٍو بْنِ حُرَيْثٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي
أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءٌ، قَدْ أَرَخَى
طَرَفَيْهَا بَيْنَ كَتِفَيْهِ. رواه مسلم.

Abu Sa'id 'Amr bin Huraith ؓ reported: As if I am seeing Messenger of Allah ﷺ wearing a black turban and both ends of it are falling over his shoulders. [Muslim]

Hadeeth 786

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي
ثَلَاثَةِ أَثْوَابٍ بَيْضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ
وَلَا عِمَامَةٌ. مُتَّفَقٌ عَلَيْهِ.

'Aishah ؓ reported: The body of Messenger of Allah ﷺ was

shrouded in three white Yemeni cotton garments, among which was neither a gown nor a turban. [Al-Bukhari and Muslim]

Hadeeth 787

وَعَنْهَا قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ غَدَاةٍ، وَعَلَيْهِ مِرْطٌ مُرْحَلٌ مِنْ شَعْرِ أَسْوَدَ. رَوَاهُ مُسْلِمٌ .

'Aishah رضي الله عنها reported: One morning Messenger of Allah ﷺ went out wearing a black blanket made of camel's or sheep's black hair with patterns of camels' bags upon it. [Muslim]

Hadeeth 788

وَعَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فِي مَسِيرٍ، فَقَالَ لِي: «أَمَعَكَ مَاءٌ؟» قُلْتُ: نَعَمْ، فَنَزَلَ عَن رَاحِلَتِهِ فَمَشَى حَتَّى تَوَارَى فِي سَوَادِ اللَّيْلِ ثُمَّ جَاءَ فَأَفْرَغْتُ عَلَيْهِ مِنَ الْإِدَاوَةِ، فَعَسَلَ وَجْهَهُ وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ، فَعَسَلَ ذِرَاعَيْهِ وَمَسَحَ بِرَأْسِهِ، ثُمَّ أَهْوَيْتُ لِأَنْزَعُ خَفِيَّهِ فَقَالَ: «دَعُهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ» وَمَسَحَ عَلَيْهِمَا. مَتَّفَقٌ عَلَيْهِ .

Al-Mughirah bin Shu'bah رضي الله عنه reported: I was with Messenger of Allah ﷺ in a journey one night, and he asked me, "Do you have any water with you?" I said, "Yes." So he dismounted from his riding camel and walked away (to answer the call of nature) until

he disappeared in the darkness. When he returned, I poured out some water from a vessel and he washed his face. He was wearing a long woollen cloak and could not take out his forearms from his sleeves, so he brought them out from below the cloak and then washed them, and then passed his (wet) hands over his head. I stretched out my hand to take off his Khuff (leather socks), but he said, "Leave them. I put them on after performing Wudu'," and he passed his (wet) hands over them. [Al-Bukhari and Muslim]

Commentary

These hadeeths that An-Nawawee – may Allah shower blessings on him – cited in the Book of Dressing indicate – as expressed earlier – that, it is allowed for the individual to dress in any colour whether white, black, green, yellow, red, except the pure red which is established to be prohibited by the Prophet ﷺ. Consequently, pure red dress should not be worn except such is stripped or patterned with another colour.

In this hadeeth, the hadeeth of 'Amr bin Hurayth - may Allah be pleased with him – that he saw the Prophet ﷺ wearing a black turban, and it had been mentioned also that he ﷺ arrived in Makkah wearing a black turban. These point to the permissibility of wearing black turban. Likewise the male headcover with black patterns are black or green or red; all of these are permissible.

Also, it points to the permissibility of wearing a turban, and that it is better that the individual makes it have a tail, i.e., to allow one of its ends hang at the back as the Prophet ﷺ did. The turban worn without hanging a tail of it is referred to as *Al-'Amamah Al-Sumaai* (lit. deaf turban) since it has not a hanging tail. It is allowed to wear them in both ways; and wiping over during Ablution is allowed in any of the circumstances.

It occurs in the Hadeeth of A'aishah - may Allah be pleased with her -, that the Messenger of Allah ﷺ was shrouded in three Yemeni-stuff white cotton garments without any shirt or turban. It contains evidence that the better thing is to shroud the dead in white clothes.

And that is in circumstance that such was easy; otherwise in the circumstance of lack, the dead should be shrouded with the like of the dress of the living; it could be of any colour except pure red.

The hadeeth of A'aishah - may Allah be pleased with her - contains evidence that the dead should not be dressed in any shirt or turban; wide sheets of cloth should rather be used, one over the other. The dead should then be placed on it, and then the top sheet should be wrapped around him, then the middle one, and then the lowest. Then it is folded over at the head and leg side, tied and rounded with belts till it is placed in the grave. Because the dead - may Allah grant you and me good end - swells at death; when it swells and had been tied, it may burst. So loosen the belts to avoid it bursting.

In the Hadeeth of Al-Mugheerah bin Shu'bah - may Allah be pleased with him - it says that the Prophet ﷺ during the battle of Tabook descended from his ride and took the *Idawah* (as in the Arabic text, meaning: vessel). The *Idawah* is a water container which looks like what used to be called *At-Taharah*. He ﷺ then took the container and proceeded until he disappeared in the darkness of the night. Because being the most bashful of people, he disliked that any person saw him sitting to empty his bowels even though his nakedness was not seen.

And this is from the perfect manners; that when you want to relieve yourself, you should go away from the peoples' sight; not because you don't want your nakedness to be seen - since covering nakedness is obligatory, and they must not be exposed before people -, the matter goes beyond that: the best is that the individual is not sighted while evacuating his vessels. And this is from the conduct of the Prophet ﷺ, and his conduct is the best guidance.

Then he intended to make the Ablution - and he was wearing a *Jubbah* made of wool having with narrow sleeves. He ﷺ was wearing that because the season was cold. Tabook was close to Ancient Syria which is cold. So he ﷺ was wearing a *Jubbah*. When he performed the Ablution, and washed his face, he wanted to take out his arm from the sleeves which were narrow and tight, but he could not. So he removed the hand from below the garment and washed his hand - may Allah's peace and blessings be upon him.

And when he ﷺ intended to wash his feet, Al-Mugheerah bin Shu'bah stooped down to remove his two leather socks; reasoning that the Prophet ﷺ did not wipe his sleeves. Even though they were tight, he did not wipe them. He rather took out his hand from below and washed them. So, Al-Mugheerah bin Shu'bah thought that the two leather socks will be treated similarly; that they will be removed in order to wash the feet. But the Prophet ﷺ said to him, "Leave them on; I had put them on while in a pure state." He then wiped over them.

This hadeeth contains a number of lessons:

Among which is: that the Messenger of Allah ﷺ is a human being. He is affected by the same natural things that affect other human beings; he would feel cold as others feel and hot like others as well. As such, Mu'awiyah - may Allah be pleased with him - once saw him, having opened the buttons of his shirt - because, and Allah knows best, he was feeling hot. So Mu'awiyah thought that it was a generally encouraged practice - but it was not a generally recommended deed - except when doing so implies relieving the body for the reason that whatever relieves the individual is encouraged.

So, if the individual feels hot, and wishes to untie the upper buttons, there is no blame, that would count as from the recommended deeds. But without reason, it is not essentially an encouraged practice since that will amount to the buttons being needless, without any benefit on the clothes. And Islam has not anything without benefit; everything of it is beneficial.

Among the lessons in this hadeeth is: that there is no blame on the individual to protect himself from whatever may hurt him whether heat or cold. As the Prophet ﷺ did, the best is for the individual to avoid whatever can hurt him because that counts as from the aspects of perfect care for life: that you avoid whatever may hurt you. In fact, Shaykh al-Islam Ibn Taymiyyah - may Allah shower blessings on him - said, "If you fear that a meal may hurt you, it becomes forbidden for you to eat it."

Meaning that, even food which brings nourishment, if you fear that it may cause you harm, either because it is so much or for the

reason that you had eaten shortly before then, and so you are afraid eating again may cause hurt; it becomes forbidden upon you (to eat). That is to say, you would be committing sin even if you go ahead and eat considering the fact that it is obligatory for the individual to appropriately care for his soul.

Among the lessons in the hadith is that: it is not allowed to wipe over any covering except the leather socks and turban. If a person wears a dress with tight sleeves such that removing the hands would be difficult, and then he says, "I will wipe over this cloth just I would over the leather socks", we will say: This is not allowed; you must bring out your hands and wash them. In fact, if the hand would not be out of the dress unless the sleeve is torn open, it should so that the individual may fulfill Allah's obligation on him regarding washing the hands.

﴿فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾
﴿٦﴾

"... your faces and your hands (forearms) up to the elbows, and rub (by passing wet hands over) ..." (al-Maaidah: 6)

From the benefits in the hadeeth is: clarifying the ignorance of some people who think that what is called "Manicure", painting of the nails, they claim, is similar to the leather socks such that if a woman wears it after her Ablution, she will wipe over it for a whole day and night. This is wrong, it is not correct at all. The "manicure" should be removed during the Ablution so that water may penetrate the fingernails and the tip of the fingers.

From the points in the hadeeth is: the permissibility of making freeborns serve considering the fact that Al-Mugheerah - may Allah be pleased with him - was serving the Prophet ﷺ. And undoubtedly, serving the Prophet ﷺ is honour; everyone would be glad serving the Prophet - ﷺ. The Messenger ﷺ had those who served him who were freeborns like Abdullah bin Mas'ud, Anas bin Malik and others. So, Mugheerah would also serve the Prophet ﷺ.

Among the points in the hadeeth is: permissibility of assisting a

person performing Ablution with his Ablution. That is, you pour out the water for his use or move the water container close to him and so on. Similarly, if he is unable to wash his limbs, then you help him wash them. For instance, if he had a fracture or paralysis affecting his hand or similar other things, there is no blame for you to help him wash the limbs (he would wash during the Ablution).

From the lessons in the hadeeth: if the individual wore two leather socks, or socks from cotton while he was in a state of Ablution, he should rub over them, and that rubbing over is better than actually washing them. Rubbing over the socks if the person was in a state of Ablution is more preferable than removing the socks and washing the feet because the Prophet ﷺ said, "Leave them"; that is to say, do not remove them, because, "I wore them while I was in a state of purity." He then rubbed over them.

Also contained in the hadeeth is: what some scholars view, that rubbing over the leather socks should be on both feet at the same time since Mugheerah - may Allah be pleased with him - did not mention that he ﷺ started with the right before the left. So, some of the scholars deduce from that, that rubbing over the leather socks for both feet should be once with both hands.

However, there is no blame if the individual does this or even wipes over the right before the left foot because the wiping is substitute for the washing which is done starting with the right before the left. The "substitute" has the ruling of what it replaces. Hence if the person does this, or that there is no blame; the matter is one with wide latitude.

Also amongst the benefits of the hadeeth is that: it is not permissible to wipe over the leather socks or cotton socks except if they were worn while in a state of Ablution. If he wears them without being in that state, it is compulsory for him to remove them during the Ablution and wash his feet.

Allah alone grants success.

Chapter 118: encouragement to wear the gamees

Hadeeth 789

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ أَحَبَّ الشِّيَابِ إِلَيَّ رَسُولِ اللَّهِ ﷺ الْقَمِيصُ. رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Umm Salamah ؓ reported: Out of all garments Messenger of Allah ﷺ liked Qamees the best. [At-Tirmidhi and Abu Dawud]

Chapter 119: the look of the gamees, the sleeves, the loincloths, the turbans, and the prohibition of having any of that draw below the ankles out of pride, and its dislike if not due to pride

Hadeeth 790

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ الْأَنْصَارِيَّةِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ كُمْ قَمِيصِ رَسُولِ اللَّهِ ﷺ إِلَى الرَّسْغِ. رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Asma' bint Yazid ؓ reported: The Qamees sleeves of Messenger of Allah ﷺ reached down to his wrists. [Abu Dawud and At-Tirmidhi]

Hadeeth 791

وَعَنْ ابْنِ عَمْرِو بْنِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ جَرَّ ثَوْبَهُ خِيَلًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ» فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! إِنَّ إِزَارِي يَسْتَرِّخِي إِلَّا أَنْ أَعَاهَدَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنَّكَ لَسْتَ مِمَّنْ يَفْعَلُهُ خِيَلًا». رَوَاهُ الْبُخَارِيُّ، وَرَوَى مُسْلِمٌ بَعْضَهُ.

Ibn 'Umar ؓ reported: The Prophet ﷺ said, "Whoever allows his lower garment to drag out of vanity will find that Allah will not look at him on the Day of Resurrection." On this Abu Bakr ؓ submitted: "O Messenger of Allah! My lower garment keeps sliding down though I take care to pull it and wrap it." Messenger of Allah ﷺ said, "You are not of those who do it out of vanity." [Al-Bukhari]

Hadeeth 792

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطْرًا». مُتَّفَقٌ عَلَيْهِ.

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "On the Day of Resurrection, Allah will not look at him who trails his lower garment out of pride." [Al-Bukhari and Muslim]

Hadeeth 793

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ

فَفِي النَّارِ. رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ reported: The Prophet ﷺ said, "What is below the ankles of a lower garment is condemned to the Fire (Hell)." [Al-Bukhari]

Hadeeth 794

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ» قَالَ: فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ ثَلَاثَ مَرَارٍ. قَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا! مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْمُسْبِلُ، وَالْمَنَّانُ، وَالْمُنْفِقُ سَلَعَتَهُ بِالْحَلْفِ الْكَاذِبِ». رَوَاهُ مُسْلِمٌ .

Abu Dharr ؓ reported: I heard the Prophet ﷺ saying, "There are three to whom Allah will neither speak on the Day of Resurrection nor will look at them nor purify them (i.e., of their sins), and they will be severely tormented." When he repeated this (statement) thrice, Abu Dharr ؓ said: "They are doomed and destroyed! (But) who are they, O Messenger of Allah?" He said, "One whose lower garment trails, one who boasts of kindness shown to another; and one who promotes sale of his business by taking false oaths." [Muslim]

Commentary

The hadeeths mentioned by an-Nawawee - may Allah be pleased with him - in *Riyaad as-Saaliheen* under the Book on Manners of Dressing include narrations that prove that the most beloved dress to Allah's Messenger ﷺ was the *Qamees* (Long shirt). This is because

the shirt covers the individual better than the lower garment and *Rida* (cloak). During the time of the Prophet ﷺ, people used to wear lower garments and *Rida* (cloak) sometimes and at other times they wore the long shirt. The Prophet ﷺ used to prefer long shirt because it better covers, and because it is a single piece that one can wear once. This is easier than wearing the lower garment first then an upper garment.

However, despite that, if you are in a town where the people are used to wearing the lower garment and cloak (upper garment) and you dress like them, then there is no blame. The important thing is that you do not contradict the dressing of the people of your town and thereby fall into flamboyance, for the Prophet ﷺ has prohibited flamboyant dresses.

Also in these hadeeth is evidence that the sleeves of the shirt should extend to the wrist, and the wrist is what is between the *Ku'* and *Kursu'*. This is because one has an "elbow" which is the joint between the lower and the upper arms. He also has a *Ku'*, a *Kursu'* and *Rusg*.

The *Ku'*: This is the edge of the lower arm which is close to the palm from the direction of the thumb.

The *Kursu'*: This is the edge of the lower arm which is close to the smallest finger of the hand (the pinkie).

As for the *Rusg*: It is what is in between the two (the *Ku'* and the *Kursu'*).

Regarding this is the statement of the Poet:

And the bone close to the thumb is *Ku'*

While that which is close to the pinkie is *Al-Kursu'*

And the *Rusg* is that in-between

The bone next to the thumb of the leg is nicknamed *Bu'*

So, hold to knowledge and avoid blunder.

The common people, whenever they intended to coin a similitude for a foolish man they would say: "This is a man, who knows not his *Ku'* from his *Kursu'*".

Most people think that the *Ku'* is the elbow, which is where the ablution ends, but this is not so. That bone which is at the joint between the palm and the lower arm from the region next to the pinkie is the *Kursu'*, that which is next to the thumb is the *Ku'*, that which is between them is the *Rusg*.

The sleeves of the shirt of the Prophet ﷺ used to be up to the *Rusg* (wrist).

The author then mentioned the hadeeth of Ibn Umar and the hadeeth of Aboo Hurayrah, may Allah be pleased with them, about making the lower garments fall lower than the ankle.

Trailing the garment occurs in two ways:

The first: To drag the cloth out of pride

The second: That the garment is made to fall lower than the ankle without conceit.

As for the first, the individual who allows his garment fall lower than the ankle out of pride, the Prophet ﷺ mentioned four punishments regarding him - and the refuge is with Allah -: Allah will not speak to him on the Day of Resurrection, He will not look at him - that is, the look of compassion -, He will not purify him and he will have a severe torment. Four punishments - we ask Allah for wellbeing - he will receive if he makes it drag below the ankle out of pride.

When Aboo Bakr - may Allah be pleased with him - heard this hadeeth, he said, "O Messenger of Allah, a part of my lower garment falls down except I take care of it?" That is to say, does this threat apply in my case? He - sallallahu alayhi wasallam - said, "You are not of those who do this out of pride." The Prophet - may Allah's peace and blessings be upon him -, absolved him that he was not doing that out of self-importance; the punishment is for those who do so out of arrogance.

As for the person who does not do it out of arrogance, his punishment is less. In the hadeeth of Aboo Hurairah, may Allah be pleased with him, it occurs that the Prophet ﷺ said, "Whatever drops below the ankle is in the Fire." He only mentioned a single penalty. In addition,

the penalty will not consume the entire body; it will only be restricted to the place of the contravention; i.e., the parts below the ankle.

So if the individual's cloth or wrapper or lower garment drops down below the ankle, the individual who does that will be punished with the Fire. But the Fire will not cover up the whole body; he would only be scotched with the Fire - and the refuge is with Allah - to the extent of what drops.

Do not find it strange that the penalty is restricted to the limb on which the contravention occurred. It is established in the Two *Saheehs* (*Al-Bukhaari* and *Muslim*) that the Prophet ﷺ saw his companions performing the Ablution without perfecting the Ablution. So he called out at the top of his voice, "Woe be upon the heels from the Fire!"⁽¹⁾ Here, he connected the punishment to the heels; that is, the part the individual did not wash properly during the Ablution. Punishment with the Fire may be general; like burning the whole of the individual with the Fire - and the refuge is with Allah -, and it may be upon parts of the body where the violation occurred; and there is nothing strange about that.

Hence, we would recognize the weakness of the saying of An-Nawawee - may Allah shower blessings on him - that, "Prohibition of Trailing the Garment Arrogantly and Its Dislike, If Not Due to Arrogance." The correct view is that, whatever goes below the ankle is forbidden, whether it is out of arrogance or not. In fact, the right thing is that, it is one of the Major sins. This is because the Major sins refer to all sins regarding which Allah has placed specific punishment; and this has a specified punishment. A threat with the Fire has been mentioned regarding it if it occurs without conceit, and threat of four different forms of punishment have been mentioned if it occurs out of self-importance: Allah will not speak to him on the Day of Resurrection, He will not look at him, He will not purify him and he will have a severe torment

The author ended with hadeeth of Aboo Dharr - may Allah be

1 Reported by Al-Bukhaari in Book of Ablution, Chapter on Washing the Two Legs and Not Wiping over the Feet, no.163 and Muslim in Book of Purification, Chapter on the Obligation of Washing the Entirety of the Two Legs, no.240

pleased with him - that the Prophet ﷺ said,

“Three persons; Allah will not speak to them on the Day of Resurrection, He will not look at them, He will not purify them and they will have a severe torment.”

He mentioned it three times; the Prophet ﷺ just for the individual to pay attention. When an expression occurs concisely - especially when it comes along with some repetition -, the individual pays attention, (asking) “what is this”? Until he gets explanation and clarification, the mind continues to crave for details.

Aboo Dharr - may Allah be pleased with him – then said, “Messenger of Allah! They are certainly doomed and destroyed; who are those?!” He - sallallahu alayhi wasallam – said, “*Al-Musbil*, *Al-Manaan* and the one who promotes his commodities through false oath.”

The first is: *Al-Musbil*: The one who trails his garment out of arrogance.

The second is: *Al-Manaan*: The one who boasts regarding what he gives (to others). If he grants benefits to a person with a thing, he begins to remind the person; saying, “I did this for you, I did that for you and I did this for you.”

Al-Mann (reminding benefactors of benefit extended to them) is among the Major sins because a threat is connected to it; and it destroys the rewards for the deed based on His saying – Exalted is He -,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يُبْطِلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ﴾

“O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury).”
(*Al-Baqarah*: 264)

The third: the one who sells his commodities employing false oath: that is to say, the one who would swear while lying to increase the value of his merchandise. He would say, “By Allah! I bought it for ten (units of the currency)” while he only bought for eight (units). Or that he says, “I was offered ten (units of the currency) for it” while he was only offered eight (units). So, he will swear regarding that. Such an action warrants these four forms of punishments: Allah will not

speak to him on the Day of Resurrection, He will not look at him, He will not purify him and he will receive a severe torment - We ask Allah for well being.

Allah alone grants success.

Hadeeth 796

وَعَنْ أَبِي جُرَيْجٍ جَابِرِ بْنِ سُلَيْمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَجُلًا يَصُدُّ النَّاسَ عَنْ رَأْيِهِ؛ لَا يَقُولُ شَيْئًا إِلَّا صَدَرُوا عَنْهُ؛ قُلْتُ: مَنْ هَذَا؟ قَالُوا: رَسُولُ اللَّهِ ﷺ. قُلْتُ: عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ! - مَرَّتَيْنِ - قَالَ: «لَا تَقُلْ عَلَيْكَ السَّلَامُ، عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمَوْتَى - قُلِي: السَّلَامُ عَلَيْكَ» قَالَ: قُلْتُ: أَنْتَ رَسُولُ اللَّهِ؟ قَالَ: «أَنَا رَسُولُ اللَّهِ الَّذِي إِذَا أَصَابَكَ ضُرٌّ فَدَعَوْتَهُ كَشَفَهُ عَنْكَ، وَإِذَا أَصَابَكَ عَامٌ سَنَةَ فَدَعَوْتَهُ أَنْبَتَهَا لَكَ، وَإِذَا كُنْتَ بِأَرْضٍ فَقَرِ أَوْ فَلَاةٍ، فَضَلَّتْ رَاحِلَتُكَ، فَدَعَوْتَهُ رَدَّهَا عَلَيْكَ» قَالَ: قُلْتُ: اعْهَدْ إِلَيَّ. قَالَ: «لَا تَسْبِنَ أَحَدًا» قَالَ: فَمَا سَبَبْتُ بَعْدَهُ حُرًّا، وَلَا عَبْدًا، وَلَا بَعِيرًا، وَلَا شَاةً. «وَلَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَأَنْ تَكَلَّمَ أَخَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهُكَ؛ إِنْ ذَلِكَ مِنَ الْمَعْرُوفِ، وَارْفَعْ إِزَارَكَ إِلَى نِصْفِ السَّاقِ، فَإِنْ أَبَيْتَ فِإِلَى الْكَعْبَيْنِ، وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمَخِيلَةَ، وَإِنْ امْرُؤٌ شَتَمَكَ وَعَيَّرَكَ بِمَا يَعْلَمُ فِيكَ فَلَا تُعَيِّرْهُ بِمَا تَعْلَمُ فِيهِ، فَإِنَّمَا وَبَّالَ ذَلِكَ عَلَيْهِ». رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ بِإِسْنَادٍ صَحِيحٍ، وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Jura'iy Jabir bin Sulaym ؓ reported: I noticed a man whose opinion was followed by every body, and no one acted contrary to what he said. I asked who he was, and I was informed that he was Messenger of Allah ﷺ. I said to him twice: "Alaikas-salam ya Rasul-Allah (may Allah render you safe)." He said, "Do not say: 'Alaikas-salamu.' This is the salutation to the dead (in Jahiliyyah times). Say, instead: 'As-salamu 'alaika (may Allah render you safe).'" I asked: "Are you Messenger of Allah?" He replied, "(Yes) I am the Messenger of Allah, Who will remove your affliction when you are in trouble and call to Him, Who will cause food to grow for you when you are famine-stricken and call to Him, and Who will restore to you your lost riding beast in the desert when you call upon Him." I said to him: "Give me instructions (to act upon)." He (ﷺ) said, "Do not abuse anyone." (Since then I have never abused anyone, neither a freeman, nor a slave, nor a camel, nor a sheep). He (ﷺ) continued, "Do not hold in contempt even an insignificant act of goodness, because even talking to your brother with a cheerful countenance is an act of goodness. Hold up your lower garment half way to the leg, and at least above the ankles; for trailing it is arrogance, and Allah dislikes pride. And if a man imputes to you of bad things he knows you possess, do not impute to him bad things that you know he has for he will assume the evil consequences of his abuse." [Abu Dawud and At-Tirmidhi]

Commentary

The author, An-Nawawee - may Allah shower blessings on him - mentioned in *Riyaad as-Saaliheen* under the Chapter on Dressing and matters related to the lower garment and the like, on the authority of Jabir bin Sulaym - may Allah be pleased with him - that he arrived Madeenah and saw a man who carried people along lines of thoughts. He would not say anything except that they accepted it. That is to say, they took whatever he said and advised because he is the Messenger of Allah ﷺ. So he asked, "Who is this?" The man apparently did not recognize the Prophet ﷺ.

They answered, "The Messenger of Allah." He came to him and said, "Are you Messenger of Allah?" He – peace and blessings be upon him – said, "Yes."

But the man had said, "*Alayka as-Salam* (meaning - Upon you be peace)" putting forward the predicate. The Prophet ﷺ then said, "Do not say, '*Alayka As-salam* (upon you be peace)'; that is the greeting of the dead. You should rather say, '*Assalamu alayk* (peace be upon you).'"

The meaning of his saying ﷺ, that, '*Alayka As-salam* (upon you be peace)' is that, during the days of Ignorance, they used to greet the dead in that manner as the poet versified,

Upon you be peace of Allah, O Qays bin A'amir

And His blessings as much as He wishes to bless.

During the days the days of Ignorance, whenever they greeted the dead, they used to say, '*Alayka as-Salam* (meaning - Upon you be peace); but Islam abrogated this and it became that the greeting of *Salam* that would be said to the person being greeted first was, '*Assalamu alayk* (peace be upon you).' Even the dead, the Prophet ﷺ would go to them at the burial ground and greet them, saying, '*Assalamu alaykum daaru Qawmin Mu'mineen* (peace be upon you, O dwellers of the abode of a believing people).' He would not say, '*Alaykum as-Salam* (upon you be peace).'

His saying – peace and blessings be upon him -, "Say, '*As-Salam Alayka* (peace be upon you)" is evidence that when a person greets a single person he should say, "*As-Salam Alayka* (peace be upon you)". It occurs similarly in the hadeeth of the man who is called, "the one who observed his Prayer badly"; that he came and greeted the Prophet ﷺ and said, "*As-Salam Alayka* (peace be upon you)". This is the best (expression to employ).

Some scholars hold that you should rather say, "*As-Salam alaykum* – (peace be upon you)" intending thereby to make greeting of *Salam* to the person you are greeting and those who are with among the angels. But that which the *Sunnah* reported is preferred and better; that you should say, "*As-salam alayka* (peace be upon you)" when you

greet a single person; this is the best.

Then the Prophet ﷺ explained to him that he is the Messenger of the Lord of the worlds – and free is Allah from all imperfections – the One Who removes hardship and brings benefits. When the riding beast misses in the wilderness, and you call upon Allah - Glorified and Exalted is He -, He returns it to you.

He said, “When drought afflicts you”, that is, dryness on the earth and dearth of vegetation, “and you beseech Him He will cause them to grow for you.” He revives the earth for you. Similarly, when a difficulty afflicts you and you call unto Allah, He removes it from you, as He - the Exalted - said,

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُ لَكُمْ خَلَائِفًا أَرْضَ بَنِي إِسْرَائِيلَ قَلِيلًا مَا تَذَكَّرُونَ﴾

"Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any illah (god) with Allah? Little..." (An-Naml: 62)

He explained to him that He - Allah the Mighty and Sublime - brings benefits to His slaves, and that if His slave calls Him, he does not lose. If you get not other than supplicating which is itself worship for which you will be rewarded – and good deeds are rewarded with tenfolds of their like up to seven hundred folds and in numerous folds -, that would have sufficed.

When there is no barrier preventing the acceptance of supplication, Allah the Exalted either gives you what you have asked for, such that you really see it (as you asked). You supplicate to Allah asking for a thing and then it happens or that He removes some greater hardship from you or He preserves its reward for you with Himself. Otherwise, the one who supplicates to Allah – the Mighty and Sublime - never loses.

However, be careful about considering the response to be delayed, worrying that, “I have supplicated and supplicated, but I was not answered!” The Shaytan may whisper to your heart and say, “How

numerously have you called upon Allah and your request was not granted?!” Subsequently, he makes you loose hope in Allah’s mercy - and the refuge is with Allah. And that is among the Major sins: Loosing hope of the mercy of Allah is among the Major sins.

Do not despair of Allah’s mercy even if the response to the supplication is held up because you would not know which one is better? Allah has not ordered you to make supplications except that He wishes to respond to you, as He – Exalted is He – said,

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾

“(And your Lord said: Invoke Me I will respond to your (invocation).” (Gaafir: 60)

Unfortunately, you are in haste; wait patiently and continue to earnestly beseech Allah with the invocations. Perhaps Allah – the Mighty and Sublime – is delaying your response so that you may increase your invocations and increase in good rewards therewith, recognizing your own limits and the serious of your need of Allah – the Mighty and Sublime -, and that is good.

So be careful; do not be hasty; be earnest with your invocations – and Allah loves those who supplicate seriously and solemnly, fervent upon it: the individual is supplicating to the One before to Whom all affairs return – the Mighty and Sublime -, the One in Whose Hand is the dominion of everything.

Whether during Prayer or in your solitude, ask Allah for whatever you want; even when you are observing the Prayer, invoke Allah for anything you desire because the Prophet ﷺ said, “As for the prostration (during the Prayer), then make a lot of supplications therein.”⁽¹⁾

And when he mentioned the *Tashahhud* (testification to the Oneness of Allah and other words of remembrance that the individual says before ending the Prayer), “Then he should choose of supplications

1 Reported by Muslim in Book of Salat, Chapter on the Prohibition of Reciting Qur’an in Bowing Position During Salat, no.479

whatever he wishes.”⁽¹⁾ The individual has not other than Allah; so He should turn to Him in everything; small or great. It occurs in a hadeeth that, “Each and every one of you should ask his Lord for all his needs including his shoe buckles when it cuts.”⁽²⁾

The shoe strap, the meanest of things, Allah – the Mighty and Sublime – should be beseeched regarding it considering the fact that, asking Allah is worship and turning towards Allah – the Mighty and Sublime –, repenting to Him, connecting to Him - the Mighty and Sublime -; your heart will always be with Allah – free is He from all imperfections and Exalted -. So, make lots of supplications.

Then the Prophet ﷺ commanded Jabir bin Sulaym - may Allah be pleased with him - that he should not trivialize any good deed. Do every good deed, be it regarding speech or action or whatever, do not trivialize anything of good. This is because goodness is righteousness, and Allah, Glorified and Exalted is He, loves the righteous one.

If you assist a man carry his load to a vehicle, this is a good deed, if you bring close to him something he is in need of, this is a good deed, if you give him a pen to write with, this is a good deed, if you give him a bag so that he can keep something in, this is a good deed. Do not trivialize any good deed.

And know that there is a principle when one remembers it, good deeds are easy for him: this is what is established from the statement of the Prophet: "Whoever is in the need of his brother, Allah will be in his need."⁽³⁾ What do you think if Allah stands to your need? Do you stumble on the affairs? The answer is: No! When He stands to your need, He assists and aids you in your need. There is no doubt that it is going to be easy soon. Whenever you stand to the need of

1 Reported by Al-Bukhaari in Book of the Call to Prayer, Chapter on What to Supplicate with after Tashahhud, no.835 and Muslim in Book of Salat, Chapter on the Tashahhud in Salat, no.402 [58]

2 Reported by At-Tirmidhi in Book of Supplications, Chapter on One Should Request for his Need no Matter How Small it is, no.3973

3 Reported by Al-Bukhaari in Book of Muzalim, Chapter on a Muslim Should Never Oppress a Muslim and Never Surrender Him, no.2442 and Muslim in Book of Goodness and Joining of Ties (Kinship), Chapter on the Prohibition of Oppression, no.240

your brother, Allah will stand to your need. So increase in good deeds, increase in righteousness, do not trivialize any good deed, even if it is small. The Prophet ﷺ said: "A neighbor should not look down upon (anything) for his neighbor even if it is leg of a goat,"⁽¹⁾ That is, do not disdain, even if it is something small.

Then the Prophet ﷺ said to Jabir bin Sulaym: "That you speak to your brother with a cheerful face is a good deed." Since he had said: "Do not trivialize any good deed," he explained that it is part of good deeds that you meet your brother with a cheerful face; neither frowning nor gloomy. Rather, be cheerful, because this will bring happiness to your brother. Everything that brings joy to your brother is good and righteous. Allah loves the good doers. This no doubt is a good thing, except that sometimes, it is good out of *Maslahah* (that which brings benefit) not to meet with a cheerful face the one who is talking to you; for example, he has done something not praiseworthy (not good), do not meet him with a cheerful face as a censure for him, so that he desists therefrom and behaves properly. For every situation there is what is appropriate.

Then the Prophet ordered him to raise his lower garment to the middle of the shin, if he refuses, then to the ankle. This shows that raising the lower garment to middle of the shin is better. But there is no sin for it to move down to the ankle since there is a concession to that effect. It is not obligatory that one should raise his lower garment to middle of the shin or think that it is mandatory on him and that the one who has not done so has contradicted the Sunnah. The Messenger ﷺ said: "If you refuse, (then) to the ankles," he did not say: 'if you refuse, upon you is this and that punishment.' This indicates that this issue is *expanse* (that is, there is option).

It has preceded that Aboo Bakr As-Siddeeq - may Allah be pleased with him - told the Prophet ﷺ, "A part of my lower garment falls down except I take care of it." We said that this shows that the lower garment of Aboo Bakr used to fall down beyond the middle of the

1 Reported by Al-Bukhaari in Book of Etiquettes, Chapter on Not Discountenancing the Neighbor for Being a Neighbor, no.6017 and Muslim in Book of Zakaah, Chapter on the Encouragement Upon Charity Even if it is Little, no.1030

shin, and that in this, there is no problem. It is not right for a man to be harsh on himself or on people, viewing that it is a must on him to make his trouser or cloth or wrapper to be at the middle of his shin. The issue on this is wide. It no doubt is *Sunnah* but the issue is expanse. Praise be to Allah for the concession of the Prophet ﷺ.

Then the Prophet ﷺ cautioned Jabir bin Sulaym - may Allah be pleased with him - against arrogance. That is, he should avoid pride in his walking or dressing or turban or wrapper or his speech or anything, because Allah does not love it:

﴿إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾ (18)

"Allah loves not any arrogant boaster" (Luqman': 18)

It is necessary for the individual to always be humble in his dressing, walking, appearance, and all his affairs, because whoever humbles himself for Allah, Allah exalts him. It is necessary for the person to imbibe these etiquettes which the Prophet ﷺ taught his community for the reason that they bring about two things:

Firstly: Following the command of the Prophet ﷺ; Allah - the Exalted - has said:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾ (13)

"Whosoever obeys Allah and His Messenger (Muhammad ﷺ) will be admitted to Gardens under which rivers flow (in paradise)." (An-Nisa': 13)

Secondly: Getting used to these lofty manners the like of which no one previously taught. This is because the manners taught in the Sharee'ah are the best.

Thereafter, the Prophet ﷺ said: "If a man abuses you and defames (disgraces) you with what he knows about you, do not disgrace him with what you know (about him), the punishment thereof is upon him." This is because it is necessary for one to overlook and forgive

and not to make every word he hears the basis of his opinion about people. Turn a blind eye to (such) things, overlook and forgive, for indeed Allah loves those who overlook for others and rewards them for that. If you disgrace him or abuse him with what you know about him, the disagreement will be prolonged and might cause enmity and hatred, but when you keep silent and hold back, you rest the case.

This is something tried and tested; when a man abuses someone, the altercation becomes prolonged causing disaffection and mutual hatred. When he keeps quiet, then this could be more beneficial. Allah, the Glorified and Exalted, had said in the description of *Tbaadur Rahman* (Servants of the Beneficent Lord):

﴿وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ۝١٣﴾

“When the foolish address (with bad words) they reply back with mild words of gentleness. (Al-Furqan: 63)

That is, they uttered a statement that makes peace with him, either by saying for example: *“JazakAllahu Khayran* (meaning: may Allah reward you abundantly), turn away from this, please rest the issue and similar things.”

He, Honored and Glorious is He, said:

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ۝٣٣﴾

“Show forgiveness, enjoin what is good, and turn away from the foolish (that is, don’t punish them).” (Al-Araf: 199)

“Show forgiveness”: That is, what may be overlooked which is some the trivial things people do, do not hope that the people should be perfect in their dealings with you. People are not as you desire, so bear with them regarding whatever is pardonable and trivial. As for the hard ones, He – the Exalted – said regarding them,

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ۝٣٣﴾

“Enjoin what is good and turn away from the foolish.” (Al-Araf: 199)

When the ignorant one abuses you, or defames you or the like, turn away from him, for indeed, this is better and beneficial.

Hadeeth 797

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا رَجُلٌ يُصَلِّي مُسْبِلٌ إِزَارَهُ، قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اذْهَبْ فَتَوَضَّأْ» فَذَهَبَ فَتَوَضَّأَ، ثُمَّ جَاءَ، فَقَالَ: «اذْهَبْ فَتَوَضَّأْ» فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَا لَكَ أَمَرْتَهُ أَنْ يَتَوَضَّأَ ثُمَّ سَكَتَ عَنْهُ؟ قَالَ: «إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ، وَإِنَّ اللَّهَ لَا يَقْبَلُ صَلَاةَ رَجُلٍ مُسْبِلٍ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ عَلَى شَرْطِ مُسْلِمٍ.

Abu Hurairah رضي الله عنه reported: Messenger of Allah صلى الله عليه وسلم said to a man who was performing Salat while his lower garment was trailing, "Go and perform your Wudu' again." That man went and came back having performed it. The Messenger of Allah صلى الله عليه وسلم said (again), "Go and perform your Wudu' ." Someone present said to Messenger of Allah صلى الله عليه وسلم: "O Messenger of Allah! You ask him to perform his Wudu' and then you kept silent (without saying the reason for it)." He صلى الله عليه وسلم said, "He performed Salat while his lower garment was below his ankels. Allah does not accept the Salat of a man who trails his lower garment." [Abu Dawud]

Commentary

In the preceding hadeeths, the Prophet explained that whoever trails his garment arrogantly, Allah will not look at him, He will not speak to him on the Day of Resurrection, He will not purify him, and a severe torment awaits him. He also explained that whatever falls below the ankle will be in the Hell. He explained further that this is

amongst the great sins. He also explained that it is not permissible for a man to wear clothes falling below the ankle.

As for what stays on the ankle, there is no blame in that; likewise what stays at the middle of the shin. Whatever is between the middle of the shin to the ankle of all kinds of clothings is permitted.

The individual is at liberty and free to wear lower garments or trousers or shirts or wrapper whose length is between these two (limits). As for what goes beyond the ankle, this is unlawful in all situations, and is certainly one of the great sins.

The opinions of the scholars differ, may Allah shower blessings upon them, regarding when a man prays while trailing his trouser; that is, his cloth or trouser or lower garments or wrapper with which he covers himself has dropped (beyond the ankle). The people of knowledge differ over this; is his Prayer valid or not valid? Some amongst the scholars hold that his Prayer is not correct, because he has dressed in a forbidden clothe, whereas Allah, the Glorified and Exalted, only made permissible for us to wear clothes He has made lawful. Verily, His saying:

﴿يٰۤاَيُّهَاۤ اٰدَمَۃُ خُذُوۤا زِيۡنَتَكُمْ عِنۡدَ كُلِّ مَسۡجِدٍ ﴿٣١﴾﴾

“O children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka’bah...”(Al-Araf: 31)

That is your cloth; He intended thereby that which He has made permissible for us and what He has made lawful for us. As for what He has forbidden for us, we are not commanded to wear that; rather, we are prohibited therefrom.

Also, those who opined that Allah will not accept his Prayer when he trails his garment, buttressed their opinion with this hadeeth the author reported from Aboo Hurayrah (may Allah be pleased with him) wherein the Prophet ﷺ saw a man trailing his garment and said to him, “Go and perform ablution.” He went and performed ablution, returned, and he ﷺ said (again), “Go and perform ablution.”

A man then asked the Prophet ﷺ saying, “O Messenger of Allah! What happened that you ordered him to perform ablution?” He said: “He prayed while trailing his trouser, and indeed Allah does not accept the Prayer of the one who trails his garment.” This is clear text that Allah does not accept the Prayer of the one trailing his cloth. That is, his Prayer becomes nullified, and it becomes binding upon him to repeat it.

The author said, “Reported by Aboo Daawood with an authentic chain on the conditions of Muslim”, but this is disputable because the hadeeth is Weak. It is not authentically reported from the Prophet ﷺ. Hence what is correct of the statements of the scholars is that the Prayer of the one who trails his garment is valid and correct, but he is a sinner. The same applies to one who wears a forbidden cloth, like a cloth a man stole and observed the Prayer in, or cloth containing pictures; such as a cross, or animate objects. All of these are forbidden to be worn during and outside the Prayers. If a man prays in the dresses like this, the Prayer is valid but he sins for wearing it.

This is the weightier opinion on this issue, because the prohibition here is not specific to the Prayer. Wearing a forbidden cloth is generally unlawful, whether during the Prayer and outside it. So it should not be restricted to it; and hence, wearing it would not nullify it. This is the principle taken by majority of the scholars (may Allah have mercy on them) and it is the correct view.

Were this hadeeth authentic, it would have been decisive on this issue, but it is Weak. Those who graded it Weak said, “The Prayer of the one who trails his garment is valid.” Those who authenticate the hadith hold that, “The Prayer of the one who trails his garment is not correct.” Whatever be the case, it is obligatory that the individual has conscious fear of Allah, Honored and Glorious and not take His blessings as means to earn His anger, and Allah’s refuge is sought.

Whoever comes to Allah with disobedience and it is said to him: “the cloth that goes below the ankle is prohibited and a great sin”, but he shows carelessness regarding it, such an individual employs the favor of Allah to disobey Allah. We beseech Allah for

us and for you, safety.

Hadeeth 798

وَعَنْ قَيْسِ بْنِ بَشْرِ التَّغْلِبِيِّ قَالَ: أَخْبَرَنِي أَبِي - وَكَانَ جَلِيسًا لِأَبِي الدَّرْدَاءِ - قَالَ: كَانَ بِدِمَشْقَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُقَالُ لَهُ سَهْلُ ابْنِ الْحَنْظَلِيِّ، وَكَانَ رَجُلًا مُتَوَحِّدًا قَلَّمَا يُجَالِسُ النَّاسَ، إِنَّمَا هُوَ صَلَاةٌ، فَإِذَا فَرَغَ فَإِنَّمَا هُوَ تَسْبِيحٌ وَتَكْبِيرٌ حَتَّى يَأْتِي أَهْلَهُ، فَمَرَّ بِنَا وَنَحْنُ عِنْدَ أَبِي الدَّرْدَاءِ، فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةٌ تَنْفَعُنَا وَلَا تَضُرُّكَ. قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً فَقَدِمَتْ، فَجَاءَ رَجُلٌ مِنْهُمْ فَجَلَسَ فِي الْمَجْلِسِ الَّذِي يَجْلِسُ فِيهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ لِرَجُلٍ إِلَى جَنْبِهِ: لَوْ رَأَيْتَنَا حِينَ التَّقِينَا نَحْنُ وَالْعَدُوَّ، فَحَمَلَ فُلَانٌ وَطَعَنَ، فَقَالَ: خُذْهَا مِنِّي، وَأَنَا الْغُلَامُ الْغِفَارِيُّ، كَيْفَ تَرَى فِي قَوْلِهِ؟ قَالَ: مَا أَرَاهُ إِلَّا قَدْ بَطَلَ أَجْرُهُ. فَسَمِعَ بِذَلِكَ آخِرُ فَقَالَ: مَا أَرَى بِذَلِكَ بَأْسًا، فَتَنَازَعَا حَتَّى سَمِعَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «سُبْحَانَ اللَّهِ؟ لَا بَأْسَ أَنْ يُوجَرَ وَيُحْمَدَ» فَرَأَيْتُ أَبَا الدَّرْدَاءِ سُرَّ بِذَلِكَ، وَجَعَلَ يَرْفَعُ رَأْسَهُ إِلَيْهِ وَيَقُولُ: أَنْتَ سَمِعْتَ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ؟! فَيَقُولُ: نَعَمْ. فَمَا زَالَ يُعِيدُ عَلَيْهِ حَتَّى إِنِّي لَأَقُولُ لَيْبُرُكَنَّ عَلَى رُكْبَتَيْهِ.

Qais bin Bishr At-Taghlibi reported that his father, who attended the company of 'Abud-Darda' ﷺ told him: There was a man in

Damascus who was a Companion of the Messenger of Allah ﷺ. He was called Ibn Al-Hanzaliyyah. He was a lonesome person and would rarely spend some time in the company of people. He would spend most of his time in performing Salat and when he finished, he would engage himself in Tasbeeh (Subhan-Allah) and Takbir (Allahu Akbar), till he would go home. He passed by us one day when we were sitting with Abud-Darda' ؓ. The latter said to him: "Tell us something which will benefit for us and will not harm you." He said: "Messenger of Allah ﷺ sent a detachment. When they returned, one of them came to the assemblage in which Messenger of Allah ﷺ was present and said to his neighbour during the conversation: 'I wish you had seen us when we encountered the enemy. So-and-so (a believer) took up his spear, struck and said: Take this from me and I am the Ghifari boy. Now what do you think of this?' The neighbour said: 'I think that he lost his reward because of boasting.' He said: 'I see no harm in it.' They began to exchange arguments till Messenger of Allah ﷺ heard them and said, 'Subhan-Allah (Allah is free from every imperfection). He would be rewarded (in the Hereafter) and praised (in this world)'. I noticed that Abud-Darda' ؓ felt a great pleasure at this remark and, raising his head began to repeat: "Have you heard Messenger of Allah ﷺ say this!" Ibn Al-Hanzaliyyah ؓ continued responding till I asked Abud-Darda' ؓ not to annoy him.

Commentary

As for the hadeeth which he mentioned last, in it is a story of Ibn Hanzaliyyah - may Allah be pleased with him. He was a man that loved loneliness. He would only always engage in Prayers and remembrance of Allah, and then the affairs of his family. He never liked that that his time passes away in vain with people in empty talks and non-beneficial discussions. He regularly observed the Prayers, gives remembrance of Allah and stays with his family.

He passed one day by Aboo Ad-Darda - may Allah be pleased with him - while he was seated with his companions. Aboo Ad-Darda said to him - may Allah be pleased with him: “(Tell us) a word that benefits us and does not harm you.” That is, give us a word or tell us a word that benefits us and does not harm you. And Ibn Hanzaliyyah mentioned that the Prophet ﷺ sent forth a brigade, it went and returned. They returned to the Prophet ﷺ and one of them sat in the place where the Prophet ﷺ used to sit.

He started talking about the brigade and what it did. He mentioned a man who when throwing his spear would say, “Take this and I am a boy from the Ghifar tribe”, boasting thereby. In war, there is no blame that a man blusters before the enemy. This is why it is permissible for the individual to walk proudly and be arrogant in his gait, put feathers on his turban or any other similar thing when meeting the enemy. Because this will infuriate the enemy, and for everything that angers the non-Muslims there is reward for you in it with Allah. Even a statement that angers the enemy and humiliates him carries honor and reward for you with Allah, the Honored and Glorious.

This boy from Ghifar tribe was boasting and saying: “Take this”, that is, take this spear and I am a boy from the Ghifar tribe. One of those present cautioned that, “His reward is nullified”, because he boasted.

﴿إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

“Allah does not love prideful arrogant boaster.”

This is correct, that Allah does not love every arrogant boaster except during war. Someone else that, “There is no problem with that”, and it became an issue between them. The Prophet ﷺ came out while they were arguing and said, “Glory be to Allah.” That is, absolving Allah, Honored and Glorious, of every deficiency and imperfection. This is because Allah, the Exalted, is absolutely perfect in all His Attributes. There is no deficiency in His Knowledge, and there is no deficiency in His Power, there is no deficiency in His Wisdom, there is no deficiency in His Honor. Every Attribute of His, Honored and Glorious is He, is perfect from all angles.

He said, “*Subhanallah* (Glorious is Allah).” That is, how do you argue over this? “He would be rewarded and praised.” That is, Allah will combine for him the religious benefits and that of this world. He would be praised because he is a brave man, a good marksman, and he will be rewarded with Allah. There is no problem with this.

‘Aamir bin Al-Akwa’ - may Allah be pleased with him - whenever he met a people (in battle) during the days of the Messenger ﷺ would say:

Take it and I am the son of Al-Akwa

And today is a day of nursing.

There is no blame that a man boasts during a battle about himself and his strength, and family and so on.

Ibn Hanzaliyyah passed by Aboo Ad-Darda another day, and Aboo Ad-Darda (may Allah be pleased with them both) said to him: “(Tell us) a word that will benefit us and will not harm you.” That is, teach us a word that can benefit us and will not harm you. So, he informed him that the Prophet ﷺ said: “The one who spends on a horse is like one who extends his hand in charity and does not withhold it.” This is because, a horse at that time was a ride which was mounted for *Jihad* in the path of Allah, so, the one who spends on it is like one who extends his hand for charity and does not withhold it. Therefore spending on a horse will be an act of charity because it is used in *Jihad* in the path of Allah.

He then passed by him once more and he asked him, “A word that benefit us and will not harm you.” He informed him that the Prophet ﷺ praised a man except that he said, “If not for his long hair and the trailing of his lower garment (beyond the ankle).”

That is, there was something of pride in him. This man had allowed his hair grow so long and made his clothes trail. The man was informed of this and he trimmed his hair until it reached his shoulder and reduced the length of his cloth.

This contains evidence that a man’s having his hairs extensive is tantamount to pride, and that the hair of a man should not grow beyond his shoulders or ear lobe or the like. This is because it is the

woman who should beautify the hairs. In this is an indication, that for men, it is not permissible for them to imitate the women in their hair (styles) or in anything else, because the Prophet ﷺ cursed the men who imitate women and women who imitate men.⁽¹⁾

Allah, the Glorified and Exalted, made the male a gender and female a gender and He made permissible for each of them, that which is appropriate for it. It is not permissible that men be made similar to women. I do not know any one amongst the Muslims that had made women and men same in everything. But the disbelievers reversed things and Allah reversed their nature, they place the women first. They say it is a must that we make the woman associate with a man such that there is no difference (between them). No doubt, this contradicts the nature upon which Allah placed creation and contradicts the Sharee'ah which the Prophet came with. Women have their peculiarities, and men have theirs.

Then the man was informed of this and he cut short his (long) hair. This contains evidence that the companions (may Allah be pleased with them) obeyed the orders of the Prophet ﷺ and took guidance from him. They would hasten to whatever he said. This is a proof of *Iman* (Faith). As for the one who is sluggish at carrying out the orders of Allah and His Messenger, there is in him some likeness to the hypocrites; those who when they stand for the Prayers, they are lazy. You find him, for example, being informed about the ruling of Allah and His Messenger on an issue, he carries and feels heavy as though a rock were placed on his head, and Allah's refuge is sought.

Then he goes to every scholar hoping to get a concession despite the fact that the scholars say: "Seeking concession is an act of iniquity" - and Allah's refuge is sought -. The one who goes about seeking concessions is sinful. Some of them even say: "The one who seeks for concessions may become deviant, i.e., becoming a heretic.

It is mandatory upon the individual that when an order of Allah and

1 Reported by At-Tirmidhi in Book of Etiquettes, Chapter about What has been Reported Regarding Men who Imitate Women, no.2784, Aboo Dawood in Book of Clothing, Chapter on the Clothes of women, no.4097 and Ibn Majah in Book of Marriage, Chapter on Men who Act like Women, no.1904

His Messenger reaches him through someone whose knowledge and religion he trusts, he should not doubt. I say (trusted) in his knowledge and his religion, because there is among mankind those who would be very religious and righteous but have no knowledge. You find him memorizing a hadeeth from the hadeeths of the Messenger ﷺ, then he stands to talk to people as though he is one of the (four) Imams. For this person, it is necessary to be wary of his verdicts because he will make a lot of mistakes due to his little knowledge.

And there is amongst people, one who has extensive knowledge but he has desires, and Allah's refuge is sought. He gives verdict to people according to what people are pleased with, not according to what is pleasing to Allah. This is type of person is known as: "Scholar of the *Ummah*". There are three categories of scholars: Scholar of the Path, Scholar of the State and scholar of the *Ummah*.

As for the scholar of the path: He is the one who spreads the religion of Islam, he gives verdicts about Islam based on knowledge, he does not care whether that which the Sharee'ah points to concurs with the desire of people or not.

As for the scholar of the state: He is the one who looks at what the state wants and gives verdicts based on the wishes of the state, even if it involves changing the Book of Allah and *Sunnah* of his Messenger.

As for the scholar of the *Ummah*: He looks at what pleases the people; when he sees people on something, he gives his verdict based on what pleases them. He then strives to twist the texts of the Qur'an and *Sunnah*, so as to make them suitable to the desires of the people. We ask Allah to count us among the scholars of the path and those who work by it.

Summarily, it is mandatory on the individual, that he should not be deceived by his (this scholar of the *Ummah's*) religion nor duped fooled; rather, he should be calm till he finds one whom he trusts with his knowledge and religion and then take his religion from him. And as one of the early Muslims said: "This knowledge is Religion, be careful from whom you take your religion." This is because this knowledge is the Religion and a path to Allah, Honored and Glorious is He.

Then those who are engrossed with the disbelievers and their culture - and Allah's refuge is sought -, you find them imitating the disbelievers in their mode of dressing. When the magazine they refer to as "Al-Bardah" and others arrive, they hastily got it and brought it to their families saying: "Look at these garments." You find in it, morally depraved pictures and dresses that contradict the *Sharee'ah*. And the women due to their short sightedness and deficiency in understanding and religion, when she sees something that amazes her, her desires become inclined towards it and then she tells her husband, "I want something like this."

Thus, Muslim folks begin to appear in the raiments of the disbelieving people - and the refuge is with Allah. This is grave! Verily; "Whoever imitates a people is one of them."⁽¹⁾

And amongst these, is what the women do with their heads; women in the not too distant past, would rejoice when her hair is long. Likewise, the suitor, when he proposes to a woman, he would ask about her hair, whether it is long or short? But now, the reverse is the case; a woman would shorten her hair till it is close to (the length of) the hair of a man or something near that. We ask Allah for well-being.

Thereafter, they started imitating people using what is called *Al-Khanfasah* (wigs); you find a woman shortening the back of her head and the rest is left short and styled. All of these are as a result of heedlessness from the men and neglect of the obligatory act and the duty of monitoring the affairs (of women). When you see members of your family falling short of the obligatory duty to Allah, Honored and Glorious, order them to it. When you see them contradicting the *Sharee'ah* in any matter, enjoin them to that in the *Sharee'ah*, because you'll be questioned. The One Who has given you this responsibility and this authority over your family is the Messenger ﷺ: "The man is a shepherd upon his family and will be questioned about his flock."⁽²⁾

1 Reported by Aboo Daawood in Book of Clothing, Chapter about Fashionable Clothes, no. 4031

2 Reported by Al-Bukhaari in Book of Marriage, Chapter on Save your Souls and Your Families from the Fire, no.5188 and Reported by Muslim in Book of Leadership, Chapter on the Virtue of a Just Imam and the Punishment of a Tyrant One..., no.1829

A man is a Shepherd over his household and he will be questioned about his subjects. He did not say: “a shepherd,” and then keep quiet. If that was the case, the matter would have been easy, but he said: “and he will be questioned about his subjects.” Think about what will be your response, when you stand on the Day of Resurrection before Allah, honored and Glorious. It is incumbent upon us to these affairs, before we are swept away by a sliding flood which spares not, nor does it leave (anything behind) - and Allah’s refuge is sought - then our habits and conditions become like the situations of the Christians.

Thereafter, he mentioned the rest of the hadeeth wherein the Prophet ﷺ guided them to (the fact that) a man should appear in a pleasing condition; he said: “You are coming to your brothers” that is, make good your state and make good your dress, because this is part of goodness. We have discussed that the traveler’s cloth would be shabby, and his hair disheveled, and he would be dusty. The matter today is different; you travel - and praise be to Allah - in airplanes, neat and pleasurable, there is nothing (of filth) in it.

But in the past, the situation was contrary, so, he ordered them to make good their look; that is, disheveled hair should be combed and made good. Likewise, one should cleanse himself and wear clothes other than that for journey, so that you do not meet people and they begin to feel disgusted.

This, is an indication that one should be observe these affairs and should not be heedless regarding; your dress should be beautiful.

When the Prophet ﷺ said: “He will not enter Paradise whoever has in his heart, a mustard seed weight of pride.” They said: “O Messenger of Allah, each one of us loves that his cloth be good and his shoe be nice.” He ﷺ said: “Indeed Allah is beautiful and He loves beauty.” That is, He loves being good-looking. So let your clothes be good, and your sandals be nice and make your appearance pleasant.

“Indeed Allah is beautiful, He loves beauty, pride is denying the truth and looking down on people,”⁽¹⁾

1 Reported by Muslim in Book of Imam, Chapter on the Prohibition of Pride and its Explanation, no. 91

Denying the truth means rejecting it; that is, the individual is arrogant towards the truth. When it is said, “This is truth,” he turns away therefrom – and the refuge is with Allah.

“Looking down upon people” means, belittling and disdainful of them and considering them insignificant; a man once said to his son: “O my son, how do you perceive people?” He said: “I view them as kings.” He said: “They see you like that too.” Another man said to his son: “How do you view people?” He said: “I do not consider them significant.” He said: “They see you like that as well.” That is, if you view people as kings, they will treat you as a king, but when you view them insignificant, you will not be significant to them. People view you in the way you view them, and Allah is the Guide to that which is correct.

Hadeeth 799

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِزْرَةُ الْمُسْلِمِ إِلَى نِصْفِ السَّاقِ، وَلَا حَرَجَ - أَوْ لَا جُنَاحَ
- فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ، فَمَا كَانَ أَسْفَلَ مِنَ الْكَعْبَيْنِ فَهُوَ
فِي النَّارِ، وَمَنْ جَرَّ إِزْرَهُ بَطْرًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ. رَوَاهُ أَبُو دَاوُدَ
بِإِسْنَادٍ صَحِيحٍ.

Abu Sa'id Al-Khudri رضي الله عنه reported: Messenger of Allah ﷺ said, “The lower garment of a believer should be half way below the knees. He is guilty of no sin if they are up to the ankles. That which is below the ankles is in the Fire (of Hell). Allah will not look at one who allows his lower garment to trail out of vanity. [Abu Dawud]

Hadeeth 800

وَعَنْ ابْنِ عَمْرِو بْنِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَرْتُ عَلَى رَسُولِ اللَّهِ

ﷺ وَفِي إِزَارِي اسْتِرْحَاءً، فَقَالَ: «يَا عَبْدَ اللَّهِ! ازْفَعْ إِزَارَكَ» فَرَفَعْتُهُ
ثُمَّ قَالَ: «زِدْ»، فَزِدْتُ، فَمَا زِلْتُ أَتَحَرَّاهَا بَعْدَ. فَقَالَ بَعْضُ
الْقَوْمِ: «إِلَى أَيِّنْ؟» فَقَالَ: «إِلَى أَنْصَافِ السَّاقَيْنِ». رَوَاهُ مُسْلِمٌ .

Ibn 'Umar ﷺ reported: My lower garment was trailing as I passed by Messenger of Allah ﷺ so he said, "Raise your lower garment, Abdullah." I lifted it up and he told me to raise it higher. I complied with his orders and as I was still trying to find the best place (for it), one of the people asked where it should reach and he ﷺ replied, "Half way down the knees." [Muslim]

Hadeeth 801

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ
اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ فَقَالَتْ أُمُّ سَلَمَةَ: فَكَيْفَ تَصْنَعُ النِّسَاءُ
بِذُبُولِهِنَّ، قَالَ: «يُرْخِيْنَ شِبْرًا». قَالَتْ: إِذَا تَنَكَّشِفُ أَقْدَامُهُنَّ.
قَالَ: «فَيْرُخِيْنَهُ ذِرَاعًا لَا يَزِدْنَ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ:
حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn 'Umar ﷺ reported: Messenger of Allah ﷺ said, "On the Day of Resurrection, Allah will not look at the one who trails his lower garment out of arrogance." Umm Salamah ﷺ asked: "What should women do with the hem of their clothes?" He ﷺ said, "They might lower them a hand's span." She said: "But their feet would still remain exposed." He said, "Let them lower those equal to arm's length but not more than that." [Abu Dawud and At-Tirmidhi]

Commentary

These three hadeeths were collected by the great scholar of hadith, An-Nawawee - may Allah shower blessings on him - in *Riyaadus Saaliheen* regarding the etiquettes of dressing. The hadeeth of Aboo Sa'eed Al-Khudri - may Allah be pleased with him - that the Prophet ﷺ said, "The lower garments of the Muslim is to the middle of the shin, and there is no sin," or he that: "there is no blame concerning that between it and the ankle. Whatever goes beyond the ankle is in the Hell, whoever drags his garment arrogantly, Allah will not look at him."

The Prophet ﷺ categorized the length of garment into four classes:

The first division: that in line with the *Sunnah* - which is to the middle of shin.

The second division: the concession - that which goes down between the middle of the shin to the ankle.

The third division: A major sin - What goes down below the two ankles but is devoid of arrogance.

The fourth division: Whoever trails his garment arrogantly or out of pride. This is more severe than the class preceding this.

So, these are four divisions; a division that is from the *Sunnah*, a concession, that which is forbidden and in fact amongst the Major sins - but not like the one after it -, and the fourth division, the one who trails his garment out of pride, verily, Allah, the Exalted will not look at him.

This contains evidence that whoever trails his clothings; whether the lower garments or shirts or trousers or wrapper below his ankles, has committed one of the Major sins whether that was done out of arrogance or not, because the Prophet ﷺ in this hadeeth differentiated between what was done out of arrogance and that which is not. As for the one who trails it out of arrogance, Allah will not look at him on the Day of Resurrection.

When we interpret this hadeeth while keeping in view the hadeeth of Aboo Dharr mentioned earlier that: "Allah will not look at him nor speak to him nor will he purify him and for him is a severe torment."

As for whatever drops below the ankle, the individual will only be punished with the Fire but will not share in the four forms of punishments that, “that Allah will not speak to him, will not look at him, will not purify him and for him is a severe torment.”

He then mentioned the hadeeth of Ibn Umar - may Allah be pleased with him - that the Prophet ﷺ ordered him to raise his lower garment and he raised it. He ﷺ said: “more”, then the he said: “more”, until a man asked, “to where O Messenger of Allah?” He answered, “To the middle of the shin.” That is, the increment upward should not exceed the mid-shin. However, anywhere between the mid-shin to the ankle is permissible. But if it is raised to the middle of the shin this is the best.

As for the hadeeth of Umm Salamah (may Allah be pleased with her) that the Prophet ﷺ permitted the women to allow their garments go down; that is, to lower it by a hand span. She remarked, “Then, their feet will be exposed.” And he ﷺ said: “Then (lower it) by an arm’s length, and do not have it go below that.” The foot of a woman is an *’Awra* (i.e., areas that must remain covered). When it is exposed to people and they see it, that may cause temptation, but when her clothes extend downward and she walks, her feet will be covered.

This contains evidence for the obligation of covering the face bearing in mind the obligation to cover the leg since the temptations it may cause are lesser than those of the face. Hence, covering the face is more deserving. It is not possible that the Sharee’ah sent down from the All-Wise, the Aware, would order women to cover their feet and expose their faces, because this would be a contradiction.

In fact that would imply ruling regarding a thing and shielding the same ruling from something more deserving of it. This is not conceivable in the just and balanced legal codes of Islam. So, the scholars who hold that it is mandatory for the woman to cover her feet but not the face are erring. This is never possible; the correct opinion without to us undoubtedly, is that it is not permissible for the woman to expose her face, except to her husband or her male relatives permanently prohibited to marry her.

Allah alone guides to correctness.

Chapter 120

Hadeeth 802

وَعَنْ مُعَاذِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«مَنْ تَرَكَ اللَّبَاسَ تَوَاضِعًا لِلَّهِ، وَهُوَ يَقْدِرُ عَلَيْهِ، دَعَاهُ اللَّهُ يَوْمَ
الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيَّرَهُ مِنْ أَيِّ حُلْلِ الْإِيمَانِ
شَاءَ يَلْبَسُهَا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Mu'adh bin Anas ؓ reported: Messenger of Allah ﷺ said, "Whoever gives up wearing elegant and expensive garments out of humbleness, when he can do so, Allah will call him on the Day of Resurrection and before all the creations, He will give him the choice to wear whichever garment of Iman he would like to wear." [At-Tirmidhi]

CHAPTER 121

Hadeeth 803

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى أَثْرَ نِعْمَتِهِ
عَلَى عَبْدِهِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

'Amr bin Shu'aib on the authority of his father and grandfather reported: Messenger of Allah ﷺ said, "Allah loves to see the sign of His Bounties on his slave." [At-Tirmidhi]

Commentary

The author - may Allah shower blessings on him - placed these two chapters in the Book of Dressing: the chapter on the Desirability of Avoiding Lofty Dresses Out of Humility to Allah - Honored and Glorious is He -, and the second concerns Moderation in Dressing.

As for the first, it is reported on the authority of Mu'adh bin Anas - may Allah be pleased with him - the Prophet ﷺ said: "Whoever abandons dressing," that is, "beautifully good dressing out of humility to Allah the Mighty, while he can afford it, Allah will invite him on the Day of Resurrection above all creatures until he is given the choice from whichever of the adornments of faith he prefers to wear."

This means that, when a man is amongst the middle class, who cannot afford lofty dresses, and he is humble, wearing the like of the garments they wear, not to break their hearts and scorn them, then he will earn this great reward. However, when he is amongst a people Allah has showered His blessings upon, and they wear lofty garments which are not *haram* (forbidden), it is preferred that he dresses like them because Allah is Beautiful and He loves beauty.

Undoubtedly, when one is amongst the high class, who dress handsomely while he dresses less than their standard, then this is considered dressing for fame. One should observe to see what the condition demands, if avoiding expensive dress implies modesty towards Allah and being balanced when compared to those around him amongst people, then indeed, he gets this great reward. But when he is among people Allah has enriched, who wear lofty dresses, he should dress as they do.

Then, the author - may Allah shower blessings on him - mentioned moderation in the matters of dressing; that one should be moderate in all his affairs: in his dressing, his feeding, his drinking, but he should not deny the favors (of Allah), because Allah loves to see the signs of His favors on His slaves. When He has bestowed a favor on His slave,

He loves to see the signs of this favor on him.

If it (the favor) is wealth, He, Glorified and Exalted, loves to see the signs of this wealth on whomever He has blessed with it, regarding spending in charity, contributing to kind gestures, wearing beautiful clothes that befit him and so on.

When Allah bestows on His slave knowledge, He loves to see the traces of this favor on him with regards to acting based on this knowledge in his worship and good interaction with people, spreading the *Da'wah*, and teaching people and so on.

Whenever Allah bestows upon you any favor, let Allah, the most High, see the signs of this favor on you, for this is a sign of gratitude for the blessing.

As for the one Allah has given wealth, and acts like the one who is not so favored; he appears to people in tattered clothes as if he is the poorest of the servants of Allah, such a person in the true sense has denied Allah's favor on him. How will Allah bestow wealth and goodness upon you, and then you appear to people in clothes like those of the pauper or even worse. Similarly, Allah bestows on you wealth and then you withhold it and do not spend it, neither on what Allah has made obligatory upon you nor on what He recommended to you to spend upon. Allah bestows upon you knowledge and no sign of this knowledge is perceivable on you; not by any increased acts of worship or humility or good dealings, nor by teaching the people and spreading knowledge.

All of these are ways of hiding the favor Allah has bestowed on his slave. It is necessary for the individual that whenever Allah bestows on him favors, he should manifest the signs of that favor, so that he does not become a person who denies Allah's favors.

Allah alone grants success.

Chapter 122

Hadeeth 804

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلْبَسُوا الْحَرِيرَ؛ فَإِنَّ مَنْ لَبَسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ». مُتَّفَقٌ عَلَيْهِ .

'Umar bin Al-Khattab رضي الله عنه reported: Messenger of Allah ﷺ said, “Do not wear silk (clothes). For whoever wears (them) in this life will be deprived of them in the Hereafter.” [Al-Bukhari and Muslim]

Hadeeth 805

وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لَا خَلَاقَ لَهُ». مُتَّفَقٌ عَلَيْهِ .

'Umar bin Al-Khattab رضي الله عنه reported: I heard Messenger of Allah ﷺ saying, “Silk (clothes) are worn only by him who has no share in the Hereafter.” [Al-Bukhari and Muslim]

Hadeeth 806

وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ». مُتَّفَقٌ عَلَيْهِ .

Anas رضي الله عنه reported: Messenger of Allah ﷺ said, “He who wears silk clothes in this life shall not wear them in the Hereafter.” [Al-Bukhari and Muslim]

Hadeeth 807

وَعَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَخَذَ حَرِيرًا، فَجَعَلَهُ فِي يَمِينِهِ، وَذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ، ثُمَّ قَالَ: «إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Ali ؓ reported: I saw Messenger of Allah ﷺ holding a piece of gold in his left hand and a silk (cloth) in his right hand. Then he said, "These two are forbidden for the males of my Ummah." [Abu Dawud]

Hadeeth 808

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبُ عَلَى ذُكُورِ أُمَّتِي، وَأُحِلَّ لِإِنَائِهِمْ». رَوَاهُ التِّرْمِذِيُّ، وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Musa Al-Ash'ari ؓ reported: Messenger of Allah ﷺ said, "Wearing of silk and gold has been made unlawful for males and lawful for the females of my Ummah ."

Hadeeth 809

وَعَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَانَا النَّبِيُّ ﷺ أَنْ نَشْرَبَ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَأَنْ نَأْكُلَ فِيهَا، وَعَنْ لُبْسِ الْحَرِيرِ وَالذَّبِاجِ، وَأَنْ نَجْلِسَ عَلَيْهِ. رَوَاهُ الْبُخَارِيُّ .

Hudhaifah ؓ reported: The Prophet ﷺ prohibited us from eating or drinking in gold or silver utensils and from wearing silk and brocade, or sitting on (anything made from) them. [Al-Bukhari]

Commentary

An-Nawawee said - may Allah shower blessings on him - in the Book, Riyaadus Saaliheen, in the Book of Dressing: “Chapter on the Prohibition of Wearing Silk for Males, Lying on it or Reclining on It.”

These three issues: wearing silk, lying down and reclining on it.

The author was categorical that these are forbidden on men based on the narrations he cited on the authority of Umar bin Khattab, Alee bin Abee Talib, Anas bin Malik, Abee Musa Al-Ash'ari and Hudhayfah bin Al-Yaman - may Allah be pleased with them. All these point to the prohibition of wearing gold, and on prohibition of wearing silk for the men.

In the Hadeeth of Umar bin Al-Khattab - may Allah be pleased with him -, it says whoever wears it in this world will not wear it in the hereafter. That is, if a man wears silk in the world, he will certainly not wear it in the Hereafter. This is a threat which points to (the fact) that, wearing silk clothes by men is one of the great sins, because there is a threat (of punishment) regarding it in the hereafter. The people of knowledge view that every sin for which there is a threat (of punishment) in the Hereafter is one of the Major sins.

Irrespective of whether a shirt or trouser or *fanilah* or *gutrah* or white cotton skull cap or other things that people wear (is made of the silk). All of these are forbidden for men; it is not permissible for men to wear anything of silk, be it little or much.

In the hadeeth of Alee - may Allah be pleased with him, the Prophet ﷺ took a piece of gold and some silk in his hand and said: “These two are unlawful for the males of this Ummah,” but are permissible for the females. The wisdom in this is that, a woman would need to

beautify (herself) before her husband. So, gold and silk were made permissible for her. As for the males, he may not need beautification. For this reason, it is forbidden for him to wear gold and silk.

In the hadeeth of Umar bin Al-Khattab - may Allah be pleased with him -, it says: "Silk is worn only by those who have no portion." That is, one who has no share in the Hereafter. Hence, some scholars opine that when a man wears silk in this world, he will not enter the Paradise - And Allah's refuge is sought.

He said also: "One who wears it in this world will not wear it in the hereafter." This means that he will not enter Paradise. But some others amongst the scholars say: "He will enter it, but he will not be opportune to wear silk dress even though silk will be among the clothings of the people of Paradise." He will only wear something else and this is if he does not repent (before he dies). However, if he repents from his sins, then Allah forgives the individual who repents from his sin as He the Exalted said:

﴿ قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ
الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾

"Say: 'O My slaves, who have wronged their souls, they should not despair of Allah's mercy, indeed Allah forgives all sins.'"

This relates to natural silk obtained from the silkworm. As for artificial silk, this is not forbidden. But it is not proper for a male to wear it due to its soft, flowing nature and the fact that it brings down the basically tough countenance of a man. He should wear clothes which portray masculinity and not tenderness.

There is a benefit in our saying that the artificial silk is not forbidden. That is, if the individual wears a white cotton skull cap made of artificial silk or a trouser that is concealed; there is no problem in this. But for shirts and *gutrah*, it is not befitting even though it is lawful. It is not befitting for a man to dress in it due to its flowing nature and the fact that it sticks close to the body. Also, the ignorant one might think, when he sees it, that it is natural silk. So, he thinks that

is acceptable for men and then he may begin to imitate him. Being cautious is better for mankind.

Likewise gold, it is unlawful for men but lawful for women because they need to beautify themselves for their husbands. As for gold rings, it is unlawful for men without doubt, but as for the woman, if it is associated with some belief, like her believing that, it endears (magically) a woman to her husband; then, it is haram. However, if it is not associated with any belief, then it is just a ring.

And Allah knows best.

Chapter 123

Hadeeth 810

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ، لِلزُّبَيْرِ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُمَا فِي لُبْسِ الْحَرِيرِ لِحِكَّةٍ بِهِمَا. مَتَّفَقٌ عَلَيْهِ .

Anas ؓ reported: Messenger of Allah ﷺ permitted Zubair and 'Abdur-Rahman bin 'Auf ؓ to wear silk because they were suffering from an itch. [Al-Bukhari and Muslim]

Chapter 123

Hadeeth 811

عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَرَكَبُوا الْخَزَّ وَلَا النَّمَارَ». حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ

وغيره بِإِسْنَادٍ حَسَنٍ.

Mu'awiyah ؓ reported: Messenger of Allah ﷺ said, "Do not ride on saddles made from silk or leopard's skin." [Abu Dawud]

Hadeeth 812

وَعَنْ أَبِي الْمَلِيحِ عَنِ أَبِيهِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ جُلُودِ السَّبَاعِ. رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ بِأَسَانِيدٍ صَحَاحٍ.

Abul-Malih on the authority of his father reported: Messenger of Allah ﷺ prohibited the use of the skins of wild animals. [Abu Dawud , At-Tirmidhi and An-Nasa'i]

Chapter 125

Hadeeth 813

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ - عِمَامَةً، أَوْ قَمِيصًا، أَوْ رِدَاءً - يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Sa'id Al-Khudri ؓ reported: When Messenger of Allah ﷺ wore a new garment, he would name it. For instance, a turban or

shirt or cloak and would supplicate: “Allahumma lakal-hamdu, Anta kasautanihi, as’aluka khairahu wa khaira ma suni’a lahu, wa a’udhu bika min sharrihi wa sharri ma suni’a lahu (O Allah, all the praise is for You that You have given it to me to put on. I ask You its goodness and the goodness of the purpose for which it was made, and I seek Your Protection from its evil and the evil of the purpose for which it was made).” [Abu Dawud and At-Tirmidhi]

Commentary

These chapters which the author mentioned are the last chapters of the book of Dressing in the Book, Riyaadus Saaliheen.

The First Chapter: The Permissibility of Wearing Silk for the One Suffering from Itch.

It has preceded that the Prophet ﷺ forbade men from wearing silk and he said: “Silk is worn only by those who have no share (in the hereafter).” Similarly, he said: “Whoever wears it in the world will not wear it in the hereafter.” However, when a need calls for it, there is no problem such as when a man has itch, which is an allergy and he needs to wear silk. He should wear it very close to the skin, because the silk is tender, soft and cool; something appropriate for itch. It helps in healing it. For this reason, the Prophet ﷺ permitted Abdur-Rahman bin Auf and Zubayr - may Allah be pleased with them - to wear silk due to itch they had.

Also, when silk is the length of four fingers or less; that is, its width is four fingers and less; there is no problem with this because the Prophet ﷺ made a concession for this. For example, if a person has a *Jubbah* (long outer garment open in front with wide sleeves) with its opening having some thread of silk or embroidery of silk, not exceeding four fingers, there is no blame in this.

Likewise, if the cloth is a mixture of silk and cotton or of silk and wool and the wool or cotton is greater, that is, more than the silk, then there is no problem. These are the three issues:

The fourth issue: When it is in war, that is, when two rows meet in battle; between the Muslims and the *Kuffar*, there is no blame that one puts on silk, because that will infuriate the *Kuffar* and everything that infuriates the *Kuffar* is desirable.

These four things are exempted:

The first: When it is due to a need like itching, and it should be worn next to the skin (i.e with another garment over it). The wisdom in this is clear.

The second: When it is four fingers and less.

The third: When it is mixed up and the larger obvious part is other than silk.

The fourth: In war, in order to infuriate the *Kuffar*.

In these four situations, there is no problem in wearing silk.

As for the second chapter: 'It is wearing the skin of leopard.'

The leopard is an animal that is well known. It is not permissible for one to wear a pelt from the skin of the panther. So also, it is not permissible to wear a pelt from the skin of animals of prey since another hadeeth alludes to. This is because the skins of animals of prey are *Najasah* (filth). Every animal of prey is *Najasah* (filth). The filthiest thereof is the dog, because the impurity of dog is really strong; nothing suffices it (of purification) except washing seven times, one of it with sand. As for what is other than it of animals of prey, they are filth, but their filth is not as strong (that is, as that of the dog).

Whatever the situation, the skin of the wolf, leopard and any other skins which are haram, like the skin of the lion for example, they are forbidden to wear. So also is lying on it because the Prophet ﷺ forbade this. Therefore, if you made it into a seat, to be sat upon, this would be unlawful.

As for the skin of the sheep, and the skin of those animals which slaughtering makes permissible (to eat), there is no problem for one to make it a mat. There also is no sin if it is worn because it is pure. Anything which is pure, there is no problem in using it.

As for the third chapter: It is about what one says when he wears a new cloth.

There is no doubt that one cannot bring to his soul benefit nor harm, except what Allah wills. There is no doubt that what we eat, drink and wear is from the favor of Allah, the Honored and Glorious is He, and that He is the One Who created it for us. Had Allah not made it easy, it would not have been easy to obtain. If Allah, the most High willed, money would have vanished from our hands and we would not be able to achieve anything. If Allah willed, He would make money present with us but we would not find anything to eat or wear or drink:

“Say (O Muhammad ﷺ) Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?”

Everything with us of blessing is from Allah and amongst this is clothing. If Allah favors you with a new cloth, shirt or trouser or cloak or *gutrah*, or *fanilah* and you wear it, say: ‘O Allah, praise be to You, You have clothed me with it,’ and you mention it by its name, for example: ‘O Allah, praise be to You, You have clothed me this shirt, You have clothed me this trouser, You have clothed me this *gutrah*, You have clothed me this cap, You have clothed me this wrapper, You have clothed me this *fanilah* and so on.’ Whatever you wear and is new, praise Allah for it and say: ‘O Allah, praise be to You have clothed me this, I ask You for its good and goodness for which it has been made, and I seek your protection from its evil and the evil for which it has been made.’

This (the cloth) could be a source of evil for you or fire might consume its edge and it ignite till it engulfs the entire garment and engulf you. There might even be on it poisonous things about which you are not aware. It may induce one to pride and tyranny over people. Or it could be a source of *fitnah* (tribulation) which is one of the worst for of evils and corruption. Such is the like of the dresses which some women specialize in making, similar to the dresses of western disbelieving women. The most important is that you say: ‘O Allah, I seek refuge with You from its evil and the evil for which it has been made.’ This is because it has been made and could be a

means to evil. So, these are four sentence: 'O Allah, to You is Praise, You have clothed me this, I seek refuge with You from its evil and evil for which it has been made, I ask you of its good and goodness for which it has been made.'

Allah alone grants success.

The book of etiquettes of sleeping

Chapter 127

Hadeeth 814

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الْأَيْمَنِ، ثُمَّ قَالَ: «اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنجَا إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبَنِيِّكَ الَّذِي أَرْسَلْتَ». رواه البخاري .

Al-Bara' bin 'Azib ﷺ reported: Whenever Messenger of Allah ﷺ went to bed, he would lie down on his right side and recite: "Allahumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaika, wa fawwadtu amri ilaika, wa 'alja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja illa ilaika. Amantu bikitabikal-ladhi anzalta, wa nabiiyikal-ladhi arsalta [O Allah! I have submitted myself to You, I have turned my face to You, committed my affairs to You, and depend on You for protection out of desire for You and out of fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of

safety from You but with You. I believed in the Book You have revealed, and in the Prophet You have sent (i.e., Muhammad ﷺ).]” [Al-Bukhari]

Hadeeth 815

وَعَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، وَقُلْ...» وَذَكَرَ نَحْوَهُ، وَفِيهِ: «وَأَجْعَلْهُنَّ آخِرَ مَا تَقُولُ». متفقٌ عَلَيْهِ .

Al-Bara' bin 'Azib ؓ reported: Messenger of Allah ﷺ directed me thus: "Whenever you go to bed, perform Wudu' as you do for Salat then (before sleeping) recite: 'O Allah! I have submitted myself to You, I have turned myself to You, committed my affairs to You and sought Your refuge for protection out of desire for You and fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believe in the Book You have revealed and in the Prophet (ﷺ) You have sent.'" Messenger of Allah ﷺ added: "If anyone recites these words and dies during the night, he will die on the true Deen, and if he remains alive till the morning, he will obtain good. And make this supplication your last words (before sleeping)." [Al-Bukhari and Muslim]

The author – may Allah shower blessings on him – mentions this section about the manners of sleeping, sitting and the seated and other things one needs in his life in Riyaadus Saaliheen. This shows that this book is an all encompassing book which all Muslims are expected to read, understand and master.

The author then mentions the etiquettes of sleeping.

Sleep is a sign of Allah, the Mighty, which proves the perfection of His Might, Blessing and Wisdom. Allah – the most High - said:

﴿ وَمِنَ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّن فَضْلِهِ ۗ ﴾ (٢٣)

“And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty.” (Ar-Rum: 23)

It is a blessing from Allah on His slaves as he takes rest in it after tiredness and prepares him for later activities. It thus benefits man in the past and in the future. It is also a complement to perfect the worldly life, as the world is deficient and is thus supplemented with sleep which is for rest. Although, it is also a deficiency from another perspective which is in regards to the Sustainer (of all of creation) which is Allah, the Honored and Glorious. Verily, Allah - the most High said:

﴿ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۗ ﴾ (٢٥٥)

“Neither slumber, nor sleep overtake Him.”

With His Perfect life, He does not need sleep or any other thing. He is The Self-Sustaining, The Praise Worthy – Honored and Glorious is He.

The life of human beings however, is deficient and thus need complementing. Of such complement is sleep. Sleeping signifies the fact that Allah takes the soul during sleep. However, it is not taken completely as would necessitate complete departure (from this world). This is why you will see a living person dead in reality, as he can not feel things around him, hear a word, see someone nor perceive an odor although the soul is not completely out of his body.

Allah - the most High - said:

﴿ اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا ﴾ (٤٢)

“It is Allah Who takes away the souls at the time of their death.” (Az-Zumar: 42)

This is the ultimate death,

‘And those that die not during their sleep.’

That is, those whose soul is not taken during sleep.

'He keeps those (souls) for which He has ordained death'

That is, the first (category).

'And sends the rest,'

That is, the sleeping soul.

"For a term appointed."

This is because all things are with Allah, in measures and an appointed time. All His actions, Honored and Glorious is He, are with ultimate certain wisdom.

This sleep is a sign of Allah - Honored and Glorious is He, It comes to a group of people, for example, in their room, terrace or in the parks. They will sleep as if they are corpses, feeling nothing and Allah, Honored and Glorious is He, will later raise the group. Allah - the most High - said:

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾﴾

It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then in the end unto Him will be your return. Then He will inform you what you used to do." (Al-Anam: 60)

Mankind could also consider another reflection from sleep; that is, resurrection after death. This is because the One Who is capable of returning souls, such that mankind wakes up for worldly activities, is well capable of resurrecting the dead from their graves, as He is Able to do all things.

Among the etiquettes of sleeping is to sleep on the right side. This is the practice and commandment of the Prophet ﷺ. Al-Baraa bin 'Aazib - may Allah be pleased with them both - narrated that the Prophet ﷺ does sleep on his right side. The Prophet ﷺ also instructed Al-Baraa - may Allah be pleased with him - to sleep on his right side. This

is the preferable thing, whether the *Qiblah* is at your front or rear, at your left or right. Sleeping with the right side is the essence for the Prophet's command.

Some people are accustomed to sleeping with the left side and should they sleep with the right side, they may not be able to sleep. Such a person will have to revert himself (to the Sunnah) as the issue is not a mild one. It is established in the command and the practice of the Prophet ﷺ. So, when you sleep on the right side, you will consider yourself following the Messenger ﷺ as he does sleep on his right side, and as an adherent to his commandment in that respect. So, revert and struggle against yourself for one or two days or a week until you will be able to sleep in adherence to the Prophet's *Sunnah* ﷺ.

It also part of *Sunnah* – if possible - to place the right palm beneath the right cheek. This is established in the Prophet's practice ﷺ. If this is easy for you, it is preferable and if it is not easy, it is not as emphatic as the case is with sleeping on the right side.

Also amongst this (etiquette of sleeping) is to recite the *Adkar* (word of remembrance of Allah) as the Prophet ﷺ said and commanded it: '*Allahumma aslamtu nafsi ilaika, wa wajahtu wajhi ilaika, wa fawadtu amri ilaika, wa alja'tu zhari ilaika, raghbatan wa rahbatan ilaika, la malja wa la manja minka illa ilaika, aamantu bi kitabika alladhi anzalta, wa nabiiyika alladhi arsalta* (meaning: O Allah, I have submitted my soul to You, I have turned my face onto You, I have committed my affairs to You and depend on You for protection out of hope in You and out of fear of You (expecting your reward and fearing your punishment). There is no sanctuary and safe haven from You but with You. I believe in the Book You have revealed and in the Prophet You have sent (that is, Muhammad ﷺ). And make it the last of what you say, that is, after other adhkar the like of: '*Allahumma bika wada'tu janbi wa bika arfa'uhu, in amsakta nafsi faghfir laha warhamha, wa in arsaltaha fahfazhha bima tafazh bihi 'ibadaka As-Saaliheen* – (meaning: O Allah! With Your Name I lay my side and with Your Name I will raise it. If you withhold my soul, forgive it and bless it and if you release it, protect it with that which you protect you

righteous slaves with,)⁽¹⁾ and such other statements.

In essence, make this Remembrance of Al-Baraa bin 'Aazib the last thing you say. The Prophet ﷺ commanded Al-Baraa to repeat this Remembrance to him and he did so saying: 'wa bi rasulika alladhi arsalta (and in your Messenger you have sent).' The Prophet ﷺ thereupon said: 'No! Say: 'wa nabiiyyika alladhi arsalta' (and in your Prophet you have sent),' and do not say: 'wa bi rasulika alladhi arsalta' (and in your Messenger)'

The people of knowledge said: 'This is because the word 'Messenger,' is used for both the human Messenger and the angel Messenger. Jibrael ﷺ is the angel Messenger, as Allah – the most High - said:

﴿وَإِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾﴾

"Verily, this is the Word (this Qur'an brought by) a most honorable Messenger [Jibrael (Gabriel), from Allah to the Prophet Muhammad (Peace be upon him)]. Owner of power, and high rank with (Allah) the Lord of the Throne." (Takwir: 19, 20)

'The Prophet,' only refers to human Prophet. So, when you say: 'Your Prophet whom you have sent,' you are bearing witness to the Messengership and Prophethood of the Prophet ﷺ. This wording is preferable to your statement: 'and with your Messenger which you have sent.' This is because if you say: 'and with your Messenger which you have sent,' you could be referring to Jibrael as he is the Messenger whom Allah sends to the Prophets with revelation. So say: 'Your Prophet whom you have sent.'

You are thus expected to memorize this Remembrance, say it when you lie on your beds and make it the last thing you say in adherence to the command, guidance and the *Sunnah* of the Prophet ﷺ. This is one of the etiquettes of sleeping.

Out of Allah's Wisdom and Mercy, you will hardly find a human

1 Reported by Al-Bukhaari in Book of Supplications, Chapter on Seeking Refuge and Recitation before Sleep, no.6320, and Muslim in the Book of Remembrance and Supplication, Chapter on What to Say When Going to Sleep or Retiring to Bed.

action except that there is a Remembrance attached to it; dressing, eating, drinking, sleeping and even sexual intercourse; all these have words of Remembrance. Every action has some words of Remembrance. This is in order that man is not heedless of the remembrance of Allah. It allows him to remember Allah in his heart and on his tongue always. This is a favor of Allah which we beseech Him to endow us with gratefulness for assist us upon.

Hadeeth 816

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنْ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً، فَإِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَجِيءَ الْمُؤَذِّنُ فَيُؤَذِّنُهُ. مَتَّفَقٌ عَلَيْهِ .

'Aishah ؓ reported: The Prophet ﷺ used to offer eleven Rak'ah of optional Salat (prayers) in the latter part of night. When it was about dawn, he would offer two short Rak'ah and then would lie down on his right side till the Mu'adhhdhin (one who calls for prayer) would come to inform him that the congregation had gathered (for prayer). [Al-Bukhari and Muslim]

Hadeeth 817

وَعَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا» وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ». رَوَاهُ الْبُخَارِيُّ .

Hudhaifah ؓ reported: Whenever the Prophet ﷺ lay down for sleep at night, he would place his (right) hand under his (right) cheek and supplicate: “ Bismika Allahumma amutu wa ahya [O Allah, with Your Name will I die and live (wake up)].” And when he woke up, he would supplicate: “ Al-hamdu lillahil-ladhi ah yana ba'da ma amatana, wa ilaihin-nushur (All praise is due to Allah, Who has brought us back to life after He has caused us to die, and to Him is the return).” [Al-Bukhari]

Commentary

About these hadeeths regarding the etiquettes of sleeping which Imam An-Nawawee – may Allah shower blessings on him – mentioned in the Book Riyaadus Saaliheen, we have mentioned earlier that the Prophet ﷺ ordered Al-Bara bin 'Aazib - may Allah be pleased with him - to sleep lying on his right side saying: ‘O Allah I have submitted my soul to You, I have turned my face onto You, I have committed my affairs to You and depend on You for protection,’ to the end of the hadeeth and we explained that the preferable thing and the *Sunnah* is for one to sleep with the right side.

It is learnt from the hadeeth of Hudhayfah - may Allah be pleased with him - that one is expected to put his palm under his cheek. It is known that the right hand will be on the right cheek. This is not by way of compulsion but is preferred. If this is easy for you, do it and if not, you are at liberty. Praise be to Allah.

The Prophet ﷺ used to put his hand under his cheek saying: ‘*Bismika Allahumma amuutu wa ahya*’ (meaning: O Allah! With Your Name I die and live.)’ Meaning, I die and live by Allah’s will. What is referred to as death here – and Allah knows best - is the death of sleep, because sleep is also referred to as death or it means the major death which is the departure of the soul from the body. The case will then be as Allah said:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلرَّبِّ الْعَلِيِّمِ ﴾ (13)

“Say (O Muhammad ﷺ): “Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the ‘Alamin (mankind, Jinns and all that exists).” (Al-Anam: 162)

So, when he wakes up he says: ‘Alhamdu lillaahi alladhi ahyana ba’da ma amatana wa ilaihin an-nushur (meaning: Praise be to Allah Who has brought us back to life after He has caused us to die, and to Him is the return.)’ This supports the fact that what is referred to as death in his saying: ‘O Allah! With Your Name I die and live,’ is the death of sleeping, that is, the minor death.

Concerning the hadeeth of A’ishah - may Allah be pleased with her - she relates that the Prophet used to offer eleven rakats in the night. This is the maximum, either eleven or thirteen rak’ats. He ﷺ would sometimes reduce therefrom as his vigor allows him. Thereafter, when the dawn appears he would offer two light rak’ats of prayer – the Sunnah of dawn. The Sunnah is to make them light. He recites in the first (Rakat):

﴿قُلْ يَتَّيَبُوكُمُ الْكٰفِرُونَ﴾

“Say (O Muhammad ﷺ to these Mushrikum and Kafirun): “OAl-Kâfirûn (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Ressurrection and in Al-Qadar, etc)!” (Al-Kafirun 109)

And

﴿قُلْ هُوَ اللهُ أَحَدٌ﴾

“Say (O Muhammad [Peace be upon him]): “He is Allah, (the) One.” (Al-Akhlâs: 1)

Or he recites in the first Rakat:

﴿قُلُوْا ءَامَنَّا بِاللّٰهِ وَمَا اُنزِلَ اِلَيْنَا وَمَا اُنزِلَ اِلَيْكَ اِنْزِهَةً وَّاسْتِجَابَةً وَّاسْتِحْقَاقًا وَّيَعْقُوْبًا وَّالْاَسْبَاطَ وَمَا اُوْتِيَ مُوسٰى وَعِيسٰى وَمَا اُوْتِيَ النَّبِيُّوْنَ مِنْ رَبِّهِمْ لَا نَفَرَقُ بَيْنَ اَحَدٍ مِنْهُمْ وَنَحْنُ لَكُمْ

مُسْلِمُوْنَ﴾

“Say (O Muslims), “We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma’il (Ishmael), Ishaque (Isaac), Ya’qub (Jacob), and to Al-Asbat [the twelve sons of Ya’qub (Jacob)], and that which has been given to Musa (Moses) and Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).” (Al-Baqarah 2: 136)

And in the second Rakat He would recite:

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ﴾ (٦٤)

“Say (O Muhammad ﷺ): “O people of the Scripture (Jews and Christians): Come to a word that is just between us and you.” (Al-Imran 3:64)

In essence, he is to make it light by making the bowing, prostration, standing and sitting light. However, it should not affect the tranquility as this vitiates the prayer. He ﷺ thereafter, reclines on his right side after offering the *Sunnah* of dawn, until the call (adhan) will be made for prayer. That is, until he will be notified about the time of *Iqamah* (call to establish prayer). He will then go out to pray. There are lessons derivable from this hadeeth:

1. It is a blessing of Allah, Honored and Glorious is He, that He enabled us, to be informed about that which the Prophet ﷺ used to do in privacy at night through his wives - may Allah be pleased with them. This is one of the wisdoms behind polygamy as practiced by the Prophet ﷺ. He died while having nine wives. One of the advantages of this is that each of the wives will come up with a *Sunnah* exclusive to her and not witnessed by other than her.

2. That the Prophet ﷺ used to offer eleven raka’ats of prayer at night. He used to lengthen the standing and he begins it at midnight. He starts sometimes after this in accordance with his level of vigor. Whenever he stands (for prayer) at night, he sleeps at the end of the night, as A’ishah related in another hadeeth. At other instances, he offers the prayer till dawn if he starts later. When the dawn appears,

he offers two raka'ats and then lies on his right side.

3. That it is *Sunnah*, to lighten the two rak'ats as the Prophet ﷺ does. It also entails the fact that it is better for the Imam to get to the mosque, just at the time when the *Salat* will be established and that he offers his supererogatory prayers in the house as the Prophet ﷺ does. But for the followers, they are to get to the mosque aforesaid. As for the Imam, since he is to be awaited and not to await anyone, it is *Sunnah* that he waits in his house, so that he offers the legal supererogatory prayers and then comes out.

4. That lying on the right side after the *Sunnah* prayer of the dawn is preferable for he who offers his supererogatory prayers at home as the Prophet ﷺ does.

Scholars differ concerning the ruling of this lying down; some of them say it is *Sunnah* in all situations. Some of them say it will be *Sunnah* only when the person had observed his prayers at the end of the night, as he lies down to give his body some rests. Some of them went to the extreme, such that some scholars make it a condition for *Fajr* (dawn) prayer; they say: whoever do not lie down after the *Sunnah* of *Fajr* has no *Salat*. Although this position is anomalous, we only mentioned it in order to show you that some scholars do maintain positions that are far from the truth.

The correct position is that it is a *Sunnah* for he who observed a lengthy *Tahajjud* (night prayer). With respect to the Imam, it is clear that he would lie down until the call is made to prayer. But for the followers, should he lie down, the prayer may be established and would miss some parts of it without knowing. This is because the follower is to expect not to be expected. The Imam is the one people would expect. So, when he lies down after the *Sunnah* of *Fajr* in his house, it will be *Sunnah* if he is among those who strive in *Tahajjud*, but for the one who will not wake for *Tahajjud* except late in the night or the one who wakes up only at the call to prayer of *Fajr*, he needs not lie after the *Sunnah* of *Fajr*.

Allah alone grants success.

Hadeeth 818

وَعَنْ يَعِيشَ بْنِ طِحْفَةَ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبِي:
بَيْنَمَا أَنَا مُضْطَجِعٌ فِي الْمَسْجِدِ عَلَى بَطْنِي إِذَا رَجُلٌ يُحَرِّكُنِي
بِرِجْلِهِ فَقَالَ: «إِنَّ هَذِهِ ضِجْعَةٌ يُبْغِضُهَا اللَّهُ» قَالَ: فَنَظَرْتُ، فَإِذَا
رَسُولُ اللَّهِ ﷺ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Ya'ish bin Tikhfah Al-Ghifari رضي الله عنه reported: My father said: I was lying down on my belly in the mosque when someone shook me with his foot and said, "Lying down this way is disapproved by Allah." I looked up and saw that it was Messenger of Allah ﷺ. [Abu Dawud]

Hadeeth 819

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ
قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ تَعَالَى فِيهِ، كَانَتْ عَلَيْهِ مِنَ اللَّهِ
تَعَالَى تِرَةٌ، وَمَنْ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللَّهَ تَعَالَى فِيهِ،
كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "Whoever sits in a place where he does not remember Allah, he will suffer loss and incur displeasure of Allah; and whoever lies down (to sleep) in a place where he does not remember Allah, he will suffer sorrow and incur displeasure of Allah." [Abu Dawud]

Commentary

In these remaining hadeeths found in the Chapter on the

etiquettes of sleeping and lying down, the author mentioned the hadeeth of Ya'ish bin Tikhfah Al-Ghifaree who narrated: "My father narrated to me that he was lying down on his belly in the mosque when someone shook me with his foot and saying: 'Lying down this way is hated by Allah.' He said: 'I looked up and found it was the Messenger of Allah ﷺ.'

It is evident from this hadeeth that it is not proper to sleep on one's belly, especially where people frequently parade, as it is disgusting that they see one in this kind of posture. However, if one suffers an ailment in his belly and he wishes to lie in this posture as it is more convenient for him, there is no sin in this, as this is a case of necessity. It is also evident here that it is allowed to shake someone with one's leg as the Prophet did despite the fact that he ﷺ is the most humble person. This is not considered an act of conceit, except if the person intends conceit thereby, this will thus be another case entirely. But by mere shaking someone with your leg, this is not considered an act of conceit. However, one has to consider situations; if you fear that the person you want to shake with your leg may consider it disrespect and disregard to him, do not do it. This is because the permissible may become impermissible when it entails offense.

He then mentioned the hadeeth concerning the one who sits in a sitting or lies down somewhere upon his side, without remembering Allah. He will suffer sorrow and will incur loss from Allah. 'Tirrah' (as in the wording of the hadeeth) means: loss. So, when you are in a sitting where you remember Allah not, this is a loss as you gain nothing therefrom.

It is also evident here that one should remember Allah much; sitting, standing, and while lying on your sides. The same way, when you lie on your side without remembering Allah, you will incur loss from Allah in this. So, remember Allah always and be like those concerning whom Allah said:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي
الْأَلْبَابِ ﴿١١﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ ﴿١٢﴾﴾

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides.”(Al-Imran: 190, 191)

Also, so that you will become an adherent to the saying of Allah - the most High:

“O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].”⁽¹⁾

May Allah assist us upon His remembrance, thankfulness and perfection of His worship.

Chapter 128

Hadeeth 820

عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ مُسْتَلْقِيًا فِي الْمَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى. مَتَّفَقٌ عَلَيْهِ .

'Abdullah bin Zaid ؓ reported: I saw Messenger of Allah ﷺ lying down on his back in the mosque, placing one leg on the other. [Al-Bukhari and Muslim]

Hadeeth 821

وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا

1 Qur'an 3 verses 41 - 42

صَلَّى الْفَجْرَ تَرَبَّعَ فِي مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ حَسَنَاءَ.
حَدِيثٌ صَحِيحٌ، رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ بِأَسَانِيدٍ صَحِيحَةٍ.

Jabir bin Samurah ؓ reported: After the Fajr (dawn) prayer the Prophet ﷺ used to sit crossed legged in the same place in which he had prayed till the sun shone brightly. [Abu Dawud]

Hadeeth 822

وَعَنِ ابْنِ عَمْرِو بْنِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ
يَفْنَاءِ الْكُعْبَةِ مُحْتَبِيًا هَكَذَا. وَوَصَفَ بِيَدَيْهِ الْاِحْتِبَاءَ، وَهُوَ
الْقُرْفُصَاءُ. رَوَاهُ الْبُخَارِيُّ .

Ibn 'Umar ؓ reported: I saw Messenger of Allah ﷺ sitting in the compound of the Holy Ka'bah, with the thighs against the stomach and arms around his legs. [Al-Bukhari]

Hadeeth 823

وَعَنْ قَيْلَةَ بِنْتِ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ
وَهُوَ قَاعِدٌ الْقُرْفُصَاءَ، فَلَمَّا رَأَيْتُ رَسُولَ اللَّهِ ﷺ الْمَتَخَشِعَ فِي
الْجُلْسَةِ أُرْعِدْتُ مِنَ الْفَرَقِ. رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ .

Qailah bint Makhramah ؓ reported: I saw the Prophet ﷺ seated with his arms enfolding his legs; and when I saw him in such a state of humble guise I trembled with fear due to the awe (he showed in that posture). [At-Tirmidhi]

Hadeeth 824

وَعَنِ الشَّرِيدِ بْنِ سُوَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا جَالِسٌ هَكَذَا، وَقَدْ وَضَعْتُ يَدِي الْيُسْرَى خَلْفَ ظَهْرِي، وَاتَّكَأْتُ عَلَى أَلْيَةِ يَدِي فَقَالَ: «اتَّقِعْدُ قِعْدَةَ الْمَغْضُوبِ عَلَيْهِمْ؟!». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Ash-Sharid bin Suwaid ؓ reported: Messenger of Allah ﷺ passed by me when I was sitting with my left hand behind my back and leaning on my palm. On seeing me in this posture he said, "Do you sit like those upon whom the Wrath of Allah has descended?" [Abu Dawud]

Commentary

Concerning this chapter, which Imam An-Nawawee – may Allah shower blessings on him – mentioned in explaining the manners of lying on one's back; we have earlier mentioned that it is preferable that one sleeps on his right side and that it not proper to sleep on the belly, except due to necessity. We are then left with sleeping on one's back which is normal provided that one can be sure of not exposing the nudity. Should he be afraid of exposing the nudity, as in, when he raises his leg while there are no trousers on him, such is not allowed. However, if he is sure of the impossibility of nudity exposure, there is nothing wrong with that.

There remains the forth issue, that is, sleeping on the left side. There is nothing wrong with this too. Thus, there is nothing wrong with sleeping on the left side and on the back. It is preferable to sleep on the right side. Lying on one's belly, prostrate, is not allowed except under necessity.

Concerning sitting postures, all sitting posture are normal; it

is normal to sit cross-legged or squat as the Prophet ﷺ sat in these manners. No sitting posture is discouraged except that which the Prophet referred to as the sitting of those who Allah is angered with. This is by putting ones left hand behind himself while placing his palm on the ground such that he leans on it. This sitting was regarded by the Prophet ﷺ as the sitting of those with whom Allah is angered.

However, if he positions both hands at his back and leans on them together at the same time, or he leans on his right hand, there is nothing wrong with these. The only exception is that which the Prophet described as the sitting of those with whom Allah is angered, which is, putting his left hand behind himself while placing his palm on the ground such that he leans on it. This is the sitting position which the Prophet ﷺ referred to as the sitting of those who Allah is angered with.

Allah alone grants success.

Chapter 129: chapter on etiquettes of attending gatherings and sitting with companions.

Hadeeth 825

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُقِيمَنَّ أَحَدُكُمْ رَجُلًا مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَوَسَّعُوا وَتَفَسَّحُوا» وَكَانَ ابْنُ عُمَرَ إِذَا قَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهِ لَمْ يَجْلِسْ فِيهِ. مَتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ reported: Messenger of Allah ﷺ said, "Do not ask someone to give up his seat in order to take it, but make accommodation wide and sit at ease." It was Ibn 'Umar's habit

that if a person left his seat for him, he would not take it. [Al-Bukhari and Muslim]

Hadeeth 826

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسٍ، ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "If someone leaves his seat (for one reason or another) and returns to it, he is better entitled to it." [Muslim]

Commentary

The author – may Allah shower blessings on him – said in Riyaadus Saaliheen: ‘Chapter on Etiquettes of Attending Gatherings and Sitting with Companions.’

The author – may Allah shower blessings on him – brought this chapter to explain the etiquettes which one should adopt in sittings and while with one’s companion.

Allah, Glorified and Exalted is He, has mentioned some etiquettes of sitting in His Book. He the most High said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ﴾ (١١)

“O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy).” (Al-Mujadiah: 11)

The Sharee’ah of Islam encompasses all that man needs in this life and the hereafter. Allah, the most High, said:

﴿ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ

لِلْمُسْلِمِينَ ﴿٨٩﴾

“And We have sent down to you the Book (the Qur’an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims).” (An-Nahl: 89)

Aboo Dharr - may Allah be pleased with him - said: “As at when the Prophet ﷺ died, there was no bird swinging its wing in the sky except that he taught us knowledge thereof.”⁽¹⁾

Thus, you will find the Sharee'ah explaining the major issues such as *Aqeedah* (Belief), *Salat*, *Zakat*, Fasting and Pilgrimage and the minor ones such as etiquettes of sleeping, eating, drinking and sitting with companions.

The author – may Allah shower blessings on him – then mentioned the hadeeth of Ibn Umar - may Allah be pleased with him - who reports that the Prophet ﷺ said: ‘Do not ask someone to give up his seat to take it, but make accommodation wide and sit at ease.’ Meaning, if you enter a place and find it filled with people, you should not ask anyone to stand up in order to take his seat. Rather, if it is necessary for you to sit, you should ask them to make room and sit at ease. If they do this, Allah will make room for them.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ فَتَقَسَّمُوا فِي الْمَجَالِسِ فَأَفْسَحُوا بِلِلَّهِ لَكُمْ ﴿١١﴾

“O you who believe! When you are told to make room in the (spread out and) make room. Allah will give you (ample) room (from His Mercy).” (Al-Mujadilah: verse 11)

It is not allowed that you unseat a person in order to take his seat, even in places of *Salat*. If you find someone in the first row, it is not permissible to order him to stand up and you later sit there, even if he were a child. You are not allowed to remove him from his place

1 Reported by At-Tabarani in Al-Mu'jam Al-Kabeer (2/155)

and then you observe *Salat* therein. The reason for this is that the hadeeth is general and a child has the right to observe *Salat* with the congregation and to maintain his position.

Concerning his saying: 'Let the mature and knowledgeable people be close to me,' it is an order to the matured and knowledgeable people to be in the front row next to the Prophet ﷺ. He was not forbidding the children from being near to him. Had he ﷺ intended that, he would have said: 'No one should be close to me except the matured and the knowledgeable.' His order to the matured and knowledgeable people to be next to him implies an encouragement for them to be in the front row, next to the Prophet ﷺ, so as to understand the Sharee'ah from him and spread it among people.

As a result of his cautiousness, Ibn Umar - may Allah be pleased with him - would not sit where anyone leaves to give up his seat for him. This is out of cautiousness. It is feared that the one who stood up did so with a sense of timidity and modesty for Ibn Umar - may Allah be pleased with him.

It is known that if you were to accept a gift from the one who offers a gift out of timidity and modesty, it will appear as if you have coerced him. Hence, scholars say that it is forbidden to accept a gift that you know is given out of timidity or modesty. In the same vein, if you pass by a man who invites you into his house while knowing that he did that out of timidity and modesty, you should not enter. This is because it will appear as if you have forced him. This is part of the etiquettes of sitting which the Prophet ﷺ legislated for his Ummah; that one should not ask his brother to stand up from his seat in order to take it.

Allah alone grants success.

Hadeeth 827

وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا إِذَا أَتَيْنَا النَّبِيَّ ﷺ، جَلَسَ أَحَدُنَا حَيْثُ يَنْتَهِي. رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ

وَقَالَ: حَدِيثٌ حَسَنٌ.

Jabir bin Samurah ؓ reported: Whenever we came to the gathering of the Prophet, we would sit down at the end (of the assembly). [Abu Dawud]

Hadeeth 828

وَعَنْ أَبِي عَبْدِ اللَّهِ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرُ
مَا اسْتَطَاعَ مِنْ طَهْرٍ، وَيَدْهِنُ مِنْ دُهْنِهِ، أَوْ يَمَسُّ مِنْ طِيبِ
بَيْتِهِ، ثُمَّ يَخْرُجُ فَلَا يُفْرَقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ،
ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ
الْأُخْرَى». رَوَاهُ الْبُخَارِيُّ .

Salman Al-Farisi ؓ reported: Messenger of Allah ﷺ said, "If a man takes a bath on Friday, purifies himself thoroughly, uses oil and perfume which is available in the house, sets forth for the mosque, does not (forcibly) sit between two persons, offers the prayer that is prescribed for him and listens to the Imam silently, his sins between this Friday and the previous Friday will be forgiven." [Al-Bukhari]

Commentary

The author mentioned these two hadeeths under the Chapter on etiquette of attending gatherings and sitting with companions. It is part of the etiquettes of sitting to sit at the edge when one enters into an assembly of people. This is the practice of the Prophet ﷺ and the

companions whenever they entered into the sitting of the Prophet. That is, he should not move to the front of the sitting except if someone allows him a place or he has a place reserved for him in the front. There is nothing wrong with this. However, it is against the guidance of the Prophet ﷺ and his companions - may Allah be pleased with them - for one to part between the sitting by saying: 'Give room, I want to sit in the front.' This act is an indication of pride and conceit in a person's heart.

If the person is a good preacher and scholar, his place will have to be in the front of the assembly, such that people will face him while he is speaking and ask him questions as needed. This is why whenever the Prophet ﷺ gets to a sitting, he sits at the end of that sitting. Thereafter, the place where the Prophet ﷺ sits becomes the heart of the sitting. Similarly, this is how one is supposed to act whenever one gets to a gathering and people are seated. He should sit at the end of the sitting. This will be his place if he is an ordinary person but if he is a featuring personality; his place will be at the front of the sitting.

Another etiquette of sitting with companions is not separating between people. That is, sitting forcibly between two persons while making them inconvenient. The Prophet ﷺ mentioned the man who takes a bath, rubs himself with oil and uses his wife's scent as available in the house on Friday. He then gets to *Jumu'ah* without separating between two persons and offers supererogatory prayer which has been ordained for him until the Imam arrives. The sins of this person between the *Jumu'ah* and the subsequent *Jumu'ah* and three extra days shall be forgiven. This proves that it is compulsory for one to purify oneself on the day of *Jumu'ah* by taking a bath as it is compulsory on the day of *Jumu'ah*. It is sinful not to take the bath except in extreme conditions.

This is because the Prophet ﷺ said: 'The bath of *Jumu'ah* is obligatory for every matured person (who has reached puberty).' So, every matured person who attends *Jumu'ah* has to take a bath except when he fears inconvenience or he could not get water, for instance. If he passes by a village and decides to offer *Jumu'ah* with them but could not find a place to have his bath, he will not be under

obligation as Allah said:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

“Allah burdens not a person beyond his scope.”(Al-Baqarah: 286)

It is part of the etiquettes on this day also to use oil. If he has hair on his head, he should apply oil so as to be in the most beautiful of states.

It is also one of the etiquettes on this day to wear the most elegant of one's clothes.

It is also part of (the etiquettes) on this day to clean his teeth specifically for the *Jumu'ah* (Friday) and not as usual. Hence, it is nice and good for one to use tooth brush on the day of *Jumu'ah*.

It is part of (the etiquettes) on this day to get to the mosque early. The one who gets (to the mosque) in the first hour is like he who sacrifices a camel. The one who gets (to the mosque) in the second hour is like he who sacrifices a cow, the one who gets (to the mosque) in the third hour is like he who sacrifices a ram, the one who gets (to the mosque) in the fourth hour is like he who sacrifices a hen, the one who gets (to the mosque) in the fifth hour is like he who sacrifices an egg. The one who gets (to the mosque) after the arrival of the Imam will not have the reward for prompt arrival but will have the reward of *Jumu'ah* (Friday). Many people – we beseech Allah's guidance for them – are less busy on Fridays and despite this, you find him sitting in his house or shop without any reason. It is Shaytan who discourages him so that he is deprived of the great reward. So, set out after sunrise, take a bath and clean up yourself, put on the best of your clothing, use perfume, get to the mosque early, observe *nawafil* as Allah permits and recite the Qur'an until the Imam arrives.

It is also from the etiquettes of *Jumu'ah* not to separate – by sitting forcibly - between two persons. But if there is a space between them, this is not considered separation as the two are already apart. However, what is prohibited is to sit between two persons who have no sitting space between them. This is inconvenience. The Prophet ﷺ saw someone overstepping people's neck during *Jumu'ah* sermon and

said to him: 'Sit down, you have caused inconvenience.'⁽¹⁾

These are all etiquettes of going to the *Jumu'ah*.

Allah alone grants success.

Hadeeth 829

وَعَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِرَجُلٍ أَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِمَا». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Amr bin Shu'aib on the authority of his father and grandfather reported: Messenger of Allah ﷺ said, "It is not permissible for a person to sit between two people without their permission." [At-Tirmidhi]

Hadeeth 830

وَعَنْ حُدَيْفَةَ بْنِ الْيَمَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ جَلَسَ وَسَطَ الْحَلْقَةِ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Hudhaifah bin Al-Yaman ؓ reported: Whosoever takes seat in the midst of an assembly has been cursed by Messenger of Allah ﷺ The Messenger of Allah curses the one who sits in the middle of people's circle. [Abu Dawud]

Hadeeth 831

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ

1 Reported by AbooDawood in Book of Salat, Chapter on Cross over People's Necks on the Day of *Jumu'ah*, no.1118 and An-Nasai in Book of *Jumu'ah*, Chapter on Prohibition of Crossing over People's Neck while the Imam is Upon the Pulpit, no.1399

اللَّهُ ﷺ يَقُولُ: «خَيْرُ الْمَجَالِسِ أَوْسَعُهَا». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ عَلَى شَرْطِ الْبُخَارِيِّ.

Abu Sa'id Al-Khudri ؓ reported: I heard Messenger of Allah ﷺ saying "The best assemblies are those in which people make room for one another." [Abu Dawud]

Hadeeth 832

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَلَسَ فِي مَجْلِسٍ، فَكَثَرَ لَغَطُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ: سُبْحَانَكَ اللَّهُمَّ وَيَحْمَدُكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "Whoever sits in a gathering and indulges in useless talk and before getting up supplicates: 'Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance),' he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly." [At-Tirmidhi]

Commentary

The author – may Allah shower blessings on him – mentioned, as part of the etiquettes of sitting, the hadeeth of Amr bin Shu'ayb who reports from his father from his grand-father - may Allah be pleased

with him - that the Prophet ﷺ said: 'It is not permissible for a person to sit between two people without their permission.'

That is, when you find two people sitting side by side, you should not sit in between them except with their permission. This permission may be with the tongue, that is, when one of them says: 'Come and sit here'; or with action, as when they both make a space between themselves by way of telling you to have your sit between them. Otherwise, you should not sit between them as it is a bad manner to tell them to accommodate you. You would also cause inconvenience by forcibly sitting between them.

And from the etiquettes also – as we have earlier mentioned – is to sit at the end of the assembly. Also, it is not allowed for a person to sit at the centre of a circle; that is, when you see a group sitting in circle, whether with a teacher or with a discussant. In essence, you should not sit at the centre of the circle so formed. By so doing, you would have been a barrier between the audience and the speaker. More so, they will not in most cases love that someone sits in front of them. This would be a transgression against them and their rights, except they grant you permission. For example, on getting there, you find the place tight and they tell you: 'Come on, sit here,' this is not wrong. But, should there be no permission, then Hudhaifah bin Al-Yaman - may Allah be pleased with him - reported that the Prophet ﷺ cursed the one who sits at the middle of a circle.

It is also from the etiquettes of sitting with companions that in a sitting where there is much useless talk, you will have to expiate for it by saying: '*Subhanaka Allahumma wabihamdika, ashhadu allailaha illa anta, astaghfiruka wa atuubu ilayka* (meaning: O Allah! You are free from every imperfection; praise be to You, I ask You pardon and turn to You in repentance),' before standing up from your seat. Should one say this, one's misdoings of useless talk will be forgiven. For this reason, it is recommended that one says this supplication after a sitting involving much idle talk: '*Subhanaka Allahumma wabihamdika, ashhadu allailaha illa anta, astaghfiruka wa atuubu ilayka.*'

It is also expected that an assembly should be roomy. Spacious assemblies are among the best as the Prophet ﷺ said: 'The best of

assemblies are the most spacious.’

This is because its capaciousness will hold more people and bring about delight and harmony. This is with respect to the usual state of affairs as some spaces may be constricted. Although, it is better if you are able to expand it as it would hold more people and brings delight to the mind.

Allah alone grants success.

Hadeeth 833

وَعَنْ أَبِي بَرزَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ
بِأَخْرَةٍ إِذَا أَرَادَ أَنْ يَقُومَ مِنَ الْمَجْلِسِ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ» فَقَالَ رَجُلٌ: يَا
رَسُولَ اللَّهِ! إِنَّكَ لَتَقُولُ قَوْلًا مَا كُنْتَ تَقُولُهُ فِيمَا مَضَى؟ قَالَ:
«ذَلِكَ كَفَّارَةٌ لِمَا يَكُونُ فِي الْمَجْلِسِ». رَوَاهُ أَبُو دَاوُدَ .

Abu Barzah رضي الله عنه reported: Towards the end of his life, Messenger of Allah ﷺ would supplicate before leaving an assembly thus: “Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; all praise is for You. I testify that there is no true god except You, I ask Your forgiveness and turn to You in repentance).” A man once said to him: “O Messenger of Allah! You have spoken such words as you have never uttered before.” He said, “It is an expiation of that which goes on in the assembly.” [Abu Dawud]

Commentary

It has been previously stated that the Prophet ﷺ said: “Whoever

sits in a gathering and indulges in useless talk and before getting up supplicates: *Subhanaka Allahumma wabihamdika, ashhadu allailaha illa anta, astaghfiruka wa atuubu ilayka* (meaning: O Allah! You are free from every imperfection; praise be to You, I ask You pardon and turn to You in repentance), he will be forgiven the sins committed in that assembly.”

In the hadeeth of Aboo Barzah, may Allah be pleased with him, which the author merges with the previous hadeeth, is evidence that the Prophet ﷺ used to practice that. He also explained that this is an expiation for sins committed in assemblies (*Kaffaratul Majlis*). A man hardly sits in a gathering without indulging in a form of useless talk, amusement or waste of time. It is thus good that one says this supplication every time he gets up from an assembly: ‘*Subhanaka Allahumma wabihamdika, ashhadu allailaha illa anta, astaghfiruka wa atuubu ilayka*,’ so that it serves as expiation for sins committed during the assembly.

As for the other hadeeth on the authority of Ibn Umar - may Allah be pleased with him - who relates that the Prophet hardly gets up from an assembly except that he said the prayers: ‘O Allah give us a portion of your piety...’ to the end of the hadeeth, we will discuss this elsewhere, Allah willing.

The meaning here is that the Messenger ﷺ used to say this (prayer) in most instances. However, is it at every sitting, even at sittings of admonition and remembrance (of Allah)? We may not outrightly say this as Ibn Umar - may Allah be pleased with him - was not with the Prophet at every sitting of his. Rather, he would have been absent from some sittings. If someone recited this word of remembrance during the sitting, at its beginning or at the end of a sitting, he would have accomplished the *Sunnah* as practiced by the Prophet ﷺ.

Allah alone grants success.

Hadeeth 834

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَلَّمَا كَانَ رَسُولُ اللَّهِ ﷺ

يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُوَ بِهِؤُلَاءِ الدَّعَوَاتِ: «اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ، وَمِنَ الْيَقِينِ مَا تَهْوُنُ عَلَيْنَا مَصَائِبَ الدُّنْيَا. اللَّهُمَّ مَتَّعْنَا بِأَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُوَّتِنَا مَا أَحْيَيْتَنَا، واجْعَلْهُ الْوَارِثَ مِنَّا، واجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا، وانصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّمْنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ibn 'Umar رضي الله عنه reported: Messenger of Allah ﷺ seldom left a gathering without supplicating in these terms: "Allahumma-qsim lana min khashyatika ma tahulu bihi bainana wa baina ma'sika, wa min ta'atika ma tuballighuna bihi jannataka, wa minal-yaqini ma tuhawwinu 'alaina masa-'ibad-dunya. Allahumma matti'na biasma'ina, wa absarina, wa quwwatina ma ahyaitana, waj'alhul-waritha minna, waj'al tharana 'ala man zalamana, wansurna 'ala man 'adana, wa la taj'al musibatana fi dinina, wa la taj'alid-dunya akbara hammina, wa la mablagha 'ilmina, wa la tusallit 'alaina man-la yarhamuna, (O Allah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah ; and such as will make easy for us to bear in the calamities of this world. O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our Deen ; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us)."

[At-Tirmidhi]

Commentary

An-Nawawee – may Allah shower blessings on him – mentioned this hadeeth of Abdullah bin Umar - may Allah be pleased with him and his father- in his book, Riyaadus Saaliheen, under the Chapter on the manners of assembly and sitting with companions. He narrated that the Prophet ﷺ seldom left a gathering without supplicating with these words: ‘*Allahuma-qsim lana min khashyatika ma tahuulu bihi baynana wa bayna ma’asiyatik*, (meaning: O Allah, apportion to us, such fear of You as should serve as a barrier between us and disobeying You)’.

‘*Iqsim*’ means ‘apportion’ and ‘*khashyah*’ refers to the fear which is established on knowledge, as Allah the most High said:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾ (28)

“It is only those who have knowledge among His slaves that fear Allah.” (Fatir: 28)

Concerning his saying: ‘*Ma tahuulu bihi baynana wa bayna ma’asiyatik* (meaning: such as would serve as a barrier between us and disobeying You).’ Whenever a man fears Allah, his fear of Allah prevents him from engaging in what Allah has forbidden. It is on this note that he said: ‘Such as would serve as a barrier between us and disobeying You.’

He then said: ‘and such obedience’ that is, apportion to us such obedience, ‘as would take us to Your Paradise.’ The path to Paradise is obedience to Allah, Honored and Glorious. So, when a man is bestowed with the fear of Allah, shunning what He has forbidden and establishing His obedience, he would be safe from hell fire as a result of his fear and would enter Paradise as a result of his obedience.

‘And such certainty as will make easy to bear the calamities of this world.’ Certainty is the highest degree of *Iman* (Faith) as it is the faith without doubt or hesitation. You believe in the unseen as you believe in things you witness before you. When one is absolutely sure of that

which Allah the most High informs of matters of the unseen such as information about Allah, His names, His attributes, the last day or others, in the same way he is certain of things in his presence, this is the perfection of certainty.

Concerning his statement: 'as will make it easy to bear the calamities of this world.' There are many calamities in this world; however, when one is certain that the calamities are for expiation of one's sins and for elevating one's position as long as he is patient and hopeful of reward from Allah, one will easily bear the calamities. The trials, however great, will become mild to him, be it in his person, his relatives or in his property. As long as he has absolute certainty, trials will be insignificant to him.

Concerning his statement: 'O Allah! Let us enjoy our hearing, our sight and our power as long as you keep us alive.' You are praying to Allah to make you enjoy the three sensory organs; hearing, sight and strength as long as you live. The one who possesses these organs has been greatly endowed and should anyone be without such, he has missed great assets. However, he is not blameworthy as he has no control over it.

'And make these our heirs,' that is, make our enjoyment of these organs - hearing, sight, and power - our heir. That is, retain them till the end of our lives such as would remain after us and will thus be like our heirs. This (statement) is a metonymy for the retention of these organs till death.

'And make our revenge restricted to those who oppress us,' that is, make us take revenge, and our revenge should be limited to those who oppress us. This may be by affliction which they will suffer in this world or in the hereafter. There is no sin on one to curse his oppressor to the extent of his oppression. When someone curses his oppressor to the extent of his oppression, this is fairness and Allah answers the prayer of the oppressed.

The Prophet ﷺ told Mu'adh - may Allah be pleased with him - when he sent him as an emissary to Yemen. While informing him of what he should call them to, he said: 'And if they hearken to your call (giving

charity from their wealth), beware of illegally taking their wealth and fear the curse of the oppressed for there is no barrier between it and Allah.¹ This is because Allah is a Just Judge Who takes revenge on the oppressor when the oppressed complains to Him. Whenever the oppressed raises his complaint to Allah, Allah takes revenge on the oppressor. However, he should not transgress in his prayer by asking for more than what he has been oppressed with, otherwise he becomes the oppressor.

‘And support us against those who are hostile to us.’ Our greatest enemies are those who are hostile to us because of the Religion of Allah. This includes the Jews, the Christians, the Buddhist, idol worshippers, the atheists, the hypocrites and others. All these are our enemies; Allah - the most High said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾ (1)

“O you who believe! Take not My enemies and your enemies (that is, disbelievers and polytheists, and so on.) as friends.”(Al-Mumtahanah: 1)

Allah – the Mighty and Sublime - also said concerning the hypocrites:

﴿هُمُ الْعَدُوُّ فَاحْذَرهُمْ فَنَالَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ﴾ (4)

“They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path.” (Al-Munafiqun: 4)

So, beseech Allah to assist you against your enemies and against the Jews, Christians, Buddhist, idolaters and all classes of disbelievers. Allah - the most High is the Helper:

﴿بَلِ اللَّهِ مَوْلَانِكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ﴾ (10)

“Nay, Allah is your Maula (Patron, Lord, Helper and Protector,

1 Reported by Al-Bukhaari in Book of Zakaah, Chapter on Taking Charity from the Rich, no.1496 and Muslim in Book of Faith, Chapter on Invitation to the Two Testifications and the Rules of Islam, no.19

and so on.), and He is the Best of helpers.”(Al-Imran: 150)

‘Let no misfortune afflict our religion, let not worldly affairs be our principal concern, or the ultimate limit of our knowledge.’ Really, trials do exist in a person’s wealth, such as when it is destroyed by fire, stolen or wrecked. All these are afflictions. It could also be in a person’s family, such as when relatives fall sick or die. It could be in one’s intellect, such as when he or one of his family members is afflicted with insanity - may Allah save us from such. A man could be afflicted in various ways. However, the greatest affliction is the affliction in the religion - we pray Allah to strengthen us on His True Religion. Should a man be afflicted in his Religion (Allah forbid!), this is the greatest affliction. Affliction in the Religion may be likened to affliction of the body. There are light bodily afflictions such as cold, mild headache and the likes. There are also light religious afflictions such as minor sins. There are destructive religious afflictions such as disbelief, idolatry, doubt among others. These are destructive to the Religion as death is to the body. Hence, you should ask Allah not to let any misfortune afflict your Religion. Other forms of afflictions are lighter as the truly afflicted person is the one is denied of reward – we ask Allah for well-being.

‘Let not worldly affairs be our principal concern, or the ultimate limit of our knowledge and let not to rule over us those who do not show mercy to us.’ Let not worldly affairs be our principal focus; rather, the hereafter should be our major concern although we would not also forget our portion in this world. Man cannot do without material possessions, but such should not be his principal concern nor the ultimate limit of his knowledge. He should rather ask Allah to make the knowledge of the hereafter the ultimate limit of his knowledge. Concerning worldly knowledge and related matters, they will certainly come to an end and fade away. Meaning, if someone possesses the knowledge of medicine, astrology, geography and other worldly sciences, they are knowledge that would eventually die out. We should be particular about the knowledge of the Sharee'ah, which is the knowledge of the hereafter.

‘And let not to rule over us those who do not show mercy to us’:

Let not any of your creation have dominion over us who would not show mercy to us. Thus, grant authority over us to those who will show mercy to us. However, the one who will show you mercy will not cause harm to you. That which will bring to you harm, is that He grants dominion over you, to one who will not show mercy to you. We beseech Allah not to grant dominion over us to one who will not show mercy to us.

The Messenger ﷺ would recite this supplication frequently in gatherings, but not at all times.

Allah alone grants success.

Hadeeth 835

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ تَعَالَى فِيهِ، إِلَّا قَامُوا عَنْ مِثْلِ حَيْفَةِ حِمَارٍ، وَكَانَ لَهُمْ حَسْرَةٌ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "Those people who leave a gathering in which they have not remembered Allah, will conclude it as if it has foul odour similar to that of a rotten carcass of a donkey. And it will be a cause of grief to them." [Abu Dawud]

Hadeeth 836

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ تَعَالَى فِيهِ، وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ فِيهِ، إِلَّا كَانَ عَلَيْهِمْ

تِرَةً؛ فَإِنْ شَاءَ عَذَّبَهُمْ، وَإِنْ شَاءَ غَفَرَ لَهُمْ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ:
حَدِيثٌ حَسَنٌ.

Abu Hurairah رضي الله عنه reported: The Prophet صلى الله عليه وسلم said, “Whenever a group of people sit in a gathering in which they do not remember Allah the Exalted, nor supplicate to elevate the rank of their Prophet, such a gathering will be a cause of grief to them. If Allah wills, He will punish them, and if He wills He will forgive them.” [At-Tirmidhi]

Hadeeth 837

وَعَنْهُ عَنِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ: «مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ تَعَالَى فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةً، وَمَنْ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللَّهَ تَعَالَى فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةً». رَوَاهُ أَبُو دَاوُدَ.
وَقَدْ سَبَقَ قَرِيبًا وَشَرَحْنَا «التِّرَةَ» فِيهِ.

Abu Hurairah رضي الله عنه reported: Messenger of Allah صلى الله عليه وسلم said, “If anyone sits in a gathering where he does not remember Allah, he will bring grief upon himself (on the Day of Resurrection), and he who lies down in a place where he does not remember Allah, will bring grief upon himself (on the Day of Resurrection).” [Abu Dawud]

Commentary

These three hadeeths are related to the etiquettes of sitting in an assembly. They all point to the fact that one should use every sitting of his to remember Allah and seek His blessings on the Prophet صلى الله عليه وسلم. This is because no group of people will attend a sitting without remembering Allah or seeking blessings on the Prophet صلى الله عليه وسلم therein, except that loss

from Allah will be their portion. He may forgive them or punish them.

The remembrance of Allah could take several forms; for example, if one of those present in a sitting talks about one of the signs of Allah, this is a form of remembrance of Allah. If he said, for instance: 'We are experiencing warmth these days as if we are in spring, this is among the signs of Allah. We are in winter which is known for extreme cold and despite that we still experience warmth. This is a sign of Allah.'

He could also say for example: 'Should all of creation gather together in order to change this weather which used to be cold, they will not be able to do so,' and other similar statements.

He could mention an instance about the Prophet ﷺ; he says for instance: 'The Prophet is the most fearful of and the most devout to Allah.' Thus, he mentions the Messenger of Allah and then seeks Allah's blessing on him ﷺ. When the audience listens to such, they will have the same reward. This is a form of remembrance of Allah and seeking blessing on the Messenger ﷺ.

If he wills, he may mention Allah in the beginning by saying: 'Masha Allah (As Allah wills),' 'La quwwata illa billahi - There is no might save with Allah,' 'La ilaha illa Allah (There is no god worthy of worship except Allah),' and so on. In essence, a sensible person should know how to remember Allah and how to seek blessings on the Prophet ﷺ in his sitting.

Another form of remembrance is to say before getting up from the sitting: 'Subhanaka Allahumma wabihamdika, ashhadu allailaha illa anta, astaghfiruka wa atuubu ilayka - (meaning: O Allah! You are free from every imperfection; praise be to You, I ask You pardon and turn to You in repentance).'

There is evidence in these three hadeeths that one should not miss the remembrance of Allah in his sitting and reclining positions. This way, he would be amongst those whom Allah talked about when He - the most High - said:

﴿ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ ﴾

“Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides.” (Al-Imran 3:191)

Allah alone grants success.

Chapter 130

Hadeeth 838

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَمْ يَبْقَ مِنَ النَّبُوءَةِ إِلَّا الْمُبَشِّرَاتُ» قَالُوا: وَمَا الْمُبَشِّرَاتُ؟ قَالَ: «الرُّؤْيَا الصَّالِحَةُ». رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “All that is left from Prophethood is the glad tidings.” He was asked what the glad tidings were, and he said, “The good dream.” [Al-Bukhari]

Hadeeth 839

وَعَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكْدُرُؤِيَا الْمُؤْمِنِ تَكْذِيبٌ، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ» مَتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “When the time draws near (i.e., near the end of the world), the dream of a believer can hardly be false; and the dream of a believer represents one part from forty-six parts of Prophethood.” [Al-Bukhari and Muslim]

Hadeeth 840

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى فِي الْمَنَامِ فَسِيرَانِي

فِي الْيَقَظَةِ - أَوْ كَأَنَّمَا رَأَى فِي الْيَقَظَةِ - لَا يَتَمَثَّلُ الشَّيْطَانُ
بِي. متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah صلى الله عليه وسلم said, "He who sees me in his dream will see me in his wakefulness (or he صلى الله عليه وسلم may have said it is as though he has seen me in a state of wakefulness), for Satan does not appear in my form." [Al-Bukhari and Muslim]

Hadeeth 841

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم،
يَقُولُ: «إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يُحِبُّهَا، فَإِنَّمَا هِيَ مِنَ اللَّهِ تَعَالَى،
فَلِيَحْمَدِ اللَّهَ عَلَيْهَا، وَلِيُحَدِّثَ بِهَا» وَفِي رِوَايَةٍ: «فَلَا يُحَدِّثُ
بِهَا إِلَّا مَنْ يُحِبُّ - وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ، فَإِنَّمَا هِيَ مِنَ
الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلَا يَذْكُرْهَا لِأَحَدٍ، فَإِنَّهَا لَا تَضُرُّهُ».
متفقٌ عَلَيْهِ، وَلَيْسَ هُوَ فِي مُسْلِمٍ مِنْ حَدِيثِ أَبِي سَعِيدٍ وَإِنَّمَا
هُوَ عِنْدَهُ مِنْ حَدِيثِ جَابِرٍ وَأَبِي قَتَادَةَ كَمَا سَيَأْتِي.

Abu Sa'id Al-Khudri رضي الله عنه reported: I heard the Prophet صلى الله عليه وسلم saying,
"When one of you sees a dream that he likes, then it is from Allah. He should praise Allah for it and relate it to (others)."

Another narration adds: Messenger of Allah صلى الله عليه وسلم said, "He should not report it except to those whom he loves. And if he sees one which he dislikes, then it is from the Satan. He should seek refuge in Allah against its evil and should not mention it to anyone. Then it will not harm him." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in Riyaadus Saaliheen: ‘Chapter on Visions in Dreams and Matters Relating to Them.’

‘Ar-Ru’ya’ refers to vision in dreams. Whenever a person sleeps, Allah takes his soul although this is a minor death as Allah said:

﴿ وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ﴾ (60)

“It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again that a term appointed (your life period) be fulfilled.” (Al-Anam :60)

Allah – the most High - also said:

﴿ اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ﴾ (42)

“It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep.” (Az-Zumar :42)

These are minor deaths (taking away of souls), during which the soul goes to wherever Allah wills. Thus, as a form of supplication before sleep, we say: ‘O Allah! With You I lay my side and with You I shall raise it. Should You withhold my soul, forgive and bless it and should you release it, protect it with that which You protect your righteous slaves.’⁽¹⁾

Souls in this state do see dreams and visions which can be categorized into three: good vision, visions of misfortune and visions about things that have no meaning or target. It could be from the pranks of Shaytan, it could also be personal thoughts and other reasons.

1 Reported by Al-Bukhaari in Book of Supplications, Chapter on Seeking Protection and Recitation When Going to Sleep, no. 6320 and Muslim in Book of Remembrance and Supplication, Chapter on What to Say When Going to Sleep and Lying Down no. 2714.

The first category: Good visions: this is when one sees what one loves. This is from Allah, Honored and Glorious, and it is a blessing of Allah on a person that he is allowed to see that which he loves. Whenever he is made to see that which he loves, he becomes enlivened and happy and this is glad tidings for him. Amongst early glad tidings for a believer are good visions he sees or someone else sees it about him. This is why the Prophet ﷺ said: 'Nothing remains of Prophethood except *Al-Mubasharah* (glad tidings).' A man may see good visions about himself or it may be seen about him, these are glad tidings and are from Allah.

The second category are visions of misfortune. This is from Satan as he shows dreadful things to one in his dream so as to disturb him. However, the cure for this is to seek Allah's protection from the evils of Satan and from the evils of his visions. He should not mention it to anyone for it will not harm him. He should also not seek to have it interpreted; whenever some people see misfortune in dreams, they seek to consult those who interpret it for them or search books to find the interpretation to these visions of misfortune. Once it has been interpreted, it will occur in the nasty form. But for the one who seeks the protection from the evils of Satan and that of his dream and does not inform anyone, it will not harm him, however grievous it is. This is an easy antidote; to be patient in concealing it and seeking (Allah's) protection from the evil of Satan and that of the dream so that it will not occur.

The third category are those without a particular goal. This is sometimes as a result of personal thoughts. For example, when one attaches his mind to something, pondering and bordering himself about it, until he sees it in his dream. It could sometimes be that Satan toys with him in his dream by showing him things without meaning. This was the case of a man who told to the Prophet ﷺ: 'O Messenger of Allah! I saw in my dream that my head was cut off and my head began to roll and I was running after it.' The Prophet ﷺ said: 'Do not narrate the playful act of Satan in your dreams to people.'⁽¹⁾ This has

1 Reported by Muslim in Book of Dreams, Chapter on the statement of the Prophet

no meaning; my head was cut off and started running and the body began running after it. This has no meaning.

In essence, these are the categories of visions in dreams. When someone is made to see the likeness of his father, mother, brother, uncle or others, this could be true and could also be from Satan. By so doing, Satan can assume the image of these people which the sleeping person sees with the exception of the Prophet ﷺ. This is because whenever someone sees the Prophet with the known attributes, he has truly seen him. This is because Satan can never assume the image of the Prophet ﷺ and cannot dare try.

So, whenever someone sees a person he assumes to be the Prophet ﷺ, he should scrutinize the attributes of the one he had seen; does it conform to the attribute of the Prophet ﷺ? If so, it is he ﷺ. If otherwise, it is not the Prophet ﷺ but only an illusion from Satan. He puts it into the mind of the sleeping person that this is the Messenger ﷺ while it is not.

In this regard will you see someone saying: 'I saw the Messenger ﷺ saying and doing so and so. But when he describes him, the features will not fit the description of the Prophet ﷺ although he had assumed that it was the Prophet. However, when he describes him, we would realise that he did not see the Prophet ﷺ. So, we assert with certainty that it was not the Messenger ﷺ. But if he describes the one he saw and the attributes conform to that of the Prophet ﷺ, it is the Prophet ﷺ.

However, at this point, we must note that it is impossible for the Prophet ﷺ to tell him what negates the Sharee'ah. This would be a lie. So, if someone comes along saying: 'I saw the Messenger ﷺ and he told me such and such', it will be a lie if it contradicts the Sharee'ah. It will be a lie on the part of the one who narrates it should the attributes conform to that of the Prophet ﷺ.

Allah alone is the Guide to that which is correct.

Hadeeth 842

وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «الرُّؤْيَا الصَّالِحَةُ - وَفِي رِوَايَةٍ: الرُّؤْيَا الْحَسَنَةُ - مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلْيَنْفُثْ عَنْ شِمَالِهِ ثَلَاثًا، وَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ فَإِنَّهَا لَا تَضُرُّهُ». متفقٌ عَلَيْهِ .

Abu Qatadah رضي الله عنه reported: The Prophet ﷺ said, "A good vision (dream) is from Allah and a bad dream is from the Satan. He who sees something in a dream that he dislikes, should blow thrice on his left, must seek Allah's Refuge from the evil of the Satan (i.e., by saying: A'udhu billahi minash-Shaitanir-Rajim). Then it will not harm him." [Al-Bukhari and Muslim]

Hadeeth 843

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يَكْرَهُهَا، فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثًا، وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ». رَوَاهُ مُسْلِمٌ .

Jabir رضي الله عنه reported: Messenger of Allah ﷺ said, "When one of you sees a bad dream let him blow three times on his left, seek refuge in Allah from the Satan three times (i.e., by saying: A'udhu billahi minash-Shaitanir-Rajim) and change the side on which he was lying." [Muslim]

Hadeeth 844

وَعَنْ أَبِي الْأَسْقَعِ وَائِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ

رَسُولِ اللَّهِ ﷺ: «إِنَّ مِنْ أَعْظَمِ الْفِرْيِ أَنْ يَدَّعِيَ الرَّجُلُ إِلَى غَيْرِ أَبِيهِ، أَوْ يُرِي عَيْنَهُ مَا لَمْ تَرَ، أَوْ يَقُولَ عَلَى رَسُولِ اللَّهِ ﷺ مَا لَمْ يَقُلْ». رَوَاهُ الْبُخَارِيُّ .

Wathilah bin Al-Asqa' ؓ reported: Messenger of Allah ﷺ said, "Of the worst lies are: to claim a false father, or to pretend to have seen what one has not seen (tell a false dream), or to attribute to the Messenger of Allah (ﷺ) what he has not said." [Al-Bukhari]

Commentary

We have said something about these hadeeths concerning visions in dreams. We explained that dreams can be categorized into three:

The first category: Good visions, which are from Allah, Honored and Glorious. We explained that they are about things which bring joy and that they are amongst early glad tidings for a believer.

The second category: Bad vision, which are from Satan and are usually concerning that which man detests. That is, Satan makes a man see what he detests so that he becomes fearful, annoyed, sad and sometimes fall sick. This is because the Devil is an enemy to man. He loves that which hurts and saddens man. Allah the most High said:

﴿إِنَّمَا التَّجْوِي مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ (10)

"Secret counsels (conspiracies) are only from Shaytan (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits, and in Allah let the believers put their trust." (Al-Mujadilah: 10)

Bad dreams are the dreadful and detestable visions one sees in his sleep, but it is a favor of Allah that he provides remedy for every

disease. The remedy for bad dreams is as follows:

First: The person should spit to his left side three times and seek Allah's refuge from Satan three times and from the evil of that which he saw in his dream. He should recite: had dreamt of saying: '*Audhu bi Llahi min sharri Ash-Shaytan wa min sharri maa raytu*' (I seek refuge in Allah from Shaytan and from the evil of that which I dreamt of). He should then turn to the other side; if he is on his left side, he should turn to his right side and if he is on his right side, he should turn to his left side.

Second: He should also perform ablution, if this does not benefit him, that is, if after turning from the first side to the other side, the dream comes again, he should stand up, perform ablution and offer prayer. He should not inform anyone of it. He should not say: 'I dreamt of such and such, I dreamt of such and such,' and should not tell people or go to anyone to have it interpreted. It will never harm him since it will be as if it never happened. This will give him rest of mind.

When some people see a detestable dream, they go in search of someone to interpret the dream for them. We say to him: 'Do not do this. The companions - may Allah be pleased with him - did have detestable dreams, but after the Prophet narrated this hadeeth to them, they became relieved. Thereafter, whenever any of them had a detestable dream, he would spit to his left side three times and seeks Allah's refuge from its evil and from the evil of Satan, and he would not tell anyone about it. It would not harm him and it would be as if it never occurred.

The third category: It is the dream that comes as a result of personal thoughts; as man is always engaged in one thing or the other. He sometimes sees these in his dream. This has neither wisdom nor effect.

It is expected that when someone has a dream that pleases him, good dreams, he should give it a favourable interpretation in his mind. This is because when dreams are interpreted, they come to pass with the leave of Allah.

It is important also that we do not rely on what is found in some

books such as ‘The book of Interpretation of Dreams’ purportedly by Ibn Sireen and other such books. This would be a mistake. This is because dreams are with respect to the one who had it, the time, place and situations. That is, two persons may have the same dream and we may interpret them differently. This is because this person sees what befits him and the other person sees what befits him or that the prevailing situation demands that a particular interpretation is given to a particular dream.

In essence, one must not refer to written works in interpreting dreams, as dreams and visions do differ. It was said that a man had a dream and it was given an interpretation. Another person later had the same dream but was given a different interpretation. The interpreter was queried about it and he said: ‘This interpretation suits this person’s dream and that interpretation suits the other person’s dream.’ Each person is given the interpretation as it is appropriate for him.

On this note, the Prophet ﷺ had a dream before or during the battle of Uhud. He saw that there was a hole on his sword. He also saw a cow being slaughtered, he interpreted this that one of his relatives and many of his companions will be killed. The hole indicated that one of his relatives would be killed. This is because a man gets protection with his family as he does with his sword, and as such if there is a hole in his sword, it means that there would be a hole in his kin. It happened that way. Hamzah - may Allah be pleased with him, an uncle of the Prophet, was slain during Uhud. Concerning the slaughtered cow, it represented about seventy individuals that were slain among the companions during Uhud. He saw this in form of a cow as cows are very useful. It is useful – more useful than other livestock – for cultivation, butter, fertilizer, milk and so many other benefits. The companions are all virtuous. They are of much good to this Ummah. Even if they have no other good than the fact that Allah entrusted them to conveying the Sharee’ah to the Ummah, it would have sufficed them as virtue. Moreover, there is no way for us to the Sharee’ah except through the companions - may Allah be pleased with him.

Allah alone grants success.

Book of greetings

Chapter 131: excellence of promoting greetings

Commentary

The author – may Allah shower blessings on him – said in his Book (Riyaadus Saaliheen): ‘Book of Greetings.’

He is referring to the greeting which the Prophet ﷺ enacted for his Ummah.

‘*As-Salaam*,’ means a supplication for safety from every evil. When you say to someone: ‘*As-Salaam Alaykum* - peace be upon you,’ this means that you are beseeching Allah to keep him safe from every evil; safety from sickness, deraignment, the evil of men, sins and diseases of the heart, from the fire and other evils. This is an encompassing statement and it is a supplication for the addressee to be safe from every evil.

The Companions of the Prophet ﷺ, out of their love for Allah, Honored and Glorious, used to say during their Salat: ‘*As-Salaam alAllah min ibadihi, As-Salam ala Jibrael, As-Salam ala fulanin wa fulanin* (meaning: Peace be upon Allah from His servants, peace be upon Jibrael, peace be upon so and so).’ So, the Prophet ﷺ prohibited them from saying: ‘*As-Salam ala Allah min ibadihi* (Peace be upon Allah from His servants).’ He ﷺ said: ‘Allah is *As-Salam*,’ that is, The One, Free (and Safe) from every defect and deficiency – Honored and Glorious is He. So, there is no need to praise Him by supplicating that He keeps Himself safe.

Then he ﷺ said to them: “Rather say: ‘*As-Salam Alayna wa ala ibadillahi As-Saaliheen* (peace be upon us and upon the righteous servants of Allah.’ When you say so, you have made *Salam* upon

every righteous servant (of Allah) in the heaven and on earth.⁽¹⁾

I do not know if we realize that when we say, ‘*As-Salam Alayna wa ‘ala ibadillahi As-Saaliheen*’ in the course of *Salat*, we are making *Salam* upon ourselves and upon all righteous servants of Allah in the heaven and on earth. This means that we are making *Salam* upon the Prophets, the companions of the Prophet ﷺ, those who follow them in good, the companions of all Prophets such as the *Hawariyyoon* who are the disciples of Isa (Jesus ﷺ), those seventy men chosen by Musa ﷺ and others?! Do we realize that we are making *Salam* upon Jibrael, Mikhail, Israfeel, upon the angel in charge of the fire (hell) and that in charge of paradise and upon all angels? I don’t know if we realize this or not? If we have not been conscious of this, then it is mandatory for us to bring this to mind. The Messenger ﷺ said: ‘When you say so, you have made *Salam* upon every righteous servant (of Allah) in the heaven and on earth.’

As-Salam is a greeting enacted for usage among Muslims and there is a command to spread it. The Prophet ﷺ said: ‘(I swear) by Allah! You will not enter paradise till you have faith and you will not have faith till you love one another. Should I not then inform you of something, which if you do, you will love one another? Spread *As-Salam* amongst yourselves.’⁽²⁾ That is, you should proclaim and promote it. The Messenger of Allah ﷺ spoke the truth; verily, the spreading of *As-Salam* amongst people is one of the facilitators of love. Hence, you detest a person who meets you but failed to greet you with *Salam*. However, you love a person who greets you with *Salam* even though you may not be previously acquainted with one another. Thus, it is a sign of a person’s good Islam to spread the *Salam* to those he knows and those he does not know.

Thereafter, the author – may Allah shower blessings on him – mentioned some verses from the Book of Allah; amongst them:

1. *As-Salam* is a practice of the messengers and also the angels:

- 1 Reported by Al-Bukhaari in Book of Al-Jumu’ah, Chapter on Whoever mentions a People or Makes Salam upon Other than himself in Salat, no. 1202
- 2 Reported by Muslim in Book of Faith, Chapter on Explanation that None Shall Enter the Paradise except the Believers, no.54

These angels who visited Ibrahim عليه السلام:

“When they came into him, and said; Salam (peace be upon you)! He answered; Salam (peace be upon you)”.

The Scholars of Arabic Grammar explained that the response of Ibrahim was more robust than the initial greeting of the angels. The angels said, ‘Peace’ in an objective case with a hidden verb. Hence, the full statement would be: ‘nusallim Salaman - we greet you with a peace.’ This makes the sentence a verbal sentence, which does not indicate continuity in Arabic Grammar. However, Ibrahim responded with ‘Peace’ in a subjective case. This means ‘peace be upon you.’ This is a noun sentence, which indicates permanence. So, his response was much more perfect. This is why the response of Ibrahim عليه السلام is regarded as one of the more perfect responses which Allah, the Mighty and Sublime - talked about when He said:

﴿ وَإِذَا حُيِّتُمْ بِحَيْتٍ فَحَيَّوْا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ ﴾ (٨٦)

“When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.” (An-Nisa: 86)

Thus, it becomes clear from this that the Islamic form of greeting is part of the practice of the earlier messengers and also the angels who are close (to Allah).

2. Then the author mentioned verses which point to this:

﴿ يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَأْذِنُوْا وَّسَلِّمُوْا عَلٰى اٰهْلِهَا ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ۗ ﴾ (٢٧)

“O you believe! Enter not houses other than your own until you have asked permission and greeted those in them, that is better for you, in order that you may remember. (An-Nur: 27)

Whenever you want to enter a house which is not yours, you should not go in until you seek permission and greet the inhabitants in order to avoid repulsion. This is because a person may be considered

uncouth if he enters another person's house without permission. But when he enters after seeking permission, he would have acted in a polite way. Indeed, it is recited as: (till you seek permission) in some modes of Quranic recitation. However, the seven standard mode of recitation say (till you act politely [actually translated in the verse above as: till you asked permission]). This is more comprehensive because it encompasses being polite as a result of the permission of the property owner or an earlier granted permission.

For example: Someone requested you to visit him at 4.30 pm, and informed you that you shall find the door open. If I come at the appointed time and I find the door open, I do not need to seek permission. At this time, have I acted politely? Certainly, I have acted politely because I had an earlier permission. So, the mode of recitation (that say: till you act politely) is the authentic one; that is, it is more comprehensive than the other mode (that said: till you have sought permission). Also, it is the one in the seven authentic recitations.

“And greeted those in them...”

That is, you greet the dwellers of the house saying: ‘*As-Salam Alaykum*, (Peace be upon you), may I enter?’

Whenever you enter your own house there is no need to seek permission because it is your house. However, you should greet your house hold when you enter. You should use chewing stick before the greeting. When you reach your family say: ‘*As-Salam* alaikum (Peace be upon you)’ This is the *Sunnah* as reported from the Messenger of Allah ﷺ.

﴿ هَلْ أُنَبِّئُكَ حَدِيثٌ ضَافٍ إِبْرَاهِيمَ الْمُكْرَمِ ۖ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴾ (٢٥)

And His statement, the Exalted: “Has the story reached you, of the honored guests (three angels; Jibrael (Gabriel) along with another two] of Ibrahim (Abraham)? When they entered into him and said; Salam (peace be upon you)! He answered; Salam (peace be upon you), and said: “You are a people unknown to

me” (Adh-Dhariyat :24,25)

“Has the story reached you”: This sentence structure is intended to arouse interest; that is, Allah, Honored and Glorious, mentioned it in an interrogative form to hit the addressee with a thrilling effect. It is well known that a person would respond by saying: ‘No it has not reached me.’ This is because the sentence came in a past tense.

And his statement: ‘*Qaumun Munkarun (you are people unknown to me).*’

This means, I do not know you. The meaning is not *Munkar* which connotes *Haram* (prohibited) but rather, *Munkar* which is the opposite of *Ma’ruf* (known). That is, I do not know you.

4. His statement, Exalted is He:

﴿ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١١﴾ ﴾

“But when you enter the houses, greet one another with a greeting from Allah (that is, say *As Salam Alaykum* peace be on you) blessed and good. Thus Allah makes clear the *Ayat* (these verses or your religions symbols and signs e.t.c.) to you that you may understand.” (An-Nur: 61)

“Great yourselves (one another).” That is, upon those in them.

They were referred to as yourselves because a believer to another are like parts of a building, one strengths (and supports) the other. This is similar to His words Exalted is He:

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ ﴾ ﴿١٢٨﴾

“Verily, there has come unto you a Messenger (*Muhammad* ﷺ) from (amongst) yourselves (that is, whom you know well). It grieves him that you should receive injury or difficulty. He

(Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allah, and beg him to pardon and forgive your sin order that you may enter paradise and be saved from the punishment of Hell-fire).” (At-Taubah: 128)

So, the meaning is that you should greet inhabitants of the house because you and them are the same (community). The self could be used to refer to unknown or unspecified persons as we have previously mentioned:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ﴾

“Verily, there has come onto you a Messenger (Muhammad ﷺ from (amongst) yourself.” (At-Taubah: 128)

So, also is His statement - Exalted is He:

﴿وَلَا تَلْمِزُوا أَنْفُسَكُمْ﴾

“Nor defame yourselves (that is, one another).” (Al-Hujurat: 11)

That is, do not defame one another; the intent is not that a person should not defame himself.

The important point is that you should greet those present when you enter a house by saying: ‘As- Salam Alaykum.’ It is mandatory for them to respond to the greeting.

We have previously stated that the first act when you get home is to brush your teeth and then greet the dwellers of the house.

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾

Another verse mentioned by the author is His statement, the Exalted: “When you are greeted with a greeting, greet in return with what is better than it or (at least) return it equally.” (An-Nisa: 86)

Allah, The Mighty and Sublime, ordered that when we are greeted with a greeting, we should greet in return with that which is better

than it or we return it, that is, we return it equally. For example, if someone said to you: '*As-Salam Alayka - Peace be unto you,*' then respond with: '*Alayka As-Salam - unto you be peace.*' Do not reduce it. When one says: '*As-Salam alaika wa rahmatullah - peace be unto you and also the mercy of Allah,*' then say: '*Alaika As-Salam wa rahmatullah - unto you be peace and the mercy of Allah.*' When he says: '*As-Salam alaika wa rahmatullah wa barakatu - peace be unto you and the mercy and blessing of Allah,*' then say: '*Alaika As-Salam wa rahmatullah wa barakatuhu - unto you be peace and the mercy and Blessings of Allah.*' It is compulsory for you to say this because Allah – the most High – said:

“Or return it equally.”

When he says: '*As-Salam Alaykum - (meaning: unto you be peace.)*' and you respond saying: '*Wa Alayka As-Salam wa rahmatullah - unto you be peace and the mercy of Allah*' then this is better than the first (that is, his greeting) and more virtuous, but it is not obligatory. That which is mandatory is to respond in like terms.

His statement, Glorified is He:

“With what is better than it.”

It encompasses what is better in form, number and manner.

For example, if he said: '*As-Salam Alayka - (meaning: peace be unto you),*' and you responded saying: '*Ahlan wa marhaban bi Abi fulan, HayyakAllah wa bayyaka tafaddal* (meaning; Welcome! Welcome! So and so, may Allah enliven you and may Allah provide you a beautiful abode. Please, do come on in.)' This is not sufficient, even if you said it a thousand times. It is of no benefit and you would be a sinner because you have not greeted with that which is better or same. When he said: '*As-Salam Alaika - peace be unto you,*' he had supplicated for safety for you and greeted you at the same time. So, when you say: '*Ahlan wa marhaban* (meaning: Welcome! Welcome!) This is mere greeting without supplication. So, you must necessarily utter one which is better than it in type and better than it in number or (at least) same. If he said: '*As-Salam Alaykum wa rahmatullah - (meaning: Peace be unto you and the mercy of Allah,)*' and you respond saying: '*Alayka*

As-Salam- (meaning: peace be unto you),’ this is not permissible because you did not return the greeting with that which is better or equal to it. You must necessarily respond as he has greeted you (or with that which is better than it).

So also is responding in a better manner. If he greets you with a clear and loud voice, you should not respond to him with your nose.

Likewise, if he turns to you to greet, you should not respond to him while turning away from him. This is also deficient. You have not returned the greeting equally nor with a better one.

The apparent meaning of this noble verse is that if one of the disbelievers were to greet you by saying: ‘*As-Salam alayka - peace be unto you,*’ with clear wordings, it is not blameworthy to reply: ‘*Wa alayka As-Salam - and unto you be peace,*’ as you have only responded in like manner.

As for the statement of the Prophet ﷺ: ‘When the people of the Book greet you, then should respond saying: ‘*Wa alayka - (meaning: and unto you (or same to you)).*’⁽¹⁾ That is, do not say: ‘*Wa alaikum As-Salam - (and unto you be peace).*’ He ﷺ explained the reason for this in the same hadeeth. He ﷺ said: ‘**Verily, the Jews when they greet, they say: ‘*As saamu alaikum - (Death be upon you),*’⁽²⁾ that is, they pray for death for you. So, the Messenger of Allah ﷺ said: ‘So say: “and unto you.”** That is, upon you too be death.

It is understood from this hadeeth that when they say: ‘*As-Salam alaykum - peace be onto you,*’ then we should respond by saying: ‘*Wa alaikum Salam - And unto you be peace.*’ There is no problem in this because Allah – the most High - said:

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ (٨٦)

1 Reported by Al-Bukhaari in Book of seeking permission, Chapter on How to Respond Salam to those Under the Protection of the Islamic State, no.6258 and Muslim in Book of Salam, Chapter on the Prohibition of Making Salam to the People of the Book First, no.2163

2 Reported by Muslim in Book of Salam, Chapter on the Prohibition of Making Salam to the People of the Book First, no. 2164

“When you are greeted with a greeting greet in return with what is better than it or (at least) return it equally.”

Allah alone grants success.

Hadeeth 845

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ». متفقٌ عَلَيْهِ .

Abdullah bin 'Amr bin Al-'As ؓ reported: A man asked the Messenger of Allah ﷺ: “Which act in Islam is the best?” He ؓ replied, “To give food, and to greet everyone, whether you know or you do not.” [Al-Bukhari and Muslim]

Commentary

We have already discussed the verses (of the Qur'an) mentioned by the author – may Allah shower blessings on him – in this chapter.

Thereafter, he mentioned some hadeeths, one of which is this hadeeth of Abdullah bin Amr bin Al-'Aas - may Allah be pleased with him and his father. He reported that the Messenger of Allah ﷺ was asked: ‘What sort of Islam is best?’ When the Companions of the Prophet ask the Messenger this sort of question, they are not just interested in knowledge but also in acting by the knowledge. Whenever he ﷺ said: ‘Al-Islam is so and so,’ they (companions of the Prophet) would act by it and hasten to practice it. This is the proper manner for a questioner when he asks a scholar for a religious verdict. He should intend in his heart that when he (the scholar) guides him to good, he would act by it. This was the practice of the companions of the Prophet; they are not interested in just knowing the opinion of the scholar.

So, the Prophet ﷺ said: ‘That you feed people,’ that is, those who have a need for it. The first set of people who you must necessarily feed are members of your household; feeding them is both charity and a cultivation of good family ties. And this is better than feeding distant people. Feeding your family is a fulfillment of an obligatory responsibility, while feeding distant people is a fulfillment of a superogatory act. Certainly, discharging of an obligation is more beloved to Allah than carrying out a voluntary act. This is mentioned in the divine hadeeth (those hadeeths which the Prophet ﷺ narrated from his Lord): ‘My servant does not get close to Me with what is more beloved to Me than that which I have made obligatory upon him.’⁽¹⁾

There are some people who spend on their families without feeling they are seeking closeness to Allah with such spending. However, if a poor person approached him and he gave the poor one a single *Riyal*,⁽²⁾ he feels that he is moving closer to Allah with this charity. However, the obligatory clarity upon his family is more virtuous and greater in reward. Whenever you provide food to your family, this is from the best aspect of Islam.

‘And to greet everyone,’ that is, you say: ‘*As-Salam alaikum - peace be onto you,*’ to those you know and those you know not. The essence of your greeting should be to earn reward and to breed friendship. This is because a Muslim is rewarded for saying *Salam* and he creates friendship thereby. The Prophet ﷺ said: ‘By Allah you will not enter Paradise till you have faith and you shall not have faith until you love one another. Should I not inform you of something which if you do, you will love one another? Spread *As-Salam* amongst yourselves.’⁽³⁾

As for the one who does not greet except an acquaintance, then he will lose much good. This is because he will probably come across tens of people without knowing a single one of them. However, the one who greets with the intention to accrue reward and to breed friendship and love will greet those he knows and those he knows not. But if the passerby is a disbeliever, then you should not utter the Islamic form of greeting to him. This is because the Prophet ﷺ said:

1 Reported by Al-Bukhaari in Book of Heart softeners, Chapter on humility, no.6502

2 The unit of Saudi Arabian currency

3 Reported by Muslim in Book of Faith, Chapter on explanation that none shall enter the Paradise except the Believers, no.54

'Do not be the first to make *Salam* to the Jews or the Christian.'⁽¹⁾ Other categories of disbelievers are more despicable than these two. This includes Sikhs, polytheists, communists and their likes. You should not utter the Islamic form of greetings to them.

As for a criminal who takes pride in broadcasting his crime, you should not greet him if there is a benefit in that. If abandoning him will make him repent and return to Allah, then you should not greet him. However, you should greet him if there is no envisaged benefit in it. If he is indifferent to the issue or that could make him hate you while he continues on his falsehood and rejects admonition from you, then you should greet him.

Hence, people can be classified into three from the foregoing:

The first category is a criminal who exhibits his crimes openly. You should greet him except if there is a benefit in boycotting him.

The second category is a disbeliever. You do not greet him but you respond if he greets you.

The third category is a Muslim who is not known with any crime. You should greet him and hasten to be the first to do so. This is because the Prophet ﷺ used to initiate greeting to whoever he meets and he ﷺ is the most honorable of creatures. And he said: 'It is not permissible for a Muslim to abandon, avoid or break away from his brother for more than three nights, such that they meet and each turns away from the other. The best of them is the first to greet the other.'⁽²⁾

Allah alone grants success.

Hadeeth 846

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا خَلَقَ

1 Reported by Muslim in Book of Salam, Chapter on prohibition of Making Salam to the Disbelievers First, no.2167

2 Reported by Al-Bukhaari in Book of Etiquettes, Chapter on Emigration, no. 6077 and Muslim in Book of Goodness, Joining the Tie (of kinship) and Manners, Chapter on prohibition of Abandoning Someone for more than three days without an Excuse Acceptable in Sharee'ah, no.2560

اللَّهِ تَعَالَى آدَمَ عَلَيْهِ السَّلَامُ قَالَ: أَذْهَبُ فَسَلِّمْ عَلَيَّ أَوْلِيَّكَ - نَفَرٍ مِنَ الْمَلَائِكَةِ جُلُوسٍ - فَاسْتَمِعْ مَا يُحْيُونَكَ، فَإِنَّهَا تَحْيَتُكَ وَنَحْيَةُ ذُرِّيَّتِكَ. فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، فَزَادُوهُ: وَرَحْمَةُ اللَّهِ. متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Prophet صلى الله عليه وسلم said, "When Allah created Adam, He said to him: 'Go and greet that company of angels who are sitting there - and then listen to what they are going to say in reply to your greetings because that will be your greeting and your off-spring's.' Adam said to the angels: 'As-Salamu 'Alaikum (may you be safe from evil).' They replied: 'As-Salamu 'Alaikum wa Rahmatullah (may you be safe from evil, and Mercy of Allah be upon you).' Thus adding in reply to him: 'wa Rahmatullah (and Mercy of Allah)' to his greeting." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – mentioned this hadeeth in his book, *Riyaadus Saaliheen*, under the chapter on excellence of promoting greeting. It is reported on the authority of Aboo Hurayrah - may Allah be pleased with him - that when Allah created Adam عليه السلام, He (Allah) said to him: 'Go to that group of Angels sitting over there and make *Salam* to them, and observe what they respond (greet you) with, for it is your mode of greeting and that of your progeny. So, he said: 'As- Salam Alaykum – Peace be unto you.' They responded saying: 'As-Salam alaykum wa rahmatullah - Peace be unto you and the mercy of Allah.' So, they increased it with 'wa rahmatullah - and the mercy of Allah.'

This hadeeth contains several benefits:

Firstly, this created being came into existence from nothing, and

that it was nothing to be mentioned previously as Allah - Blessed and Exalted is He - stated:

﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ۝١ ﴾

“Has there not been over man a period of time, when he was nothing to be mentioned.” (Al-Insan: 1)

So, this being does not have any mention before (its creation), then Allah created it and brought it into existence for a great purpose. Thus, after Allah, Honored and Glorious is He, informed the angels that He was going to place successive generations on earth, they said:

﴿ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۝٣٠ ﴾

“Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You.” (Al-Baqarah: 30)

So, He said: “He (Allah) said: “I know that which you do not know.”

Allah created this human race and made from amongst them Prophets, Messengers, *As-Siddequn* (truthful ones), *Ash-Shuhada'a* (Martyrs) and *As-Saaliheen* (Righteous ones).

Secondly, the angels have physical structures, not mere souls without bodies, because they were seated; the one who seats must have a body.

Likewise, the Prophet ﷺ saw Jibrael in his real form, as he was created, with six hundred wings which covered the horizon. Allah, Glorified and Exalted is He, said:

﴿ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنَحٍ ۝١ ﴾

“(He) Who made the angels Messengers with wings.”

So, the angels have bodies but Allah, Honored and Glorified is He, has screened them from us. He placed them in the world of the

unseen as the Jinns also have bodies but Allah, Honored and Glorious, screened them from us and placed them in the unseen world.

The angels can appear in the form of humans. Jibrael came to the Messenger of Allah ﷺ on one occasion in the semblance of Dihyah Al-Kalbi⁽¹⁾. At another time, he appeared in the semblance of a stranger, with no sign of journey on him and not known to the companions of the Prophet. He wore a white garment and had a dark hair till he sat with the Prophet ﷺ and asked him about Islam, *Iman* (Faith), *Ihsan* (goodness), the end time and its signs.

Thirdly, the Sunnah in Islam is to say: '*As-Salam alayka - peace be upon you (singular)*,' if there is only one addressee, and you should say: '*As-Salam alaykum - peace be upon you (plural)*' to a group of people. This is because a single person is addressed with a singular sentence structure and a group are addressed in plural structure.

4. The Islamic mode of greeting was learnt from the angels by Allah's command; Allah said: 'it shall be your manner of *Salam* (greeting) and that of your progeny.' However, there is an issue with their response: '*As-Salam alayka wa rahmatullah - peace be upon you and the mercy of Allah tullah*'. What is known with response is that the predicate comes before the subject, so you say: '*Alayka As-Salam - upon be peace*'.

In regards to such response, we opine that the angels might be teaching him how to initiate a greeting or the Sharee'ah permits that form of response; that is, it permits putting the predicate first.

5. The best form of response to the Islamic greeting is to increase it with: '*wa rahmatullah - and the mercy of Allah*.' This was what the angels did. Also, Allah – the most High - said:

﴿ وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ ﴾ (٨٦)

"Greet in return with what is better," He (Allah) started with that which is better, "Or (at least) return it equally" (An-Nisa: 86) if one does not give a better response.

1 Dihyah Al-Kalbi was a companion of the Prophet ﷺ

Allah alone grants success.

Hadeeth 847

وَعَنْ أَبِي عُمَارَةَ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعِ: بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ،
وَتَشْمِيتِ الْعَاطِسِ، وَنَصْرِ الضَّعِيفِ، وَعَوْنِ الْمَظْلُومِ، وَإِفْشَاءِ
السَّلَامِ، وَإِبْرَارِ الْمُقْسِمِ. مَتَّفَقٌ عَلَيْهِ. هَذَا لَفْظُ إِحْدَى
رَوَايَاتِ الْبُخَارِيِّ.

Al-Bara' bin 'Azib ﷺ reported: The Messenger of Allah ﷺ commanded us to do seven things: to visit the sick, to follow the funeral (of a dead believer), to invoke the Mercy of Allah upon one who sneezes (i.e., by saying to him: Yarhamuk-Allah), to support the weak, to help the oppressed, to promote the greeting of 'As-Salamu 'Alaikum', and to help those who swear to do something to keep their oaths. [Al-Bukhari and Muslim]

Hadeeth 848

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْخُلُوا
الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَذْلكُمْ عَلَى شَيْءٍ إِذَا
فَعَلْتُمْوه تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ». رَوَاهُ مُسْلِمٌ.

Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, "By Him in Whose Hand is my life! You will not enter Jannah until you believe, and you will not believe until you love one another. Shall I inform you of something which, if you do, you will love one

another? Promote greetings amongst yourselves.” [Muslim]

Hadeeth 849

وَعَنْ أَبِي يُوسُفَ عَبْدِ اللَّهِ بْنِ سَلَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَا أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا الْأَرْحَامَ، وَصَلُّوا وَالنَّاسُ نِيَامًا، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Abdullah bin Salam ؓ reported: I heard the Messenger of Allah ﷺ saying, "O people, exchange greetings of peace (i.e., say: As-Salamu 'Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter Jannah in peace." [At-Tirmidhi]

Hadeeth 850

وَعَنِ الطُّفَيْلِ بْنِ أَبِي بِنِ كَعْبٍ أَنَّهُ كَانَ يَأْتِي عَبْدَ اللَّهِ بْنَ عُمَرَ، فَيَعْدُو مَعَهُ إِلَى السُّوقِ، قَالَ: فَإِذَا عَدَوْنَا إِلَى السُّوقِ، لَمْ يَمُرَّ عَبْدُ اللَّهِ عَلَيَّ سَقَاطٍ وَلَا صَاحِبِ بَيْعَةٍ، وَلَا مَسْكِينٍ، وَلَا أَحَدٍ إِلَّا سَلَّمَ عَلَيَّ، قَالَ الطُّفَيْلُ: فَجِئْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَوْمًا، فَاسْتَبَعَنِي إِلَى السُّوقِ، فَقُلْتُ لَهُ: مَا تَصْنَعُ بِالسُّوقِ، وَأَنْتَ لَا تَقِفُ عَلَيَّ الْبَيْعِ، وَلَا تَسْأَلُ عَنِ السَّلْعِ، وَلَا تَسُومُ بِهَا، وَلَا تَجْلِسُ فِي مَجَالِسِ السُّوقِ؟ وَأَقُولُ: اجْلِسْ بِنَاهَا هُنَا نَتَحَدَّثُ، فَقَالَ: يَا أَبَا بَطْنٍ! - وَكَانَ الطُّفَيْلُ ذَا بَطْنٍ - إِنَّمَا نَعْدُو مِنْ أَجْلِ السَّلَامِ، فَنَسَلَّمُ عَلَى مَنْ لَقِينَاهُ. رَوَاهُ مَالِكٌ فِي الْمَوْطَأِ بِإِسْنَادٍ صَحِيحٍ.

At-Tufail bin Ubayy bin Ka'b ؓ reported: I used to visit 'Abdullah bin 'Umar ؓ in the morning and accompany him to the market. 'Abdullah offered greetings of peace to every one he met on the way, be they sellers of petty goods, traders or poor people. One day when I came to him, he asked me to accompany him to the market. I said to him: "What is the point of your going to the market when you do not sell, nor ask about articles, nor offer a price for them, nor sit down with any company of people. Let us sit down here and talk." He replied: "O Abu Batn (belly)! (Tufail had a large belly), we go to the market to greet everyone we meet." [Malik]

Commentary

These hadeeths of Al-Baraa, Aboo Hurayrah and Abdullah bin Salam - may Allah be pleased with them all - under the Chapter on the Excellence of *As-Salam* and spreading it, have been discussed previously. Hence, there is no need to repeat the discussion here.

As for the hadeeth of At-Tufayl bin Ubayy bin Ka'b - may Allah be pleased with him, he mentioned a story about Abdullah bin Umar - may Allah be pleased with him- and himself. He used to accompany Abdullah bin Umar - may Allah be pleased with him - to the market and the latter would offer the greeting of peace to every one he met on the way. This includes shop owners and passers-by, acquaintances and strangers. So, At-Tufayl came to him one day and he asked him to accompany him to the market. So At-Tufayl said to him: 'What is the point of your going to the market when you do not sell nor ask about any commodity: let us sit down here and talk. So, he replied that he only goes to the market to offer greetings of peace to people. When a person offers the greetings of peace, spreading and manifesting it thereby, this becomes a means of entrance into Paradise. This is mentioned in the hadeeth: 'You shall not enter paradise until you have faith and you shall not have faith until you love one another. Should I not inform you of something which if you do, you shall love one another? Spread *As-Salam* amongst yourselves.'

When a person offers greeting of peace to his brother by saying: *'As-Salam alayka*, a reward of ten good deeds are recorded for him. When he greets ten persons, a reward of one hundred good deeds are recorded for him. This is better than buying and selling. So, Abdullah bin Umar - may Allah be pleased with him and his father - would go to the market due to the large number of people he would offer greeting of peace since these people would not visit him in his house. And if anyone would visit him, the population would be much lesser than those in the market. Thus, he would pass by those in the market and offer the greeting of peace to them.

There is evidence in this that it is not appropriate for one to avoid plentiful greetings. If you meet a hundred persons between your house and the mosque, you should offer the greeting of peace to them. If you do this, you would have earned a reward of a thousand good deeds, and this is a great favor (from Allah).

Similarly, this hadeeth demonstrates the zeal of the pious predecessors for amassing good deeds, and that they would not throw away any opportunity to do so. This is in contrast to our own times; today, you find people wasting opportunities to earn numerous rewards for good deeds.

Ibn Umar - may Allah be pleased with them both - was amongst the most zealous of person at hastening to do good deeds. Aboo Hurayrah - may Allah be pleased with him - narrated that the Prophet ﷺ said: 'Whoever follows a funeral procession until the funeral prayer is observed upon it will have a *Qirat* recorded for him. And whoever waits until the corpse is buried will have two *Qirats* recorded for him.' It was asked: 'What are these two *Qirat* like, O Messenger of Allah?' He ﷺ responded: 'They are similar to two huge mountains, the smaller of which is comparable to (mount) Uhud.'⁽¹⁾

When Ibn Umar - may Allah be pleased with them both - was informed of this hadeeth, he said: 'By Allah! We truly have missed out

1 Reported by Al-Bukhaari in Book of Funerals, Chapter on the Virtue of Following the Funeral Procession, no. 1324 and Muslim in Book of Funerals, Chapter on the Virtue of Observing Salat Upon the Dead and Following the Funeral Procession, no. 945

on a lot of *Qirats*.⁷ Thereafter, he followed every funeral procession, may Allah be pleased with him and his father.

This is the way of the pious predecessors; whenever they identify the benefit and reward in carrying out an action, they hasten to implement it with zeal. The proper manner of a believer is to be passionate and hasten to perform any good deed once its benefit becomes obvious to him.

We beseech Allah to make you and us amongst those who hasten towards good deeds. Verily, He has power over all things.

As for the statement: ‘O *Aboo Batn* (Father of belly),’ this is because At-Tufayl had a big belly. This appellation is only a humorous anecdote, and his intent was not to insult him with his large belly. This is similar to the statement of the Messenger ﷺ to *Aboo Hurayrah*: ‘O *Aba Hirr* - O father of a cat!’

Chapter 132: words to be used for offering greetings

Hadeeth 851

عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ ثُمَّ جَلَسَ، فَقَالَ النَّبِيُّ ﷺ: «عَشْرٌ» ثُمَّ جَاءَ آخَرُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: «عِشْرُونَ» ثُمَّ جَاءَ آخَرُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: «ثَلَاثُونَ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Imran bin Husain ﷺ reported: A man came to the Prophet ﷺ and said: “As-Salamu ‘Alaikum (may you be safe from evil).

Messenger of Allah ﷺ responded to his greeting and the man sat down. The Prophet ﷺ said, “Ten (meaning the man had earned the merit of ten good acts).” Another one came and said: “As-Salamu ‘Alaikum wa Rahmatullah (may you be safe from evil, and Mercy of Allah be upon you).” Messenger of Allah ﷺ responded to his greeting and the man sat down. Messenger of Allah ﷺ said, “Twenty.” A third one came and said: “As-Salamu ‘Alaikum wa Rahmatullahi wa Barakatuhu (may you be safe from evil, and the Mercy of Allah and His Blessings be upon you).” Messenger of Allah ﷺ responded to his greeting and the man sat down. Messenger of Allah ﷺ said, “Thirty.” [Abu Dawud and At-Tirmidhi]

Hadeeth 852

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ:
«هَذَا جِبْرِيلُ يَقْرَأُ عَلَيْكَ السَّلَامَ» قَالَتْ: قُلْتُ: «وَعَلَيْهِ السَّلَامُ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ». متفقٌ عليه .

Aishah ؓ reported: Messenger of Allah ﷺ said to me, “This is Jibril (Gabriel) who is conveying you greetings of peace.” I responded: “Wa ‘Alaihis-Salamu wa Rahmatullahi wa Barakatuhu (may he be safe from evil, and the Mercy of Allah and His Blessings be upon him).” [Al-Bukhari and Muslim]

Hadeeth 853

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ، كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ
أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ

سَلَّمَ عَلَيْهِمْ ثَلَاثًا. رَوَاهُ الْبُخَارِيُّ .

Anas ؓ reported the Prophet ﷺ used to repeat his words thrice so that the meaning thereof would be fully understood, and whenever he came upon a gathering of people, he would greet them. He would repeat Salam thrice. [Al-Bukhari]

Commentary

The author – may Allah shower blessings on him – cited in his book, Riyaadus Saaliheen: ‘Chapter on Words to be Used for Offering Greetings.’

This refers to manners of offering greetings, how to initiate a greeting and how to respond. The author mentioned that it is recommended for the one offering greetings to say: ‘*As-Salam alaykum wa rahmatullah* - peace be upon you and the mercy of Allah,’ even he is addressing one person. Then, he buttressed his opinion with the hadeeth of Imran bin Hussein - may Allah be pleased with him. He reported that a man came to the Prophet ﷺ and said: “*As-Salam alaykum* – peace be upon you.” He ﷺ responded to his greeting and the man sat down. So, the Prophet ﷺ said ‘Ten.’ Then another man came and said: *As-Salam alaykum wa rahmatullah* – Peace be upon you and the mercy of Allah.” He ﷺ responded to him and he also sat down. So, the Prophet ﷺ said ‘Twenty.’ Then another man came and said: “*As-Salam alaykum wa rahmatullah wa barakatuhu* – Peace be upon you and the mercy and Blessing of Allah,” He ﷺ responded to him and he sat. So, the Prophet ﷺ said: ‘Thirty.’ So, he said for the first man, ten, which refers to reward for ten good deeds, twenty for the second and thirty for the third man. This is because each one of them increased the wordings.

The scholars differ on this issue; should one employ the singular or plural form when greeting a single person?’ The correct opinion is to say “*As-Salam Alayka* - peace be upon you, in the singular form. This is established from the Prophet ﷺ as reported in the hadeeth of the one who prayed badly. He said therein: ‘*As-Salam alayka*.

As for the evidence of the author from the hadeeth of Imran bin Hussein, it does not support his opinion. This is because the man entered upon the Prophet ﷺ while he was in a company of people. So, the man offered greeting to everyone.

One should offer the greeting in plural form when addressing a group by saying: ‘As-Salam alaykum.’ However, if there is only one person, one should say: ‘As-Salam alaika (peace be upon you).’ If he adds: ‘wa rahmatullah (and the mercy of Allah),’ this is better. If he goes further to add: ‘wa barakatuhu (and Blessing of Allah) then this is best, because each phrase earns him additional reward of ten good deeds. However, if he limits himself to *As-Salam alaykum*, this is sufficient.

The respondent says: ‘*Wa alaykum As-Salam – And upon you be peace.*’ This response is sufficient if the initiator did not exceed ‘*As-Salam alaykum*’. But if the initiator had said: ‘*As-Salam alayka wa rahmatullah*,’ it is mandatory for the respondent to say: ‘*As-Salam alayka wa rahmatullah*.’ This is based on the statement of Allah:

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ﴾ (٨٦)

“When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.” (An-Nisa: 86)

That is, respond in like.

The author also said: ‘It is recommended to say, ‘*Wa alaykum...*’ thereby adding ‘*Wa*’ – the conjunction, ‘and’. This is good because doing so makes it clear that the response is connected to the original statement of the one who initiated the greeting. However, there is no problem with omitting the conjunction because Ibrahim ؑ did not use it in his response to the greeting of the angels:

﴿إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ ۗ﴾ (٢٥)

“And (they) said: “*Salam (peace be upon you).*’ He answered: ‘*Salam (peace be upon you).*’ (Adh-Dhariyat: 25)

He did not use it. Thus, it is good to use it but not

blameworthy if omitted.

Also, if a person conveys a greeting from a third party to one, it is Sunnah for one to say: 'Alayhi As-Salam - upon him be peace.' If one says: 'Alaika wa alayhi As-Salam - upon you and him be peace,' or 'Alayhi wa alayka As-Salam - upon him and you be peace,' this is better. This is because the second party has been kind enough to deliver the message. Hence, one should also supplicate for him.

So, if a person tells another to convey greetings on his behalf to a third person, and he does that, the recipient should say in response: 'Alayhi wa alayka As-Salam - upon him and you be peace,' or limits it to: 'Alayhi As-Salam - upon him be peace.' This is because the Prophet ﷺ once conveyed the greeting of Jibrael to A'aishah and she responded: 'Alayhi As-Salam - upon him be peace.' This shows that when someone conveys greetings on behalf of another person to you, you should respond: 'Alayhi As-Salam - upon him be peace.'

However, is it obligatory to convey such greeting if someone were to tell you: 'You should greet so and so on my behalf'? The scholars explained that it becomes obligatory for you if you promise to deliver the message. This is because Allah – the most High - said:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾

"Verily, Allah commands that you should render back the trusts to those to whom they are due." (An-Nisa: 58)

Thus, you have taken on the responsibility.

But if you keep quiet or say, for instance, 'If I remember' or similar statement, to his request, it does not become an obligation except you remember. This is because you only promised to deliver his message if you remember. The best thing is not burden anyone with this because it may be onerous on him. Rather, one should say: 'Convey my greetings to anyone who asks about me.' So, if anyone were to ask about him, the person would say, 'He is fine, and he sends his greetings to you.' This is good. It is not necessary to burden anyone with it because he may timidly accede to your request, then he forgets or takes a long time (to

see the person) or other similar situations.

Thereafter, he mentioned the hadeeth of Anas bin Malik - may Allah be pleased with him – that the Prophet ﷺ would repeat his words thrice whenever he speaks. Likewise, he would repeat his *Salam* thrice whenever he greets.

However, he only repeats his words thrice when he is not understood; otherwise, he does not repeat his words. Once the words are comprehended, there is no need to repeat one's statements. But if there is a challenge because the listener has hearing difficulties, the surrounding is noisy or for other reasons, he should repeat his words a second time. If this is not sufficient, he should repeat it a third time but he needs not go any further if that is not sufficient. This is similar to seeking permission to enter a house; one should leave if it is not granted after a third time. Thus, if one speaks thrice with no response or his speech remains incomprehensible, he should leave the person.

Similarly, if you greet a person and he does not hear you, repeat it a second and a third time. So also, if you greet a person and he responds with that which is insufficient, you should repeat the greeting. For instance, you said: '*As-Salam alaika - Peace be upon you,*' and he responded with: '*Welcome.*' You should repeat the greeting by saying: '*As-Salam alaika.*' If he responds again with: '*Welcome, welcome,*' repeat the greeting again saying: '*As-Salam alayka*'. Thereafter, you should leave him if this brings no benefit.

However, you should inform him that his response: '*Welcome,*' is not sufficient and that he needs to say: '*Alayka As-Salam - upon you be peace,*' whenever he is told: '*As-Salam alayka.*'

Allah alone grants success.

Hadeeth 854

وَعَنِ الْمَقْدَادِ رَضِيَ اللَّهُ عَنْهُ فِي حَدِيثِهِ الطَّوِيلِ قَالَ: كُنَّا نَرْفَعُ لِلنَّبِيِّ ﷺ نَصِيبَهُ مِنَ اللَّبَنِ، فَيَجِيءُ مِنَ اللَّيْلِ، فَيَسَلِّمُ

تَسْلِيمًا لَا يُوقِظُ نَائِمًا، وَتُسْمِعُ الْيَقْظَانَ، فَجَاءَ النَّبِيُّ ﷺ فَسَلَّمَ
كَمَا كَانَ يُسَلِّمُ. رَوَاهُ مُسْلِمٌ .

Al-Miqdad ؓ reported in course of a long Hadith : We used to reserve for the Prophet ﷺ his share of the milk, and he would come at night and offer greetings in such a manner as did not disturb those asleep and was heard only by those who were awake. In fact, the Prophet ﷺ came and offered greetings as usual. [Muslim]

Hadeeth 855

وَعَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ،
مَرَّ فِي الْمَسْجِدِ يَوْمًا، وَعُصْبَةٌ مِنَ النِّسَاءِ قُعُودٌ، فَأَلْوَى بِيَدِهِ
بِالتَّسْلِيمِ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ .

Asma' bint Yazid ؓ reported: The Messenger of Allah ﷺ passed through the mosque one day and there was a group of women (about ten of them) sitting in the mosque. He raised his hand to offer greetings. [At-Tirmidhi]

Hadeeth 856

وَعَنْ أَبِي جُرَيْجٍ الْهُجَيْمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ
اللَّهِ ﷺ، فَقُلْتُ: عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ. قَالَ: «لَا تَقُلْ
عَلَيْكَ السَّلَامُ، فَإِنَّ عَلَيْكَ السَّلَامَ تَحِيَّةَ الْمَوْتَى». رَوَاهُ أَبُو دَاوُدَ،
والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ سَبَقَ بِطَوْلِهِ .

Abu Juraiy Al-Hujaimi ؓ reported: I saw Messenger of Allah ﷺ

and said: “*Alaikas-Salamu ya Rasulallah ! (Upon you be peace, O Messenger of Allah)!*” He said, “*Do not say: ‘Alaikas-Salamu (Upon you be peace).’ This is the Salam to the dead.*” [*Abu Dawud and At-Tirmidhi*]

Commentary

The great scholar of hadeeth, An-Nawawee, mentioned these hadeeths in his book, *Riyaadus Saaliheen*, regarding etiquettes of greetings. One of them is the hadeeth of Al-Miqdad bin Al-Aswad - may Allah be pleased with him - that the Prophet ﷺ used to enter the house at night and offer low greeting in such manner audible only to those who are awake without disturbing those asleep.

This is the proper etiquette when one enters a house, room or similar space wherein there are people who are asleep and others who are awake. He should offer greeting which will be heard by those who are awake without awakening those who are asleep. This is because the one who is asleep will not like to be disturbed by anyone. Indeed, there are people who find it hard to sleep once stirred and would remain awake until dawn. This will cause harm and inconvenience to these people. So, when you enter a place in which there are people who are awake and others who are asleep, you should give those who are asleep their right by offering a low-pitched greeting which will be audible to those who are awake without arousing those who are asleep.

Then the author mentioned the hadeeth of Asma - may Allah be pleased with her - about the passage of the Prophet ﷺ by some women in the mosque. He ﷺ gestured to them with his hands by way of greeting. The author - may Allah shower blessings on him - then said: ‘This should be understood to mean that he ﷺ combined greeting with the hands and greeting with the tongue.’ This is because greeting by gesture of the hand alone is prohibited; the Prophet ﷺ prohibited it. However, it is alright to combine the two especially if the person is far away, deaf or for other similar reasons. This may require that he sees the motion of the hand of the one making *Salam*.

In this case, one should combine the greeting (with the tongue) and the gesturing (with the hand).

As for what some people do nowadays of sounding the car horn when driving by, this is neither a *Salam* nor part of the *Sunnah*. However, some people may say: 'I do not intend *Salam* by it; rather, I wish to call the person's attention then make *Salam* to him.' Well, I hope that there is no problem with this. But there is no doubt that making it a substitute for *Salam* is contrary to the *Sunnah*. The *Sunnah* is to greet with the tongue. If the voice cannot be heard, then he should gesture with the hand till the one far off or the deaf takes cognizance of his greeting.

In the hadeeth of Asma bint Yazid - may Allah be pleased with her, the Prophet ﷺ passed through the mosque and a group of women were seated in it, he gestured to them to offer greeting. An-Nawawee said: 'This should be understood that he combined *Salam* with gesturing.' This is because greeting with gestures alone is prohibited. The *Salam* must necessarily be by saying: '*As-Salam alayka*,' if it is directed to a person and '*As-Salam Alaykum*,' if it is directed to a group of people. However, if a person is far away, deaf or surrounded by noise, gesture should be combined with the statement: '*As-Salam alaykum*.'

In this hadeeth, the Prophet ﷺ greeted a group of women. This is because the dreaded evil is totally non-existent; otherwise, a strange man, one who is not an unmarriageable relative of a woman, should not greet her due to the attendant danger. This is more serious for a young male and a young female; a young man should not greet a young woman and vice versa.

Nevertheless, if a man known for good character passes by a group of women in a mosque, class or similar spaces, there is no harm if he greets them. This is because the dreaded evil is non-existent since there is regular inflow and outflow of people in the mosque. However, there is great danger in greeting a young girl on the street or in the market; hence, you should not greet her.

Similarly, if he enters his house and meets a group of women visiting his wife, there is no harm in greeting them because the dreaded evil is

absent. As for the reason for this profound caution, we have the legal maxim which states that: Prevention of evil supersedes attainment of benefit, *Darr' Al-Mafasid awla min jalb Al-Masalih.*

From the foregoing, we know that handshaking women is not permissible, be it an old woman or a young woman, with gloves or without it, because of the associated danger. However, it is permissible for an unmarried male relative to shake a female relative, and Allah knows best.

As for saying: '*Alayka As-Salam – upon you be peace.*' The Prophet ﷺ prohibited this and said: 'This is the greeting of the dead.' That is, during the Pre-Islamic era, they used to greet the dead in that manner. This can be deduced from the statement of a poet:

Upon you be the peace of Allah, O Qays bin Amir

Whenever they address the dead, even if they are far away from his grave, they would do so in present tense with: '*Alayka As-Salam – Upon you be peace of Allah.*' Hence, the Prophet ﷺ prohibited it because it is the greeting for the dead and an imitation of the people of *Jahiliyyah* in their ignorance. Rather than saying: '*Alayka As-Salam,*' you should say: '*As-Salam alayka.*' This is the correct Islamic greeting, and Allah knows best.

Chapter 133: etiquettes of offering greetings

Hadeeth 857

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُسَلَّمُ
الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى
الْكَثِيرِ». متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah صلى الله عليه وسلم said, “A rider should greet a pedestrian; a pedestrian should greet one who is sitting; and a small group should greet a large group (of people).” [Al-Bukhari and Muslim]

Hadeeth 858

وَعَنْ أَبِي أُمَامَةَ سُدَايِ بْنِ عَجْلَانَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَهُمْ بِالسَّلَامِ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ جَيِّدٍ. وَرَوَاهُ التِّرْمِذِيُّ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ: قِيلَ: يَا رَسُولَ اللَّهِ! الرَّجُلَانِ يَلْتَقِيَانِ، أَيُّهُمَا يَبْدَأُ بِالسَّلَامِ؟ قَالَ: «أَوْلَاهُمَا بِاللَّهِ تَعَالَى». قَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

Abu Umamah Sudaiy bin 'Ajlan Al-Bahili رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, “The person nearest to Allah is one who is the first to offer greeting.” [Abu Dawud]

The narration in At-Tirmidhi is: The Messenger of Allah صلى الله عليه وسلم was asked: “O Messenger of Allah! When two persons meet, who should greet the other first?” The Messenger of Allah صلى الله عليه وسلم said, “The person nearest to Allah (i.e., one who is more obedient and therefore closer to Allah will say: As-Salam first.”

Commentary

Some of these hadeeths explaining the etiquettes of offering greetings mentioned by An-Nawawee – may Allah shower blessings on him – in this chapter have earlier been discussed. One of such is the recently explained hadeeth of Asma – may Allah be pleased with her.

Thereafter, he mentions the hadeeth of Aboo Hurayrah - may Allah be pleased with him – regarding the one to initiate the greeting.

First of all, we say the best of people is the one who initiates the greeting. The Prophet ﷺ was the most honorable of creatures, he used to initiate the greeting whenever he meets anyone. So, you should hasten to initiate the greeting before your companion even if he is younger than you. This is because the best of people and nearest person to Allah is the one who initiates the greeting. Do you wish to be the better party in the sight of Allah? We all desire that, so you should initiate the greeting whenever you meet people.

Thereafter, the Prophet ﷺ mentioned that the rider should greet the pedestrian, the pedestrian should greet the one who is sitting, a small group should greet a large group (of people), and the young should greet the elderly.

This is because the rider occupies a vantage position, so he should greet the pedestrian. The pedestrian occupies a vantage position, so he should greet the one who is sitting. The small group should greet the larger group of people because the latter have greater right than the former group. The young should greet the elderly because the latter has more rights over the young.

However, if it is observed that the small group are unconscious of this responsibility, then the larger group should greet them. Likewise, if it is observed that the young is unconscious of this, then the elderly should greet him and not abandon the *Sunnah*.

This statement of the Prophet ﷺ does not connote that it is prohibited for the elderly to greet the young. Rather, it implies that the proper procedure is for the young to greet the elderly. If the former fails in his responsibility, then the elderly should greet him. Indeed, it is better if you hasten to initiate the greeting as we have mentioned earlier. The person nearest to Allah is the one who initiates the greeting.

Chapter 134: etiquettes of greeting the acquaintance repeatedly

Hadeeth 859

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي حَدِيثِ الْمُسِيِّءِ صَلَاتَهُ أَنَّهُ جَاءَ فَصَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ، فَسَلَّمَ عَلَيْهِ، فَرَدَّ عَلَيْهِ السَّلَامَ، فَقَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» فَرَجَعَ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ. متفقٌ عَلَيْهِ .

Abu Hurairah ؓ reported in the Hadith in respect of the person who was at fault in performing his Salat (prayer): He came to the Prophet ﷺ and greeted him. The Prophet ﷺ responded to the greeting and said, "Go back and repeat your Salat because you have not performed the Salat (properly)." He again performed Salat as he had prayed before and came to the Prophet ﷺ and greeted him. The Prophet ﷺ responded to the greetings (and repeated his words to him). This act of repeating (the Salat and the Salam) was done thrice. [Al-Bukhari and Muslim]

Hadeeth 860

وَعَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ، قَالَ: «إِذَا لَقِيَ أَحَدُكُمْ أَحَاهُ، فَلْيَسَلِّمْ عَلَيْهِ، فَإِنْ حَالَتْ بَيْنَهُمَا شَجَرَةٌ، أَوْ جِدَارٌ، أَوْ حَجَرٌ، ثُمَّ لَقِيَهُ، فَلْيَسَلِّمْ عَلَيْهِ». رَوَاهُ أَبُو دَاوُدَ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "When

one of you meets a brother (in Faith) he should greet him. Then if a tree or a wall or a stone intervenes between them and then he meets him again, he should greet him." [Abu Dawud]

Chapter 135: excellence of greeting at the time of entry into the house

Hadeeth 861

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا بُنَيَّ! إِذَا دَخَلْتَ عَلَى أَهْلِكَ، فَسَلِّمْ، يَكُنْ بَرَكَةً عَلَيْكَ، وَعَلَى أَهْلِ بَيْتِكَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Anas bin Malik رضي الله عنه reported: Messenger of Allah ﷺ said to me, "Dear son, when you enter your house, say As-Salamu 'Alaikum to your family, for it will be a blessing both to you and to your family." [At-Tirmidhi]

Commentary

These two chapters, as mentioned by the great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him – in his book, Riyaadus Saaliheen, deal with the etiquettes of greeting. They explained that a person should repeatedly greet his brother if he leaves him for a short interval. This is more important after a long interval.

For instance, a host enters the house to get water, food or similar items for his guests, he should repeat the greeting when he returns to them. That it is Sunnah for one to repeat the Islamic greeting after leaving one's brothers for a time, be it short or long, is one of

the favours of Allah.

He has decreed that we greet one another because this is an act of worship and a source of reward. Whenever we strive to increase in it, our worship of Allah increases and we receive more reward and compensation. Had Allah not decreed this for us, such repetition would have been an innovation. However, by the flavor of Allah, whenever you return to your brother after a period, even if the span is short, you should repeat the greeting. If a tree or rock separates you such that he is out of sight, you should greet him when you meet again.

Thereafter he – may Allah shower blessings on him – buttressed his point with the hadeeth of Aboo Hurairah - may Allah be pleased with him. This is the incident of the man who entered the mosque and observed a *Salat* lacking in tranquility, pecking the ground as a hen does. Then he came to greet the Prophet ﷺ. He ﷺ responded to his greeting and said: ‘Return and observe *Salat*, for you have not observed *Salat*.’ The man left to observe *Salat*, and unfortunately performed it as he had done earlier without tranquility. Then he returned and greeted the Prophet ﷺ. He ﷺ responded to his greeting and said: ‘Return and observe *Salat*, for you have not observed *Salat*.’ This occurred three times.

The man observed the Prayer as best as he could as he does not know any better; he was ignorant. Then he said: ‘By the One Who has raised you with truth, I do not know how to perform it any better, please teach me.’ This is from the wisdom of the Messenger ﷺ; he ﷺ made him repeat this *Salat*, which does not benefit him, except to make him crave for knowledge. So, the knowledge will be presented to his heart while he is receptive and in need of it. It is well known that when a thing comes about when it is desired, it is more likely to be accepted. Imagine if you give a pauper ten riyals when he needed it, he would rejoice heartily at it and it will be significant to him. However, if you give same amount to a rich person, he would not regard it as significant.

Summarily, the Prophet ﷺ sent this man back repeatedly in order that he might long for knowledge and have an open mind to accept it.

Then, he ﷺ said: ‘When you stand to observe the *Salat*, perform the ablution well, face the *Qiblah*, then make *Takbir* (the saying: Allahu Akbar). Then recite whatever is convenient for you of the Qur’an – however one must recite *Al-Fatihah* as is indicated in some other explicit texts – then make the *Ruku'* (bowing) until you are tranquil in the *Ruku'* position, then rise until you are tranquil in standing position, then make *Sujud* till you are tranquil in *Sujud* position – [this is a complete *Rakat*] – then do the same in the rest of your *Salat*.’ The Messenger ﷺ taught him and he went away.

The author used this hadeeth to prove that it is part of the *Sunnah* for one to greet his brother when he returns to him, even after a short interval. For instance, if you go out to renew your ablution, get a book or other similar act, you should greet your brothers when you return to them. This is very good and each *Salam* earns you reward of ten good deeds.

Thereafter the author – may Allah shower blessings on him – mentioned that it is part of *Sunnah* for a person to greet when he enters his house. He evidenced this with the statement of Allah, the most High:

﴿ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً ﴾
 ﴿١١﴾

“But when you enter the house, greet one another with a greeting from Allah (that is, say: *As-Salam Alaikum* – peace be on you) blessed and good.” (An-Nur: 61)

Hence, you should greet when you enter the house. The first act when you enter the house is to use chewing stick, thereafter you should greet. The Prophet ﷺ advised Anas bin Malik: ‘O son, whenever you enter upon your household, you should greet. It will be a blessing for you and your household.’ Thus, Allah, the most High - said:

“Blessed and good.”

Therefore, you should greet the occupants of the house, be they your household or close associates. This is from the *Sunnah*.

Chapter 136: greeting the children

Hadeeth 862

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَرَّ عَلَى صِبْيَانٍ، فَسَلَّمَ عَلَيْهِمْ،
وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَفْعَلُهُ. مَتَّفَقٌ عَلَيْهِ .

Anas ؓ reported that he passed by some children and greeted them. Then he said: “Messenger of Allah ﷺ used to do the same.”
[Al-Bukhari and Muslim]

Chapter 137: greeting one's wife and other women

Hadeeth 863

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتْ فِينَا امْرَأَةٌ
- وَفِي رِوَايَةٍ: كَانَتْ لَنَا عَجُوزٌ - تَأْخُذُ مِنْ أَصُولِ السَّلْقِ
فَتَطْرَحُهُ فِي الْقَدْرِ، وَتُكْرِكِرُ حَبَّاتٍ مِنْ شَعِيرٍ، فَإِذَا صَلَّيْنَا
الْجُمُعَةَ، وَأَنْصَرَفْنَا، نُسَلِّمُ عَلَيْهَا، فَتُقَدِّمُهُ إِلَيْنَا. رَوَاهُ الْبُخَارِيُّ .

Sahl bin Sa'd ؓ reported: There was a woman among us who would put beet root in a pot and add to it some ground barley. She used to cook them together. On returning from the Friday prayer, we would greet her and she would offer it to us. [Al-Bukhari]

Hadeeth 865

وَعَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَرَّرَ عَلَيْنَا
النَّبِيُّ ﷺ فِي نِسْوَةٍ فَسَلَّمَ عَلَيْنَا. رَوَاهُ أَبُو دَاوُدَ

Asma bint Yazid ؓ reported: The Prophet ﷺ passed by us when we were with a party of women, and he greeted us. [Abu Dawud]

Commentary

The author – may Allah shower blessings on him – said in his book, *Riyaadus Saaliheen*: ‘Chapter on Greeting the Children.’

Children here refer to young ones from the age of discernment to around twelve. Most people have the habit of not greeting children because they consider them as insignificant. However, this is contrary to the guidance of the Prophet ﷺ who would greet the young and the old. Thus, here is Anas bin Malik - may Allah be pleased with him, he passed by a group of children and greeted them. Then he said: ‘The Prophet ﷺ used to do so.’ That is, used to greet children.

There are numerous benefits in greeting children:

1. **Following the Sunnah:** That is, the *Sunnah* of the Prophet ﷺ. Allah - the most High - had said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

“Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes in (the meeting with) Allah and last day.” (Al-Ahzab: 21)

2. **Humility:** Such a person would not denigrate, snub or raise his head high in arrogance to people; rather, he even greets children. The Prophet ﷺ said: ‘Allah increases not a servant (of His) by his pardoning of people except in Honor, and none will be humble

except that Allah raises his rank.⁷⁽¹⁾

3. **Making children accustomed to good manners:** When children see elderly men greet them whenever they pass by them, they would get accustomed to this blessed and good *Sunnah*.

4. **This makes children love one:** That is, they love the one who greets them and they are happy. They may never stop remembering this act because children do not forget their past.

These are the benefits of greeting children.

As for greeting women:

1. It is *Sunnah* to greet one's wives and female relatives who forbidden to be married. You may greet them and this is not blameworthy. You should greet your wife, sister, aunt and niece. There is no problem in this.

2. As for strange women, you should never greet them except they are aged and you are certain that you are safe from temptation. Otherwise, you should not greet them. Hence, the custom has been⁽²⁾ for a man not to greet a woman in the market. This is the correct approach.

3. However, if you return home to find some women known to you, there is no harm in greeting them provided you are safe from temptation. So also, a woman should not greet a man except she is sure that she is safe from temptation.

Then, the author – may Allah shower blessings on him- mentioned the hadeeth of the woman who would gather beet root into a pot. This root is a very good condiment. She would put it in a pot and add some ground barley to it, and cook them together. After *Jumu'ah*, whoever wills among the companions of the Prophet ﷺ would visit her. They would greet her and eat from this meal. This would fill them with great joy because the companions were poor before Allah granted them conquests. Allah the most High said:

1 Reported by Muslim in Book of Goodness and Joining the ties of Kinship, Chapter on the Merit of Pardoning (people) and Humility, no. 2588

2 Here Shaykh Uthaymeen likely refers to the practices in the Kingdom of Saudi Arabia, may Allah protect the Kingdom.

﴿ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ﴿١٩﴾ ﴾

“And abundant spoils (of war) that you will capture.”(Al-Fath: 19)

Also He said:

﴿ وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا ﴿٢٠﴾ ﴾

“Allah has promised you Aboondant spoils that you will capture.”(Al-Fath: 20)

So, wealth became abundant after the conquests. Before then, most of the companions of the Prophet – may Allah be pleased with them all - were poor.

Allah alone grants success.

Chapter 138: greeting the non-muslims and the prohibition of taking an initiative

Hadeeth 866

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبْدُؤُوا الْيَهُودَ وَلَا النَّصَارَى بِالسَّلَامِ، فَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “Do not greet the Jews and the Christians before they greet you; and when you meet any one of them on the road, force him to go to the narrowest part of it.” [Muslim]

Hadeeth 867

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ». متفقٌ عَلَيْهِ .

Anas رضي الله عنه reported: Messenger of Allah ﷺ said, “When the people of the Book greet you (i.e., by saying ‘As-Samu ‘Alaikum’, meaning death be upon you), you should respond with: ‘Wa ‘alaikum’ [The same on you (i.e., and death will be upon you, for no one will escape death)].” [Al-Bukhari and Muslim].

Hadeeth 868

وَعَنْ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى مَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ - عَبَدَةِ الْأَوْثَانِ وَالْيَهُودِ - فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ ﷺ. متفقٌ عَلَيْهِ .

Usamah bin Zaid رضي الله عنه reported: The Prophet ﷺ passed by a mixed company of people which included Muslims, polytheists and Jews, and he gave them the greeting (i.e., saying As-Salamu ‘Alaikum). [Al-Bukhari and Muslim].

Commentary

The author mentioned this chapter in his book, Riyaadus Saaliheen, regarding the ruling of greeting an exclusive group of disbelievers and a mix of disbelievers and Muslims.

The act of greeting a group of Muslims has been previously discussed, and it was stated that it is an emphatic *Sunnah*.

It is not permissible to initiate greeting to disbelievers. That is, it is not allowed for a person who passes by a disbeliever or enters his house to say: 'As-Salam alaikum - peace be upon you.' This is because the Prophet ﷺ prohibited such in the hadeeth of Aboo Hurayrah. If we initiate such greeting, there would be an element of inferiority to them and honor since greeting is a form of respect. The disbeliever does not deserve respect but infuriation, humiliation and belittlement. This is because Allah, Glorious and Exalted is He, said:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرْتَهُمُ رُكْعًا مُسَبِّحًا
يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ﴿٢٩﴾﴾

“Muhammad ﷺ is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good pleasure.” (Al-Fath: 29)

He said:

“(they are) severe against disbelievers,”

That is, they are firm and stern in dealing with the disbelievers.

﴿تَرْتَهُمُ رُكْعًا مُسَبِّحًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ
أَثْرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرْبَعٍ أَخْرَجَ شَطْهَهُ فَتَازَرَهُ
فَاسْتَعَاظَ فَاسْتَوَىٰ عَلَىٰ سَوْفِهِ يَعْجِبُ الزُّرَّاعُ لِيَغِيظَ بِهِمُ الْكُفَّارَ ﴿٢٩﴾﴾

“You see them bowing and falling down prostrate (in Prayer), seeking Bounty from Allah and (His) Good pleasure. The mark of them (that is, of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, them makes it strong, it then becomes thick, and it stands, straight on its stem delighting the sowers - that He may enrage the

disbelievers with them.” (Al-Fath: 29)

This is the evidence.

He - the most High - also said in Surah At-Taubah:

﴿وَلَا يَطْغَوْنَ مَوْطِنًا يَغِيظَ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كَيْبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ (١٢٠)

“Nor they take any step to raise anger of the disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness.” (At-Taubah: 120)

Our initiating the Islamic greeting would be a way of honoring and revering them. A believer should be stern in his dealings with the disbeliever. Allah the most High said:

﴿يَتَأْتِيَ الَّذِينَ ءَامَنُوا مِنْ بَرْتَدَّ مِنْكُمْ عَنْ دِينِهِمْ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ﴾ (٥١)

“O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the disbelievers, stern towards the disbelievers.” (Al-Maidah: 120)

They are more honorable than the disbelievers; that is, a Muslim should see himself as more honorable than the disbeliever and that he is superior to him. Unfortunately, the sense of honor has left our hearts with the increase of Christian workers. We behave as if our difference with the Christian, the Jew, the Buddhist, or the idol worshipper is similar to the difference between a Maliki and a Hanbali or a Shafi or others.

Some people think that our difference with the disbelievers is comparable to the difference among the four Juristic schools of thought in Islam, we beseech Allah for safety. This is definitely a result of demise of the hearts. It is never permissible for a person to honor a disbeliever and the expectation is to do everything that

will infuriate them.

Nevertheless, we must fulfill all agreements between us if such exists; for instance, if we have Christian employees. Firstly, we say: 'Do not bring Christian employees to the Arabian Peninsula because the Messenger ﷺ said: 'I will certainly expel the Jews and Christians from the Arabian Peninsula.'⁽¹⁾ He also ordered saying: 'Expel the Jews and Christians from the Arabian Peninsula.'⁽²⁾ Therefore, you should not bring a disbeliever if you can get a Muslim.

As for the claim of those whose hearts are dead or left to deviate by Allah, refuge is with Allah: 'I bring disbelieving employees because they do not observe *Salat*. Otherwise, a substantial part of the working time would be lost. Thus, I bring them since they do not observe fast, perform *Umrah* or Hajj, and so work would not stop.' We seek refuge with Allah. This person has given preference to this life over the hereafter, we beseech Allah for wellbeing.

In summary, it is not permissible to initiate the Islamic form of greeting to a disbeliever, be he a Jew, Christian, Buddhist or an idol worshipper. It is not right to initiate the greeting to anyone who is not practicing Islam.

He ﷺ said: 'Whenever you meet anyone of them on the road, constrain him to its inconvenient part.' That is, you should not leave the way for him. If a group of Muslims meets a group of disbelievers along a path, the Muslims should not make space for them even if they spread out on the road. This is because if you created room for them on the path, this would be tantamount to honoring them.

Why should we relate with them in this manner?

Firstly, they are enemies of Allah and our enemies. Allah – the Exalted – said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوِّكُمْ اَوْلِيَاءَ تَلْقَوْنَ اِلَيْهِمْ بِالْمُؤَدَّةِ وَقَدْ

كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ ﴿١﴾

1 Reported by Muslim in Book of Jihad and Expeditions, Chapter on Expelling the Jews and Christians from the Arabian Peninsula, no.1767

2 Reported by Ahmad in Al-Musnad (1/195)

“O you who believe! Take not My enemies and your enemies (that is, disbelievers and Polytheists, and so on.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (that is, Islamic Monotheism, this Qur’an and Muhammad ﷺ). (Al-Mumtahanah: 1)

In the first instance, they are enemies of Allah, and then they are our enemies. Their past actions till date towards the Muslims point to the vehemence of their enmity towards the Muslims. So, it is not permissible to initiate the Islamic greeting to them.

However, what should be our response if they initiate the Islamic greeting? The Prophet ﷺ said: ‘Whenever they make *Salam* to you, then say: “*Wa alyakum* - and upon you (or same to you).” You should say only this without going further; why? This is because during the time of the Prophet ﷺ, they would greet the Muslims in an ignoble manner, saying: ‘*As-saamu alyakum* - death be upon you.’ Whoever hears them would think they are saying: ‘*As-Salam alyakum* - peace be upon you,’ whereas they are saying: ‘*As-Saamu alyakum* - death be upon.’ You should ponder over the magnitude of their enmity, even in greeting. Hence, the Prophet ﷺ said: ‘Say: *wa alyakum* - and upon you (same to you);’ only. If they have said: ‘*As-Saamu* - death,’ then same to them and if they have said: ‘*As-Salam* - peace,’ same to them.

This is fair because Allah – the most High - said:

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ (٨١)

“When you are greeted with a greeting, greet in return with what is better than it, or at least) return it equally.” (An-Nisa: 86)

This is justice.

Thus, some scholars stated that if a disbeliever clearly says: “*As-Salam alyakum* - peace be upon you,” then you should respond with: “*wa alaika As-Salam* - and upon you be peace.” This situation is different from that which necessitated the statement of the Messenger ﷺ: ‘Say: *wa alaikum* - same to you’. The hadeeth of Ibn Umar – may Allah be pleased with him - in Al-Bukhaari showed that they used to say:

'*As-saamu alaykum* - death be upon you.' Hence, you should respond with: '*Wa alaykum* - and upon you' when they greet you. This reason is clear, which is the fact that they were saying: '*As-samu alaykum* - death be upon you.'

If they pronounce the Islamic greeting clearly, we should respond by saying: '*Wa alaikum As-Salam* - and upon you be peace.' This is because the most steadfast of people upon justice and fairness are the Muslims, praise be to Allah. When they say: '*As-Salam alaikum* - peace be upon you,' we say: '*Wa alaykum As-Salam* - And upon you be peace.' If they say: '*Ahlan wa sahlán* - welcome Graciously!' We respond: '*Ahlan wa Sahlan* - welcome, Graciously!' If they say: '*Marhaban* - Welcome,' we say: '*Marhaban* - welcome.' We give them exactly what they give us.

Nevertheless, this matter has become tricky today for some people. We have disbelievers as superior officers in some companies. Thus, what should a Muslim say when he enters the office of this superior officer who is a Jew or Christian? We advise him to only say: '*Salam* - peace,' with the intention of directing it to himself. Since you have omitted the object from the expression, he would not know the addressee. This is if you fear evil from him.

However, if you do not fear evil from him and he cares less about your manner of greeting, then you should interact with him without making *Salam* to him. This is because the Messenger ﷺ said: '**Do not initiate greeting to the Jew or Christian.**' If you fear his evil then say: '*As-Salam* - peace,' only.

Scholars - may Allah shower blessings on them - disagree on the permissibility or otherwise of initiating other forms of greetings. For instance, the use of expressions like: '*Marhaban* (Welcome), *Ahlan wa sahlán* (Welcome graciously) and so on. Some opine that there is no problem if it is a social gesture, particularly if you fear him or his evil. Others opine that it is not permissible because it entails a sense of reverence for him. In this case, a person should consider that which fulfils his need or serves his best interest.

Thereafter, the author mentioned a hadeeth about passing by a

gathering of Muslims and disbelievers. Should a Muslim neglect greeting such gathering due to the presence of disbelievers? Should he greet them due to the presence of Muslims? Two contradictory factors are present in this case: an approval and a limiting factor. The presence of Muslims allows the greeting while the presence of disbelievers forbids it. It is however possible to separate the grounds in this situation. Otherwise, the principle of Sharee'ah dictates that when an approval and a limiting factor come together in a matter, without the possibility of separating them, precedence is given to the limiting factor. However, it is possible to separate them in this situation: you greet them with the intent of greeting the Muslims among them. The Prophet ﷺ passed by a mixed company of people which included Muslims, polytheists and Jews, and he gave them the greeting of *Salam*.

Another case of difference of opinion are expressions such as: *Ahlan wa Sahlan Kaifa haluka* (graciously, welcome, how are you). However, just say: '*As-Salam (peace)*,' if you fear his evil and intend with it that you are making *Salam* upon yourself.

The author ended the Book of Greeting and its manners with this hadeeth of Aboo Hurairah - may Allah be pleased with him. It is about a man who came to a seated gathering and then stands up to leave. It is known that a man should greet whenever he comes upon a people as earlier explained. The Islamic greeting is an emphatic *Sunnah* while responding to it is an individual obligation (*Fard 'Ayn*) for the addressee. If a group of people are greeted, then it is a collective obligation (*Fard Kifayah*); the response of some suffices and releases the rest from the obligation.

However, if they are a group but it is known that the initiator intends a particular person, first and foremost, then it becomes obligatory for that person to respond. For instance, a teacher is in the midst of a group of students, then someone comes in to greet the teacher, first and foremost. In this case, it becomes mandatory for the teacher to respond and the response of the group does not suffice for him.

Likewise, a leader is in the midst of some men and his security

guards, then a person comes in to offer greeting. It is known that he intended to greet the leader, first and foremost; hence, it becomes obligatory for him to respond.

If however the members of the group are peer and it is not known that anyone of them was intended with the *Salam*, first and foremost, then the response of any of them suffices for the group. It is sufficient because the response is a collective obligation.

Allah alone grants success.

Chapter 139: excellence of greeting on arrival and departure

Hadeeth 869

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيَسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيَسَلِّمْ؛ فَلْيَسَلِّتِ الْأُولَى بِأَحَقِّ مِنَ الْآخِرَةِ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "When one of you arrives in a gathering, he should offer Salam to those who are already there, and he should also do so when he intends to depart. The first act of greeting is not more meritorious than the last." [*Abu Dawud*]

Commentary

In this hadeeth, when a man comes upon a gathering, he should offer greeting and he should do same when he intends to take his

leave. This is because the Prophet ﷺ ordered so and said: ‘The first act of greeting is not more meritorious than the last.’ That is, you should offer greeting when you intend to depart just as you did when you entered.

Thus, one sends *Salam* on the Prophet ﷺ when one enters the mosque and likewise when one leaves. A person performs *Tawwaf* when he enters Makkah for *Umrah* or *Hajj* and likewise when he is about to depart. This is because *Tawwaf* is the greeting of Makkah for the one who enters it with the intent of performing *Hajj* or *Umrah*. Also, the farewell greeting to Makkah for the one who came for *Hajj* or *Umrah* upon departure is *Tawwaf*. This is a sign of the perfection of the *Sharee'ah*; making the beginning same as the end in regards to these sort of matters. The *Sharee'ah* as we all know is from the All-Wise, All-Aware as He said:

﴿الرَّكِيبُ أَحْكَمْتُءَايَنَّهُ، ثُمَّ فَضَّلْتُ مِنْ لَدُنِّ حَكِيمٍ خَيْرٍ ﴿١﴾﴾

“(This is) a Book, the verse whereof are perfected (in every sphere of knowledge, and so on) and then explained in detail from One (Allah), Who is All-wise and Well Acquainted (with all things).” (Hud: 1)

Hence, you notice order and consistency in its entirety, without contradiction nor defect. Indeed, the Messenger ﷺ prohibited that a man should walk in a single sandal, even if he is going to repair the other – why? This is because when you single out one of your feet with a sandal, it becomes oppression and injustice to the other. So, we see that the *Sharee'ah* of Islam commands justice in every matter:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٠﴾﴾

“Verily, Allah enjoins *Al-Adl* (that is, Justice and worshipping none but Allah alone – Islamic Monotheism) and *Al-Ihsan* (that is, to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the *Sunnah* [Legal ways])

of the Prophet ﷺ in a perfect manner), and giving (help) to kith and Kin (that is, all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, and so on.) and forbids Al-fahsha (that is, all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, and so on.) and Al-Munkar (that is, all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, and so on.), and Al-Baghy (that is, all kinds of oppression), He admonishes you, that you may take heed.” (An-Nahl: 90)

Chapter 140: seeking permission to enter (somebody’s house) and manners relating to it

Hadeeth 870

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الاسْتِئْذَانُ ثَلَاثٌ، فَإِنْ أُذِنَ لَكَ وَإِلَّا فَارْجِعْ». متفقٌ عَلَيْهِ .

Abu Musa Al-Ash'ari رضي الله عنه reported: The Messenger of Allah ﷺ said, “Permission is to be sought thrice. If it is accorded, you may enter; otherwise, go back.” [Al-Bukhari and Muslim]

Hadeeth 871

وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جُعِلَ الْاسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ». متفقٌ عَلَيْهِ .

Sahl bin Sa'd رضي الله عنه reported: The Messenger of Allah ﷺ said, “Seeking

permission to enter (somebody's house) has been prescribed in order to restrain the eyes (from looking at something we are not supposed to look at)." [Al-Bukhari and Muslim]

Hadeeth 872

وَعَنْ رِبْعِيِّ بْنِ حِرَاشٍ قَالَ: حَدَّثَنَا رَجُلٌ مِنْ بَنِي عَامِرٍ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي بَيْتٍ، فَقَالَ: أَلِجْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ لِخَادِمِهِ: «اخْرُجْ إِلَيَّ هَذَا فَعَلَّمَهُ اسْتِئْذَانَ، فَقُلْ لَهُ: قُلْ: السَّلَامُ عَلَيْكُمْ، أَدْخُلْ؟» فَسَمِعَهُ الرَّجُلُ فَقَالَ: السَّلَامُ عَلَيْكُمْ، أَدْخُلْ؟ فَأَذِنَ لَهُ النَّبِيُّ ﷺ، فَدَخَلَ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Rib'i bin Hirash رضي الله عنه reported: A man of Banu 'Amir tribe has told us that he had asked the Prophet صلى الله عليه وسلم for permission to enter when he was at home. He said: "May I enter?" Messenger of Allah صلى الله عليه وسلم said to the servant, "Go out and instruct him about the manner of seeking permission. Tell him to say: As-Salamu 'Alaikum (may you be safe from evil). May I come in?" The man heard this and said: "As-Salamu 'Alaikum (may you be safe from evil). May I come in?" The Prophet صلى الله عليه وسلم then accorded permission to him and he entered in. [Abu Dawud]

Hadeeth 873

عَنْ كَلْدَةَ بِنِ حَنْبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ، فَدَخَلْتُ عَلَيْهِ وَلَمْ أَسَلْ، فَقَالَ النَّبِيُّ ﷺ: «ارْجِعْ فَقُلْ: السَّلَامُ عَلَيْكُمْ أَدْخُلْ؟». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Kaldah bin Al-Hanbal رضي الله عنه reported: I visited the Prophet صلى الله عليه وسلم and

I entered his house without seeking permission. So he said, "Go back and say: 'As-Salamu 'Alaikum (may you be safe from evil). May I come in?'" [Abu Dawud and At-Tirmidhi]

Commentary

The author stated in his Book, Riyaad us-Saaliheen: 'Chapter on seeking permission to enter (somebody's house) and manners relating to it.'

This refers to seeking permission from the owner of a house to grant you right of access; you should enter if he permits, otherwise you do not enter. In fact, if he tells you explicitly to go away, you should do so as Allah the most High said:

﴿ وَإِنْ قِيلَ لَكُمْ آتِجُوا فَأْتِجُوهَا أَرْزِقُوا لَكُمْ ﴾ (28)

"And if you are asked to go back, go back, for it is purer for you." (An-Nur: 28)

O you owner of the house, you should not be shy to say: 'Go back,' and O you who is seeking permission, you should not get angry because of that. The supposed host may be busy or may not be prepared to receive people; hence, you should not coerce or pressure him. If you leave after he denies you entry, Allah said that this is purer for you:

"Go back for it is purer for you."

That is, purer for your hearts.

The author also mentioned two verses from the Book of Allah. The first verse is the statement of Allah:

﴿ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَأْذِنُوْا ﴾ (27)

"O you who believe; Enter not houses other than your own until you have asked permission." (An-Nur: 27)

We said: the meaning of permission is to grant you approval to enter or you know that the host is prepared to receive you. For instance, if a person tells you: 'Visit me after *Salat Adh-Dhuhr*, if you

find the door open that is my permission.’ When you come at that time, you do not need to seek permission because the host has asked you to visit him at an agreed time and enter if you find the door open. There is no difference between a previous or future permission. As long as you know that the man has not left his door open except for you to enter and there is such understanding between the two of you, you should enter.

This is not blameworthy. However, it is preferable that you offer greeting at the entrance. This is important even if the sole intention is to attain the reward of Islamic greeting and supplication from your brother, since he would respond: ‘*Wa alaykum As-Salam*’ and upon you be peace.’

The second verse is the statement of Allah:

﴿وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ﴾

“And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age).” (An-Nur: 59)

That is, reaching the age of wet dreams. Though the actual thing is reaching age of ejaculation but it has been described here as the age of wet dream because for most people, the first time sperm comes out from them is through a wet dream. However, some people reach puberty without having wet dreams, but the preponderant situation is for people to have wet dreams. So, when the child reaches puberty, he should not enter the house except after asking permission. The matter is light before reaching puberty though there are three periods when he must necessarily seek permission:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۗ﴾

“O you who believe! Let your legal slaves and slave girls, and those among you who have not come to the age of puberty ask

your permission (before they come to your presence) on three occasion.”(An-Nur: 58)

1. The first: Before Al-Fajr Prayer
2. The second: When you put off your clothes for siesta.
3. The third: After the Isha Prayer.

Everyone, even children, must ask for permission during these three periods. This is because at these times, a person is prepared for sleep and may have changed to garments in which he would not like to be seen. Hence, it is compulsory to ask for permission at these three periods.

With regards to looking at women, that is children looking at women, this is not restricted by puberty. Rather, this is once it is noticed that a child is gazing at female with sensual delight. If this is recognized, then it becomes mandatory for the female to veil in his presence even if he is no older than ten years old. Allah the most High said:

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ﴾ (٢١)

“And tell believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, and so on.) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of the hands or one eye or dress like veil, gloves, head cover, apron, and so on), and to draw their veils over Juyubihinna (that is, their belies, faces, necks and bosoms, and so on) and not to reveal their adornment except to

their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (that is, their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servant who lack vigor, or small children who have no sense of the shame of sex...”(An-Nur: 31)

Scholars explained that ‘those who have no sense of the shame of sex’ are those who are yet to develop any interest in women, nor does the idea of woman occur to their senses. Although there are some ten year old children who are aware of female sexuality, so this varies as I have said earlier. Perhaps, this child sits with a people whose discussion usually revolves around women, which may infuse sexual thoughts in him from a tender age. This thought may not occur to a child who accompanies people whose principal interest is in learning, Qur’an memorization and other similar activities. Hence, sexual desires do not develop in him.

Whatever the situation, once we realize that a child pays attention to the female body, discusses about women and his look at women is filled with lust, it becomes obligatory for women veil in his presence even if he is no more than ten years old. It would not be strange if he marries and fathers a child after copulating with his wife. Scholars – may Allah shower blessings on him – also stated that it is possible for a ten year old child to have children. It has also been reported that the age difference of Amr bin Al-Aas and his son Abdullah was only eleven years!

Imam Ash-Shafi – may Allah shower blessings on him – said: ‘I saw a grandmother who was only twenty-one years old.’ In our environment today, you would find a lady who is twenty-one years old and she is yet to get married. It is possible for a woman to reach puberty at the age of nine, that is in her tenth year, and become pregnant during first year of puberty and give birth. Then when her daughter turns nine years old, she also gets married in her tenth year. How many years will that be? Twenty years. Therefore, her child will come in the twenty-first year and her mother would become a grandmother. Also, Ash-Shafi – may Allah shower blessings on him – said: ‘I saw a grandmother who

was only twenty years old.’

In a nutshell, when a child reaches puberty, he should not enter the house without permission. Also, when he recognizes the female body, begins to discuss about women and looks at them with desire, then it becomes mandatory for a woman to veil in his presence, even if he is not older than ten years.

Allah alone grants success.

Chapter 142: saying ‘al-hamdu lillah’ on sneezing, its reply and manners relating to sneezing and yawning

Hadeeth 878

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ يُحِبُّ الْعُطَّاسَ، وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللَّهَ تَعَالَى كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ اللَّهُ، وَأَمَّا التَّثَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَشَاءَبَ أَحَدُكُمْ فَلْيُرِدْهُ مَا اسْتَطَاعَ؛ فَإِنَّ أَحَدَكُمْ إِذَا تَشَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ». رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “Allah likes sneezing and dislikes yawning. When any one of you sneezes and says ‘Al-hamdu lillah (praise be to Allah)’, it becomes obligatory upon every Muslim who hears him to respond with ‘Yarhamuk-Allah (may Allah have mercy on you)’. Yawning is from the devil. When one of you feels like yawning, he should restrain it as much as possible, for the devil laughs when one of you yawns.” [Al-Bukhari]

Hadeeth 879

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ؛ وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللَّهُ. فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللَّهُ، فَلْيَقُلْ: يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بِأَلْسِنَتِكُمْ». رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “When one of you sneezes he should say: ‘Al-hamdu lillah (praise be to Allah),’ and his brother or his companion should say to him: ‘Yarhamuk-Allah (may Allah have mercy on you).’ When he says this he should reply: ‘Yahdikum-ullah wa yuslihu balakum (may Allah guide you and render sound your state of affairs).’” [Al-Bukhari]

Hadeeth 880

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللَّهَ فَشَمَّتُوهُ، فَإِنْ لَمْ يَحْمِدِ اللَّهَ فَلَا تَشَمَّتُوهُ». رَوَاهُ مُسْلِمٌ .

Abu Musa رضي الله عنه reported: The Messenger of Allah ﷺ said, “When one of you sneezes and praises Allah (i.e., says Al-hamdu lillah), you should invoke Allah’s Mercy upon him (i.e., say Yarhamuk-Allah); but if he does not praise Allah, you should not make a response.” [Muslim]

Hadeeth 881

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ،

فَشَمَّتْ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الْآخَرَ، فَقَالَ الَّذِي لَمْ يُشَمِّتْهُ:
عَطَسَ فُلَانٌ فَشَمَّتَهُ، وَعَطَسْتُ فَلَمْ تُشَمِّتْنِي؟ فَقَالَ: «هَذَا
حَمْدَ اللَّهِ، وَإِنَّكَ لَمْ تَحْمَدِ اللَّهَ». متفقٌ عليه .

Anas ؓ reported: When two men sneezed in the presence of the Prophet ﷺ, he responded to one with “ Yarhamuk-Allah (may Allah have mercy on you)” and did not respond to the other. The latter said to him: “You invoked a blessing on this man but did not do so in my case.” The Prophet ﷺ replied, “He praised Allah (i.e., he said ‘ Al-hamdu lillah ’) but you did not.” [Al-Bukhari and Muslim]

Commentary

The author An-Nawawee – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: ‘Chapter on the virtue of *tashmeet* of the one who sneezed if he praises allah and an explanation of the etiquettes of sneezing and yawning.’

The sneeze is from Allah, Honored and Glorious is He. Allah loves the sneeze as is stated in the hadeeth of Aboo Hurayrah - may Allah be pleased with him - that the Prophet ﷺ said: ‘Allah loves the sneeze.’

The reason for this is that sneezing indicates vitality and agility. So, you notice that a person gains vitality when he sneezes; and Allah – the Mighty and Sublime - loves a person who is full of energy. In an authentic narration from the Prophet ﷺ, he said: ‘The strong believer is more beloved to Allah than the weak believer, although there is good in both of them.’⁽¹⁾

Sneezing shows liveliness and vitality, hence it is beloved to Allah. It is established in the Sharee'ah that when a person sneezes he should say: ‘*Alhamdulillah* - praise be to Allah.’ This is a favor of Allah which

1 Muslim in Book of Predestination, Chapter on the Command to Strength and the Abandonment of Incapacity, no.2664

he has been granted and as such, he should praise Allah. So, he says: ‘*Alhamdulillah* - praise be to Allah,’ be it in the course of a *Salat* or outside it and wherever he may be. However, scholars – may Allah shower blessings on him – explained that when he sneezes while in the toilet, he should not say: ‘*Alhamdulillah* - praise be to Allah,’ with his tongue but with his mind. They – may Allah shower blessings on him – stated that one should not utter words of remembrance of Allah in the toilet.

When a person sneezes and praises Allah, it becomes a duty on all those who hear him to say: ‘*YarhamukAllah* - may Allah have mercy upon you.’ So, they supplicate for mercy for him as a reward for praising Allah, Honored and Glorious. Once he has praised Allah, then amongst his reward is that his brothers should supplicate for mercy upon him.

The apparent meaning of his statement: ‘It becomes a duty upon all who hear him,’ is that it is obligatory for each individual who hears him. This is further supported by his statement in another hadeeth: ‘When he sneezes and praises Allah, then you (plural) should make *Tashmeem* to him.’

Some scholars opine that response to the one who sneezes is a communal obligation; that is, once one person from the group (of people present) responds saying: ‘*YarhamukAllah* – May Allah have mercy upon you,’ this is sufficient. However, to err on the side of caution, each person who hears him should respond; that is, supplicate for mercy upon him as stated in the hadeeth.

As for yawning, it is from Satan and this is why Allah dislikes it. But why? It is because yawning points to laziness. Hence, one yawns frequently if one feels sleepy. So, Allah dislikes it because it indicates laziness. However, when one yawns he should steadfastly strive to suppress it. Scholars state that you should restrain your lower lip in order to suppress it, without biting it hard to leave a cut but to prevent the mouth from opening. What is important is that you suppress it, either by this method or other methods. If you are unable to suppress it, then you should cover your mouth with your palm. What some

scholars – may Allah shower blessings on him – have mentioned about using the back of your palm to cover the mouth has no basis; the palm should be used in this matter.

The wisdom behind this is that Satan laughs when a person yawns; Satan realizes that this demonstrates his state of lethargy, and he loves such for the progeny of Adam, may Allah protect you and us from him. He also hates a person who is full of energy, active, firm and strong.

Hence, you should always strive to prevent or suppress the yawn; this is the *Sunnah* and it is better. Otherwise, you should cover your mouth with your palm.

However, would you say: ‘*A’udhu billahi min ash-Shaytan Ar-Rajeem* - I seek refuge with Allah from the Accursed Satan?’ No, this is not established from the Prophet ﷺ. The Prophet ﷺ taught us what to do when we yawn and he did not ask us to say anything. Rather, he only said: ‘**Suppress it or prevent it with the hand.**’ He did not say: ‘Say: *A’udhu billahi min Ash-Shaytan Ar-Rajeem.*’

As for the common practice that a person who yawns says: ‘*A’udhu billahi min Ash-Shaytan Ar-Rajeem* - I seek refuge with Allah from the Accursed Satan,’ there is no basis for this. Acts of worship (in Islam) are based upon enactment (by Allah and His Messenger) and not based on whims and desires.

However, some people may say: ‘Did Allah not say’:

﴿وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَفْرَعٌ ۖ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

‘*And if an evil whisper comes to you from Shaytan (Satan) then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.*’
(Al-Araf: 200)

and the Prophet ﷺ had informed us that the yawn is from Satan, and this is a whisper. We say: ‘No, not at all. You have understood the verse wrongly.’ The meaning of the verse:

“*And if an evil whisper comes to you from Shaytan (Satan) then*

seek refuge with Allah. Verily, He is All-Hearer, All-Knower.”

This is a command, by whisper, to commit sin or abandon responsibilities. This is the whisper of Satan as Allah has mentioned that he whispers these to people; a command to sin and a persuasion to abandon obligations. If you notice that, you should say: ‘*A’udhu billahi min Ash-Shaytan Ar-Rajeem* - I seek refuge with Allah from the Accursed Satan.’

However, there is nothing to say after yawning except a *Sunnah* of action, which is to suppress it.

One of the etiquettes of sneezing is that one covers one’s nose with his cloth.

Scholars explain that there are two points of wisdom in this:

The first: Some disease (organisms) could be ejected during this sneeze and spread to those around him.

The second: Some repugnant materials could be expelled from his nose, which would be prevented if he covers his face. And this is good.

However, you should avoid covering the nose with your palm as some people do. This is an error because it limits the air which exits through the mouth while sneezing which may cause harm to you.

There is evidence in these hadeeths that the one who sneezes and does not praise Allah does not deserve a response of: ‘*YarhamukAllah* - May Allah have Mercy upon you.’ This is because two men sneezed in the presence of the Prophet ﷺ who responded to one with *YarhamukAllah* (may Allah have mercy on you) but did not respond to the other. The latter said to him: ‘O Messenger of Allah ﷺ, you invoked the blessing of Allah on this man but but you did not say so in my case.’ He ﷺ said: ‘He praised Allah (i.e. he said *Al-hamdu lillah*) but you did not.’

Hence, if a person sneezes but failed to praise Allah, you should not say to him: ‘*YarhamukAllah* - May Allah have Mercy upon you.’

However, should we remind him by telling him to say, ‘*Alhamdulillah*

- Praise be to Allah? No, the hadeeth does not indicate that you should remind him. The Prophet ﷺ did not say in the hadeeth that you should remind a person who fails to praise Allah after sneezing. Rather he said: ‘...but if he does not praise Allah, you should not make a response.’ Hence, we would not ask him to praise Allah but would inform him thereafter that the one who sneezes should say: ‘*Alhamdulillah* – Praise be to Allah.’ That will be a form of education.

It is unavoidable that the praise of the one who sneezes be audible; also, when the one who sneeze is told: ‘*Yarhamuka Allah* – May Allah have mercy upon you,’ he must say: ‘*Yahdikummullah wa Yuslih baalakum* - May Allah guide you and set aright your affairs.’ So, you ask Allah to guide him and set aright his affairs. Some common people say: ‘*Yahdina aw Yahdikumullah* – May Allah guide us or guide you,’ this is contrary to the Sharee’ah. That which is legislated in the Sharee’ah is to say: ‘*YahdikAllah wa Yuslih balakum* – May Allah guide you and set aright your affairs,’ as we have explained.

Allah alone grants success.

Hadeeth 883

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ الْيَهُودُ يَتَعَاظُونَ
عِنْدَ رَسُولِ اللَّهِ ﷺ، يَرْجُونَ أَنْ يَقُولَ لَهُمْ: يَرْحَمُكُمُ اللَّهُ،
فَيَقُولُ: «يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ
وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Musa ﷺ reported: *The Jews used to intentionally sneeze in the presence of the Messenger of Allah ﷺ hoping that he would say to them: ‘ Yarhamukum-ullah (may Allah have mercy on you),’ but he would respond with: “ Yahdikum-ullahu wa yuslihu balakum (may Allah guide you and render sound your state of affairs).” [Abu Dawud and At-Tirmidhi]*

Hadeeth 884

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَشَاءَبَ أَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهِ عَلَى فِيهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ». رَوَاهُ مُسْلِمٌ .

Abu Sa'id Al-Khudri ؓ reported: The Messenger of Allah ﷺ said, "When one yawns, he should put his hand over his mouth, otherwise the devil will enter." [Muslim]

These hadeeths are about what is meritorious when one sneezes. This has been explained earlier; one of which is the hadeeth of Aboo Hurayrah - may Allah be pleased with him. He reported that the Messenger of Allah ﷺ used to place his hand or garment over his face or mouth in order to muffle the sound. That is, whenever you sneeze, you should place your garment or hand over your mouth in order to lessen the sound.

The scholars – may Allah shower blessings on him – also consider it a righteous act to cover one's face with a cloth. This will prevent any filth from stemming from one's nose. Usually, something will emanate from him but it will not be noticed if he has covered it. Sometimes, disease causing micro-organisms may be transmitted from him to other persons. Thus, you should cover your face with the tip of your garment, cloak or something similar whenever you sneeze so that these two benefits will be achieved.

Then he mentioned the hadeeth of Aboo Moosa - may Allah be pleased with him - that the Jews used to sneeze in the presence of the Prophet ﷺ. That is, they used to force themselves to sneeze hoping that the Messenger would say: 'Yarhamukumullah – May Allah have Mercy upon you.' They do this because they know that he is a Prophet and that his supplications are accepted. So, they would sneeze in his presence so that he might say: 'Yarhamukumullah.' However, he would not say that because it is not permissible to ask for mercy or

forgiveness for a disbeliever but one may ask for guidance for him.

Thus, whenever they sneezed and said: ‘Alhamdulillah (Praise be to Allah),’ he would say: ‘Yahdikummullah wa yuslih baalakum – May Allah guide you and better your affairs.’ So, if a disbeliever sneezes in your presence and praises Allah, you should not say: ‘YarhamukAllah’; rather, you should say: ‘Yahdikummullah wa yuslih baalakum,’ as the Prophet ﷺ would do.

Then he mentioned a hadeeth from Imam Muslim about the action of the Prophet when he yawns: he ﷺ ordered that one should place his hand over his mouth. It has been earlier mentioned that the best approach is to prevent the yawn as much as you can. If you are unable, you should place your hand over your mouth. Otherwise, Satan would laugh at you and enter into your stomach. The act of covering the mouth with the hand is to protect you from Satan entering into your stomach.

Allah alone grants success.

Chapter 143: excellence of hand shaking at the time of meeting

Hadeeth 885

عَنْ أَبِي الْخَطَّابِ قَتَادَةَ قَالَ: قُلْتُ لَأَنَسٍ: أَكَانَتِ الْمُصَافِحَةُ فِي أَصْحَابِ رَسُولِ اللَّهِ، ﷺ؟ قَالَ: نَعَمْ. رَوَاهُ الْبُخَارِيُّ .

Abu Khattab Qatadah رضي الله عنه reported: I asked Anas: “Did the Companions of Messenger of Allah ﷺ use to shake hands?” He said: “Yes.” [Al-Bukhari]

Hadeeth 886

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا جَاءَ أَهْلُ الْيَمَنِ قَالَ رَسُولُ اللَّهِ ﷺ:
«قَدْ جَاءَكُمْ أَهْلُ الْيَمَنِ، وَهُمْ أَوْلَى مَنْ جَاءَ بِالْمُصَافِحَةِ»

Anas ؓ reported: When the people of Yemen came, the Messenger of Allah ﷺ said, "The people of Yemen have visited you. They are the first to introduce the tradition of handshaking." [Abu Dawud]

Hadeeth 887

وَعَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَا مِنْ
مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافِحَانِ إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا».
رَوَاهُ أَبُو دَاوُدَ .

Al-Bara' ؓ reported: The Messenger of Allah ﷺ said, "Two Muslims will not meet and shake hands without having their sins forgiven (by Allah) before they depart." [Abu Dawud]

Hadeeth 888

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ!
الرَّجُلُ مِمَّا يَلْقَى أَخَاهُ أَوْ صَدِيقَهُ، أَيَنْحَنِي لَهُ؟ قَالَ: «لَا» قَالَ:
أَفِيَلْتَزِمُهُ وَيُقَبِّلُهُ؟ قَالَ: «لَا» قَالَ: فَيَأْخُذُ بِيَدِهِ وَيُصَافِحُهُ؟ قَالَ:
«نَعَمْ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Anas ؓ reported: A man asked: "O Messenger of Allah! When

a man meets a brother or a friend, should he bow to him?" He said, "No." The man asked whether he should embrace and kiss him? The Messenger of Allah ﷺ replied, "No." He asked whether he should hold his hand and shake it? The Messenger of Allah ﷺ replied, "Yes." [At-Tirmidhi]

Commentary

The author, An-Nawawee – may Allah shower blessings on him – combined this chapter with the etiquettes of greeting in the book *Riyaadus Saaliheen*. One of such etiquettes is handshake.

Is it established in the *Sunnah* for a man to shake his brother when they meet? The answer is: 'Yes, it is established to do that. It is one of the manners of the Companions - may Allah be pleased with him; Qatadah had asked Anas bin Malik - may Allah be pleased with him: 'Was handshaking a common practice amongst the companions of the Prophet ﷺ?' He replied: 'Yes.'

This should be done with the right hand. When that is achieved, they are both forgiven (their sins) before they separate. This demonstrates the virtue of handshake when one meets his brother. This is when he meets him for discourse or similar circumstances.

However, it is not from the guidance of the companions of the Prophet to shake hands with everyone they come across in the market. That is, it is sufficient to greet passers-by in the market. If one usually stops at another person's place for discourse, then one should shake his hand.

Then, it is necessary to note that some people would shake their brothers after an obligatory Prayer. They would sometimes say to him: '*TaqabbAllahu* - May Allah accept it,' or '*Qabool, Qabool* - Acceptance, acceptance.' This is an innovation as the companions never did this. It is rather sufficient that the one observing *Salat* terminates it by saying: '*As-Salam alaykum wa rahmatullah* - Peace be upon you and

the blessing of Allah' to both sides.

As for bowing, hugging and clinging to a person upon meeting, the Prophet ﷺ was asked about this: 'Should he bow?' He ﷺ said: 'No.' The questioner said: 'Should he hug him and kiss him?' He ﷺ said: 'No.'

So when you meet your brother, you should not hug him, cling to him nor bow to him. Bowing is more grievous because it entails subjugation to other than Allah, Honored and Glorious is He. This is similar to what you do for Allah in *Ruku* (the bowing position in Salat), which makes it prohibited. Rather, you should shake his hand and that is sufficient. However, there is no harm in hugging or kissing if there is a specific reason for it such as if he arrived from a journey.

If one were to ask about the statement of Allah, the most High, regarding the brother of Yusuf ؑ when they entered upon him and he said:

﴿ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ﴿١٠٠﴾ ﴾

"Enter Egypt, if Allah will, in security. And he raised his parents to the throne and they fell down before him prostrate."
(Yusuf: 99, 100)

The answer to this is: This was from an old Sharee'ah, which our Sharee'ah has come to abrogate and prohibit. So, it is not permissible for anyone to prostrate to another even if he does not intend to worship him. Likewise, he should not bow to him because this has been prohibited by the Messenger ﷺ. If a person who is ignorant of this approaches and bows to you, you should advise him. You should tell him: 'This is prohibited, do not bow nor subjugate yourself to anyone but to Allah alone.'

There is no problem with kissing the hand if the person is one deserving of such.

Allah alone grants success.

Hadeeth 889

وَعَنْ صَفْوَانَ بْنِ عَسَّالٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ يَهُودِيٌّ لِصَاحِبِهِ: اذْهَبْ بِنَا إِلَى هَذَا النَّبِيِّ، فَأَتَى رَسُولَ اللَّهِ ﷺ، فَسَأَلَاهُ عَنْ تِسْعِ آيَاتِ بَيِّنَاتٍ؛ فَذَكَرَ الْحَدِيثَ إِلَى قَوْلِهِ: فَقَبَّلَا يَدَهُ وَرِجْلَهُ، وَقَالَا: تَشْهَدُ أَنَّكَ نَبِيٌّ. رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ بِأَسَانِيدٍ صَحِيحَةٍ.

Safwan bin 'Assal رضي الله عنه reported: A Jew asked his companion to take him to the Prophet ﷺ; and when they came to the Messenger of Allah ﷺ, they asked him about the nine clear signs (given to Prophet Musa). Safwan narrated the long Hadith which concludes: They kissed the hands and feet of the Messenger of Allah ﷺ and said: "We testify that you are a Prophet." [At-Tirmidhi]

Hadeeth 890

وَعَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، قِصَّةَ قَالَ فِيهَا: فَذَنَبْنَا مِنَ النَّبِيِّ ﷺ فَقَبَّلْنَا يَدَهُ. رَوَاهُ أَبُو دَاوُدَ .

In a narration of Ibn Umar رضي الله عنهما, (at the end of the narration of the Hadith) he said: "We came near the Prophet ﷺ and kissed his hand." [Abu Dawud] (Weak Hadith)

Hadeeth 891

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَدِمَ زَيْدُ بْنُ حَارِثَةَ

الْمَدِينَةَ وَرَسُولُ اللَّهِ ﷺ فِي بَيْتِي، فَأْتَاهُ فَفَرَعَ الْبَابَ، فَقَامَ
إِلَيْهِ النَّبِيُّ ﷺ يَجْرُ ثَوْبَهُ، فَأَعْتَنَقَهُ وَقَبَّلَهُ. رَوَاهُ التِّرْمِذِيُّ. وَقَالَ:
حَدِيثٌ حَسَنٌ.

'Aishah ؓ reported: Zaid bin Harithah came to the Messenger of Allah ﷺ when he was in my house. Zaid knocked at the door. The Prophet ﷺ rose to receive him, trailing his garment. He embraced and kissed him. [At-Tirmidhi]

Hadeeth 892

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحْقِرَنَّ مِنَ
الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِيقٍ». رَوَاهُ مُسْلِمٌ .

Abu Dharr ؓ reported: The Messenger of Allah ﷺ said to me, "Do not belittle any good deed, even your meeting with your brother (Muslim) with a cheerful face." [Muslim]

Commentary

The author- may Allah shower blessings on him- cited these hadeeths in his book, Riyaadus Saaliheen, about the etiquettes of handshaking, hugging and other related matters.

One of such is the hadeeth of Safwan bin Assal - may Allah be pleased with him - that a Jew asked his companion to go with him to the Prophet ﷺ. So, they went to him with inquiries and the Prophet ﷺ mentioned the nine signs. So, they kissed his hand and feet and they said: 'We testify that you are a Prophet.'

These Jews were resident in Madeenah but originally from Egypt, from the Children of Israel. They moved to the Levant which Prophet

Moosa عليه السلام had told them:

﴿يَقُولُ ادْخُلُوا الْأَرْضَ الْمَقْدَسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ﴾ (21)

“O my people! Enter the holy land (Palestine) which Allah has assigned to you.”(Al-Maidah: 21)

They used to read in the Torah that a Prophet would be raised towards the end of time in Makkah and that he shall emigrate to Madeenah. So, a great number of them emigrated from the Levant to Madeenah in anticipation of the Prophet ﷺ. They wanted to follow him because his virtues had been extolled in Torah and the Gospel. Allah - the most High - had said:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ﴾ (107)

“Those who follow the Messenger the Prophet who can neither read nor write (that is, Muhammad ﷺ) whom they find written with them in the Taurat (Torah) (deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), he commands them for Al-Ma’ruf (that is, Islamic Monotheism and all that Islam has ordained) and forbids them from Al-Munkar (that is, disbelief, Polytheism of all kind and all that Islam has forbidden), he allows them as lawful At-Taiyibat [(that is, all good and lawful) as regards things, deeds, beliefs, persons, foods and so on] and prohibits for them as unlawful Al-Khaba’ith (that is, all evil and unlawful as regards things, deeds, beliefs, persons, foods and so on.), he releases them from their heavy burdens (Allah’s covenant) and from the fetters (bindings) that were upon them.”(Al-Araf: 157)

Whenever a conflict arose between the idol worshippers and them, they would invoke Allah for victory over the idol worshippers. They would say: ‘There shall soon be raised a Prophet whom we shall follow

and by him seek victory and vanquish you,' as Allah the most High said:

﴿وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا
كَفَرُوا بِهِ﴾ (٨٨)

“Although aforetime they had invoked Allah (for coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it.”(Al-Baqarah: 9)

There were three Jewish clans in Madeenah: *Banu Qainuqa*, *Banu Nadir* and *Banu Qurayzah*. After his arrival at Madeenah, the Prophet ﷺ entered into a covenant with them but they all broke it and were all expelled from Madeenah. The last to be ejected were *Banu Qurayzah*, and about seven hundred of them were killed due to their treachery during the Battle of the Confederates. They moved to *Khaybar* which the Prophet ﷺ latter conquered. However, he allowed them to remain there because they were farmers with great expertise in cultivation.

During that period, the companions were engaged in that which was of greater importance (that is, Jihad). So, the Prophet ﷺ employed them and told them: ‘We will let you stay in your place (*Khaybar*) on the condition that you shall have half of the fruits and crops and the Muslims shall have the other half. We will allow you to remain for as long Allah wills.’⁽¹⁾

They remained in *Khaybar* during the time of the Messenger ﷺ and Aboo Bakr - may Allah be pleased with him. When Umar - may Allah be pleased with him - became the ruler, they proved treacherous - the Jews are known with treachery and betrayal. So Umar - may Allah be pleased with him - expelled them from *Khaybar* in 16 A. H. to *Adri'at* in the Levant.

This is the origin of the presence of the Jews on the Arabian Peninsula. They were awaiting the arrival of the Prophet ﷺ so as to

1 Reported by Al-Bukhaari in Book of Cultivation, Chapter on When the Land Owner say: I will allow you remain as long as Allah wills you to ..., no. 2338 and Muslim in Book of Irrigation, Chapter on Irrigation and Working for a Share of Fruits and Crops, no.1551

follow him. However, when they saw him in reality, they disbelieved. Perhaps they initially thought he would be from the children of Isreal, as opined by some scholars. But when it became apparent that he was from the children of Ismaeel, they (the Jew) envied them and disbelieved in him.

However, this does not appear obvious to me because Allah said:

﴿يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ﴾ (١٤٦)

“(They) recognize him (Muhammad) as they recognize their sons.” (Al-Baqarah: 146)

So, they recognize that he is from the Arabs, from the children of Ismaeel, but they disconnected knowledge from reality, refuge is with Allah. They used to think that when he is raised they would follow him with ease, however envy set in, we seek refuge with Allah.

In a nutshell, the important point is that these two men kissed the hand and leg of the Prophet ﷺ and he permitted them. This is evidence for the permissibility of kissing the hand and leg of an elderly, noble and knowledgeable person. Likewise, it shows the permissibility of kissing the hand and leg of one’s father and mother because they have great rights and this is part of humility.

The author also mentioned the hadeeth of Ibn Umar - may Allah be pleased with them both - that: ‘We approached the Prophet ﷺ and kissed his hand.’ And the Prophet ﷺ endorsed their actions.

Kissing the hand is similar to kissing the head; there is no difference between the two. However, it is strange that people object to kissing of the hand more than they object to the kissing of the head today though there is no difference between the two. Nevertheless, that which we censure some people for, is that when someone makes *Salam* to him, he stretches out his hand to him as though saying: ‘Kiss my hand.’ This is what is objectionable and it should be said to such a person on that occasion: ‘Do not do that.’ As for one who kisses your hand, head or forehead out of honor and respect for you, there is no problem with this.

All the same, this should not be on every occasion he meets you. This is because we have previously saw that the Messenger ﷺ was queried that when a man meets his brother, should he bow to him? He said: 'No.' He further asked: 'Should he kiss and hug him?' He ﷺ said: 'No.' He further asked: 'Should he handshake him?' He ﷺ said: 'Yes.' However, if it is for a purpose, there is no problem for the one who has been away.

This is why the author – may Allah shower blessings on him – mentioned the hadeeth of A'ishah - may Allah be pleased with her - about the arrival of Zayd bin Haritha - may Allah be pleased with him. When he came to the Prophet ﷺ, he sought permission to enter and the Messenger ﷺ stood up to meet him, trailing his garment. Zayd bin Haritha was a freed slave of the Messenger ﷺ. He was once a slave of the Prophet ﷺ given as gift to him by Khadijah - may Allah be pleased with her - and he ﷺ freed him. However, the Messenger loved him and his son, Usamah. Hence, Usamah is referred to as the beloved of Allah's Messenger ﷺ; both father and son are beloved to the Messenger of Allah ﷺ.

Importantly, the Messenger stood up, trailing his garment, hugged and kissed Zayd - may Allah be pleased with him – because he was returning from a journey. So, there is no harm if this is done upon return from a journey, and not a regular practice because the Messenger ﷺ prohibited that.

Likewise, the Prophet ﷺ advised that one should not consider any form of good deed or kindness to people as insignificant. You should never belittle anything because you perceive it as trivial. Indeed, you should not consider presenting someone with a pen or some material of little value as irrelevant. The person will one day remember it and say: 'This man gave me this in so and so year.' All these will breed love among people, so you should not consider such as insignificant. This is why the Prophet ﷺ said: 'Do not consider any good deed as insignificant, even if it is to meet your brother with a cheerful face.' Even that! You should meet your brother with a cheerful face, that is, without a frown. However, we may be overwhelmed at times and unable to maintain a cheerful face for different reasons.

A person may be affected by some unseen matters which are unknown to people. Thus, he may be unable to always meet people with a cheerful face. Your responsibility is to endeavor to meet people with a cheerful and delightful face. This is part of good deeds and engenders love and friendliness. The Religion of Islam is a Religion of love, mutual respect and brotherhood as (Allah) - the most High - has said:

﴿وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾ (١٠٣)

“And remember Allah’s favor on you, for you were enemies one to another but He joined your heart together so that by His Grace, you became brethren (in Islamic faith).” (Al-Imran 3:103)

We beseech Allah to guide you and us to the loftiest of character and deeds, and none guides to the best but He. And we beseech Him to protect from us despicable character and deeds, and none can protect us from evil but He.

Hadeeth 893

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَبَّلَ النَّبِيُّ ﷺ، الْحَسَنَ بْنَ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ الْأَقْرَعُ بْنُ حَابِسٍ: إِنَّ لِي عَشْرَةَ مِنَ الْوَالِدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَا يَرْحَمُ لَا يُرْحَمُ!». متفق عليه .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ kissed his grandson Hasan bin ‘Ali in the presence of Aqra’ bin Habis. Thereupon Aqra’ remarked: “I have ten children and I have never kissed any one of them.” The Messenger of Allah ﷺ cast a glance upon him and said, “He who does not show mercy to others, will not be shown mercy.” [Al-Bukhari and Muslim]

Commentary

The author, An-Nawawee – may Allah shower blessings on him – mentioned this hadeeth with regards to hugging, kissing and similar things.

Amongst this is kissing young ones out of compassion, mercy, kindness and love. The Prophet ﷺ kissed Al-Hasan bin Ali bin Abi Talib – may Allah be pleased with him; Al-Hasan is the son of Fatimah bint Muhammad – may Allah be pleased with him – that is, the Prophet ﷺ is his maternal grandfather. The Prophet ﷺ loved Al-Hasan and Al-Hussein and would say: ‘The two of them are the leaders of the youth of Paradise.’⁽¹⁾ However, Al-Hasan is nobler than Al-Hussein; thence, the Prophet ﷺ said to him: ‘This my son is a leader and soon shall Allah make amend by him between two groups of Muslims.’

That is why Al-Hasan, the older and nobler son, became the caliph after the murder of Alee bin Talib – may Allah shower blessings on him – by a member of the *Khawarij* sect. However, when he observed that his contention for authority with Mu’awiyah will result in bloodshed and public disorder, he abdicated in favour of Mu’awiyah. This was to forestall tribulation and unite the nation. So, Allah used him to rectify the affair of the *Ummah*. Thus, he attained an important position by stepping down from something he had more right to.

On that day, he was with the Prophet ﷺ and so also was Al-Aqra bin Habis, one of the leaders of the *Tameem* tribe. The Prophet ﷺ kissed Al-Hasan and this crude man – Al-Aqra – was perplexed. So, he said: ‘I have ten children and I have never kissed anyone amongst them.’ The Prophet ﷺ said: ‘Whoever is not compassionate will not receive compassion.’ That is, Allah, Honored and Glorious is He, will not be kind to the one who is not kind to people, and this person will never earn compassion – we seek refuge with Allah.

This shows the permissibility of kissing small children out of

1 Reported by At-Tirmidhi in Book of Distinctions, Chapter on the Distinctions of Al-Hasan and Al-Hussein, no.3701 and Ibn Majah in the introduction, Chapter on the Virtue of Alee Ibn Ai Talib, no.115

compassion and mercy, be they your children, your grand children or children of non-relatives. This breeds compassion and grants you a heart which is compassionate to the young. The more a person is compassionate to the servants of Allah, the closer he is to the compassion of Allah. Indeed, Allah pardoned a prostitute when she showed compassion to a dog which was licking earth due to thirst. She stopped to fetch water with her leather sock for it to quench its thirst, so Allah pardoned her⁽¹⁾ for her kindness to the dog. So, if Allah places compassion for the weak ones in a person's heart, this is a sign that he will soon receive compassion by the leave of Allah - Honored and Glorious is He. We beseech Allah to be compassionate to you and us.

The Prophet ﷺ said: 'Whoever is not compassionate will not receive compassion.' This indicates that one should make his heart tender, affectionate and compassionate. This is contrary to what some foolish people do when a child enters upon him; if he is in the cafe, he would rebuke him and drive him away. This is an error. Here is the Prophet ﷺ, the best of people in character and the noblest in manner.

One day, while he was in a state of prostration in *Salat* leading the people, Al-Hasan bin Ali bin Abi Talib came and climbed him as children are wont to do. He ﷺ remained in that position and the companions were amazed. Then, he ﷺ said: 'My child climbed upon me,' that is, took me as a ride, 'and I loved that I did not rise until he had satisfied his desire.' This is out of compassion.

On another occasion, the Messenger took Umamah bint Zainab bint Rasul to the mosque and led the congregation while carrying her. Whenever he made *Sujud* he would place her on the ground and when he rose he would carry her.⁽²⁾ He did all these out of compassion and love for her. Otherwise, he could have handed her over to A'ishah or any of his wives. This is compassion. She may even cling to her grandfather and he wished to delight her.

1 Reported by Al-Bukhaari in Book of Ahadeeth of Prophets, Chapter on the Hadeeth of the Cave, no.1328 and Muslim in the Book of Salam, Chapter on the Virtue of One who Waters Animals, no.4163

2 Reported by Al-Bukhaari in Book of Salat, Chapter on if He Carries a Little Girl on His Shoulder in Salat, no.486 and Muslim in the Book of Mosques, Chapter on the permissibility of Carrying Small children in Salat, no.844

On another occasion, he was delivering a sermon to people and Al-Hasan and Al-Hussain were wearing two garments, perhaps new, which were quite long. They were walking and stumbling, so he descended from the *Minbar* and put them in front of himself and said: Allah has spoken the truth:

﴿ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ﴾

“Your wealth and your children a only a trial.” (At-Taghabun: 15)

He said that he saw these two kids stumbling and his heart could not take it until he descended to carry them.

The important point is that we must return our hearts to a state of compassion to children and to all who are in need of compassion such as the orphans, the poor, the weak and so on. And we must fill our hearts with compassion so that Allah may be compassionate to us as we are also in need of compassion. Our compassion to the servants of Allah will be a cause of Allah being compassionate to us.

We beseech Allah to cover you and us with His compassion.

**Book6:visitingthesick,accompanying
the funeral procession, offering the
funeral prayer on the deceased, being
present during its burial and staying
at the grave after burial**

Hadeeth 894

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ

الْمُقْسِمِ، وَنَصْرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلَامِ.
مُتَّفَقٌ عَلَيْهِ .

Al-Bara' bin 'Azib رضي الله عنه reported: Messenger of Allah ﷺ has ordered us to visit the sick, to follow the funeral (of a dead believer), respond to the sneezer (i.e., by saying to him: Yarhamuk-Allah after he says: Al-hamdu lillah), to help those who vow to fulfill it, to help the oppressed, to accept the invitation extended by the inviter; and to promote greetings (i.e., saying As-Salamu 'Alaikum). [Al-Bukhari and Muslim]

Commentary

Several beneficial chapters from the book, Riyaadus Saaliheen, have been earlier discussed, and they all deal with the living. Then in this chapter, the author – may Allah shower blessings on him – mentioned the ruling of visiting the sick and following the funeral procession.

Some scholars opine that visiting the sick is *Fard Kifaayah*, a communal obligation. If no one performs it, it becomes an obligation on whoever is aware of the condition of the sick person to visit him. This is because the Prophet ﷺ made it (visiting the sick) one of the rights of a Muslim on his brother. It is not befitting that the Muslims should know that their brother is ill and none of them visits him. This will amount to estrangement and a serious breach of ties! The weightier opinion is that visiting the sick is a communal obligation.

It is common for relatives and friends to visit their sick ones, so the communal responsibility is thus discharged. However, if you know a sick outsider in the city, who is not well known and you know that no one has visited him, then it is obligatory for you to visit him. This is because doing this is one of the rights Muslims owe one another.

It is recommended for the visitor to ask the sick person about his condition saying: 'How are you? How do you observe *Salat*?' He should

also ask about his relationship with people; 'Do you have rights upon people? Do people have rights upon you?' If he says: 'Yes,' then say to him: 'You should write down that which is upon you' because the Prophet ﷺ said: 'It is not permissible for a Muslim who has something to will to pass two nights except he wills it, well written down'⁽¹⁾

You should not hide this issue from him, particularly if the illness is terminal. He may become disquieted and tired and you may not be opportuned to stay with him for long. He may become fed up with your presence as the condition of a sick person is not a good one and he may wish that you leave so that his family may return to attend to him. However, if you observe that the sick person is delighted with your presence and wishes that you stay long with him, then there is no problem with this. This may even be a factor that will aid his recovery because happiness is one of the factors which aid recovery from illness. Also, sorrow is one of the factors which prevents recovery from illness and worsens them.

For instance, if you visit a sick person and tell him: 'You are much better today than you were yesterday,' even if his health has deteriorated. You have said: 'You are much better today than you were yesterday' because he has increased in virtue; he would have observed the five daily Prayers, sought forgiveness (from Allah), recited *La ilaaha illa Allah* - None has the right to be worshipped except Allah, and also increased in reward for the illness. This makes him happy. You should not say to him: 'You are worse off today than you were yesterday,' even if that is true. If this does no harm to him, it will at least bring no benefit. Also, if this sick person loves stories, true and real stories, not fables, and this will delight him, then it is good. What is important is to make him happy.

Also, when you intend to take your leave and you seek permission saying: 'Should I take my leave?' This will please him because he may want you to stay, and thus deny you permission to leave.

Similarly, you should hasten to encourage him to do good deeds

1 Reported by Al-Bukhaari in Book of Wills, Chapter on Wills, no.3533, and Muslim in Book of the Will, Chapter on it, no.3705

and speak virtuous words during his illness. Say to him: ‘Sometimes, Allah decrees illness for a person and it turns out to be a source of good for him; he spends the time reciting the remembrance of Allah and reading the Qur’an.’ Perhaps he may hearken to it and you get the reward of the one who encouraged it.

Hadeeth 895

وعن أبي هريرة رضي الله عنه أن رسول الله ﷺ، قال: «حَقُّ
المُسْلِمِ عَلَى المُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ المَرِيضِ،
وَاتِّبَاعُ الجَنَائِزِ، وإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ العَاطِسِ». متفقٌ
عليه .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “Every Muslim has five rights over another Muslim (i.e., he has to perform five duties for another Muslim): to return the greetings, to visit the sick, to accompany funeral processions, to accept an invitation, to respond to the sneezer [i.e., to say: ‘Yarhamuk-Allah (may Allah bestow His Mercy on you),’ when the sneezer praises Allah].” [Al-Bukhari and Muslim]

Commentary

The author, An- Nawawi – may Allah shower blessings on him – mentioned the Book of Visiting and following the funeral procession in his book, Riyaadus Saaliheen. The key words are ‘*Iyadah*, *Ziyarah* and *Tashyee*’.

Ziyarah refers to you visiting your brother in religion who is hale and hearty at his home or other places.

Iyadah refers to visiting the sick. This word is used because a

person dislikes his brother being sick.

Tashyee' Al-Janazah refers to following funeral procession.

Thereafter, the author mentioned the hadeeth of Al-Bara bin Azib - may Allah be pleased with him. We have previously discussed most of it. The important reference here is his statement: 'Visiting the sick.' This is an order of the Prophet ﷺ which is a communal obligation; when some people perform it, others are absolved of the duty. When no one performs it, it becomes obligatory for whoever is aware (of the situation) to visit the sick one.

The sick person, who has the right to visitation, is the one who is unable to leave his house. As for a person with mild illness which does not prevent him from leaving his house and interacting with people, then he does not have to be visited. Nevertheless, you should ask about his condition once you know.

There are several etiquettes of visiting the sick, among which are:

1. One should intend to obey the command of the Prophet ﷺ because the Prophet ﷺ had ordered it.
2. One should intend to show kindness to his brother by his visitation. A sick person will experience great comfort and delight when visited by his brother.
3. One should use the opportunity to direct the sick person to that which will benefit him. He should advise him to seek repentance and forgiveness, and to settle his liabilities.
4. A sick person usually has difficulties with his purification, *Salat* and similar matters. If the visitor is a student of knowledge, then the sick person would benefit from him. He must necessarily inform the sick person of his obligations, such as purification and *Salat*, or the sick one may ask him.
5. The person should evaluate whether it is better for him to enlongate his visit or to shorten it. This is the correct opinion. Some scholars opine that it is necessary to make the visit brief in order not to burden the sick. However, the correct opinion is that one should

evaluate that which is more beneficial. If one sees that the sick person is enlivened, welcoming and happy and loves that one stays, then one should tarry a while as this makes the sick happy. If he observes that the sick longs for people to depart so that his family can come around to attend to him, he should leave quickly without further ado.

6. One should remind the sick person of the favors of Allah upon him. He had granted him good health, but man does not grasp the scope of Allah's favor. As the common saying goes: 'By the (occurrence) of the opposite does the difference becomes apparent.' So, you should praise Allah for the sound health and beseech Him to preserve that favor.

7. One should encourage the sick person to supplicate for the visitor. The supplication of the sick is closer to acceptance because Allah, the Mighty and Sublime, is with those who are heartbroken and hoping for Allah's mercy. A sick person is one of the weakest at heart, particularly if the illness is prolonged and severe. Therefore, we have strong hope that the supplication of this sick person will be accepted.

There are much more benefits than we have mentioned. Therefore, one must be keen to visit sick persons because of the abundant and tremendous reward attached to it.

Allah alone grants success.

Hadeeth 896

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: «يَا ابْنَ آدَمَ مَرِضْتُ فَلَمْ تَعُدْنِي! قَالَ: يَا رَبِّ! كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟! قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعُدَّهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ! اسْتَطَعَمْتُكَ فَلَمْ تُطْعِمْنِي! قَالَ: يَا رَبِّ! كَيْفَ أُطْعِمُكَ

وَأَنْتَ رَبُّ الْعَالَمِينَ؟! قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فَلَانَ
 فَلَمْ تُطْعِمَهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟
 يَا ابْنَ آدَمَ! اسْتَسْقَيْتَكَ فَلَمْ تَسْقِنِي! قَالَ: يَا رَبِّ! كَيْفَ أَسْقِيكَ
 وَأَنْتَ رَبُّ الْعَالَمِينَ؟! قَالَ: اسْتَسْقَاكَ عَبْدِي فَلَانَ فَلَمْ تَسْقِهِ! أَمَا
 عَلِمْتَ أَنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "Verily, Allah, the Exalted, and Glorious will say on the Day of Resurrection: 'O son of Adam, I was ill but you did not visit Me.' He would say: 'O my Rubb , how could I visit you and You are the Rubb of the worlds?' Thereupon He would say: 'Did you not know that such and such a slave of Mine was ill but you did not visit him? Did you not realize that if you had visited him (you would have known that I was aware of your visit to him, for which I would reward you) you would have found Me with him? O son of Adam, I asked food from you but you did not feed Me.' He would submit: 'My Rubb , how could I feed You and You are the Rubb of the worlds?' He would say: 'Did you not know that such and such a slave of Mine asked you for food but you did not feed him? Did you not realize that if you had fed him, you would certainly have found (its reward) with Me? O son of Adam, I asked water from you but you did not give it to Me.' He would say: 'My Rubb , how could I give You (water) and You are the Rubb of the worlds?' Thereupon He would say: 'Such and such a slave of Mine asked you for water to drink but you did not give it to him. Did you not realize that if you had given him to drink you would have found (its reward) with Me?'" [Muslim]

Commentary

An- Nawawi – may Allah shower blessings on him – mentioned this hadeeth under the Chapter on Visiting the sick and following the

funeral procession in his book, Riyaadus Saaliheen. Aboo Hurayrah - may Allah be pleased with him - narrated that the Prophet ﷺ said: 'Allah the most High would say on the day of judgment: O son of Adam, I was ill but you did not visit Me' He (the man) would say: 'How could I have visited you when you are the Lord of the world,' that is, when You have no need of my visit to You. He (Allah) would reply: 'Did you not know that My servant so and so was ill but you did not visit him. Did you not know that had you visited him you would have found Me with him?'

The statement of Allah- Exalted is He: 'I was ill but you did not visit Me' in this hadeeth does not present any problem.

This is because it is impossible for Allah, the most High, to be ill. Illness is an attribute of defect and Allah, the The Mighty and Sublime, is free of any defect. Allah, Blessed and Exalted is He - said:

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ﴾

"Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him!" (As-Saffat: 180)

Rather, the intent is the illness of one of His righteous servants, and the friends of Allah, Glorified and Exalted, are His select. Hence, Allah stated in a divine hadeeth that: "Whosoever picks up enmity with any of My friends, then I have declared war upon him."⁽¹⁾ That is, whoever is hostile to the friends of Allah has thus picked a fight with Allah. Although he is not fighting Allah, in his thinking, but against His intimate friends.

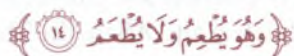
Similarly, when a righteous servant of Allah is ill, then Allah - the Mighty and Sublime, will be with him. This is why He said: 'Had you visited him, you would have found Me with Him,' and did not say: 'you would have found the reward of that with Me' as He said concerning food and drink. Rather, He said: 'you would have found Me with him.' This is an evidence of the closeness of a sick person to Allah, Honored and Glorious. This is why scholars have said: 'There is

1 Reported by Al- Bukhari in Book of Heart Softeners, Chapter on Humility, no.6021

a high possibility that the supplication of a sick person, for or against another person, will be answered.

This shows the virtue of visiting the sick, and that Allah, Glorified and Honored is He, is close to a sick person and to the one visiting him because of the statement: 'you would have found Me with him.' The etiquettes of visiting the sick and what the visitor should say to him have been explained earlier.

'O son of Adam, I asked you for food but you did not feed Me,' that is, I requested food from you but you did not oblige. It is known that Allah - the most High, does not seek food for Himself because of Allah's statement - Blessed and Exalted is He:



"And it is He who feeds and is not fed."(Al-Anam: 14)

He is independent of anything, so He does not require food or drink. However, a person was informed that one of the servants of Allah was hungry but he did not feed him. Allah said: 'Had you fed him, you would have found that with Me,' that is, you would have found the attached recompense safe with Me. The reward of a good deed starts from ten folds to seven hundred and several multiples thereafter. In this (hadeeth) is evidence for the kindness of feeding the hungry, and that when a person feeds a hungry person, he finds it (reward) with Allah.

'O son of Adam I asked you for a drink but you did not oblige Me.' He would say: 'How could I have given You a drink when You are the Lord of the World,' that is, You are not in need of food or drink. He (Allah) would say: 'Did you not know that My servant so and so asked you for a drink but you did not give him a drink. Had you given him a drink, you would have found (the reward of) that with Me.' In this hadeeth is evidence of giving a drink to one who asks for it and that you would find that reserved for you with Allah. The reward for a good deed starts from ten folds to seven hundred and several multiples thereafter.

The important point in this hadeeth is: 'I was ill but you did not visit Me.' It is evidence for the virtue of visiting the sick.

Allah alone grants success.

Hadeeth 897

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُودُوا الْمَرِيضَ، وَأَطْعِمُوا الْجَائِعَ، وَفُكُّوا الْعَانِي». رَوَاهُ الْبُخَارِيُّ.

Abu Musa رضي الله عنه reported: The Messenger of Allah ﷺ said, "Visit the sick, feed the hungry, and (arrange for the) release of the captive." [Al-Bukhari]

Hadeeth 898

وَعَنْ ثَوْبَانَ، رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ». رَوَاهُ مُسْلِمٌ .

Thauban رضي الله عنه reported: The Prophet ﷺ said, "He who visits his brother in Faith, will remain engaged in picking the fresh fruits from the garden of Jannah till he returns." [Muslim]

Commentary

The author – may Allah shower blessings on him – mentioned the Chapter on visiting the sick and following the funeral procession in his book, Riyaadus Saaliheen. One of such is that hadeeth of Aboo Musa Al-Ashari - may Allah be pleased with him – who narrated

that the Prophet ﷺ said: 'Emancipate the slaves, feed the hungry and visit the sick.'

The Prophet ﷺ commanded these three things:

Firstly: 'Visit the sick.' We have mentioned earlier that this is a communal obligation on the Muslims to visit the sick ones amongst them. If no one performs this duty, it becomes compulsory for whoever is aware of the sick to visit him because that is one of the rights of a Muslim on his brothers.

Secondly: 'Feed the hungry.' When we find a hungry person, it becomes required of us all (as community) to feed him. This act is a communal obligation. If enough people do it, the obligation is removed from the rest of people. If no one does it, it becomes obligatory for the one who is aware of his condition to feed him. Ditto for clothing a person without cloth; it is a communal obligation.

Thirdly: 'Emancipate the slaves.' You should emancipate Muslim slaves from a disbeliever. When a disbeliever abducts a Muslim, it is mandatory for us to break the bondage. Also, if he (the Muslim) is captured during a battle between the disbelievers and the Muslims, it becomes binding on us to liberate him from the captivity. This responsibility is a communal obligation.

Then he mentioned the hadeeth of Thauban in which the Prophet ﷺ said: 'When a Muslim visits his ailing Muslim brother,' that is, during his illness, 'he remains in the *Khurfah* of Paradise.' He was asked: 'What is the *Khurfah* of Paradise?' He replied: 'Its gardens,' that is, he is engaged in picking its fruits as long as he remains seated with the sick.

We have previously mentioned that visiting the sick varies depending on condition (of the sick) and the personalities (of the visitors) – if a family takes care of him, he can stay for as long as necessary.

This hadeeth shows the virtues of visiting the sick. Whoever wishes to eat from the fruits of Paradise, then this is one of the ways to that.

Allah alone grants success.

Hadeeth 899

وَعَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ:
 «مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غَدَوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ
 مَلَكٍ حَتَّى يُمْسِيَ، وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ
 مَلَكٍ حَتَّى يُصْبِحَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ». رَوَاهُ التِّرْمِذِيُّ
 وَقَالَ: حَدِيثٌ حَسَنٌ.

Ali bin Abu Talib ؓ reported: I heard the Messenger of Allah ﷺ saying, "When a Muslim visits a sick Muslim at dawn, seventy thousand angels keep on praying for him till dusk. If he visits him in the evening, seventy thousand angels keep on praying for him till the morning; and he will have (his share of) reaped fruits in Jannah." [At-Tirmidhi]

Hadeeth 900

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ
 النَّبِيَّ ﷺ، فَمَرِضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ
 فَقَالَ لَهُ: «أَسْلِمَ» فَنظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ؟ فَقَالَ: أَطْعَ أَبَا
 الْقَاسِمِ، فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: «الْحَمْدُ لِلَّهِ الَّذِي
 أَنْقَذَهُ مِنَ النَّارِ». رَوَاهُ الْبُخَارِيُّ .

Anas ؓ reported: A young Jewish boy who was in the service of the Prophet ﷺ fell ill. The Prophet ﷺ went to visit him. He sat down by his head and said to him, "Embrace Islam." The little boy looked at his father who was sitting beside him. He said: "Obey

Abul-Qasim (i.e., the Messenger of Allah ﷺ).” So he embraced Islam and the Prophet ﷺ stepped out saying, “Praise be to Allah Who has saved him from Hell-fire.” [Al-Bukhari]

Commentary

The author – may Allah shower blessings on him – mentioned the hadeeth of Alee bin Abi Talib - may Allah be pleased with him- under the Chapter on visiting the sick in his book, Riyaadus Saaliheen. He reported that he heard the Messenger of Allah ﷺ say: ‘When a Muslim visits a sick Muslim at dawn, seventy thousand angels keep on praying for him until dusk. If he visits him in the evening, seventy thousand angels keep on praying for him till the morning; and he will have (his share of) reaped fruits in Paradise.’

This hadeeth is supported by the preceding hadeeth that whoever visits his sick Muslim brother will remain engaged in picking fresh fruits from the gardens of Paradise. The act of angels seeking forgiveness for him may be disputed. Although the Bounty of Allah is extensive, but one of the principles scholars use to detect weak hadeeth is that it mentions enormous reward for very small deeds.⁽¹⁾

However, we say that visiting the sick is established in Sharee'ah. Hence, to mention a virtue of an act, particularly when it (the hadeeth) is not very weak, helps to arouse interest in performing the encouraged action. It also encourages people to strive and hope for its reward. If this hadeeth is established from the Prophet ﷺ, the person will get the reward; otherwise, it does no more than to generate interest in the good deed. Anyway, the hadeeth demonstrates the virtue of visiting the sick, and the reward of doing so in the morning and in the evening.

As for the hadeeth of Anas bin Malik - may Allah be pleased with him, he reported that a young Jewish boy who was in the service of the Prophet ﷺ fell ill. The Prophet ﷺ went to visit him. He sat down by his head and said to him: ‘Embrace Islam.’ The little boy looked at his

1 Shaykh Uthaymeen – may Allah shower blessings on him - suggests here that the hadeeth is not authentic.

father as though consulting him. His father, though a Jew, said to him: 'Obey Abool Qasim (i.e. the Messenger of Allah).' This is because the Jews knew that he ﷺ was a true Prophet. He said to his son: 'Obey Abool Qasim,' so the boy embraced Islam. The Prophet ﷺ came out saying: 'Praise be to Allah Who has saved him from Hell-fire.'

There are a number of benefits in this hadeeth:

1. The permissibility of employing a Jewish servant; that is, one makes him a servant in one's place. This is provided that one is secured from his plots because the Jews are known for plots, subversions and betrayal. They can barely uphold an agreement or fulfill a trust. However, if one trusts him, then there is no problem in having him as a servant.

2. The permissibility of visiting a sick Jew. This is because the Prophet ﷺ visited this boy. However, it is possible that the visit of the Prophet ﷺ to him was because he used to serve the Prophet ﷺ and so, he reciprocated the gesture. Based on this, the judgment would not include every Jew.

It is also possible that the Prophet ﷺ visited him in order to present Islam to him. Hence, the visit to a sick Jew or other disbelievers is worthy if one intends to present Islam to them, that Allah may save them from Hell-fire. The Prophet ﷺ has said: 'That Allah should guide a single man by you, is better for you than red camels.'⁽¹⁾

That is, that Allah guides a single man away from disbelief through you is better than a gift of red camels, which is the most exquisite and most expensive breed of camels to the Arabs.

3. It is necessary for one who visits the sick to guide him to the truth and encourage him towards it if he knows a deficiency in the sick. For example, he says to him: 'O so and so, seek Allah's forgiveness and turn to Him in repentance.' He should present him with things that will benefit him. He should not stay with him only to narrate tales of

1 Reported by Al-Bukhaari in Book of Jumu'ah, Chapter on One who Says in the Khutbah after Praising (Allah): and thereafter, no.871, and Muslim in Book of Virtues of The Companions of the Prophet, Chapter on the Virtues of Alee bin Abee Talib, no.4423

old or discuss current affairs without benefiting him in his religion. The most precious gift to the sick is to benefit him in his religion, and there can be other times for narratives and story telling. Rather, you should use the opportunity to ask him to seek forgiveness from Allah and turn to Him in repentance. You should advise him to fulfill his liabilities to others and remedy any deficiency in his obligations.

4. A father may desire good for his son while he does not perform it. This Jew told his son to obey Abool Qasim and accept Islam while he had not accepted Islam. So a father may love some good for his son while he does not benefit from it. We seek refuge in Allah (from this sort of situation).

5. There is evidence in this that the Prophet ﷺ is true. The evidence for this is the statement of the Jew to his son: 'Obey Abool Qasim.' Indeed, an enemy attested to this fact. It is known that the Jews and Christians recognize (the Prophethood of) the Prophet ﷺ as they recognize their own sons. Allah the most High said:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ﴾ (146)

"Those to whom We gave the scripture (Jews and Christians) recognize him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognize the sons" (Al-Baqarah: 146)

So, they recognized him as they recognized their sons, because Allah – the most High - said:

﴿الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ﴾ (157)

"(He) whom they find written with them in the Taurat (Torah) (Deut, xvii, 15) and the Injeel (Gospel) (John xiv, 16)." (Al-Araf: 157)

That is, well known by his specific name ﷺ.

﴿الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ

﴿الْخَبِيثَاتُ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ﴾ (١٥٧)

“(He whom they find written with them in the Taurat (Torah) (Deut,xvii, 15) and Injeel (Gospel)(John xiv,16) he commands them for Al-Ma`ruf (that is, Islamic Monotheism and all that Islam has ordained): and forbids them from Al-Munkar (that is, disbelief, polytheism of all kinds, and all that Islam has forbidden): he allows than as lawful At-Tayyibat (that is, all good and lawful): and prohibits them as unlawful Al-Khaba`ith (that is, all evil and unlawful as regards things, deeds, beliefs, persons, food and so on) he release them from their heavy burdens (of Allah’s covenant) and from fetters (bindings) that were upon them.”(Al-Araf: 157)

They know all of these but jealousy and arrogance – refuge is with Allah- prevented them from believing him.

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ﴾ (١٠٩)

“Many of the people of the Scripture (Jews and Christians) wish that they could turn you away as disbeliever after you have believed, out of envy from their own selves even after the truth (that Muhammad ﷺ is Allah’s Messenger) has become manifest to them.”(Al-Baqarah: 109)

Therefore, you may visit a sick disbeliever if you envision some good stemming from it; perhaps, he may accept Islam if you present it to him.

We must not abandon the many non-Muslims working for us. We should not treat them like animals working for us without we guiding them to the truth. They have a right that we invite them to Islam, explaining the truth to them and arousing their interest in Islam until they accept it. With the huge population of Christians, Buddhists and others around us, we only find one person in a blue moon accepting Islam. This shows the weakness in our call to Islam, and that we have

not made enough effort to invite them to Islam. This no doubt is a deficiency from us.

Otherwise, you find workers begging for menial jobs with no sense of arrogance at present. If we would invite them in a gentle manner and arouse their interest in it, we would achieve much success and several persons would be guided through us. However, we are negligent in calling to the truth and we need to seize this opportunity.

Allah alone grants success.

Chapter 145: supplication for the sick

Hadeeth 901

عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ، كَانَ إِذَا اشْتَكَى
الْإِنْسَانُ الشَّيْءَ مِنْهُ، أَوْ كَانَتْ بِهِ قَرْحَةٌ أَوْ جُرْحٌ، قَالَ النَّبِيُّ ﷺ
بِأُضْبَعِهِ هَكَذَا، وَوَضَعَ سُفْيَانُ بْنُ عُيَيْنَةَ الرَّاوي سَبَابَتَهُ بِالْأَرْضِ
ثُمَّ رَفَعَهَا وَقَالَ: «بِسْمِ اللَّهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، يُشْفَى
بِهِ سَقِيمُنَا، بِإِذْنِ رَبِّنَا». متفقٌ عليه .

'Aishah ؓ reported: When a person complained to the Prophet ﷺ about an ailment or suffered from a sore or a wound, the Prophet ﷺ would touch the ground with his forefinger and then raise it (Sufyan bin 'Uyainah, the narrator, demonstrated this with his forefinger) and would recite: ' Bismil-lahi, turbatu ardina, biriqati ba'dina, yushfa bihi saqimuna, bi 'idhni Rabbina ' (With the Name of Allah, the dust of our ground mixed with the saliva of some of us would cure our patient with the permission of our Rubb ." [Al-Bukhari and Muslim]

Hadeeth 902

وَعَنْهَا أَنَّ النَّبِيَّ ﷺ، كَانَ يَعُودُ بَعْضَ أَهْلِهِ يَمْسَحُ بِيَدِهِ الْيُمْنَى وَيَقُولُ: «اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَاسَ، وَاشْفِ، أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا». متفقٌ عَلَيْهِ.

'Aishah ؓ reported: When the Prophet ﷺ visited any ailing member of his family, he would touch the sick person with his right hand and would supplicate: "Allahumma Rabban-nasi, adhhibil-ba'sa, washfi, Antash-Shafi, la shifa'a illa shifa'uka, shifaan la yughadiru saqaman [O Allah! the Rubb of mankind! Remove this disease and cure (him or her)! You are the Great Curer. There is no cure but through You, which leaves behind no disease]." [Al-Bukhari and Muslim]

Commentary

Since the author, An-Nawawee – may Allah shower blessings on him –, had cited evidences for the virtues of visiting the sick in his book, he decided to mention what to say and do for the sick. So, he mentioned two hadeeths, both from A'aishah - may Allah be pleased with her.

The first: When the sick person has a wound, sore or something similar, the Prophet ﷺ would moisten his finger and touch the ground with it. He would pick up some dust with it and wipe the wound with it saying: 'Turbatu ardina, bi reeqati ba'dina, yushfa bihi Saqemuna, bi'idhni rabbina - The dust of our earth, which has intermingled with the saliva of one of us would cure our patient with the permission of our Lord.'

This is evidence that one may treat a wound in this manner. The reason for this is that the dust (of the earth) is a purifier as mentioned by the Prophet ﷺ: 'The dust (of the earth) has been made

a purifier for us.¹

Also the saliva of a believer is pure. So, two pure things combine along with the power of reliance on Allah, Honored and Glorious and trust in Him, thereby the sick is cured. However, there are two necessary conditions:

1. Strong conviction in this treatment; that Allah Glorious and Exalted will cure the sick through this invocation.
2. The patient must consent to it with faith that it will be beneficial.

However, if it is done by way of trial, then it will not be of benefit because one must necessarily be convinced that what the Prophet ﷺ did is true. It is also necessary for the patient to agree to it, believing that it will be beneficial. Otherwise, there is no benefit because those in whose heart is a disease are not increased by the signs (of Allah) except in filth along with their filth. We seek protection with Allah.

The second: Whenever he visited any ailing member of his household, he would say: *'Allahumma Rabban-Nass, adhib Al-bass, washfi anta As-Shafi, la shifa'a illa shifa'uka, shiafa'an la yughadir suqman* - O Allah, Lord of Mankind, remove this disease and cure (him or her). You are the Great Curer. There is no cure but through You, which leaves behind no disease.' He would touch the sick person with his right hand while reciting this supplication on him.

'O Allah, Lord of Mankind,' he entreats Allah, Honored and Glorious with His All-encompassing Lordship. He is the Lord, The Mighty and Sublime, the Creator, the King, the One Who directs all affairs. So, you (the sick) say: 'Allah Honored and Glorious, created me hale and hearty, then He decreed that I fall sick. The One Who decreed illness upon me after I had been hale and hearty is (surely) able to heal me.' This is because He is the Lord of mankind and He does what He wills, Honored and Glorious is He.

'Remove this disease,' that is, the illness that has befallen this person.

'and cure him' which means a removal of illness and recovery of

1 Reported by Muslim in Book of Mosques ..., a Chapter therefrom, no.811

the sick person. So, he said: '*ishfi*' and not '*ashfi*' because the latter means '*ahlik - destroy (him)*' while the former means to recover from illness. This is why it is commonly said: '*Allahumma ishfi fulanan wa la tashfihi* - O Allah, heal so and so and do not destroy him.' These two words are taken by the generality of people to be the same but there is great difference between them. '*Ishfihi*' means free him from ailment while '*ashfihi*' means destroy him.

As-Shaafi, The Great Curer is Allah, Honored and Glorious, because He is the One Who heals the sick. Any prepared medication or recited invocation is only but a means, which may be beneficial or not. Allah, Honored and Glorious, is the One Who makes the means effective.

Therefore, two persons may be struck by the same ailment and undergo same treatment, but one dies and the other recovers. This is because all matters are in the Hands of Allah, Honored and Glorious and He. He is the Great Curer, and whatever is prepared of medicine or recited of incantation is only but a means. And we are commanded to use these means as the Prophet ﷺ said: 'Seek cure but do not seek cure in what is unlawful.'⁽¹⁾ He also said: 'Allah has not sent down a disease without sending down its cure.'⁽²⁾

'There is no cure but through You.' The Messenger of Allah ﷺ has spoken the truth; there is no cure except through Allah. The cure of creatures is only but a means, the Curer is Allah. It is not the doctor nor is it the medicine which cures, the doctor and the medicine are both means, the Curer is Allah.

'(Bewtow) a cure which leaves behind no illness,' that is, a perfect healing which would not leave any form of ailment. A person visiting the sick should touch his body with his right hand and utter this supplication.

Allah alone grants success.

1 Reported by Aboo Dawood in Book of Medicine, Chapter on Disliked Medicines..., no.3874

2 Reported by Ahmad in Al-Musnad (1/50) and Ibn Majah in Book of Medicine, Chapter on Allah Has not Sent down a Disease without Sending down its Healing..., no.3438

Hadeeth 904

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: عَادَنِي رَسُولُ اللَّهِ ﷺ، فَقَالَ: «اللَّهُمَّ اشْفِ سَعْدًا، اللَّهُمَّ اشْفِ سَعْدًا، اللَّهُمَّ اشْفِ سَعْدًا». رَوَاهُ مُسْلِمٌ .

Sa'd bin Abu Waqqas ؓ reported: The Messenger of Allah ﷺ visited me during my illness and supplicated, "O Allah! Cure Sa'd. O Allah! Cure Sa'd. O Allah! Cure Sa'd." [Muslim]

Hadeeth 905

وَعَنْ أَبِي عَبْدِ اللَّهِ عَثْمَانَ بْنِ أَبِي الْعَاصِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ شَكَاَ إِلَى رَسُولِ اللَّهِ ﷺ، وَجَعًا يَجِدُهُ فِي جَسَدِهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «صَعْ يَدَكَ عَلَى الَّذِي تَأَلَّمَ مِنْ جَسَدِكَ وَقُلْ: بِسْمِ اللَّهِ - ثَلَاثًا - وَقُلْ سَبْعَ مَرَّاتٍ: أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ». رَوَاهُ مُسْلِمٌ .

Abu 'Abdullah bin Abul-'As ؓ reported: I complained to the Messenger of Allah ﷺ about a pain I had in my body. The Messenger of Allah ﷺ said, "Place your hand where you feel pain and say: 'Bismillah (With the Name of Allah)' three times; and then repeat seven times: 'A'udhu bi'izzatillahi wa qudratihi min sharri ma ajidu wa 'uhadhiru (I seek refuge with Allah and with His Power from the evil that afflicts me and that which I apprehend).'" [Muslim]

Hadeeth 906

وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ عَادَ مَرِيضًا لَمْ يَحْضُرْهُ أَجَلُهُ، فَقَالَ عِنْدَهُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ: إِلَّا عَافَاهُ اللَّهُ مِنْ ذَلِكَ الْمَرَضِ». رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَقَالَ الْحَاكِمُ: حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الْبُخَارِيِّ.

Ibn 'Abbas رضي الله عنه reported: The Prophet ﷺ said, "He who visits a sick person who is not on the point of death and supplicates seven times: *As'alullahal-'Azima Rabbal-'Arshil-'Azimi, an yashfiyaka* (I beseech Allah the Great, the Rubb of the Great Throne, to heal you), Allah will certainly heal him from that sickness." [Abu Dawud and At-Tirmidhi]

These hadeeths, mentioned by An-Nawawee – may Allah shower blessings on him – in his Book Riyaadus Saaliheen, are related to what to say when one visits a sick person.

The hadeeth of Sa'd bin Abee Waqqas - may Allah be pleased with him - that the Prophet ﷺ visited him while he was bedridden and said: 'O Allah heal Sa'd, O Allah heal Sa'd, O Allah heal Sa'd,' three times.

There is evidence in this hadeeth that it is Sunnah to visit a sick Muslim. Similarly, it shows the kind character of the Prophet ﷺ and his relationship with his companions; he would visit the sick amongst them and supplicate for them.

In addition, it shows the virtue of supplicating with this invocation: 'O Allah heal so and so,' mentioning the name of the person thrice. This is one of the means of cure for the sick.

Also, it demonstrates that one may repeat the supplication. Whenever the Messenger of Allah ﷺ supplicated, he would repeat it three times. Whenever he offers greeting and the other party could

not hear, he would repeat it thrice. The act of repeating supplications thrice is established in the Sharee'ah as he ﷺ would do during *Salat*; he would say: '*Rabbighfirli, Rabbighfirli, Rabbighfirli* - O my Lord forgive me, O my Lord forgive me, O my Lord forgive me,' repeating it. This is also established for the supplication for the sick.

Then he mentioned the hadeeth of Uthman bin Abee Al-'Aas - may Allah be pleased with him- when he complained to the Prophet ﷺ about a pain he had in his body. So, the Prophet ﷺ instructed him to recite this supplication: '*Bismillaah* - (With the name of Allah) three times. He should put his hand where he feels the pain and say: '*A'udhu bi 'Izzatillaahi wa Quدراتihi min sharri maa ajidu wa uhaadhir* - I seek refuge in the Honored of Allah and His Might from what I feel and what I apprehend.' He would repeat it seven times. This is also one of the means of cure.

When a person experiences any pain, he should put his hand on the spot and say: 'With the name of Allah (three times), I seek refuge in the Honored of Allah and His Might from what I feel and what I apprehend,' saying it seven times. When he says this with certainty and believing that he will benefit from it, the pain will definitely abate by the leave of Allah. This is more effective than perceptible drugs such as tablets, syrups and injection. In the case of the former, you are seeking refuge from the One Who owns the Dominion of the Heavens and the Earth, the One Who has sent down the illness and the One Who is capable of removing it.

Also, the hadeeth of Ibn Abbas - may Allah be pleased with him and his father- that when a person visits a sick person who is not on the point of death, and he supplicates: '*As-alullaaha Al-'Azeem Rabba al-'Arsh il-'Azeem and Yashfiyak* - I ask Allah the Most Great, Lord of the Great Throne, to heal you.' Allah will heal him of that ailment.' This is when he is not on the verge of death. However, if he is on the verge of death, then neither medicine nor supplication can benefit him because Allah - the most High said:

﴿ وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴾ (٧٤)

“And every nation has its appointed term; when their term is reached, neither can they delay it nor advance it an hour (or a moment).” (Al-Araf: 34)

Allah alone grants success.

Hadeeth 907

وَعَنْهُ أَنَّ النَّبِيَّ ﷺ، دَخَلَ عَلَى أَعْرَابِيٍّ يَعْوِذُهُ، وَكَانَ إِذَا دَخَلَ عَلَى مَنْ يَعْوِذُهُ قَالَ: «لَا بَأْسَ، طَهْرٌ إِنْ شَاءَ اللَّهُ». رَوَاهُ الْبُخَارِيُّ .

Ibn 'Abbas ؓ reported: The Prophet ﷺ visited a bedouin who was sick. Whenever he visited an ailing person, he would say, “La ba’sa, tahurun in sha’ Allah [No harm, (it will be a) purification (from sins), if Allah wills].” [Al-Bukhari]

Commentary

The author – may Allah shower blessings on him – mentioned another supplication for the sick in his book, Riyaadus Saaliheen. Ibn Abbas - may Allah be pleased with him and his father- narrated that the Prophet ﷺ visited a Bedouin Arab who was sick. Whenever he visits a sick person, he would say: ‘No harm, (it will be a) purification (from sins) if Allah wills.’

‘No harm,’ that is, no difficulty or hurt.

‘Purification,’ that is, this (illness) will be a form of purification from sins if Allah wills. The Prophet ﷺ said: ‘If Allah wills’ because the statement: ‘*La basa Tahurun Insha Allah* – (No harm, (it will be a) purification (from sins) if Allah wills),’ is an information and not a supplication. One would employ imperative structure for supplications without adding: ‘If You will.’ Hence, the Prophet ﷺ prohibited a man

from saying: ‘*Allahumma ighfirli in shitta, Allahumma irhamni in shitta* – O Allah! Forgive me if You wish. O Allah! Have mercy upon me if You wish.’⁽¹⁾

One should not say this for Allah is not deceptive; He will forgive you and have mercy on you if He wishes, and He will not forgive you nor have mercy on you if He wishes. ‘If you will,’ should only be said to a deceptive fellow or someone who considers his giving out as huge. Allah, The Mighty and Sublime, does not consider giving anything as substantial. Therefore, when you ask Allah, you should not say: ‘If You will.’

As for his statement: ‘No harm, (it will be a) purification (from sins) if Allah wills,’ he has used ‘if Allah wills’ because it is an information and a statement of optimism. So he said: ‘No harm,’ which negates any form of harm, then he added: ‘if Allah wills,’ because all matters are subjected to the Will of Allah, Honored and Glorious.

It is evidenced from this hadeeth that whoever visits a sick person should say when he enters upon him: ‘*La basa Tahurun Insha Allah* - No harm, (it will be a) purification (from sins) if Allah wills.’

Hadeeth 908

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ جِبْرِيلَ أتَى
النَّبِيَّ ﷺ، فَقَالَ: يَا مُحَمَّدُ! اَشْتَكَيْتَ؟ قَالَ: «نَعَمْ» قَالَ: بِسْمِ
اللَّهِ أَرْزِقِكَ، مِنْ كُلِّ شَيْءٍ يُؤْزِدُكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ
حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْزِقِكَ. رَوَاهُ مُسْلِمٌ.

Abu Sa'id Al-Khudri ﷺ reported: *Jibril (Gabriel) came to the Prophet ﷺ and said: "O Muhammad (ﷺ)! Do you feel sick?" He*

1 Reported by Muslim in Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, Chapter on What to Say to the Sick and What he Should Respond with..., no. 3430

said, "Yes." Jibril supplicated thus (i.e., he performed Ruqyah):
" Bismillahi arqika, min kulli shay'in yu'dhika, min sharri kulli
nafsin aw 'ayni hasidi, Allahu yashfika, bismillahi arqika . [With
the Name of Allah. I recite over you (to cleanse you) from all that
troubles you, and from every harmful mischief and from the evil
of the eyes of an envier. Allah will cure you; and with the Name of
Allah, I recite over you]." [Muslim]

Commentary

The author- may Allah shower blessings on him- mentioned the hadeeth of Aboo Sa'eed Al-Khudri - may Allah be pleased with him - that Jibril came to the Prophet ﷺ and said: 'Do you feel sick?' that is, are you ill? He ﷺ said: 'Yes.' Then Jibril supplicated thus: 'Bismillahi arqika min kulli shay'in yu'dhika min sharri kulli nafsin au ainin hasidi, Allahu yashfika, Bismillahi arqika. (With the Name of Allah, I recite over you (to cleanse you) from all that troubles you, and from every harmful mischief of every soul and from the evil of the eyes of the envier. Allah will cure you; and with the Name of Allah I recite over you.'

This is a supplication from Jibril, the noblest of messengers, to the Prophet ﷺ, the noblest of messengers. Jibril is the noblest messenger among the angels while Muhammad ﷺ is the noblest messenger among mankind.

He said to him: 'Do you feel sick?' and he replied: 'Yes.' This is evidence that there is no harm for a sick person to tell people that he is sick when asked. This is not considered as lamentation, which entails one complaining about the Creator to the creature. For example, one said: 'Allah has afflicted me with so and so,' complaining about the Lord (Allah) to His creatures. This is not permissible. This is why Ya'qoob said:

﴿ قَالَ إِنَّمَا أَشْكُوا بَنِيَّ وَحُزْنِي إِلَى اللَّهِ ﴾ (٨٦)

"I only complain of my grief and sorrow to Allah." (Yusuf: 86)

However, if the sick person mentions his illness by way of information not complaint, then there is no harm in that. Hence, some common people would say: ‘(It is) information not a complaint.’ This is a good thing.

Also, the hadeeth contains evidence that we should recite this supplication for the sick person.

‘With the Name of Allah, I recite over you (to cleanse you),’ that is, I recite this for you.

‘...from all that troubles you,’ that is, disease, sorrow, fever, distress and so on.

‘...from every harmful mischief of every soul,’ that is, humans or Jinns or any other being.

‘...from the evil of the eyes of an envier,’ which common folks refer to as evil eye. This is because an envier, refuge is with Allah, loathes that Allah should bless His servants; his soul is filthy and evil. This filthy evil may sometimes cause harm to the object of his envy. This is why Allah the most High said:

“And from evil of the envier when he envies.”⁽¹⁾

The envied may be harmed due to this; hence, he said: ‘from the evil of the eyes of an envier; Allah will cure you’ that is, grant you recovery and remove the ailment.

‘With the Name of Allah, I recite over you,’ so he commenced with ‘*Bismillah*’ and also concluded with it. When one utilizes supplications found in the Sunnah, then this is praiseworthy, and doing this is the best.

However, if a person does not know this supplication, he may supplicate with whatever is appropriate (such as): ‘May Allah heal you, May Allah grant you health, I beseech Allah to grant you healing, I ask Allah to grant you health,’ and similar statements.

Likewise, this hadeeth shows that the Prophet ﷺ, just like every other human being, may fall sick.

1 Qur’an 113 verse 5

Another benefit is that supplicating for the sick does not negate the perfection of one's reliance on Allah. This is different from the one who requests people to recite invocations for him, which indicates a defect in his reliance on Allah. This is because he is beseeching the creatures and relying on them. However, if a person visits him and supplicates for him, and he does not prevent the person, then there is no problem with this. This is not regarded as deficiency in reliance on Allah. Thus, the Prophet ﷺ recited supplication for people and others recited same for him. This does not negate perfect reliance on Allah once it is without request.

Allah alone grants success.

Hadeeth 909

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُمَا،
أَنْهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «مَنْ قَالَ: لَا إِلَهَ
إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، صَدَّقَهُ رَبُّهُ، فَقَالَ: لَا إِلَهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ.
وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، قَالَ: يَقُولُ: لَا إِلَهَ
إِلَّا أَنَا وَحْدِي لَا شَرِيكَ لِي. وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ، قَالَ: لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلِي الْحَمْدُ. وَإِذَا
قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، قَالَ: لَا إِلَهَ إِلَّا
أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي» وَكَانَ يَقُولُ: «مَنْ قَالَهَا فِي مَرَضِهِ
ثُمَّ مَاتَ لَمْ تَطْعَمُهُ النَّارُ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Sa'id Al-Khudri and Abu Hurairah رضي الله عنهما reported: The Messenger of Allah ﷺ said, "If a person says: 'La ilaha illallahu wallahu Akbar (There is no true god except Allah and Allah is Greatest)', his Rubb responds to him and affirms: '(Yes!) There is

no true god except I, and I am the Greatest.’ When he says: ‘*La ilaha illallahu Wahdahu la sharika Lahu* (There is no true god except Allah, the One, He has no partner).’ Allah affirms: ‘(Yes!) There is no true god except I. I have no partner.’ When he says: ‘*La ilaha illallahu Lahul mulku wa Lahul-hamdu* (the sovereignty belongs to Him and all the praise is due to Him).’ He affirms: ‘(Yes!) There is no true god except I, Mine is the praise and to Me belongs the sovereignty.’ When he says: ‘*La ilaha illallahu wa la hawla wa la quwwata illa Billah* (There is no true god except Allah, and there is no might and power but with Allah).’ He affirms: ‘(Yes!) There is no true god except I, and there is no might and power but with Me.’” The Messenger of Allah ﷺ added, “He who recites this during his illness and dies, will not be touched by the Fire (Hell).” [At-Tirmidhi]

Commentary

This is the last hadeeth which An-Nawawee: – may Allah shower blessings on him – narrated in his book, *Riyaadus Saaliheen*, under the Chapter on supplication for the sick.

Several hadeeths have been mentioned regarding words of supplication for the sick. This hadeeth discusses a sick person’s personal supplication. Aboo Hurairah and Aboo Sa’eedAl- khudri - may Allah be pleased with both of them – reported that the Prophet ﷺ said Allah, the Glorious and Exalted - attests to the statement of His servant when he says: ‘*La ilaha illallahu wallahu Akbar*’ (There is no true god except Allah and Allah is Greatest), He (Allah) responds to him and affirms: ‘(Yes!) There is no true god except I, and I am the Greatest.’ When he says: ‘*La ilaha illallahu wahdahu la sharika lahu*’ (There is no true god except Allah, the One, He has no partner), Allah affirms: (Yes!) There is no true god except I, and I have no partner. If he completes the word of remembrance and dies thereafter, he would not be consumed by the Hell-fire. That is, this will be a source of his protection from the fire.

Hence, one should memorize this supplication, and repeat it often in times of ill-health in order to achieve success with the permission of Allah, the most High.

Allah alone grants success.

Chapter 146: recommendation of inquiring the family members of the patient about his condition

Hadeeth 910

عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ،
رَضِيَ اللَّهُ عَنْهُ خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ، فِي وَجَعِهِ الَّذِي
تُوُفِّيَ فِيهِ، فَقَالَ النَّاسُ: يَا أَبَا الْحَسَنِ! كَيْفَ أَصْبَحَ رَسُولُ
اللَّهِ ﷺ؟ قَالَ: أَصْبَحَ بِحَمْدِ اللَّهِ بَارِتًا. رَوَاهُ الْبُخَارِيُّ .

Ibn 'Abbas ؓ reported: When 'Ali ؓ came out after visiting the Messenger of Allah ﷺ during his last illness, the people asked: "How is Messenger of Allah ﷺ, O Abul-Hasan?" He replied: "Praise be to Allah, he (ﷺ) is feeling better." [Al-Bukhari]

Commentary

The author, An-Nawawi – may Allah shower blessings on him –, had mentioned various etiquettes of visiting the sick in his book, Riyaadus Saaliheen. Afterward, he discussed about inquiring about the condition of the sick person from his family members. This is one of the issues that has come (to us) from the Sunnah.

Ibn Abbas - may Allah be pleased with him and his father- narrated that Ali bin Talib - may Allah be pleased with him – a son in-law

and cousin to the Prophet ﷺ, came out after visiting the Messenger of Allah ﷺ during his terminal illness. Ali is the noblest member of the Prophet's household and the fourth caliph of this Ummah. When the Prophet ﷺ appointed him as the custodian of his ﷺ family while leaving for the battle of Tabook, he saw that Alee was not pleased with that (that is, to stay behind from battle taking care of his family). So, he said to him: 'Does it not please you to be to me, as Harun was to Musa,'⁽¹⁾ because Moosa also appointed Haroon over his family:

﴿ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ

الْمُفْسِدِينَ ﴿١٤٢﴾

"Replace me among my people, act in the Right way (by ordering the people to obey Allah and worship Him alone) and follow not the way of the Mufsidun (mischief makers)." (Al-Araf: 142)

The Prophet ﷺ said to him: 'Does it not please you to be to me, as Haroon was to Moosa, except that there is no Prophet after me.'⁽²⁾

He came out after visiting the Messenger of Allah ﷺ during his terminal illness. During this period of illness, the Prophet ﷺ would share his night among his wives except Saudah bint Zam'ah - may Allah be pleased with her- who had granted her lot to A'aishah. When his illness became severe he began to ask: 'Where would I be tomorrow? Where would I be tomorrow?' wishing to be in the room of A'aishah.'⁽³⁾ So, he was permitted (by his other wives) to stay with A'aishah during his illness and he remained with her until he passed on.

Ali - may Allah be pleased with him - was queried: 'How is the the Messenger of Allah ﷺ? He replied: 'He is feeling better.'

This is evidence that whenever it is not possible to get across to the

1 Reported by Al-Bukhaari in Book of virtues of the companions of the Prophet ﷺ, Chapter on the Virtues of Alee bin Abee Talib ..., no.3706, and Muslim in Book of Virtues of the Companions of the Prophet, Chapter on the Virtue of Alee bin Abee Talib..., no.3404

2 Reported by Al-Bukhaari in Book of Battles, Chapter on the Battle of Tabook ..., no.4416, and Muslim in Book of virtues of the Companions of the Prophet, Chapter on the Virtue of Alee bin Abee Talib..., no.2404

3 Reported by Al-Bukhaari in Book of Virtues of the Companions of the Prophet ﷺ, Chapter on the Virtues of Alee bin Abee Talib ..., no.3774, and Muslim in Book of Virtues of the Companions of the Prophet, Chapter on the Virtue of A'aishah..., no.3404

sick person, one should inquire about him from those who have seen him among his relatives or others. This way, the mind will be at rest.

In modern times, praise be to Allah, we now have telephones. So, when a person is unable to visit the sick person, the telephone reaches the house without requiring permission. Hence, we say that when it is not possible to visit the sick physically, you should contact him on phone and inquire about his condition and the reward thereof will be written for you, Insha Allah.

Allah alone grants success.

Chapter 147: supplication when one is disappointed about his life

Hadeeth 911

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ وَهُوَ مُسْتَنِدٌّ إِلَيَّ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَالْحَقْنِي بِالرَّفِيقِ الْأَعْلَى». متفقٌ عليه .

'Aishah ؓ reported: While the Prophet ﷺ was reclining against me (during his last illness) I heard him saying: "Allahumma-ghfir li, warhamni, wa alhiqni bir Rafiqil-A'la (O Allah, forgive me, bestow Your Mercy on me and let me join with the exalted companions)." [Al-Bukhari and Muslim]

Hadeeth 912

وَعَنْهَا قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِالْمَوْتِ، عِنْدَهُ قَدْحٌ فِيهِ مَاءٌ، وَهُوَ يَدْخُلُ يَدَهُ فِي الْقَدْحِ، ثُمَّ يَمْسَحُ وَجْهَهُ بِالْمَاءِ، ثُمَّ

يَقُولُ: «اللَّهُمَّ أَعِنِّي عَلَى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ».
رَوَاهُ التِّرْمِذِيُّ .

'Aishah ؓ reported: I saw the Messenger of Allah ﷺ when he was at the point of death. He had a drinking bowl with water in it. He would dip his hand into the bowl, and wipe his face. Then he would supplicate, "O Allah! Help me over pangs and agony of death." [At-Tirmidhi]

Commentary

The author – may Allah shower blessings on him – said in his Book, Riyaadus Saaliheen: 'Chapter on supplication when one is disappointed about his life.'

Total despair about life cannot be known except at the throes of death, but before then, a person should never lose hope. There are several people whose illness have deteriorated badly such that their families had prepared the water for their funeral bath, shrouds and other relevant materials, then Allah heals them. There are several people who came close to death, being stranded in the desert without water or food, and then Allah, Honored and Glorious is He, rescued them from it.

One of such instance is that which the Prophet ﷺ said: 'Allah is more pleased with the repentance of his servant than one of you is pleased about his ride when he loses it,' in another text: 'upon it (the ride) is his food and drink. He searches for it but finds it not, so he goes to sleep under a tree awaiting death.'⁽¹⁾ He had lost hope of finding it and was expecting nothing but death.

While he was in that situation, suddenly he found the bridle of his ride fastened to the tree. Allah returned his missing beast to him; it came to the tree and its bridle got entangled. The man seized it and

1 Reported by Muslim in Book of Repentance, Chapter on Exhortation towards Repentance and Being Happy with It ..., no.2744

said: ‘O Allah, You are my servant and I am Your Lord.’ He intended to say: ‘You are my Lord and I am Your servant,’ but erred due to extreme joy. This man gave up all hope of life due to his estimation of his predicament; he had lost his food and drink. However, true despair is when one is in the pangs of death, that is, when life is no longer possible. Allah - the most High - said:

﴿ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾ ﴾

“Then why do you not ((intervene) when (the soul of a dying person) reaches the throat? And you at the moment are looking on.” (Al-Waqiah: 83, 84)

That is, when the soul (in a bid to leave the body) reaches the throat.

﴿ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾ ﴾

“But We are nearer to him than you, but you see not.” (Al-Waqiah: 85)

That is, our angels are closer to a person than his throats at the point of death.

﴿ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾ ﴾

“Then why do you not, if you are exempt from the reckoning and recompense (punishment, and so on). Bring back the soul (to its body), if you are truthful?(Al-Waqiah: 86, 87)

Who is capable (of this)? Is there anyone who can return the soul whence it has reached the throat?! Impossible! So, a man despairs of his life only when death becomes obvious. At this moment, what should he say? A'ishah said: ‘The Prophet ﷺ used to say: ‘*Allahumma ighfir-li, wa rhamni, wa alhiqni bir Rafiqil-A'la* (O Allah forgive me, bestow mercy on me, and let me join the exalted companions). This is the Messenger ﷺ on the throes of death, though Allah had forgiven him for his past and future.

Who are the exalted companions? These are the prophets, the truthful ones, the martyrs and the righteous; what an excellent

companionship they are!

This was the statement of the Messenger of Allah ﷺ during his last moment and he had a bowl of water with him. He suffered severe hardship and agony of death that no other has experienced because his illness was that of two men. Why was his sickness and agony this severe? The reason was for him to attain the peak of perseverance, because patience requires something upon which to be exemplified. It is as though Allah chose for His Prophet ﷺ that his illness and agony be severe, so that he ﷺ may attain the peak among those who show perseverance.

He would dip his hand into the bowl of water and wipe his face saying: 'O Allah, help me over the pangs and agony of death,' that is, help me to withstand it, being patient and retaining consciousness, not loosing my senses, and such that I am able to pronounce the testification *'La ilaha illa Allah wa anna Muhammada Rasulul-lahi-* (There is no god worthy of worship except Allah and Muhammad is the Messenger of Allah). This is because that moment is grave, terrifying and difficult. If Allah, Honored and Glorious is He - does not assist you to be patient, then your condition is perilous. Hence, he ﷺ would say: 'O Allah, help me over the hardship of death,' and in another narration, he said: "There is no god worthy of worship except Allah. Truly, there is agony in death."⁽¹⁾ The Prophet ﷺ was truthful:

﴿ وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴾ (١٩)

"And the stupor of death will come in truth: this is what you have been avoiding." (Qaf: 19)

We beseech Allah to help you and us over the hardships of death, grant us good end, take our souls upon firm faith, pure Islamic monotheism and when He is pleased with us.

He is capability over all things.

1 Reported by Al-Bukhaari in Book of Battles, Chapter on the Sickness of the Prophet ﷺ ..., no. 4449

Chapter 148: instructing the patient's family to be kind to him – consoling the patient and showing kindness to one facing death sentence

Hadeeth 913

عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ النَّبِيَّ ﷺ وَهِيَ حُبْلَى مِنَ الزَّانَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَصَبْتُ حَدًّا فَأَقِمهُ عَلَيَّ، فَدَعَا رَسُولُ اللَّهِ وَلِيِّهَا، فَقَالَ: «أَحْسِنْ إِلَيْهَا، فَإِذَا وَضَعْتَ فَأْتِنِي بِهَا» فَفَعَلَ، فَأَمَرَ بِهَا النَّبِيُّ ﷺ، فَشَدَّتْ عَلَيْهَا ثِيَابُهَا، ثُمَّ أَمَرَ بِهَا فَرَجَمَتْ، ثُمَّ صَلَّى عَلَيْهَا. رَوَاهُ مُسْلِمٌ .

Imran bin Husain ؓ reported: A woman belonging to the Juhainah tribe came to the Messenger of Allah ﷺ after having conceived from Zina . She submitted: "O Messenger of Allah! I am liable to Hadd (punishment ordained by Allah), so execute it." The Messenger of Allah ﷺ called her guardian and said, "Treat her well and bring her to me after delivery." He acted accordingly. Then the Messenger of Allah ﷺ commanded to tie her clothes firmly around her and then stoned her to death. He ﷺ then offered funeral prayer for her. [Muslim]

Commentary

The author An-Nawawee – may Allah shower blessings on him –

mentioned in his book, Riyaadus saaliheen: 'Chapter on instructing the patient's family to be kind to him – consoling the patient and showing kindness to one facing death sentence.'

This means that one must be kind to the sick person and tolerate his harsh words. This is because the sick person is in a state of hardship; the world is grim and difficult for him. Thus, some harsh expressions, complaints or other unpleasant words might emanate from him at times. So, one should be patient and expect reward from Allah, Glorified and Exalted. He definitely would be rewarded for his kindness to the sick person and his forbearance despite the attendant difficulties and hurt.

This is more pronounced if the subject is faced with imminent death or his death sentence has been passed. In the hadeeth of Imran bin Hussein - may Allah be pleased with him, a woman came to the Prophet ﷺ after having conceived as a result of adultery. She said: 'O Messenger of Allah, I have committed a punishable offense, so implement it (the punishment) upon me.'

The Messenger of Allah ﷺ called her guardian and said: 'Treat her well and bring her to me after delivery.' So, she was brought to the Messenger of Allah after delivery of her child. Thereafter, he ordered that her garment be tied firmly around her in order to prevent exposure of her body in the course of action. He ordered that she be stoned and thereafter he offered funeral prayer for her.

This hadeeth contains evidence that one should advise the family of the sick and those around him to be kind and gentle with him. They should take to other instructions stated in the hadeeth as appropriate for his condition as the Prophet did in this hadeeth.

There is also evidence in this hadeeth that when an adulterer confesses his crime, there is no need to repeats it four times. Once he affirms it, while he is sane without a doubt, then he will be apprehended based on his affirmation and the judgment will be implemented.

There is also evidence in the hadeeth that the implementation of prescribed punishment must not harm others. If she had been stoned immediately, the foetus would have died for no crime of his. This is

why the Prophet ﷺ ordered that she waits until after delivery and weaning of her baby.

There is evidence in this that a trench is not dug for a woman to be stoned; rather, her garment is fastened around her and she is pelted with moderate pebbles, neither small nor large, until she dies.

The prescribed punishment is in this form because the prohibited canal pleasure engrossed the entire body. So, it is appropriate that the entire body experiences the punishment. This is the wisdom of Allah, Honored and Glorious is He.

Likewise, this hadeeth shows that when prescribed punishments are implemented, the person becomes free and cleared of the sin. Thus, the Prophet ﷺ and others performed funeral prayer for her after her death.

Allah alone grants success.

Chapter 149: permissibility of expressing feeling of agony in serious illness

Hadeeth 914

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُوعَكُ، فَمَسِسْتُهُ، فَقُلْتُ: إِنَّكَ لَتُوعَكُ وَعَكًا شَدِيدًا، فَقَالَ: «أَجَلْ إِنَّي أُوَعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ». متفقٌ عَلَيْهِ .

Ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ reported: I visited the Prophet ﷺ while he was suffering. I said: "(O Messenger of Allah!) You suffer too much." He said, "Yes, I suffer as much as two men of you." [Al-Bukhari and Muslim]

Hadeeth 915

وَعَنْ سَعِدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَنِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي مِنْ وَجَعٍ اشْتَدَّ بِي، فَقُلْتُ: بَلِّغْ بِي مَا تَرَى، وَأَنَا ذُو مَالٍ، وَلَا يَرِثُنِي إِلَّا ابْنَتِي، وَذَكَرَ الْحَدِيثَ. مَتَّفِقٌ عَلَيْهِ .

Sa'd bin Abu Waqqas ؓ reported: The Messenger of Allah ﷺ came to visit me when I had a severe pain. I said: "I am suffering from such trouble as you are observing. I am a wealthy man and the only heir of mine is my daughter." (Then Sa'd narrated the whole incident). [Al-Bukhari and Muslim]

Hadeeth 916

وَعَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَرَأْسَاهُ فَقَالَ النَّبِيُّ ﷺ: «بَلْ أَنَا وَرَأْسَاهُ» وَذَكَرَ الْحَدِيثَ. رَوَاهُ الْبُخَارِيُّ .

Al-Qasim bin Muhammad reported 'Aishah ؓ said: "Oh, my head." (It was hurting due to pain.) Thereupon the Prophet ﷺ said, "Rather it is I who says: 'Oh, my headache.'" (Then Al-Qasim narrated the complete narration). [Al-Bukhari]

Commentary

An-Nawawee – may Allah shower blessings on him – stated the permissibility of a sick person expressing his feeling of agony to others, as information and not complain, in his book, Riyaadus Saaliheen. That is, he intends to inform them rather than complain and express displeasure at the decree of Allah.

He employed the hadeeths of Ibn Mas'ud, Sa'd bin Abee Waqqas and A'ishah - may Allah be pleased with them- as evidence. These hadeeths showed that it is not blameworthy for a sick person to inform others that he is ill, feels terribly hurt or similar statements.

In the hadeeth of Ibn Mas'ud, he mentioned that he visited the Prophet ﷺ while he was ill. So, he stretched forth his hand and said: 'You suffer too much, O Messenger of Allah.' He replied: 'Yes, I suffer as much as two men of you,' that is, his sickness is very severe. This is for him to attain the peak of perseverance.

He embodied the finest model of all forms of perseverance: He persevered in obeying the commands of Allah; he persevered in avoiding disobedience to Allah; and he persevered over the painful decrees of Allah. He persevered upon the command of Allah while delivering the message of his Lord despite the harm he experienced at the sacred Mosque (*Ka'bah*). He was patient, expecting the reward, until he left for the town of Ta'if to invite its people to Allah, Honored and Glorious. Unfortunately, they mocked him and laughed at him and began to pelt him with stones till they bloodied him. He did not regain full consciousness until he reached Tha'alab. Then the angel in charge of mountains came to request permission to unload the two neighbouring mountains on Ta'if and its people. He ﷺ responded: 'No, I will remain patient. Perhaps, Allah will raise people who would worship Allah and associate no partners with Him from their progeny.'⁽¹⁾

This is perseverance in obeying the commands of Allah and perseverance in avoiding disobedience to Allah. So, he was the best of mankind, the most fearful of Allah and the most righteous.

He also persevered over the decrees of Allah. He encountered numerous harms in his Jihad for the sake of Allah and other instances. He fell ill more than a few times but he remained patient on such occasions that he may attain the rank of the patient ones. He is

1. Reported by Al-Bukhaari in Book of the Beginning of Creation, Chapter on When One of You say Ameen and the angels ..., no.3231, and Muslim in Book of Jihad and Journeys, Chapter on What the Prophet ﷺ Experienced of Harm from the Idolaters..., no.1795

indeed a model for us.

One must patiently bear the painful decrees of Allah, as the Messenger of Allah ﷺ did, and expect reward from Allah. One must firmly believe that nothing will befall one, even the prick of a thorn, but Allah will use it to obliterate one's mistakes. If one hopes for reward and intends to earn praise (from Allah) by means of such forbearance, then one would accomplish that.

Two significant things are achieved from trials and tribulations:

1. The station of the patient servants of Allah who bear His Decrees with patience.
2. Increased rank in the sight of Allah if one expects to receive reward for the affliction.

The hadeeth of Sa'd bin Abee Waqqas - may Allah be pleased with him - reported his sickness in Makkah.⁽¹⁾ He was one of the Emigrants, and they detested dying in their city of emigration after leaving it for the sake of Allah.

Due to his kindness, empathy and praiseworthy manners, the Prophet ﷺ would visit his sick companions. So, he visited him. Sa'd - may Allah be pleased with him - said to him: 'O Messenger of Allah, I am suffering from such trouble as you are observing. I am a wealthy man and the only heir of mine is my daughter,' that is, he had no other offspring though he had other family members. 'Should I give two-third of my wealth in charity?' He ﷺ replied: 'No.' He enquired: 'What about half?' He ﷺ replied: 'No.' He further enquired: 'What about a third?' He ﷺ replied: '(Yes) a third, and a third is really much. That you leave your family rich is better than to leave them poor begging from people.' Most people in recent times would bequeath a third of their wealth irrespective of the fact that the Prophet ﷺ said: 'a third is really much.'⁽²⁾

This demonstrates that it is not mandatory for a person to donate

1 i.e. during the conquest of Makkah

2 Reported by Al-Bukhaari in Book of the Funerals, Chapter on the Lamenting of the Prophet ﷺ concerning Sa'd bin Khaulah..., no.1295, and Muslim in Book of the Will, Chapter on Willing of a third..., no.1628

a third of his wealth but people have taken that as the norm today. This is why the sage of this Ummah, the one whom the Prophet ﷺ asked Allah to grant understanding of the religion and knowledge of interpretation, Abdullah bin Abbas, said: 'It would be better for people to reduce this from a third to a quarter.' This would be better because the Prophet ﷺ said: 'a third, and a third is really much.' Today, people bequeath a third though it was not pleasing to the Prophet ﷺ. Hence, Ibn Abbas reduced it from a third to a fourth and even reviewed it down to a fifth, which is best.

Aboo Bakr - may Allah be pleased with him, the person with the most profound understanding of this Religion after its Prophet and his first caliph, bequeathed a fifth of his wealth. He said: 'I am pleased with what Allah is pleased with.' This is in reference to the statement of Allah:

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ، وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزَلْنَا عَلَىٰ
عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَاقِ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ (٤١)

"And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah and to the Messenger, and to the near relatives [of the Messenger (Muhammad ﷺ)] (and also) the orphans Al-Masakin (the poor) and the wayfarer, if you have believed in Allah and that which We sent down to Our slave (Muhammad ﷺ) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allah is able to do all things." (Al-Anfal: 41)

Moreover, we notice that those who donate a third of their wealth do not do so in accordance with the Sharee'ah. Rather, they bestow to less worthy causes thereby losing out of worthier ones. Sometimes, they may even bequeath some wealth to their sons to the detriment of their daughters, or in a manner that will create disagreement among the heirs in future. It would be better for people to donate to construction of mosques and schools, production and procurement

of beneficial books and similar causes. This should be executed in good time; the rewards will continue to accrue and the heirs will be protected from disharmony.

The one who documents bequests must possess a good grasp of the religion of Allah in order to guide people to that which is best and more appropriate. This is because the layman who approached you to document his bequest has entrusted you with an obligation. Hence, it will be a great blunder to be 'the people's scribe', whose only concern is that which pleases people. You should guide the masses to that which will benefit them in their Religion and their worldly pursuits, even if it contradicts the norm. The average man in the street only intends good, but he is not informed. Then, it becomes your duty to guide and inform him of that which is correct and will benefit him in his grave and on the Day of Resurrection.

The third hadeeth is from A'ishah - may Allah be pleased with her. She said: 'O Messenger of Allah, my head aches,' complaining about her head, so the Prophet ﷺ said: 'Truly, my own head also aches.' This incident contains two forms of approval: silent and verbal.

The silent approval: The Prophet ﷺ tacitly approved A'ishah's statement when she said: 'Oh my head aches,' (by not disapproving it).

The verbal approval: He then said: 'Oh my head also aches.'

Therefore, it is not blameworthy for one to say: 'Oh my head aches, Oh my stomach aches,' and other similar statements provided he has no intention to complain against the (Decree of) Creator to the creature. Rather, he only intends to express his feeling of pain resulting from that which Allah has decreed for him. So, there is no harm if it is mere information particularly when he directs it to a physician. This is an information and not a rejection or an expression of displeasure at the Decree of Allah.

We beseech Allah to grant you and us complete cure from every ailment, and make it a source of strength for us on His obedience.

Verily, He is able to do all things.

Chapter 150: helping a dying person to pronounce ‘La ilaha illa Allah’

Hadeeth 917

عَنْ مَعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ». رَوَاهُ أَبُو دَاوُدَ وَالْحَاكِمُ وَقَالَ: صَحِيحُ الْإِسْنَادِ.

Mu'adh bin Jabal ؓ reported: The Messenger of Allah ﷺ said, "He whose last words are: 'La ilaha illallah' (There is no true god except Allah) will enter Jannah." [Abu Dawud]

Hadeeth 918

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ». رَوَاهُ مُسْلِمٌ .

Abu Sa'id Al-Khudri ؓ reported: The Messenger of Allah ﷺ said, "Exhort your dying men to recite: 'La ilaha illallah' (There is no true god except Allah)." [Muslim]

Commentary

The author An-Nawawee – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: ‘Chapter on Urging the Dying person to say: *La ilaaha illa Allah* – There is no god worthy of worship except Allah.’

The dying person is one whom the angels have come to take his

soul. Allah - Glorious and Exalted is He - has appointed over every man angels who guard him during his life and after his death. Allah - the most High - said:

﴿لَهُ مُعَقِّبَاتٌ مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾ (11)

“For each (person), there are angels in succession, before and behind him, they guard him by the command of Allah.” (Ar-Ra’d: 11)

Allah - Blessed and Exalted is He - also said:

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ﴾ (11)

“Until when death approaches one of you, Our Messengers (angel of death) take his soul, and they never neglect their duty.” (Al-Anam: 61)

When the appointed time of a person comes, angels descend to receive his soul from the angel of death who removes it from the body. These angels bring along with them a shroud and embalming oil from Paradise if he is a believer, may Allah count you and us among them. If he is a disbeliever, these angels descend with a shroud and embalming oil from hell fire, we seek refuge with Allah from that.

When a person is on the verge of death, becoming unconscious, then we should encourage him to say: *La ilaha illa Allah*. The Prophet ﷺ said: ‘You should encourage your dying ones to say *La ilaaha illa Allah* – There is no god worthy of worship except Allah.’

Scholars say that he should be prodded gently without ordering him to say it. Perhaps, you might tell him: ‘Say: *laa ilaaha illa Allah*,’ but he would reply in the negative due to his state of mind at that moment. The world around him is grim and his heart is dispirited, a state you cannot fathom. We beseech Allah to delight your hearts and ours when we meet Him.

Preferably, you should remember Allah near him by repeating: *La ilaaha illa Allah* audibly so that he may hear. Allah might bless him with the opportunity to realize you are urging him and he says:

La ilaaha illa Allah. When he says: *La ilaaha illa Allah* as his last statement, then he will enter Paradise as mentioned in the hadeeth of Mu'adh - may Allah be pleased with him. He narrated that the Prophet ﷺ said: 'Anyone whose last statement is: *Laa ilaaha illa Allah* will surely enter Paradise.'

Scholars have stated that once he says *La ilaha illa Allah*, you should keep silent and avoid saying anything else. However, if the dying person utters other words such as asking for a drink or water, then you should prod him to say *Laa ilaaha illa Allah* thereafter.

However, if the dying person is a disbeliever, we may order him to say *Laa ilaaha illa Allah*. If Allah blesses him to utter it, that is good; otherwise, he remains a disbeliever. Thus, the Prophet ﷺ encouraged his uncle, Aboo Taalib, to utter *Laa ilaaha illa Allah*. The message of Islam was witnessed by four of the Prophet's uncles. Two of them, Hamzah and Abbas, accepted Islam, and one, Hamzah, was better than the other. The two other uncles of his, Aboo Taalib and Aboo Lahab, died upon disbelief, and one, Aboo Lahab, was worse than the other. Aboo Lahab harmed the Prophet ﷺ than other people. Hence, Allah revealed a whole Chapter on the Qur'an to document his excesses. People recite this chapter in their obligatory and supererogatory Prayers. Allah says:

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝١ مَا أَغْنَىٰ عَنْهُ مَالُهُ، وَمَا كَسَبَ ۝٢
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝٣ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝٤ فِي جِيدِهَا حَبْلٌ
مِّن مَّسَدٍ ۝٥﴾

"Perish the two hands of Aboo Lahab (an uncle of the Prophet) and perish he! His wealth and his children (and so on.) will not benefit him! He will be burnt in a fire of blazing flames! And his wife too, who carries word (thorns of Sadan which she used to put on the way of the Prophet ﷺ or use to slander him). In her neck is a twisted rope of masad." (Al-Masad: 1-5)

In spite of the disbelief of Aboo Talib, he showered the Messenger

of Allah ﷺ with love, affection and sympathy. He held him in high esteem and did everything to protect him but he was deprived of Islam, we seek refuge with Allah from such. When he was in the throes of death, the Prophet ﷺ was with him and so were two other men from the Quraysh tribe. So, the Messenger ﷺ said to him: 'O uncle, say *Laa ilaaha illa Allah*, a statement by which I will intervene on your behalf before Allah.'⁽¹⁾

However, the two men seated with him said: 'Would you abandon the path of Abdul Muttalib?' Perhaps, and Allah knows best, they perceived that he wanted to say *Laa ilaaha illa Allah*. So, they said to him: 'Would you abandon the path of Abdul Muttalib?' When they said this to him, he was led by arrogance to (more) crime and he affirmed that he was on the path of Abdul- Muttalib. The last statement he uttered was a statement of disbelief, refuge is with Allah, and then he passed away.

The Messenger ﷺ said that he interceded for him with Allah and his punishment was lightened. He was placed in the shallow part of hell where the fire (of hell) was choking him and he was made to wear two sandals which make his brain boils, refuge is with Allah. If his brain, which is the furthest part of his body from his feet, would boil like water in a pot on fire, what would happen to those parts close to his feet? Definitely they would be worse. The Prophet ﷺ said: 'Had it not been for me, he would have been in the deepest part of the fire.'⁽²⁾

The important point to note here is that the Prophet ﷺ said: 'O uncle, say: *Laa ilaaha illa Allah*.' He did not just mention Allah beside him; rather, he said: 'Say: *Laa ilaaha illa Allah*.' This is the most virtuous and worthiest gift for a person: that one urges him to say the statement: *Laa ilaaha illa Allah* on the verge of death. This (statement) is equivalent to the entire world. Whenever someone is in the throes of death, hasten in obedience to the command of the Prophet ﷺ and as

1 Reported by Al-Bukhaari in Book of Funerals, Chapter on When a Polytheist Says at death *laa ilaaha illa Allah* ..., no.1360, and Muslim in Book of Faith, Chapter on the Validity of the Islam of One who is on the Throes of Death, no.24

2 Reported by Al-Bukhaari in Book of Virtues, Chapter on the Story of Aboo Talib..., no.3883, and Muslim in Book of Faith, Chapter on the Intercession of the Prophet ﷺ for Aboo Talib..., no.1628

a measure of kindness, to urge him to say *La ilaha illa Allah*. Perhaps, Allah, Glorious and Exalted, may enable you to utter it at your point of death because the Prophet ﷺ said: ‘Allah is in the aid of His servant as long as the servant is in the aid of his brother.’⁽¹⁾

Allah alone grants success.

Chapter 151: what to say soon after a person’s death

Hadeeth 919

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ، فَأَغْمَضَهُ، ثُمَّ قَالَ: «إِنَّ الرُّوحَ إِذَا قُبِضَ، تَبِعَهُ الْبَصَرُ» فَضَجَّ نَاسٌ مِنْ أَهْلِهِ، فَقَالَ: «لَا تَدْعُوا عَلَيَّ أَنْفُسِكُمْ إِلَّا بِخَيْرٍ فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَيَّ مَا تَقُولُونَ» ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ، وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَائِبِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ! وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ». رَوَاهُ مُسْلِمٌ.

Umm Salamah ﷺ reported: The Messenger of Allah ﷺ visited Abu Salamah ﷺ when his eyes were open soon after he died. He closed them (the eyes) for him and said, “When the soul is taken away, the sight follows it.” Some members of his family began to weep. He ﷺ said: “Do not supplicate for yourselves anything but good, for the angels say ‘Amin’ to what you say.” Then he ﷺ said, “O Allah! Forgive Abu Salamah, raise his rank among those who are

1 Reported by Muslim in Book of Remembrance, Supplication, Repentance and Seeking forgiveness, Chapter on the Virtue of Gathering for the Recitation of the Qur’an and for Remembrance..., no. 2699.

rightly-guided and grant him a successor from his descendants who remain behind. Grant him pardon and us, too. O Rubb of the worlds. Make his grave spacious for him and give him light in it.” [Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, *Riyaadus Saaliheen*: ‘Chapter on What to Say Soon after A Person’s Death.’

At the point of death, the eyes of the dying person open wide to witness the soul as it exits the body. While leaving the body, the soul has a body which is visible to the dying person and the angels who would receive it but not to mankind.

The Prophet ﷺ went to see Aboo Salamah as was his practice to visit the sick. He entered upon him and met his eyes wide open, and he ﷺ realized that he had passed away. So he said: ‘When the soul is taken away, the sight follows it.’ Some members of his family began to weep when they heard this statement of the Prophet ﷺ. They realized that the man had died and they began to lament as was the common practice. The Prophet ﷺ said: ‘Do not supplicate for yourselves anything but good, for the angels say *Ameen* to what you say.’

During the age of Ignorance, before the advent of Islam, people would rain curses on themselves, refuge is with Allah. They would say: ‘Woe upon us, perdition has befallen us’ and other similar statements. So, the Prophet ﷺ said: ‘Do not supplicate for yourselves anything but good, for the angels say *Ameen* to what you say.’ In this sort of situation, one should only supplicate for good and say that which the Prophet ﷺ has instructed him to say: ‘*Allahumma Ajjurni fi musibati wakhluf li khairan minha* – O Allah compensate me in my affliction, recompense my loss and give me something better in exchange for it.’⁽¹⁾ He should say this after saying: ‘*Inna lillahi wa inna ilaihi rajiun*

1 Reported by Muslim in Book Funerals, Chapter on What to Say Upon Affliction with Calamity ..., no.918

–We belong to Allah and to Him we shall return.’ For every affliction, one should say: *‘Inna lillahi wa inna ilaihi rajiun* – We belong to Allah and to Him we shall return.’ For the affliction of death, one should add: *‘Allahumma Ajjurni fi musibati wakhluḥ li khairan minha* - O Allah compensate me in my affliction, recompense my loss and give me something better in exchange for it.’

Umm Salamah, the wife of Aboo Salamah, heard the Messenger of Allah ﷺ saying this when her husband, who was the most beloved of all people to her, died. So, she made this supplication because she believed in it. When her waiting period ended, the Prophet ﷺ proposed to marry her, and he was better than Aboo Salamah without doubt.

Importantly, the Messenger ﷺ closed the eyes of Aboo Salamah and said: ‘O Allah, forgive Aboo Salamah, raise his rank among those who are rightly guided, illuminate his grave and make it spacious for him and be a successor for him after his demise.’ These are five statements which are equivalent to the entire world:

1. ‘O Allah, Forgive Aboo Salamah;’ that is, forgive his sins such that he is not punished for that, be benevolent to him and pardon him.

2. ‘Raise his rank among those who are rightly guided;’ that is, in Paradise, for all inmate of Paradise are rightly guided.

3. ‘Make his grave spacious for him,’ that is, expand it for him. By our perception, the grave compared to our earthly houses is really a very narrow place. However, it is made roomy for a believer such that it becomes as wide as the eyeshot and becomes one of the gardens of Paradise.

4. ‘Illuminate his grave for him,’ obviously, the grave is a dark and gloomy place where neither natural light nor lamps exists.

5. ‘Be a successor for him after his demise.’ be (O Allah), a replacement for him with his family after his demise.

We are sure that some of these five supplications were granted, and we hope He grants others. We know for sure that Allah succeeded him well in his family, because his wife married the Prophet ﷺ. In addition, his children became stepchildren of the Prophet ﷺ and they were raised and trained in his ﷺ house. As for the remaining

four, we hope that Allah has accepted the Prophet's ﷺ supplication for this righteous man.

This hadeeth evinced a number of issues:

1. It is necessary for the victim of calamity not to supplicate for anything but good.
2. A person who witnessed the last moment of a dying person should close the eyes of the deceased while they are still warm; otherwise, they will remain open. Scholars stated that it is also necessary to soften the joints before they cool and become immobile. This should be done by folding the lower arm in the direction of the upper arm and placing the latter on the chest. Then, the knees are stretched out and bent until the leg touches the thigh and the latter touches the stomach. It is thereafter stretched out. This should be repeated a couple of times until it becomes movable in order to make it easy to wash and shroud him.
3. The soul can be seen because it has a body. However, it is not similar to our bodies; ours have a physical form but the soul does not possess a corporeal body. It moves through the body as blood flows through it. It is not created from clay but from a material that is known only to Allah.

Allah - the most High - said:

﴿ وَسَأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

“And they ask you (O Muhammad ﷺ) concerning the Ruh (the spirit) say: “the Ruh (spirit): it is one of the things the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little” (Al-Asra: 85)

4. The person who closes the eyes of the deceased should supplicate for him. In doing this, he should employ this profound supplication of the Messenger of Allah ﷺ for Aboo Salamah, which is the best. However, he should pray for him in any form if he does not know it.

5. The angels say Ameen during this period; hence, the family of

the dead should only supplicate for good.

Chapter 152: good words to be uttered before a dying person and his family

Hadeeth 920

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَضَرْتُمْ الْمَرِيضَ، أَوْ الْمَيِّتَ، فَقُولُوا خَيْرًا؛ فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ، قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ، أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سَلَمَةَ قَدْ مَاتَ، قَالَ: «قُولِي: اللَّهُمَّ اغْفِرْ لِي وَلَهُ، وَأَعْقِبْنِي مِنْهُ عَقْبَى حَسَنَةً» فَقُلْتُ: فَأَعْقَبَنِي اللَّهُ مَنْ هُوَ خَيْرٌ لِي مِنْهُ: مُحَمَّدًا ﷺ. رَوَاهُ مُسْلِمٌ.

Umm Salamah ؓ : The Messenger of Allah ﷺ said, ^{من هو خير} "When you visit a sick or a dying person, you should utter good words because the angels say 'Amin' at what you say." She added: When Abu Salamah ؓ died, I came to the Prophet ﷺ and said: "O Messenger of Allah, Abu Salamah has died." He ﷺ directed me to supplicate thus: "Allahummaghfir li wa lahu, wa a'qibni minhu 'uqba hasanatan [O Allah, forgive me and him, and bestow upon me a better future (give me a better substitute)]." So I supplicated as he directed, and Allah gave me a man who was better for me than Abu Salamah (i.e., the Prophet Muhammad ﷺ). (The Prophet ﷺ married Umm Salamah afterwards.) [Muslim]

Hadeeth 921

وَعَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ، فَيَقُولُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ: اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا، إِلَّا أَجَرَهُ اللَّهُ تَعَالَى فِي مُصِيبَتِهِ وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا. قَالَتْ: فَلَمَّا تُوُفِّيَ أَبُو سَلَمَةَ، قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ ﷺ، فَأَخْلَفَ اللَّهُ لِي خَيْرًا مِنْهُ رَسُولَ اللَّهِ ﷺ. رَوَاهُ مُسْلِمٌ .

Umm Salamah ؓ reported: I heard the Messenger of Allah ﷺ saying, “When a person suffers from a calamity and utters: ‘Inna lillahi wa inna ilaihi raji’un. Allahumma ujurni fi musibati, wakhluflī khairan minha (We belong to Allah and to Him we shall return. O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it), then Allah surely compensates him with reward and better substitute.” Umm Salamah ؓ said: When Abu Salamah ؓ died, I repeated the same supplication as the Messenger of Allah ﷺ had commanded me (to do). So Allah bestowed upon me a better substitute than him (I was married to Muhammad, the Messenger of Allah ﷺ). [Muslim]

Hadeeth 922

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَاتَ وَلَدُ الْعَبْدِ، قَالَ اللَّهُ تَعَالَى لِمَلَائِكَتِهِ: قَبَضْتُمْ وَلَدَ عَبْدِي، فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: قَبَضْتُمْ ثَمْرَةَ فُؤَادِهِ فَيَقُولُونَ: نَعَمْ. فَيَقُولُ: فَمَاذَا قَالَ عَبْدِي، فَيَقُولُونَ: حَمْدَكَ وَاسْتَرْجَع،

فَيَقُولُ اللَّهُ تَعَالَى: ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ، وَسَمُّوهُ بَيْتَ الْحَمْدِ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Musa Al-Ash'ari ؓ reported: The Messenger of Allah ﷺ said, "When a man's child dies, Allah, the Exalted, asks His angels, 'Have you taken out the life of the child of My slave?' and they reply in the affirmative. He ﷺ then asks, 'Have you taken the fruit of his heart?' and they reply in the affirmative. Thereupon He asks, 'What did my slave say?' They say: 'He praised You and said: Inna lillahi wa inna ilaihi raji'un (We belong to Allah and to Him we shall return).' Allah says: 'Build a house for my slave in Jannah and name it Baitul-Hamd (the House of Praise).'" [At-Tirmidhi]

Hadeeth 923

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَقُولُ اللَّهُ تَعَالَى: مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبِضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا، ثُمَّ احْتَسَبَهُ إِلَّا الْجَنَّةَ. رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said: "Allah, the Exalted, says: 'I have no reward except Jannah for a believing slave of Mine who shows patience and anticipates My reward when I take away his favourite one from the inhabitants of the world.'" [Al-Bukhari]

Hadeeth 924

وَعَنْ أَسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَرْسَلْتُ إِحْدَى

بَنَاتِ النَّبِيِّ ﷺ إِلَيْهِ تَدْعُوهُ وَتُخْبِرُهُ أَنَّ صَبِيًّا لَهَا - أَوْ ابْنًا - فِي الْمَوْتِ فَقَالَ لِلرَّسُولِ: «ارْجِعْ إِلَيْهَا، فَأَخْبِرْهَا أَنَّ لِلَّهِ تَعَالَى مَا أَخَذَ وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَمُرَّهَا، فَلْتَصْبِرْ وَلْتَحْتَسِبْ» وَذَكَرَ تَمَامَ الْحَدِيثِ. متفقٌ عَلَيْهِ

Usamah bin Zaid ؓ reported: A daughter of the Prophet ﷺ sent a message to him that her son was at his last breath, and requested him to come to her. The Messenger of Allah ﷺ sent back the informer saying: "To Allah belongs what He takes and what He gives, and everything has a limited period (in this world). So ask her to endure patiently, and expect the reward of Allah." [Al-Bukhari and Muslim].

Commentary

The author – may Allah shower blessings on him – mentioned these hadeeths in his book, Riyaadus Saaliheen. They are as regards what the bereaved should say near the dead.

We have previously discussed the first two hadeeths of this chapter, both were narrated by Umm Salamah - may Allah be pleased with him. When her husband died, she said: ‘Truly! We belong to Allah and to Him we shall return. O Allah compensate me in my affliction, recompense my loss and give me something better in exchange for it.’ Thereafter, Allah bestowed upon her Muhammad ﷺ.

The other three hadeeths are related the one who loses a child. He praised Allah and said: ‘*Inna lillahi wa inna ilaihi rajiun* (Truly! We belong to Allah and to Him we shall return)’ and remained patient. For such a person, Allah, Glorious and Exalted, will reward him with Paradise as stated in the hadeeth: ‘When the angels take the soul of the child of a servant of Allah, Allah asks the angels: ‘You have taken the soul of the child of My servant? They reply: ‘Yes.’ Though Allah,

Honored and Glorious, knows this but He asks in order to manifest the importance of this servant of His. So, he praised Allah and said: 'Truly! We belong to Allah to Him we shall return' when this great calamity befell him. So, Allah queries: 'You have taken away the flower of his heart?' They reply: 'Yes.' Allah asks: 'So, what did he say?' They reply: 'He praised You and said truly! We belong to Allah and to Him we shall return.'

Praising Allah when a calamity befalls one points to the patience of a person upon the ordainments of Allah and that he is patient. So, he praised Allah due to his patience upon this calamity. Whenever something displeasing befell the Prophet ﷺ, he would say: '*Al-Hamdu lillahi 'alaa kulli haalin* – Praise be to Allah in all situations,'⁽¹⁾ and when he experiences that which pleases him, he would say: '*Alhamdu lillahi aladhi bi nimatihi tatimmu as-salihat* – Praise be to Allah, the One by Whose leave good things are accomplished.'⁽²⁾

When that which pleases you happens to you then say: 'Praise be to Allah, the One by Whose Blessings good things are accomplished,' and when the opposite happens say: 'Praise be to Allah in all situations.'

Also, Allah the Glorious and Exalted, informs in the hadeeth narrated from Him by the Prophet ﷺ: 'When He (Allah) takes the soul of the child of His servant and he is patient thereupon, expecting reward, Allah recompenses him with Paradise.'

Also, in the hadeeth reported by Al-Bukhari, the Prophet ﷺ said: 'Allah the most High said: My servant shall get no other reward when I take (the soul) of his beloved one and he is patient thereupon hoping for reward, except Paradise.'

The last hadeeth is a story about one of the daughters of the Prophet ﷺ who had a child experiencing the throes of death. She sent someone to the Prophet ﷺ, and he ﷺ told the person: 'Tell her that to Allah belongs what He takes and what he bestows, everything with Him has an appointed time. So, order her to be patient and to hope

1 Reported by Ibn Majah in Book of Etiquettes, Chapter on the Virtue of those who Give Praises (to Allah)..., no.3803

2 See the previous hadeeth

for reward.' While commiserating a person for a loss, one should console his brother with these words for they are the best form of condolence. 'To Allah belongs that which he takes and that which he bestows everything with him has an appointed time, be patient and hope for reward.'

Allah alone grants success.

Chapter 153: the ruling of crying and wailing over a dead person

The author – may Allah shower blessings on him – stated in his book, *Riyaadus Saaliheen: Chapter on the Permissibility of Weeping over a Dead Person without Wailing*.

Wailing is forbidden and a chapter is dedicated to this in the Book of prohibited matters.

Several hadeeths prohibit weeping and indicate that the dead is punished for the crying of his family over his death. These are to be understood as one who advised his family to do so after his demise. The prohibited weeping is that which is associated with lamentation or wailing.

The evidence for the permissibility of weeping when it does not involve lamentation and wailing are contained in several ahadeeth, some of which are:

Hadeeth 925

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ عَادَ سَعْدَ
بْنَ عَبَادَةَ، وَمَعَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ،
وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمْ، فَبَكَى رَسُولُ اللَّهِ ﷺ،

فَلَمَّا رَأَى الْقَوْمَ بُكَاءَ رَسُولِ اللَّهِ ﷺ، بَكَوْا؛ فَقَالَ: «أَلَا تَسْمَعُونَ؟
 إِنَّ اللَّهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلَا بِحُزْنِ الْقَلْبِ، وَلَكِنْ يُعَذِّبُ
 بِهَذَا أَوْ يَرْحَمُ» وَأَشَارَ إِلَى لِسَانِهِ. متفق عليه .

Ibn 'Umar ؓ reported: The Messenger of Allah ﷺ visited Sa'd bin 'Ubadah during his illness. He was accompanied by 'Abdur-Rahman bin 'Auf, Sa'd bin Abu Waqqas and 'Abdullah bin Mas'ud ؓ. The Messenger of Allah ﷺ began to weep. When his Companions saw this, their tears also started flowing. He ﷺ said, "Do you not hear, Allah does not punish for the shedding of tears or the grief of the heart, but punishes or bestows mercy for the utterances of this (and he pointed to his tongue)." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – stated in his book, Riyaadus Saaliheen: ‘The permissibility of weeping without lamenting or wailing.’

Weeping over the dead at times comes naturally; that is, happens to people without prior planning. This is not blameworthy; rather, it is from the character of the Prophet ﷺ as contained in the hadeeth mentioned by the author. It is also a proof of a person's empathy and tender heart.

Sometimes, people compel themselves to weep and this is associated with lamentation and wailing. This is sinful. Lamentation entails enumerating the good deeds of the deceased while weeping. He could say: ‘This is the person who used to give us such and such, and used to protect us and so on,’ or he says: ‘Oh perdition has befallen me.’ There are other examples of such expression of praise or grief could be considered as lamentation.

Wailing refers to crying with a resounding tone. This is forbidden,

and the Prophet ﷺ cursed the one who wails and the onlookers. However, the weeping that comes naturally, without one intending it as a result of grief in the heart, is not blameworthy. This is apparent in the hadeeth cited by the author.

The Prophet ﷺ visited Sa'd bin 'Ubadah - may Allah be pleased with him - during a bout of severe illness and he ﷺ wept. So, Sa'd bin Abee Waqqas and Abdullah bin Mas'ud wept along with him. Then he ﷺ said: 'Would you not listen, that is, do listen: Verily, Allah does not punish for the tears of the eyes nor for the grief in the heart,' that is, He does not punish the weeping person nor the grieved nor the dead, 'He only punishes for this or blesses thereby,' and he pointed to his tongue. That is, one will be punished for uttering a prohibited statement.

This indicates the permissibility of weeping over the dead provided it is not accompanied by lamentation and wailing. There is no problem if it happens naturally, and this is part of the Prophet's ﷺ character.

And Allah knows best.

Hadeeth 926

وَعَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ رُفِعَ إِلَيْهِ ابْنُ ابْنَتِهِ وَهُوَ فِي الْمَوْتِ، فَفَاصَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ سَعْدٌ: مَا هَذَا يَا رَسُولَ اللَّهِ؟! قَالَ: «هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ تَعَالَى فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحْمَاءَ». متفقٌ عَلَيْهِ .

Usamah bin Zaid ﷺ reported: A grandson (child of the daughter) of the Messenger of Allah ﷺ was presented to him while the child was at his last breath. Tears began to flow from the eyes of the Messenger of Allah ﷺ. Sa'd said to him: "What is this, O Messenger of Allah?" He ﷺ said, "It is mercy which Allah has

placed in the hearts of his slaves. Allah bestows His Mercy on the merciful among His slaves.” [Al-Bukhari and Muslim].

Hadeeth 927

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى ابْنِهِ
إِبْرَاهِيمَ رَضِيَ اللَّهُ عَنْهُ وَهُوَ يَجُودُ بِنَفْسِهِ فَجَعَلَتْ عَيْنَا
رَسُولِ اللَّهِ ﷺ تَذْرِفَانِ. فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: وَأَنْتَ
يَا رَسُولَ اللَّهِ؟! فَقَالَ: «يَا ابْنَ عَوْفٍ! إِنَّهَا رَحْمَةٌ» ثُمَّ أَتَبَعَهَا
بِأُخْرَى، فَقَالَ: «إِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا
يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ». رَوَاهُ الْبُخَارِيُّ
وَرَوَى مُسْلِمٌ بَعْضَهُ.

Anas رضي الله عنه reported: The Messenger of Allah ﷺ came to his son Ibrahim رضي الله عنه when he was breathing his last. The eyes of the Messenger of Allah ﷺ began shedding tears. ‘Abdur-Rahman bin ‘Auf رضي الله عنه said, “O Messenger of Allah, you too weep?” He ﷺ said, “O Ibn ‘Auf! It is mercy.” Then he began to weep and said, “The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Rubb . O Ibrahim! Indeed we are grieved by your departure.” [Al-Bukhari]

Commentary

We have previously discussed three hadeeths mentioned by the author – may Allah shower blessings on him – under the chapter: Permissibility of Weeping over the Dead without Lamenting or Wailing in Riyaadus Saaliheen.

Thereafter, he mentioned two hadeeths that the Messenger of Allah

ﷺ wept when he saw two babies in the throes of death.

The first was the son of his daughter who was presented to him when the boy was breathing his last. The eyes of the Messenger of Allah ﷺ began to shed tears out of compassion for this baby because he saw him in the agony of death. So, the Prophet ﷺ empathized and wept as he is the most compassionate of all creation.

Sa'd bin Ubadah said to him: 'What is this, O Messenger of Allah? That is, why are you weeping? He ﷺ replied: 'This is mercy,' that is, I feel compassion for this baby who is going through the agony of death. 'Verily, Allah bestows His Mercy on the merciful among His slaves.' When a servant of Allah is merciful to other servants of Allah, he becomes close to the Mercy of Allah.

Hence, you should develop your soul to be merciful and gentle with babies, animals and others who deserve compassion. This way, you would earn the Mercy of Allah, Honored and Glorious. 'Verily, Allah bestows His Mercy on the merciful among His slaves.'

This is evidence for the permissibility of weeping over the dead because the Prophet ﷺ wept and said: 'This is mercy.'

This is also evidence that one should condition himself to attain the Mercy of Allah, Honored and Glorious, by all means:

﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾ (٥٦)

"Surely Allah's mercy is (ever) near to the good doers." (Al-Araf: 56)

In his ﷺ statement: 'Verily, Allah bestows His Mercy on the merciful among His slaves,' is evidence that the resultant reward from Allah is in the form of the action. Since the person is compassionate to Allah's servants, Allah will likewise be compassionate to him. Indeed, Allah attends to the need of His servant if the servant attends to the need of his brother: 'Whoever attends to the need of his brother, Allah attends to his need.'⁽¹⁾

1 Reported by Al-Bukhaari in Book of Oppression and Usurpation, Chapter on a Muslim Should not Oppress a Muslim nor Hand him over to his Enemy..., no. 2442 Muslim in Book of Goodness, Joining the Tie of Kinship and Manner, Chap-

The second hadeeth is reported by Anas bin Malik - may Allah be pleased with him. The son of the Prophet ﷺ, Ibraheem - may Allah be pleased with him - was brought to him ﷺ while the child was at his last breath. This child was not from his wife khadijah, but from Mariah who was a gift from the Coptic king⁽¹⁾ to the Prophet ﷺ. The Prophet ﷺ had intimacy with her as one of his right-hand possessions and she gave birth to this child. He lived for only sixteen months and died during the lifetime of the Prophet.

He was brought to the Prophet ﷺ when he was feeling the agony of death. The most important possession of a person to himself is his soul; it is as though the dying in submitting it to the angels is contesting it with them. So, the eyes of the Prophet ﷺ began to shed tears and it was said to him: 'What is this, O Messenger of Allah? He ﷺ replied: 'Verily, the heart is grieving and the eyes are shedding tears. O Ibrahim! We are grieved by your departure from us, O Ibraheem.' Then he said again: 'The eyes are shedding tears and the heart is grieving, and we will not say except what pleases our Lord. O Ibrahim! Indeed, we are grieved by your departure.' Then the child passed away at the age of sixteen months.

This shows that there is no harm for one to weep out of compassion for the dead and grief for his exit. In this hadeeth, the Messenger of Allah ﷺ said that he is grieved at the parting of his son.

This hadeeth also shows the permissibility of venting one's grief by mentioning it; the Prophet ﷺ said: 'The heart is grieving,' and 'O Ibrahim! Indeed, we are grieved by your departure.' This is evidence that the Prophet ﷺ mourned the loss of his children. He felt pain and experienced what every other human experiences in that situation.

He had seven children; three males and four females. The most well known of the males was Ibraheem - may Allah be pleased with him, and the noblest of the females was Fatimah. She was married to Alee bin Abee Talib; Zaynab was the wife of Aboo Al-As bin Ar-Rabee; while Umm Kulthum and Ruqayyah were married to Uthman bin

ter on the Prohibition of Oppression..., no.2580

1 This king ruled part of today's Egypt at that time

Affan. When one of them died, the Prophet ﷺ married the other to him. The Messenger ﷺ did not betroth two of his daughters to any of his companions except Uthman. Thus, Uthman had the distinction of the Messenger ﷺ giving two of his daughters in marriage to him. He only married the second after the death of the first one.

The sons of the Prophet were: Al-Qasim, Abdullah and Ibraheem. The most well known among them who survived for considerable time was Ibrahim. All of his children, males and females, were from Khadijah - may Allah be pleased with him - except Ibrahim whose mother was Mariah the Copt.

None of the Prophet's children, male or female, survived him except Fatimah. This is from the wisdom of Allah, Honored and Glorious is He: none can prevent death even if he is the most honorable person before Allah. Were anyone to have the ability to avert death, the Prophet ﷺ would have averted it from his sons and daughters and also avert it from himself. However, the affair is in the hand of Allah, Honored and Glorious is He; He owns everything and Allah does not grant respite to any soul when its time comes, not even the Prophet ﷺ.

Allah knows Best.

Chapter 154: prohibition of disclosing the physical defects of the deceased

Hadeeth 928

عَنْ أَبِي رَافِعٍ أَسْلَمَ مَوْلَى رَسُولِ اللَّهِ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«مَنْ غَسَلَ مَيِّتًا فَكَتَمَ عَلَيْهِ، غَفَرَ اللَّهُ لَهُ أَرْبَعِينَ مَرَّةً». رَوَاهُ
الْحَاكِمُ وَقَالَ: صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ.

Abu Rafi' Aslam ؓ, the freed slave of the Messenger of Allah ﷺ reported: The Messenger of Allah ﷺ said, "He who washes a dead body and conceals what he notices of physical defects, he will be forgiven forty times." [Al-Hakim]

Imam An-Nawawee – may Allah shower blessings on him – said in his book, *Riyaadus Saaliheen*: ‘Chapter on prohibition of disclosing the physical defects of the deceased.’

Then he mentioned the hadeeth of the freed slave of the Prophet ﷺ about the virtue of the one who washes a dead body and conceals his physical defects.

Physical defects noticed on the dead body can be of two types:

That which has to do with his condition;

That which has to do with his body.

The first: For example, if one were to observe that the face of the dead has changed, becoming dark and ugly, this is a sign of an evil end. We seek refuge and safety from Allah from such. It is not permissible to disclose this to people because it is tantamount to exposing his defect. The man has proceeded to his Lord who will soon recompense him with justice and blessing, as appropriate. If he amassed good deeds, then Allah will reward him ten folds for every good; otherwise, *“The recompense for an evil is an evil the like thereof.”*

The second: That which has to do with his body. For example, one observes a flaw such as inflammation, black mark or any other thing which people detest to be known with. It is also not permissible to disclose this to people.

Thus, scholars – may Allah shower blessings on him – explained that the one who washes a corpse must keep the condition of the body secret if it is not pleasant. If he observes pleasant things about the corpse such as a brightened face or he found him smiling, then this is good and he should inform people. This will make the people speak well of the dead, there is no problem with this and it is not considered show off. These are considered worldly good tidings for the believer, for it is possible for a believer to experience that. For instance, it might

be observed that he maintained a pleasant physical condition even after his death. Also, he might see a good dream about himself or someone else sees a good dream about him. These are all good signs and tidings of good things.

Hence, scholars – may Allah shower blessings on him – stated that it is disliked for anyone other than those selected to wash the corpse to be present at the washing. This includes close relatives. This is because he might see something displeasing about the dead and end up being mean to the dead.’

Allah alone grants success.

Chapter 155: participation in funeral prayer and procession and the dislike of women participating in the funeral procession

Hadeeth 929

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ عَلَيْهَا، فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ، فَلَهُ قِيرَاطَانِ» قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ». متفقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "Whoever follows the funeral procession and offers the funeral prayer for it, will get a reward equal to one Qirat , and whoever attends it till burial, will get a reward equal to two Qirat ." It was asked, "What are two Qirat ?" He ؓ replied, "Equal to two huge mountains." [Al-Bukhari and Muslim]

Hadeeth 930

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ
إِيمَانًا وَاحْتِسَابًا، وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا وَيُفْرَغَ
مِنْ دَفْنِهَا، فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيرَاطَيْنِ كُلُّ قِيرَاطٍ
مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا، ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ،
فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ». رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "Whosoever attends the funeral of a Muslim believing and hoping for the reward from Allah and remains with it until the prayer is offered over it and the burial is completed, he will return with a reward of two Qirat ; each Qirat is equivalent to Mount Uhud; and whosoever offers his prayer over it and returns before its burial, he will come back with one Qirat ." [Al-Bukhari]

Hadeeth 931

وَعَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «نُهِنَا عَنِ اتِّبَاعِ
الْجَنَائِزِ، وَلَمْ يُعْزَمَ عَلَيْنَا». مَتَّفَقٌ عَلَيْهِ .

Umm Atiyyah ؓ reported: We (womenfolk) were prohibited from accompanying a funeral procession, but we were not compelled (not to do so). [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: ‘Chapter on participation in funeral

prayer and procession and the dislike of women participating in the funeral procession'

Thereafter, he mentioned the first and second hadeeths from Aboo Hurairah and then the hadeeth of Umm Atiyyah. Thus, it should be known that following the funeral procession is one of the rights of a Muslim to his brother. Scholars said one should follow the funeral procession in a state of humility and contemplate on his own end. He should ruminate over this: as he is following the funeral procession of this man, soon shall others follow his funeral procession; as this person is carried, so shall he be carried.

Every son of a female, irrespective of his health status, will one day be carried on a bier. So, he should ponder over his own affairs; regardless of how long he lives, he will eventually be carried as this one is being carried and his funeral procession will be followed in the same manner.

Hence, they stated that it is inappropriate to discuss matters of this world while following a funeral procession; rather, he should meditate silently. If someone desires to discuss with him, he should remind him of the end of every living being. This way, the procession remains a funeral procession and a source of lesson; that is, it serves as a fulfillment of the right of a Muslim and a source of benefit for the one following it.

Thereafter, the author – may Allah shower blessings on him – mentioned two hadeeths from Aboo Hurairah. They indicate that whoever follows the funeral procession from the house of the deceased, until the performance of funeral prayer and burial will earn two *Qirats*. An enquiry was made about the meaning of the *Qirats* and he replied: 'Similar to two huge mountains.' In the text of Muslim, he added: 'The smaller of the two is similar to mount Uhud.' When this hadeeth was narrated to Ibn Umar, he said: 'Truly we have missed the opportunity of several *Qirats*,' that is, we did not use to follow the funeral procession, so we have missed out on several *Qirats*. Thereafter, he would follow every funeral procession, may Allah be pleased with him.

You earn a *Qirat* if you witness the funeral prayer, and two *Qirats* if you wait for the burial. However, the version of Al-Bukhari added a clause: 'that you do so having firm faith and hoping for reward'; that is, having faith in Allah, being certain of His promise and expecting His reward. Your intention is not a mere condolence visit to the bereaved family which will only be rewarded in this world. One may be rewarded for extending courtesy to his brother but the reward of two *Qirats* is only for a person who follows the funeral procession with firm faith, expecting reward, believing in Allah and trusting in His promise.

As for women, Umm Atiyyah - may Allah be pleased with her - said: 'We were prohibited from accompanying a funeral procession, but we were not compelled (not to do so).' When a companion of the Prophet, male or female, says: 'We were prohibited,' it means the Prophet ﷺ prohibited them. This is because it is the Prophet ﷺ who has the right to command and prohibit. Then it means the Messenger of Allah ﷺ prohibited them from doing that thing.

Some scholars have deduced from this hadeeth that it is disliked for women to accompany a funeral procession. This is evinced from her statement: 'We were prohibited from accompanying a funeral procession, but we were not compelled (not to do so).' Some scholars said it is prohibited in definite terms for women to follow funeral procession because the prohibition is established (from the Prophet ﷺ). However, the statement of Umm Atiyyah: 'But it was not strictly enforced upon us,' is her own understanding. We do not know whether it was the Messenger ﷺ who prohibited them and did not strictly enforce it on them or she is the one who understood it to mean that it was not strictly enforced on them.

The correct opinion is that women are prohibited from following the funeral procession. It is not permissible for a woman to follow the funeral procession because of her weakness; without a doubt, she may scream, wail, slap her cheek, scatter her hair or tear her cloth. The woman is not patient. Also, intermingling may occur between men and women during the funeral procession which may be a source of temptation. Thus, the wisdom behind following the funeral procession may be lost as there could be some vile men around with

no objective but to touch these women or enjoy staring at them. It is compulsory to prevent women from following the funeral procession as it is prohibited and not permissible. So also, it is prohibited for women to visit graves because the Prophet ﷺ cursed those women who visit graves and those who build mosques on graves and put lamps on them. Allah alone grants success.

If someone were to ask: 'Is it permissible for a woman to visit the grave of the Prophet ﷺ?' We answer that it is not permissible for a woman to visit the grave of the Prophet ﷺ because it is also a grave. If her goal is to send salutations to him, then this is achievable from any place, even the farthest part of the earth. When you say: 'As-Salam alayka ayyuhan-Nabi – Peace be upon you, O Prophet,' Allah has saddled some angels with the responsibility of conveying and informing him ﷺ of your greeting.

And Allah knows best.

Chapter 156: excellence of participating in funeral prayers in large numbers and formation of three rows or more

Hadeeth 932

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِائَةَ كُلُّهُمْ يَشْفَعُونَ لَهُ، إِلَّا شَفَعُوا فِيهِ». رَوَاهُ مُسْلِمٌ .

'Aishah ؓ reported: The Messenger of Allah ﷺ said, "If a group of Muslims numbering a hundred perform funeral prayer over a

dead person, and all of them ask Allah's forgiveness for him, their prayer for him will be accepted." [Muslim]

Hadeeth 933

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ، فَيُقُومُ عَلَيْهِ جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ» رَوَاهُ مُسْلِمٌ .

Ibn 'Abbas رضي الله عنه reported: The Messenger of Allah ﷺ said, "If a Muslim dies and forty people, who do not associate anything with Allah in worship, participate in the funeral prayer over him, Allah will accept their intercession for him." [Muslim]

Hadeeth 934

وَعَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ قَالَ: كَانَ مَالِكُ بْنُ هُبَيْرَةَ رَضِيَ اللَّهُ عَنْهُ إِذَا صَلَّى عَلَى الْجَنَازَةِ، فَتَقَالَ النَّاسَ عَلَيْهَا، جَزَأَهُمْ عَلَيْهَا ثَلَاثَةَ أَجْزَاءٍ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى عَلَيْهِ ثَلَاثَةَ صُفُوفٍ، فَقَدْ أُوجِبَ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Marthad bin 'Abdullah Al-Yazni reported: When *Malik bin Hubairah* رضي الله عنه offered a funeral prayer and found a small number of participants, he would divide them into three rows and would say that the Messenger of Allah ﷺ said, "If three rows of men offer funeral prayer over anyone, his entry into Jannah will become

certain.” [Abu Dawud and At-Tirmidhi]

Commentary

The author – may Allah shower blessings on him – said: ‘Chapter on excellence of participating in funeral prayers in large numbers and formation of three rows or more.’

Then he – may Allah shower blessings on him – mentioned three hadeeths: the hadeeth of A'aishah, the hadeeth of Ibn Abbas and the hadeeth of Malik bin Hubairah. They all indicate the excellence of large congregation for the funeral prayer and the higher possibility of the supplications being answered with that.

In the hadeeth of A'aishah, whenever a group of people numbering a hundred observe the funeral prayer for a dead person, and all of them intercede for him, Allah will accept their pleadings on his behalf. It is well known that those who observe the funeral prayer would beseech Allah, Honored and Glorious, to forgive and shower mercy on the dead.

Supplicating for the dead is one of the most obligatory things in the funeral prayer. Indeed, it is one of the pillars of the Prayer without which the funeral prayer becomes invalid except one forgets.

The hadeeth of Ibn Abbas – may Allah be pleased with him and his father- proves that if forty men, who do not associate anything with Allah in worship, observe the funeral prayer for anyone, Allah will accept their intercession for him. This is a glad tiding for the believer; when the congregation for his funeral prayer is large and they plead to Allah on his behalf, then Allah will accept their entreaties.

As for the hadeeth of Malik bin Hubairah, the Messenger of Allah ﷺ said: ‘If three rows of men offer funeral prayer for anyone, his entry into Paradise becomes certain.’ that is, it becomes compulsory to admit him into Paradise.

All these hadeeths prove that the merit of a funeral prayer increases

with increase in the congregation. Thus, we observe that if a group of people would be observing funeral prayer for a person in their mosque, they would inform people in other mosques to participate. This is to have a large congregation.

If the Imam noticed that some people have missed parts of the compulsory daily prayer, he should delay the funeral prayer until these people complete their prayer. Accordingly, they would be able to participate in the funeral prayer and increase the congregation. It is possible that only the supplication of one person out of the whole congregation will be accepted.

Immediately after completing the (compulsory) prayer, some people would rise to observe the funeral prayer even if the congregation is only a row of people or more. While this is permissible, it is better to wait for others to complete their (compulsory) prayer and join the funeral prayer. This will not take much time, at most ten minutes.

Allah alone grants success.

Chapter 157: supplications in funeral prayers

Hadeeth 935

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:
صَلَّى رَسُولُ اللَّهِ ﷺ عَلَيَّ جَنَازَةً، فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ
يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ، وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمِ
نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ
الْخَطَايَا، كَمَا نَقَيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا
خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ،

وَأَدْخَلَهُ الْجَنَّةَ، وَأَعَدَّهُ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ
حَتَّى تَمَنَيْتُ أَنْ أَكُونَ أَنَا ذَلِكَ الْمَيِّتَ. رَوَاهُ مُسْلِمٌ .

Abu 'Abdur-Rahman 'Auf bin Malik ؓ reported: The Messenger of Allah ﷺ offered a funeral prayer and I memorized his supplication. He ﷺ prayed: "Allahummaghfir lahu, warhamhu, wa 'afihi, wa'fu 'anhu, wa akrim nuzulahu, wa wassi' mudkhalahu, waghsilhu bil-ma'i wath-thalji wal-baradi, wa naqqihi minal-khataya, kama naqqaytath-thawbal-abyada minad-danasi, wa abdilhu daran khairan min darihi, wa ahlan khairan min ahlihi, wa zawjan khairan min zawjihi, wa adkhillul-Jannata, wa a'idh-hu min 'adhabil-qabri, wa min 'adhabin-nar [if the dead person is a woman, one should change the ending of certain words in this supplication from hu to ha] (O Allah! Forgive him, bestow mercy upon him, pardon him, accord him a noble provision and make his grave spacious, wash him with water, snow and hail, purify him from sins as You have purified the white garment from soiling, give him a better abode in place of his present one, and a better family in exchange of his present one, and a better spouse in place of his present wife; admit him to Jannah and protect from the trial in the grave and punishment in the Hell)." (After hearing this supplication of the Messenger of Allah ﷺ, Abu 'Abdur-Rahman 'Auf bin Malik ؓ said:) I wished I had been that dead man. [Muslim]

Commentary

The author An-Nawawee – may Allah shower blessings on him – said in his Book (Riyaadus- Saaliheen): 'Chapter on Supplications in Funeral Prayers.'

The funeral prayer consists of the recitation of *Al-Fatihah* because it entails glorification of Allah, the Honored and Glorious is He. This is followed by seeking benediction for the Prophet ﷺ, and he is the

most rightful of mankind to be given preference even over one's self. Thereafter, one supplicates for the generality saying: "*Allahuma ighfir lihayyina wa mayyitina* - O Allah! Forgive the living and the dead among us."⁽¹⁾ Then one should supplicate for the particular person, the dead, saying: '*Allahuma ighfir lahu warhamhu* - O Allah! Forgive him and have mercy upon him.' This order is similar to the order in *At-Tashahhud*: salutation of Allah which is a glorification of Allah, then salutation upon the Prophet ﷺ, then greetings to the person and then to the righteous servants of Allah. The funeral prayer is similarly ordered except that the generality is given preference before the self. In *Tashahhud*, you supplicate for yourself by saying: '*As-Salamu alayna - peace be upon us*,' because your soul has more right on you, relative to others with the exception of the Prophet ﷺ.

In summary, the important aspects of the funeral prayer are: a person makes the first *Takbeer* (saying *Allahu Akbar* - Allah is the Greatest) then says: '*Audhu billahi minash - shaytanir- Rajeem* - I seek refuge with Allah against Satan, the accursed', then he recites the entire *Surat Al-Fatihah*. Then he pronounces the second *Takbeer* (saying *Allahu Akbar* - Allah is Great) and seeks blessing and benediction upon the Prophet ﷺ. The best form is to employ what he ﷺ taught his Ummah: "*Allahumma Salli ala Muhammad wa ala ale Muhammad, kama Sallaita ala Ibraheem wa ala ale Ibraheem, innaka Hameedun Majeed. Allahumma barik ala Muhammad, wa ala ale Muhammad kama barakta ala Ibraheem, wa ala ale Ibraheem, innaka Hameedun Majeed* - (meaning: O Allah! Send benedictions upon Muhammad and the family of Muhammad, as you sent benedictions upon Ibraheem and the family of Ibraheem. Verily, You are Praiseworthy and Magnificent. O Allah! Bless Muhammad and the family of Muhammad, as You blessed Ibraheem and the family of Ibraheem. Verily, You are Praiseworthy and Magnificent)."⁽²⁾

1 Its reference shall come latter

2 Reported by Ahmad in *Al-Musnad* (2/306), Abou Dawood in *Book of Funerals*, Chapter on Supplications for the Dead..., no. 3201, *At-Tirmidhi* in *Book of Funerals*, Chapter on What to Say in Salat over the Dead..., no.1024, *An-Nasai* in *Book of Funerals*, Chapter on supplications..., no.1986 and *Ibn Majah* in *Book of Funerals*, Chapter on What has been Reported Regarding Supplications in Salat Upon the Dead, no.1498

Thereafter, he pronounces the third *Takbeer* (saying Allahu Akbar – Allah is the Greatest) and supplicates for the generality of Muslims saying: ‘O Allah! Forgive the living and the dead amongst us, the present and the absent, the young and the old.’ Then he supplicates specially for the deceased with the supplication contained in the hadeeth of Anas bin Malik - may Allah be pleased with him, for instance. He said: ‘The Prophet ﷺ offered a funeral prayer and I memorized his supplication: *‘Allahumma ighfir lahu, warhamhu, wa ‘afih, wa’fu ‘anhu, wa akrim nuzulahu, wa wassi’ mudkhalahu, waghsilhu bil-ma’I wath-thalji wal-baradi, wa naqiaihi minal-khataya, kama naqqayta thawabal-abyada minad-danasi, wa abdilhu khairan minn alihi, wa zawjan khairan min zawjihi, wa adkhillul-Jannata, wa a’idh-hu min adhabil-qabri, wa min adhabin-nar* (meaning: O Allah! Forgive him, bestow mercy upon him, pardon him, overlook his faults, accord him a noble provision and make his grave spacious, wash him with water, snow and hail, purify him from sins as You purified the white garment from soiling, give him a better abode in place of his present one, and a better family in exchange of his present one, and a better spouse in place of his present one. Admit him into Paradise and protect him from the trial in the grave and punishment of the Hellfire.)

‘accord him a noble provision’ that is, grant him an honorable welcome and reception. This is because a dead person becomes a guest of Allah, Honored and Glorious is He, when it departs this word for the grave where he will either be punished or be in pleasure.

He also supplicates: ‘and make his grave spacious’ that is, enlarge his grave for him when he enters it.

‘Wash him with water, snow and hail,’ that is, cleanse him of his sins with water, snow and hail. He mentioned snow and hail because of their cold nature, and water because it is used for cleansing. The punishments for sins are hot, we ask Allah to save you and us from it; thus, it is appropriate to counter that with cold water and hail. So, cleansing is accomplished by the use of water and cooling is accomplished by the use of snow and hail.

‘Purify him from sins as You purified the white garment from

soiling,' that is, grant him a perfect purification from his sins as white cloth is free of dirt. He mentioned white cloth because the least amount of dirt will be noticeable on it. So, if white cloth is truly clean, it means there is no single speck of dirt on it in contrast to black, red, green or cloth of other colors. They are unlike white cloth upon which dirt is glaringly visible.

'Give him a better abode in place of his present one,' because he has departed this world to a transit world. It is well known that this world is an abode of adversity, loss and anguish, so he said: 'give him a better abode in place of his present one,' in order to be in a state of pleasure in his grave.

'and a better family in exchange of his present one,' that is, his people like his mother, aunt, daughters, father, son and so on. 'And a better spouse in place of his present one,' that is, grant him a wife better than his earthly wife by granting him the Houris of Paradise in addition to his earthly wife. When a person marries a woman in this world and his wife dies upon firm faith, then she will be one of his wives in the hereafter.

If someone were to ask: 'How does she become a better wife when she remains the same as she was in the earthly life?!' We respond that she would be better in characteristics, beauty and every other attributes.

'Admit him into Paradise and protect him from the trial in the grave and punishment of the Hellfire.' These supplications should be recited for the dead. One should be sincere to the dead in these supplications.

If the dead is female, one should say: 'O Allah! Forgive her, bestow mercy upon her, pardon her, overlook her faults, accord her a noble provision and make her grave spacious, wash her with water, snow and hail, purify her from sins as You purified the white garment from soiling...' that is, one uses the feminine pronoun. One is at liberty if one does not know the gender of the deceased; if he wishes, he may say: 'O Allah! Forgive him,' that is, forgive this person. A woman is also referred to as person. Alternatively, he may say: 'Forgive it,' that is, forgive this corpse; both male and female can be referred to as a

corpse, which requires the pronoun 'it'. If one knows the gender of the deceased, appropriate pronoun should be used in the supplication.

If one does not know the gender, then it is permissible to use either masculine or feminine pronoun. When he uses a masculine pronoun in this state, then he intends that: 'Forgive him,' that is, this person before us. Likewise, when he uses a feminine pronoun, he intends thereby: 'forgive her,' that is, forgive this corpse since this can be used to refer to both males and females.

Allah alone grants success.

Hadeeth 936

وَعَنْ أَبِي هُرَيْرَةَ وَأَبِي قَتَادَةَ، وَأَبِي إِبْرَاهِيمَ الْأَشْهَلِيِّ عَنْ أَبِيهِ - وَأَبُوهُ صَحَابِيٌّ - رَضِيَ اللَّهُ عَنْهُمْ، عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى عَلَى جَنَازَةٍ فَقَالَ: «اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرْنَا وَأُنْثَانَا، وَشَاهِدِنَا وَغَائِبِنَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا، فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا، فَتَوَفَّهُ عَلَى الْإِيمَانِ؛ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تَفْتِنَّا بَعْدَهُ». رَوَاهُ التِّرْمِذِيُّ

Abu Hurairah, Abu Qatadah, and Abu Ibrahim Al-Ash-hali reported: The Prophet ﷺ offered a funeral prayer and said: "Allahummaghfir lihaiyina wa maiyitina, wa saghirina wa kabirina, wa dhakarina wa unthana, wa shahidina wa gha'ibina. Allahumma man ahyaiytahu minna, fa'ahyihi 'alal-Islam, wa man tawaffaiytahu minna, fatawaffahu 'alal-Iman. Allahumma la tahrinna ajrahu, wa la taftinna ba'dahu (O Allah, forgive our living and our dead, our present and our absent, our young and our old, our male and our female. O Allah, whosoever of us You keep alive, keep him alive (faithful) to Islam, and whosoever of us You cause to die, let him die having Iman . O Allah, do not

deprive us of our reward (for being patient) and do not subject us to trials after his death.” [Abu Dawud and At-Tirmidhi]

Hadeeth 937

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ، فَأَخْلِصُوا لَهُ الدُّعَاءَ».
رَوَاهُ أَبُو دَاوُدَ .

Abu Hurairah رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying: “When you pray over the dead, make a sincere supplication for him.” [Abu Dawud and Ibn Majah]

Commentary

These hadeeths are about supplication for the dead during the funeral prayer. The hadeeth of 'Awf bin Malik - may Allah be pleased with him - about supplication specifically for the dead has been discussed earlier. This hadeeth is about supplication for the generality (of Muslim). One says: ‘O Allah! Forgive our living and our dead, our young and our old, our male and our female, and our present and our absent. O Allah! Whosoever of us You keep alive, keep him alive (faithful) to Islam, and whosoever You cause to die, let him die having *Iman* (faith). O Allah! Do not deprive us of our reward and do not subject us to trials after his death.’

A single expression could suffice for these statements. Were one to say: ‘O Allah! Forgive our living and our dead,’ then it would encompass everything. However, the time of supplication is a time for detail, because every statement uttered is itself an act of worship to Allah, Honored and Glorious. So, more rewards accrue from the repetitions.

If one says: ‘(Forgive) our living and our dead,’ this includes the

living who is present (at the funeral), the dead who passed on long ago and the one who has just passed away.

‘(Forgive) our young and our old,’ this includes the young and old, both living and dead. The mention of the young here despite the fact that the young have no sins is just by way natural association; that is, since he was going to mention the old. Otherwise, the young have no sin such as to warrant seeking forgiveness for them.

‘(Forgive) our male and our female,’ is also all-encompassing.

‘(Forgive) our present and our absent,’ for example, the one present (not traveling) and the traveler.

‘O Allah! Whosoever of us You keep alive, keep him alive (faithful) to Islam, and whosoever You cause to die, let him die having *Iman* (faith).’ Islam is mentioned along with life; this means that one should be observed to submit to Allah in this life. On the other hand, with the mention of death, he said: ‘let him die having *Iman* (faith),’ this is because *Iman* is nobler and resides in the heart. What happens at death and on the Day of Resurrection depends on what is contained in the heart.

O Allah! Do not deprive us of our reward and do not subject us to trials after his death.’ That is, do not deprive us of the reward of observing funeral prayer for him. As earlier mentioned, one is rewarded for observing prayer for the deceased. Whoever witnesses the funeral until the funeral prayer is observed will earn a *Qirat*, and whoever waits until the corpse is buried will earn two *Qirats*. Similarly, there is a reward for the bereaved if he is patient upon his grief.

‘And do not subject us to trials after his death.’ That is, do not lead us away from our Religion after him. This is because one cannot be certain that a living person will be safe from trial. As long as a person’s soul has not left the body, he is vulnerable to trial in his Religion, refuge is with Allah. Hence, he said: ‘And do not subject us to trials after his death.’

One should employ this supplication in compliance with the practice of the Messenger of Allah ﷺ.

The hadeeth of Aboo Hurayrah – may Allah be pleased with him – stated that the Prophet ﷺ said: ‘When you pray over the dead, make a sincere supplication for him.’ This means that your mind should be present and conscious, concentrating on the supplication and soliciting Allah earnestly for your dead brother. This is because of his great need of your supplication.

Allah alone grants success.

Chapter 158: haste in burial

Hadeeth 941

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَكُ صَالِحَةً، فَخَيْرٌ تَقَدَّمُونَهَا إِلَيْهِ، وَإِنْ تَكُ سِوَى ذَلِكَ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ». متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: I heard the Prophet ﷺ saying, “Hurry up with the dead body (for its burial), for if it is pious, you are speeding it to goodness and if it is otherwise, you are laying an evil off your necks.” [Al-Bukhari and Muslim]

Hadeeth 942

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «إِذَا وُضِعَتِ الْجَنَازَةُ، فَاحْتَمَلَهَا الرَّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً، قَالَتْ: قَدُمُونِي، وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ، قَالَتْ لِأَهْلِهَا: يَا وَيْلَهَا أَيْنَ تَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلَّ شَيْءٍ إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَ الْإِنْسَانَ لَصَعِقَ». رَوَاهُ الْبُخَارِيُّ .

Abu Sa'id Al-Khudri ؓ reported: The Prophet ﷺ said, "When a dead body is placed on a bier and men carry it on their shoulders, if he was a pious man, it (corpse) says: 'Take me in haste.' But if he was not righteous, it says to its bearers: 'Woe to it. Where are you taking it?' Everything except man hears its voice. Had a human being heard its voice, he would have surely fallen into swoon." [Al-Bukhari]

Commentary

The author said in the book, *Riyaadus Saaliheen*: 'Chapter on Haste in Burial.'

Haste in burial entails promptness to prepare the body, swiftness of the procession and speed to bury the corpse. The dead is either righteous or otherwise. If he is righteous, a delay will imply barring him from what Allah has prepared for him of pleasure in the grave. That is because he is departing from this world to that which is better and nobler.

When death comes to retrieve the soul, the righteous soul will be given glad tidings. It will be said to it: 'Be informed of tidings of blessing from Allah and pleasure.' So, it yearns and becomes eager because of this good news. Hence, it is obligatory to hurry and hasten the burial. A delay is a wrong to the soul and an inhibitor from that which Allah has prepared for it of pleasure.

However, if the soul is unrighteous, refuge is with Allah, it should not be in our midst and we should hasten to free ourselves from it. This is why the Prophet ﷺ said: 'Hurry up with the dead body,' that is, hasten to prepare it, hasten the procession and hasten the burial without delay. 'If it is pious, you are speeding it to goodness,' that is, better than what it is leaving behind. It is moving to Allah's Mercy, Pleasure, Joy and Light, may Allah count us among them. Hence, you are speeding it to goodness. If it is otherwise, that is, unrighteous, 'you are laying an evil off your necks.' That is, you free yourself from it, and there is no benefit in retaining that which has no good in our

company. Therefore, it is understood from this hadeeth that it is Sunnah to hasten the funeral without delay.

Today, some people would wait for all members of the deceased's family to gather from different parts of the world. They may be as far flung as Europe or America, and this may add another day or two. This is an injustice to the dead and disobedience to the command of the Messenger ﷺ: 'Hurry up with the dead body.' If he has been buried before the arrival of his family members, they may perform funeral prayer upon his grave. There is a degree of tolerance in this matter, praise be to Allah.

What is the benefit of delaying the burial until their arrival? Nothing benefits the deceased except supplications and funeral prayer which can be performed over the grave. So, there is no reason for this delay.

If someone were to say: 'Did the Prophet ﷺ not die on Monday and was not buried until Thursday night?! We respond: 'You are correct. The companions wished to appoint a caliph for the servants of Allah before the burial of the Messenger of Allah ﷺ. This way, the earth will not be without a caliph of Allah. Hence, once the pledge of allegiance to Aboo Bakr - may Allah be pleased with him - was completed, they hastened to bury the Prophet ﷺ immediately. The reason for this delay is thus clear and understandable.

From his statement: 'If it is pious, you are speeding it to goodness and if it is otherwise...' we learn that one should only allude to evil words rather than being explicit. The opposite of righteous is corrupt, but the Prophet ﷺ avoided the word 'corrupt' and chose to say: 'If it is otherwise.' This has to do with good manners, decency and civility in choice of words, otherwise the meanings are the same. Decency in speech is truly amazing; take a look at His (Allah) Words, Exalted is He, about the Jinn:

﴿وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا﴾

"And we know not whether evil is intended for those on earth or whether their Lord intends for them a Right path." (Al-Jinn: 10)

When they intended to mention good, they related it to Allah:

'Or whether their Lord intends for them a Right path,'

but when referring to evil, they said:

'Whether evil is intended,'

They did not say: Allah intended evil, although Allah is One Who wills good and evil. However, the evils which Allah wills are not evil in His actions (that is, His actions themselves are not evil) but in their object (that is, evil for those objects upon whom they implemented). As for His action, Honored and Glorious is He, there is no doubt that they are good. However, he decrees evil for a good, for a wisdom which He, Honored and Glorious, intends.

The important point is that one should be polite in his choice of words without impairing the intended meaning. It is said that a king once saw a dream that his teeth fell off. He became very concerned and gathered the dreams interpreters, those who explain dreams. One of them said to him: 'People around you, among whom are your family members, will die.' This frightened the king who was not pleased with this explanation, so he ordered that the man be whipped. Then he invited another interpreter and sought for his opinion, he said: 'The king will outlive members of his family.' The king honored him and rewarded him although the message is essentially the same. The choices of words have their effect; and thus, the Messenger ﷺ said: 'And if it is otherwise, you are laying an evil off your necks.' And no person likes to keep evil or remain with evil.

Thereafter, he (An-Nawawee – may Allah shower blessings on him) mentioned the hadeeth of Abu Sa'eed Al-Khudri - may Allah be pleased with him. When a man dies and his corpse is placed on a bier, 'If he was a pious man, it (the corpse) says: Take me in haste.' This is said with a voice audible to everything except mankind. They do not hear it as a favor from Allah, Honored and Glorious; otherwise, we would become unconscious. Allah has relieved us of this but the animals and all other things hear it. It says: 'Take me in haste.' But what are they taking him to? They hasten him to that which Allah

has prepared for it of pleasure which it was informed of at the time the soul was taken.

But if he was not righteous, it says: 'Woe to me, where are you taking me to?' refuge is with Allah. It curses itself because it will soon encounter punishment in the grave, we beseech Allah for wellbeing. The grave squeezes it until its ribs interlock and a door to the fire (hell) is opened for it, we beseech Allah for safety. No living human knows or perceives this.

Among the favors of Allah, the Mighty and Sublime, is that He has protected us from hearing this. Were we to know this, we would never bury the dead again but Allah has secured us from it.

This shows that it is one of the rights of the dead upon us that we hasten his burial. Hence, scholars say that it is an established Sunnah to hasten to prepare the dead, except for one who dies all of a sudden. In this case, one should wait to ascertain that he is dead. This is because it is probable that he only passed out but still alive. So, one should wait until it is certain, then one hastens the burial.

Allah alone grants success.

Chapter 159: about speedy repayment of the debts of a deceased person and preparation of burial

Hadeeth 943

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «نَفْسُ
الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ
حَدِيثٌ حَسَنٌ.

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, "The soul of the

deceased believer remains pending on account of the debt till it (the debt) is repayed.” [At-Tirmidhi]

Hadeeth 944

وَعَنْ حُصَيْنِ بْنِ وَحُوحٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ طَلْحَةَ بْنَ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ مَرِضًا، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ فَقَالَ: «إِنِّي لَا أَرَى طَلْحَةَ إِلَّا قَدْ حَدَثَ فِيهِ الْمَوْتُ فَأَذِّنُونِي بِهِ وَعَجِّلُوا بِهِ، فَإِنَّهُ لَا يَنْبَغِي لِجِيفَةِ مُسْلِمٍ أَنْ تُحْبَسَ بَيْنَ ظَهْرَانِي أَهْلِيهِ». رَوَاهُ أَبُو دَاوُدَ .

Hussain bin Wahwah ؓ reported: When Talhah bin Al-Bara' ؓ fell ill, the Prophet ﷺ came to visit him and said, “Verily, I think that Talhah is about to die. So inform me when he is dead and make haste (in burying him). Indeed, it is improper for the corpse of a Muslim to be kept lying unburied among his family members.” [Abu Dawud]

Commentary

The author – may Allah shower blessings on him – said in his Book, Riyaadus Saaliheen: ‘Chapter about speedy repayment of the debts of a deceased person and preparation of burial except it dies suddenly, then one should wait until it is confirmed dead.’

This indicates that it is obligatory for the family of the deceased to hasten to settle his debts once he passes on. It is not permissible for them to delay it, because they have no right to the wealth he has left behind until the debt is settled. This is why Allah - the most High - said:

﴿ مِنْ بَعْدِ وَصِيَّتِهِ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ ﴾ (١١)

'After the payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone).'"(An-Nisa: 12)

The heirs have no right to take anything from the estate until the deceased's debts are settled. They must hasten to settle them except a debt that has not become due for repayment. In such case, the creditor should be asked to wait. If however they refuse, it should be settled quickly except the heirs pledge a collateral or surety to the creditors.

People have become careless in settling the debts of the dead. A person would die with debt on him, but the heirs would start to play with the estate and delay settling the debt. For instance, a deceased amassed a debt of one hundred thousand and left several houses and landed properties. So, the heir may say: 'We will not sell the properties now; we shall wait until their values appreciate to sell them.' This is unlawful. What is required of them is to hasten to sell the properties, even if they go for half the price. This is because the wealth is not theirs but that of the deceased.

Another case in point is a person who took loan from a mortgage bank but died before completing the installments. You find the heirs not attaching any importance to the issue and not paying off the debt. Satan may even delude them to refer the matter to a law court in order to seek for pardon. Then, they may say: 'We shall wait for the injunction of the court.' No one is certain about the fate of their request, which may be rejected or accepted.

It is not permissible for them to do this. What is required is that they hasten to settle the debt on behalf of the deceased. However, if the dead has completed the installments which matured while he was alive but the house is still in the custody of the mortgage bank, then he is free and this will not harm him.

If a person dies after paying all the installments which were due while he was alive to the mortgage bank, some wary people would think that his soul remains suspended as a result of this debt. This is not the case. So long as there is collateral, then the deceased is free. This is indicated by the fact that the Prophet ﷺ passed away while he was indebted to a Jewish man who held his amour as collateral. Would you say that the soul of the Messenger ﷺ is suspended due to this debt!

No, this is because he had guaranteed it with a sufficient collateral.

Thereafter, the author – may Allah shower blessings on him – mentioned the hadeeth of Aboo Hurayrah – may Allah be pleased with him. He reported that the Prophet ﷺ said: ‘The soul of the deceased believer remains pending on account of the debts until they are repaid’; that is, the soul though in the grave, is suspended due to the debt. It seems that the deceased experiences harm due to the delay in settling the debt, and Allah knows best. It could not relish the pleasure nor rejoice (in the grave) because of its debt. Hence, we say that the heirs must hasten to settle the debts.

The second hadeeth has earlier been discussed: it is an emphasized Sunnah to hasten the burial. Thus, he said: ‘Indeed, it is improper for the corpse of a Muslim to be kept lying unburied among his family members.’ However, it is not blameworthy to delay it for an hour of two in order to assemble a larger congregation. For instance, if he died in the early hours of the Friday, one may delay the burial till after *Salatul Jum'ah* so that the congregation will be large. There is no problem with this *Insha Allah*, and this delay is not harmful.

Allah alone grants success.

Chapter 160: admonition beside the grave

Hadeeth 945

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ فَأَتَانَا رَسُولُ اللَّهِ ﷺ فَقَعَدَ، وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَنَكَسَ وَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قَالَ: مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ فَقَالُوا: يَا رَسُولَ اللَّهِ! أَفَلَا تَتَكَلَّمُ عَلَيَّ كِتَابِنَا؟ فَقَالَ: «اعْمَلُوا، فَكُلُّ مُيسَّرٍ لِمَا

خُلِقَ لَهُ» وَذَكَرَ تَمَامَ الْحَدِيثِ. مَتَّفِقٌ عَلَيْهِ .

'Ali ؑ reported: We were accompanying a funeral procession in Baqi' Al-Gharqad (graveyard in Al-Madinah) when the Messenger of Allah ﷺ proceeded towards us and sat down. We sat around him. He had a small stick in his hand. He was bending down his head and scraping the ground with the stick. He said, "There is none among you but has a place assigned for him either in the Jannah or in the Hell." The Companions said: "O Messenger of Allah, should we not depend upon what has been written for us (and give up doing good deeds)?" The Messenger of Allah ﷺ said, "Carry on doing good deeds. Every one will find it easy to do such deeds (as will lead him to his destined place) for which he has been created." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: 'Chapter on Admonition at the Grave Site.'

Admonition means to remind people with that which will soften the heart, either by arousing their interest in good or frightening them from evil. This is admonition. The greatest and most reformative form of admonition is the Noble Qur'an. Allah - the most High - said:

﴿يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى

وَرَحْمَةً لِّلْمُؤْمِنِينَ﴾

"O mankind! There has come to you a good advice from your Lord (that is, the Qur'an ordering all that is good and forbidding all that is evil, and a healing for that [disease of ignorance, doubt, hypocrisy and differences and so on] in your breasts, - a guidance and a mercy (explaining lawful and unlawful things and so on) for the believers." (Yunus: 57)

The Qur'an, for the one who has a heart or who lends hear while he is heedful, is the best of admonishers. Unfortunately, the hearts of many or most of people do not receive admonition from the Qur'an because the hearts are hardened. Allah – the most High - has said regarding those when it is recited upon them:

﴿ قَالَ أَتَيْتُ الْأَوَّلِينَ ﴿١٣﴾ ﴾

“He said: Tales of the ancients.” (Al-Mutaffifin: 13)

And refuge is with Allah; he refers to this as mere fairly tale. Allah - the most High - said, verily, they are not fairy tales of anicient:

﴿ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾ ﴾

“Nay! But on the hearts is the Ran (covering of sins and evil deeds) which they used to earn,” (Al-Mutaffifin: 14)

That is, their accumulated evil deeds have sealed their hearts so they do not perceive what the righteous ones, those blessed by Allah, perceive from the Qur'an. We beseech Allah to bless you and us. Notwithstanding, a person whom Allah has granted clear speech, power of oration and knowledge may admonish people and soften their hearts in a manner not achievable with the recitation of the Qur'an. This has been often experienced and well tested.

Thereafter, the author – may Allah shower blessings on him – mentioned the hadeeth of Alee bin Abee Talib - may Allah be pleased with him - who said: ‘We were accompanying a funeral procession in *Baqi Gharqad* cemetery.’ This is the well known Al-Baqee' cemetery in Madeenah today. *Gharqad* is a well known type of tree. It was named the *Gharqad* cemetery because of the abundance of this type of tree there. It was the cemetery of the people of Madeenah and the Prophet ﷺ had said: ‘O Allah! Forgive the people (dead) of *Gharqad* cemetery.’ He said this three times.

They were attending a funeral and the Prophet ﷺ came and sat down. So, the people sat around him because everyone loved to sit with the Prophet ﷺ. They sat around him and he had a stick in his hand. He

bowed his head and began to scratch the ground with his stick like someone who is worried. Then he said: 'There is none among you but has a place assigned for him in the fire (hell) and the Paradise.' Each person has a place demarcated for him in Paradise if he is a person of Paradise or in hell if he is a person of hell. This was ordained fifty thousand years before the creation of the heavens and earth.

We beseech Allah to count you and us among the successful ones. When he uttered this statement, they asked: 'O Messenger of Allah, should we not depend on what has been written for us (and give up doing good deeds)?' That is, since the issue is already decided, what is the need for action? So, he ﷺ said: 'Do not abandon working. No one earns the Paradise except by way of deeds, and no one earns the Hell except by way of deeds. None will enter the Hell except one who earns the deeds of hell and none will enter the Paradise except one who earns the deeds of people of Paradise. He then said: 'Carry on doing good deeds. Everyone will find it easy to do such deeds (as will lead him to his destined place) for which he has been created.'⁽¹⁾ As for people of success, the deeds of people of success have been made easy for them. Similarly, the deeds of the people of misfortune has been made easy for the misfortune ones. Then he recited the word of Allah - the most High:

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝۵ وَصَدَّقَ بِالْحُسْنَىٰ ۝۶ فَسَنِيْرُهُ لِلْعُسْرَىٰ ۝۷ وَأَمَّا مَنْ بَخِلَ

وَاسْتَفْتَىٰ ۝۸ وَكَذَّبَ بِالْحُسْنَىٰ ۝۹ فَسَنِيْرُهُ لِلْعُسْرَىٰ ۝۱۰ ﴾

"As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna. We will make smooth for him the path of ease. But he who is greedy miser and thinks himself self sufficient, and gives the lie to Al-Husna (the Best [that is, la ilaha illa Allah - none has the right to be worshipped but Allah]). We will smooth for him the path of evil.' (Al-Lail: 5-10)

He advised them to carry on with good deeds and they should not depend on what has been written down. The decree is unknown and we have no information about it. However, acting righteously is an

1 Its reference has preceded

omen that the person is one of the people of good, acting otherwise is a warning (that he may be of the people of evil). He ﷺ said: 'Carry on doing good deeds. Everyone will find it easy to do such deeds (as will lead him to his destined place) for which he has been created.' O brother! If you observe that Allah has made the deeds of the people of success easy for you, then it is an omen that you are of the successful ones. If you discover that you have great concern for *Salat*, *Zakat*, good deeds and you possess the fear of Allah, Honored and Glorious is He, then know and rejoice that you are one of the successful ones. Allah - the most High - said:

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ فَسَنِيْرُهُ يَلِيْرِي ۗ ﴾ (7)

"As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna (La ilaaha illa Allah). We will make smooth for him the path of ease (goodness)." (Al-Lail: 5-7)

If you observe that you are not like this, you take pleasure in doing evil - Allah forbid - and you are easily fed up with righteous actions, then beware and take heed. Save your soul and turn to Allah, Honored and Glorious is He, in repentance so that he may make it easy for you. You should know that when you turn to Allah in repentance, Allah turns to you in forgiveness regardless of the sins you have committed. Allah - the most High said:

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ

الذُّنُوبَ ۗ ﴾ (53)

"Say: O Ibad (My slaves), who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins." (Az-zumar: 53)

Therefore, when a person comes to the graveyard, sits down and people sit around him, then this is a good opportunity to admonish the people with that which is relevant. One should admonish with the like of this hadeeth or the hadeeth of Abdur-Rahman bin Marrah where the Messenger ﷺ came to the burial of an *Ansar* man and met

them still digging the grave. He sat down and people sat around him, they sat as though there were perched birds on their heads. This is a sign of respect for the Messenger of Allah ﷺ and reverence for the assembly. He ﷺ began by informing them that when death approaches a person, the angel of mercy or the angel of punishment will descend to him. He went on to narrate series of events filled with admonition.⁽¹⁾ This is the manner of admonition at the grave site.

As for someone standing at the grave site and speaking as though he were delivering a sermon, this is not from the guidance of the Messenger. It is not part of the guidance of the Messenger ﷺ for a person to stand amidst people as though delivering a speech; this is not part of the Sunnah. The Sunnah is to act exactly as the Messenger ﷺ did. If people are seated and the corpse has not been buried, you should sit and await the burial, and talk to the people in a somber mode.

Some people deduced from this chapter heading, Admonition at the grave site, and from those before this author, such as Al-Bukhari in his Saheeh, who used this chapter heading, that there should be a person to address people. He would raise his voice saying: 'O servants of Allah,' and other expressions which are used in the course of a sermon. This is a flawed understanding, absolutely inaccurate.

Admonition at the grave site should be restricted to the manner narrated in the Sunnah in order not to turn the cemetery to a pulpit. The admonition should be sober, with people sitting down, and the sign of anguish and contemplation should be apparent on them. One should not display a sign of audacity similar to a person dispatching an army and advising them to struggle hard. Well, Allah grants His favor to whomever he wills. Some people understand from the Religious texts that which is not intended. And Allah guides whomever He wills to the straight path.

Another inappropriate action is people gathering in groups, while awaiting the burial of the corpse, to chat such that you could hear some of them laugh. This is a mistake, and the cemetery is not the place

1 Reported by An-Nasai in Book of Funerals, Chapter on What the Believer is met with of Karamah (distinction)..., no.1833

for such. Hence, scholars stated that the one accompanying a funeral must be calm and contemplate on his condition. Today, he is awaiting the burial of this corpse, people shall await his own burial tomorrow. As he buried others, so shall he be buried' as Ka'b bin Zuhayr said:

'Every son of a female though his lifespan may be lengthy

One day on a concave facility (bier) shall he be carried.'

We beseech Allah to grant you and us good end.

Chapter 161: supplication for the deceased after his burial

Hadeeth 946

عَنْ أَبِي عَمْرٍو - وَقِيلَ: أَبُو عَبْدِ اللَّهِ، وَقِيلَ: أَبُو لَيْلَى -
عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا فَرَغَ
مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ، وَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُّوا
لَهُ التَّثَبُّيْتَ، فَإِنَّهُ الْآنَ يُسْأَلُ». رَوَاهُ أَبُو دَاوُدَ .

Abu 'Amr (also called Abu 'Abdullah and also Abu Laila) from 'Uthman bin 'Affan ؓ reported: After the burial of a dead man, the Prophet ﷺ would stand by the grave and say, "Ask Allah to forgive your brother and supplicate for him for steadfastness because he is being questioned (about his deeds) now." [Abu Dawud]

Hadeeth 947

وَعَنْ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِذَا دَفَنْتُمُونِي،

فَأَقِمْوا حَوْلَ قَبْرِى قَدَرَ ما تُنَحَّرُ جَزَوْرًا، وَيُقَسَّمُ لِحْمُها حَتَّى
أَسْتَأْسِبَ بِكُمْ، وَأَعْلَمَ ما إذا أَرَجِعُ بِهِ رُسُلَ رَبِّى. رَوَاهُ مُسْلِمٌ.
وقد سبق بطوله .

'Amr bin Al-'As ؓ used to say: "When you have buried me, keep standing near my grave till (for the time it takes to) a camel is slaughtered and its meat is distributed, so that I may feel your nearness and know what to reply to the angels sent by my Rubb." [Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: 'Chapter on supplication for the deceased after the burial, sitting near his grave for a while to supplicate and seek forgiveness for him.'

This is because once the deceased is buried, two angels approach him to ask him about his Lord, his Religion and his Prophet. So, the Prophet ﷺ would tarry at the grave after burying the corpse. He would say: 'Seek forgiveness for your brother, and beseech for him firmness, for he is now been questioned.' It is established in the Sunnah for a person to wait after burial to pray for the deceased. He should say: 'O Allah! Forgive him,'⁽¹⁾ three tiems; 'O Allah, make him firm,' three times. This is because the Prophet ﷺ usually makes his supplication three times.⁽²⁾ Thereafter, he should leave without sitting to recite words of remembrance or to seek forgiveness.

This is what is established in the Sunnah. As for what he (An-

1 Reported by Muslim in Book of Funerals, Chapter on Supplication for the Dead in *Salat*, no.963

2 Reported by Al-Bukhaari in Book of Ablution, Chapter on when Filth if thrown Upon the Back of One in *Salat* ..., no.240 and Muslim in Book of Jihad and Expeditions, Chapter on What the Prophet ﷺ used when the idolaters harmed him ..., no.1794

Nawawi) – may Allah shower blessings on him – mentioned from Amr bin Al-'Aas - may Allah be pleased with him - that he ordered his family to stay beside his grave after burying him for the time sufficient to slaughter a camel, he said: 'So, that I may enjoy your company till I know what the messengers of my Lord will return with,' that is, angels. This was from his personal deductive reasoning which we do not agree with. This is because the guidance of the Prophet ﷺ is more perfect than the guidance of any other person. The Prophet ﷺ never used to wait or sit at the grave after the burial for the length of time to slaughter and divide the meat of a camel, nor did he command his companions to do that. The most he did was to command them to wait at the grave to seek forgiveness for its inhabitant and ask for firmness. This is the Sunnah. People should depart after that.

As for reciting Qur'an by the grave, the most authentic opinion is that it is detested. It is also detested for a person to go to a grave to stay or sit there reciting the Qur'an because this is an innovation. The Prophet ﷺ had said: 'Every innovation is misguidance.' The lightest position is that it is detested.

Allah alone grants success.

Chapter 162: charity on behalf of the deceased and praying for him

Hadeeth 948

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أُمَّيْ
اَفْتُلَيْتُ نَفْسَهَا وَأَرَاهَا لَوْ تَكَلَّمَتْ، تَصَدَّقْتُ، فَهَلْ لَهَا أَجْرٌ إِنْ
تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ». متفق عليه .

'Aishah ؓ reported: A man said to the Prophet ﷺ: "My mother has died suddenly. I think that if she were able to talk (alive) she would

have given in Sadaqah (charity). So, if I give Sadaqah now on her behalf, will she get the reward?" The Messenger of Allah ﷺ said, "Yes (she will be rewarded for that)." [Al-Bukhari and Muslim]

Hadeeth 949

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "When a man dies, his deeds come to an end, except for three: A continuous charity, knowledge by which people derive benefit, pious son who prays for him." [Muslim]

Commentary

The author said in Riyaadus Saaliheen: 'Chapter on charity on behalf of the deceased and praying for him.'

Thereafter, he quoted the statement of Allah - the most High:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾﴾

"And those who came after them say: our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, most merciful." (Al-Hashr: 10)

"And those who came after them..."

That is, after the two groups of predecessors: The *Muhajirun* (Emigrants) and the *Ansar* (Helpers: those who had home in Madeenah and had adopted the faith). This Ummah consists of three groups: The *Muhajirun*, the *Ansar* and those who came after them. Allah – the most High - mentioned all of them together in two verses of the Qur'an:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ (١٠٠)

“And the first to embrace Islam of the *Muhajirun* (those who migrated from Makkah to Madeenah) and the *Ansar* (the citizens of Al- Madinah who helped and gave aid to the *Muhajirun*) and also those who followed them exactly (in faith). Allah is well- pleased with them as they are well- pleased with Him.”(At-Taubah: 100)

Also in *Surat Al- Hashr*:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ﴾ (٨) وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنًا نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ (٩) وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾ (١٠)

“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property seeking bounties from Allah and to please Him. And helping Allah (that is, helping His Religion) and His Messenger (Muhammad ﷺ) – such are indeed the truthful (to what they say), - And those who before

them had homes (in Madeenah) and had adopted faith, - love those who emigrate to them, and have no Jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be successful. And those who came after them say: "our Lord! Forgive us and our brethren. Who have preceded us in faith and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, most merciful." (Al-Hashr 59: 8-10)

So, if you see a man seeking Allah's mercy and forgiveness for the companions of the Prophet and loving them, then know that he will be with them. If you see a man abusing the companions of the Prophet, not seeking mercy for them nor seeking forgiveness for them, then know that they are free of him as he is from of them. He has no portion in this Ummah because the companions of the Prophet are the intermediaries between the Messenger of Allah ﷺ and us. They conveyed the *Sharee'ah* of Allah from the Messenger of Allah ﷺ. He ﷺ is the intermediary between our Lord and us; the one who conveyed the speech of our Lord to us. When a person denigrates the intermediary between the Messenger of Allah ﷺ and us, the person has denigrated the entire *Sharee'ah*. The *Sharee'ah* will have no value if all those who conveyed it to us are criminals and evil people.

Importantly, no one disparages Aboo Bakr and Umar except one who lacks even a mustard seed worth of faith in his heart. They - may Allah be pleased with them - are the best of the followers of the Messengers in generality. There is no follower of Musa عليه السلام, Ibrahim عليه السلام, Isa عليه السلام or Muhammad better than Aboo Bakr and Umar. Whoever disparages them has no shred of faith in his heart - may Allah forbid. So also, whoever abuses or derides the companions of the Prophet has derided the Religion of Allah, Honored and Glorious.

This why He - the most High - said:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ

سَبَقُونَا بِالْإِيمَانِ ﴿١٠﴾

“And those who came after them say: Our Lord! Forgive us and our brethren who have preceded in faith.” (Al-Hashr 10)

Thereafter, the author buttressed his point with the hadeeth of A'aishah - may Allah be pleased with her - that a man said: ‘O Messenger of Allah, my mother lost her soul,’ that is, she died, ‘had she spoken she could have given in charity, should I give charity on her behalf?’ He said: ‘Yes.’

This shows that it is permissible to give charity on behalf of the deceased. So, when you want to give charity, you should intend that this is for your mother, father, brother, sister or any deceased Muslim. This would benefit the person. As for supplicating for the deceased, the hadeeth of Aboo Hurairah states: ‘When a person dies, his deeds end,’ because the abode of deeds is this earthly abode. When a person dies, that is the end. There is no deed after death.

‘When a person dies, his deeds end except for three things: continuous charity,’ that is, he (the deceased) had established a foundation, a housing project or anything for the poor. ‘Or knowledge from which people continue to benefit,’ that is, after his demise. ‘Or a righteous child who supplicate for him,’ because a child that is not righteous would not supplicate for his parents nor be good to them. However, the pious child supplicates for his parents after their demise. Hence, it is really important to strive to raise our children to be righteous; their piety will be good for them and beneficial to us as they would supplicate for us after our demise.

The best of these three things is knowledge from which people continue to benefit. I will give you an example, rather, several examples: Aboo Hurairah - may Allah be pleased with him - was one of the most knowledgeable companions of the Prophet ﷺ. Sometimes he would slump due to extreme hunger but most Muslims only read his narrations. He has conveyed those (numerous) hadeeths to us and this is a continuous charity even if he performed no other charity during his lifetime! Imam Ahmad and Shaykhul-Islam Ibn Taimiyyah – may Allah shower blessings on them both - teach us though they are presently in their graves. This is because we have their books with us.

Consider the great caliph and the greatest merchant of the time of Ibn Taimiyyah, did we benefit from them today?! No! Therefore, knowledge is the most beneficial of the three. Continuous charity will eventually cease and a righteous child will die, but knowledge from which Muslims continue to benefit will last till Allah wills! O brother, hasten to acquire knowledge as nothing is comparable to it, as Imam Ahmad said, 'for the one who makes his intention good.' So, hasten to acquire knowledge, the foundations of knowledge and the subsidiaries, such as Arabic grammar and other things to assist learning. Thus, Allah may benefit you and benefit others through you.'

Allah alone grants success.

Chapter 163: praising the deceased

Hadeeth 950

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرُّوا بِجَنَازَةٍ، فَأَتَنُوا عَلَيْهَا خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ»، ثُمَّ مَرُّوا بِأُخْرَى، فَأَتَنُوا عَلَيْهَا شَرًّا، فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ» فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: مَا وَجَبَتْ؟ قَالَ: «هَذَا أَتَيْتُمْ عَلَيْهِ خَيْرًا، فَوَجَبَتْ لَهُ الْجَنَّةُ، وَهَذَا أَتَيْتُمْ عَلَيْهِ شَرًّا، فَوَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ». متفقٌ عليه .

Anas رضي الله عنه reported: Some Companions happened to pass by a funeral procession (bier) and they praised him (the deceased). The Prophet ﷺ said, "He will certainly enter it." Then they passed by another funeral procession and they spoke ill of the deceased. The Prophet ﷺ said, "He will certainly enter it." Umar bin Al-

Khattab ؓ said: “(O Messenger of Allah,) what do you mean by ‘He will certainly enter it?’” He ﷺ replied, “You praised the first person, so he will enter Jannah ; and you spoke ill of the second person, so he will enter Hell. You are Allah’s witnesses on earth.” [Al-Bukhari and Muslim]

Hadeeth 951

وَعَنْ أَبِي الْأَسْوَدِ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَمَرَّتْ بِهِمْ جَنَازَةٌ، فَأُثِنِّي عَلَى صَاحِبِهَا خَيْرًا فَقَالَ عُمَرُ: وَجَبْتُ، ثُمَّ مَرَّ بِأُخْرَى، فَأُثِنِّي عَلَى صَاحِبِهَا خَيْرًا، فَقَالَ عُمَرُ: وَجَبْتُ، ثُمَّ مَرَّ بِالثَّالِثَةِ، فَأُثِنِّي عَلَى صَاحِبِهَا شَرًّا، فَقَالَ عُمَرُ: وَجَبْتُ: قَالَ أَبُو الْأَسْوَدِ: فَقُلْتُ: وَمَا وَجَبْتُ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كَمَا قَالَ النَّبِيُّ ﷺ: «أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ» فَقُلْنَا: وَثَلَاثَةٌ؟ قَالَ: «وَثَلَاثَةٌ» فَقُلْنَا: وَائْتَانِ؟ قَالَ: «وَائْتَانِ» ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ. رَوَاهُ الْبُخَارِيُّ .

Abul-Aswad ؓ reported: I came to Al-Madinah, and while I was sitting beside Umar bin Al-Khattab, a funeral procession passed by. The people praised the deceased, and Umar bin Al-Khattab said: “He will certainly enter it.” Then another funeral procession passed by and the people praised the deceased. Umar bin Al-Khattab ؓ said: “He will certainly enter it.” A third funeral procession passed by and the people spoke ill of the deceased. He said: “He will certainly enter it.” I (Abul-Aswad) asked: “O Amir Al-Mu’minin (i.e., Leader of the Believers)! What do you mean by ‘He will certainly enter it?’” He replied: “I said the same as

was said by the Prophet ﷺ. He ﷺ said, 'If four persons testify the righteousness of a Muslim, Allah will grant him Jannah.' We asked: 'If three persons testify his righteousness?' He ﷺ replied, 'Even three'. Then we asked: 'If two?' He ﷺ replied, 'Even two.' We did not ask him (regarding the testimony) of one." [Al-Bukhari]

Commentary

The author – may Allah shower blessings on him – said in his Book (Riyaadus - Saaliheen): 'Chapter on praising the deceased.'

This refers to people recalling and stating the virtues or otherwise of the deceased. When a person dies, people will either mention his good or evil contingent on what they know about him. Then the author mentioned the hadeeth of Anas - may Allah be pleased with him - and the hadeeth of Abou Al-Aswad with Umar bin khattab.

In the hadeeth of Anas, a funeral procession passed by the sitting of the Prophet ﷺ and the deceased was praised. The Prophet ﷺ said: 'He will certainly enter it.' Then another funeral procession passed by and the deceased was castigated. The Prophet ﷺ said: 'He will certainly enter it.'

Umar bin khattab asked: '(O Messenger of Allah) what do you mean by 'He will certainly enter it?'' He ﷺ replied: 'You praised the first person for good, so he will enter Paradise. You spoke ill of the second person, so he will enter Hell. You are the witnesses of Allah on earth.' Allah knows best, but it seems that the second person is a hypocrite. There were many hypocrites in Madeenah during the time of the Messenger ﷺ. They would manifest Islam and conceal disbelief within themselves – and the refuge is with Allah. The hypocrites will reside in the deepest part of the Hell except one who repents.

There is evidence in this that when the Muslims praise a person for good, it is an indication that the person is an inmate of Paradise, and he will certainly enter it. Likewise, when they speak ill of a person, it is an indication that he is one of the inmates of the Fire, and he will

certainly enter it. There is no difference whether the testimonial was during the time of the Prophet ﷺ or after him because the hadeeth of Aboo Al-Aswad with Umar bin Al-Khattab - may Allah be pleased with him - was after the Prophet ﷺ. The Prophet ﷺ went further to mention that anyone whose goodness is testified to by two Muslims is an inmate of Paradise.

The belief of the *Ahlu Sunnah wal Jama'ah* is that we do not testify that anyone is an inmate of Paradise or Fire except with the testimony of the Prophet ﷺ. We testify that anyone the Messenger ﷺ

testified to his entrance into Paradise will enter it. We testify that anyone the Messenger ﷺ testified to his entrance into Hell will enter it.

Examples of those who got glade tidings of Paradise from him ﷺ are the four caliphs among others. The Prophet ﷺ said: 'Aboo Bakr is in Paradise Umar is in Paradise, Uthman is in Paradise, Alee is in Paradise, Sa'd bin Abee Waqqas is in Paradise, Sa'eed bin Zayd is in Paradise, Abdur-Rahman bin Auf is in Paradise, Aboo Ubaidah bin Al-Jarrah is in Paradise, Talhah bin Ubaidullah is in Paradise and Az-Zubayr bin Awwam is in Paradise.'⁽¹⁾

These ten persons listed by the Prophet ﷺ mentioned are all inmates of Paradise. So also is 'Ukashah bin Al-Muhsin. When the Prophet ﷺ mentioned that seventy thousand from this Ummah will enter Paradise without reckoning or punishment, he (Ukashah) said: 'O Messenger of Allah, beseech Allah to make me one of them.' He ﷺ replied: 'You are one of them.' So another person stood up and said: 'O Messenger of Allah, beseech Allah to make me one of them.' He said: 'Ukashah has preceded you.'⁽²⁾

So also is Thabit bin Al-Qays - may Allah be pleased with him; the one with an unusually loud voice. When the statement

1 Reported by Aboo Dawood in Book of Sunnah, Chapter about the Caliphs..., no.4649 AtTirmidhi in Book of Distinctions, Chapter on the Distinctions of Abdur-Rahman bin Auf Az-Zuhri (RAA)..., no.3747 and Ibn Majah in the Introduction, Chapter on the virtues of the Ten given glad tidings of Paradise (RAA)..., no.133

2 Reported by Al-Bukhaari in Book of Medicine, Chapter on One Who is Cauterized or Cauterizes Another and the Virtue of One Who has Never been Cauterized..., no. 5705 and Muslim in Book of Faith, Chapter on the Evidence that Some Groups amongst the Muslims will Enter the Paradise..., no.216

Allah - the most High:

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَرْفَعُوْا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهُۥ بِالْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ﴿٢﴾﴾

“O you who believe! Raise not your voices above the voice of the Prophet ﷺ nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not.” (Al-Hujurat: 2)

He was afraid and stayed in his house crying and thinking that all his deeds had been wasted because of his unusually loud voice. The Prophet ﷺ later noticed his absence and sent someone to check him. He ﷺ was informed of what happened, so he ﷺ said: ‘You are not an inmate of the fire (hell); rather, you are an inmate of Paradise.’⁽¹⁾

We testify that anyone the Prophet ﷺ said will enter Paradise will enter it. Ditto for Hell-fire. The Prophet ﷺ affirmed that some people shall enter Hell. Likewise, in the Qur’an, Allah - the most High - said about Aboo Lahab the uncle of the Prophet ﷺ:

﴿سَيَصَلَّىٰ نَارًا ذَاتَ لَهَبٍ ﴿٢﴾ وَاَمْرَاةٌۭ هَمَّالَةٌ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا
حَبْلٌ مِّنْ مَّسَدٍ ﴿٥﴾﴾

“He will be burnt in a fire of blazing flames! And his wife too who carries wood (thorns of Sadan which she used to put on the way of the Prophet ﷺ or used to slander him). In her neck is a twisted rope of masad (palm fiber).” (Al-Masad: 3-5)

The Prophet ﷺ also stated that his uncle Aboo Talib is in the shallow part of the fire. He wears two sandals of fire which make his brain boil,⁽²⁾ refuge is with Allah. Similarly, a man came and said: ‘O Messenger of Allah! Where is my father?’ He ﷺ replied: ‘Your father

1 Reported by Al-Bukhaari in Book of Tafseer of the Qur’an, Chapter on: Raise not your Voices Above the Voice of the Prophet ﷺ..., no. 4846 and Muslim in Book of Faith, Chapter on a Muslim Should Fear that his Deeds may be Rendered Fruitless..., no.119

2 Reported by Muslim in Book of Faith, Chapter on the least member of Hell in Punishment..., no.212

is in the fire.’⁽¹⁾ He also informed that: ‘Certainly, ‘Amr bin Luhayy Al-Khuza’e is dragging his gullet in the Fire.’⁽²⁾

Shaykhul-Islam Ibn Taimiyyah said: ‘So also, the Ummah agreed on the praise of some individuals, we testify that they shall enter Paradise. For instance, Ahmad, Ash-Shafi’ee, Aboo Hanifah, Malik, Sufyan Ath-Thawri, Sufyan bin Uyaynah among others. The Ummah is unanimous on their praiseworthy status, so we testify that they are inmates of Paradise.’

So also is Shaykhul-Islam Ibn Taimiyyah – may Allah shower blessings on him. The Ummah agreed on his praiseworthy status with the exception of a few individuals who strangely differ, and whoever strangely differs will differ into the fire. Paradise should be affirmed for him based upon this opinion. This opinion is strengthened by the hadeeth of Umar - may Allah be pleased with him – which Al-Bukhari reported that the Messenger ﷺ said: “Anyone for whom four persons testify (to his good) and three and two,” but they did not ask him about one (person).

We beseech Allah the most High, to make you and us inmates of Paradise, those saved from the fire.

Chapter 164: superiority of one who is bereaved of his infants

Hadeeth 952

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُ ثَلَاثَةٌ لَمْ يَبْلُغُوا الْحِنْثَ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ»

1 Reported by Aboo Dawood in Book of Sunnah, Chapter on the children of Idolaters..., no.4718

2 Reported by Al-Bukhaari in Distinctions, Chapter on the Story of Al-Khazaè..., no.3521 and Muslim in Book of Paradise and the Attributes of Its Pleasures, Chapter on Tyrants shall Enter the Fire..., no.2856

بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ». متفقٌ عَلَيْهِ .

Anas ؓ reported: The Messenger of Allah ﷺ said, "Any Muslim who loses three children before they reach the age of maturity, will be granted Jannah by Allah, the Exalted, out of His Mercy for them." [Al-Bukhari and Muslim]

Hadeeth 953

وعن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ لَا تَمْسُهُ النَّارُ إِلَّا تَحِلَّةَ الْقَسَمِ». متفق عليه.

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "A Muslim whose three children die (in infancy) will not be touched by the Fire (of Hell) except for the fulfillment of Allah's Oath." [Al-Bukhari and Muslim]

Hadeeth 954

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! ذَهَبَ الرَّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْمًا نَأْتِيكَ فِيهِ نَعْلَمُنَا مِمَّا عَلَّمَكَ اللَّهُ، قَالَ: «اجْتَمِعْنَ يَوْمَ كَذَا وَكَذَا» فَاجْتَمَعْنَ، فَأَتَاهُنَّ النَّبِيُّ ﷺ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللَّهُ، ثُمَّ قَالَ: «مَا مِنْكُنَّ مِنْ امْرَأَةٍ تَقْدَمُ ثَلَاثَةً مِنَ الْوَلَدِ إِلَّا كَانُوا لَهَا حِجَابًا مِنَ النَّارِ» فَقَالَتِ امْرَأَةٌ: «وَإِنِّي؟» فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَإِنِّي». متفقٌ عَلَيْهِ .

Abu Sa'īd Al-Khudri ؓ reported: A woman came to the Messenger of Allah ﷺ and said: "O Messenger of Allah! Only men benefit from your talks, so please fix a day for us, to teach us the knowledge which Allah has taught you." The Messenger of Allah ﷺ fixed a day and directed them to assemble. When they gathered, the Prophet ﷺ went to them and taught them what Allah had taught him. He ﷺ then said, "Any woman of you whose three children die (in infancy) they will be a guard for her against Fire (of Hell)." One of the women asked: "What if she loses two?" The Messenger of Allah ﷺ replied, "Even two." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: 'Chapter on the superiority of one who is bereaved of his infants.' That is, a chapter on the recompense of the one who lost young children. This is for one who hoped for reward from Allah – the Mighty and Sublime - and remained patient.

Thereafter, he mentioned the hadeeths of Anas, Aboo Hurayrah and Aboo Sa'eed, all indicating the nobility of that. When three children of a person die before attaining puberty, they will be a shield for him against the Fire. This is for his compassion and kindness to them whilst they were alive. This is because infants elicit a lot of compassion and care from parents, but they become independent once they reach maturity. At this stage, they cease to prompt or receive the same kind of care and compassion they had as infants.

So, when a person loses up to three infants but remains patient and hopes for reward from Allah – the Mighty and Sublime, they will be a shield for him against the fire. The fire will not touch him except for the fulfillment of Allah's oath. He meant the statement of Allah:

﴿ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴾ (٧١) ثُمَّ نَجَّى الَّذِينَ اتَّقَوْا
وَنَذَرُ الظَّالِمِينَ فِيهَا جِثًا ﴿٧٢﴾

“There is not one of you but will pass over it (Hell), this is with your Lord; a Decree which must be accomplished. Then we shall save those who use to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrong does,) therein (humbled) to their knees (in Hell).” (Maryam: 71, 72)

The hadeeth of Aboo Sa’eed Al-Khudri – may Allah be pleased with him - mentioned the gathering of women and the Prophet ﷺ would go to teach them what Allah has taught him. And he informed them that: ‘Any woman among you whose three children die (in infancy) they will be a guard for her against the fire (of Hell).’ Even if only two. This is a bounty of Allah: when two children, male or female, of a person die, they will be a shield for him against the Fire (of Hell) if he remains patient and expects reward (from Allah).

Allah alone grants success.

Chapter 165: weeping while passing by the graves of the infidels

Hadeeth 955

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَصْحَابِهِ
- يَعْزِي لَمَّا وَصَلُوا الْحَجْرَ: دِيَارَ ثَمُودَ -: «لَا تَدْخُلُوا عَلَيَّ
هَؤُلَاءِ الْمُعَذِّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ،
فَلَا تَدْخُلُوا عَلَيْهِمْ، لَا يُصِيبُكُمْ مَا أَصَابَهُمْ». متفقٌ عليه .

Ibn ‘Umar ؓ reported: When the Messenger of Allah ﷺ and his Companions reached Al-Hijr, the dwellings of the Thamud people, he admonished his Companions (saying), “Do not pass by these people who are being tormented, without weeping, lest

the punishment should befall you as it had befallen them.” [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, *Riyaadus Saaliheen*: ‘Chapter on weeping while passing by the graves and sites of the destruction of the infidels and expressing ones need of Allah – the most high – and warning against neglecting that’ out of fear that one may be afflicted with what afflicted them.

Then he mentioned the hadeeth of Ibn Umar – may Allah be pleased with him - when the Prophet ﷺ passed by *Al-Hijr*, the dwellings of the people of *Thamud*. They were the people of Prophet Salih (عليه السلام), and Allah sent him to them. He informed them and reminded them of Allah but they disbelieved in him. So, he said to them: ‘Enjoy in you abodes for three days.’ Then they were overtaken by an awful cry and an earthquake, and they lay dead, prostrate in their homes.

Allah had granted them great ability and strength such that they carved dwellings out of mountains and built castles on flat plains. They became a powerful nation. However, Allah seized and destroyed them with an earthquake and an awful cry. The Prophet ﷺ passed by their abode on his way to Tabook and said: ‘Do not enter the dwellings of those people who wronged themselves without weeping. If you cannot weep, do not enter lest the punishment should befall you as it had befallen them.’

Hence, it is not permissible to visit the dwellings of *Thamud* for relaxation or vacation. That is a way of falling into disobedience of the Messenger ﷺ. One may visit to admonish his soul or pass through on his way to other places, which should come with weeping. If he can not weep, then it is not permissible to enter those places lest the same chastisement should fall upon him as it had fallen upon them.

So, when the Prophet ﷺ passed by their abode he lowered his head and accelerated the pace until he exited the valley. From this we recognize the error of these ignorant people who go to the abode of *Thamud* for the purpose of relaxation, staying there for days and viewing their relics. That is certainly disobedience to the Messenger ﷺ and a contradiction of his guidance and Sunnah. When he ﷺ passed by this place, he hastened and lowered his head until he exited the valley.

He also warned against living in the abode of those who wronged their souls and Allah destroyed on this land so that what befell them does not befall him. He may disbelieve in Allah, Honored and Glorious, and become liable for the same punishment. He may be afflicted with a punishment, even if he does not disbelieve, when he meets Allah, the Exalted, on the Day of Resurrection. Verily, Allah is All-aware of the actions of (His) servants.

Allah alone grants success.

The book of etiquettes of travelling

Chapter 166: the desirability of setting on a journey on thursday in the early part of the day

Hadeeth 956

عَنْ كَعْبِ بْنِ مَالِكٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي غَزْوَةِ تَبُوكَ يَوْمَ الْخَمِيسِ، وَكَانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الْخَمِيسِ.
مُتَّفَقٌ عَلَيْهِ .

Ka'b bin Malik رَضِيَ اللَّهُ عَنْهُ reported: The Prophet ﷺ set out on Thursday

for the expedition of Tabuk. He liked to set out on a journey on Thursdays. [Al-Bukhari and Muslim]

Hadeeth 957

وَعَنْ صَخْرِ بْنِ وَدَاعَةَ الْغَامِدِيِّ الصَّحَابِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بُكُورِهَا» وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهُمْ مِنْ أَوَّلِ النَّهَارِ. وَكَانَ صَخْرٌ تَاجِرًا، فَكَانَ يَبْعَثُ تِجَارَتَهُ أَوَّلَ النَّهَارِ، فَأَثْرَى وَكَثُرَ مَالُهُ. رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Sakhr bin Wada'ah Al-Ghamidi ؓ reported: The Messenger of Allah ﷺ said, "O Allah! Bless my people in the early part of the day (morning). Whenever he dispatched a detachment or an army-unit, he would dispatch it at the beginning of the day (soon after dawn). The narrator, Sakhr ؓ was a merchant, and he used to send off his merchandise at the beginning of the day. So his trade flourished and he made a good fortune. [At-Tirmidhi and Abu Dawud]

Commentary

The author said: The book of etiquettes of travelling

Travelling refers to the act of going from one city to another.

It is called *Safar* from the verbal noun *Al-Isfaar* which means emergence and advent as it is usually said, 'Asfara As-Subh- the morning has appeared' when the day breaks. It is also said that it is called *Safar* because it brings out the true personality and situations of people. How many are people whose realities and chronicles are hidden from you until you travel with them. Then you would realise

numerous things about them and their ways.

Indeed, when anyone eulogises another person in the presence of the leader of the believers, Umar bin Al-Khattab - may Allah be pleased with him, he would ask such person if he had gone on a journey with him or worked with him. If he replied in affirmative, Umar would accept his endorsement. If the person replies in negative, Umar would say: 'You do not have knowledge of him.'

It is necessary for a person to seek the most convenient and appropriate time for his journey. One of the most appropriate times for journey is towards the end of the week as the Prophet ﷺ would usually leave on Thursdays. Although there are instances of his travelling on other days. For example, he departed for his last journey, the final pilgrimage, on a Saturday.

However, whenever he travelled, particularly for battles, it was always on a Thursday. The wisdom in that and Allah know best, is that it is the day when (the week's) work ends and minds turn to Allah, Honored and Glorious is He. He ﷺ loved that his deeds be presented to Allah on Thursdays.

Likewise, he ﷺ loved to depart (for journeys) early in the day because this placed the whole day ahead. As often, a person may encounter issues in the course of his trip which he could not have considered in his planning. Thus, it becomes difficult for him to complete it.

This is with regards to the mode of travelling during the time of the Messenger ﷺ, which were beasts and walking. Nowadays, as you are aware, people do not encounter difficulty either early in the day or later. Moreover, journeys are now linked by aeroplanes and schedules. Irrespective of the condition, it is preferred for one to depart early in the day and on a Thursday. However, if that is not easy for one, there is no problem.

Thereafter, he mentioned the hadeeth of Sakhr - may Allah be pleased with him - that the Prophet ﷺ said: 'O Allah! Bless my people in the early part of the day (morning).' So, the Prophet ﷺ supplicated that Allah should bless the early part of the day for his *Ummah* because

it is the prime time for work. The day as described by Allah - the most High - is for earning a living:

﴿وَجَعَلْنَا النَّهَارَ مَعَاشًا﴾

“And have made the day for livelihood.” (An-Naba: 11)

When a person begins his work early in the day, the blessing (of Allah) showers onto it. We have all observed this: when a man works from the earliest part of the day, he finds blessing in it. Unfortunately, most of us today spend the early part of the day sleeping only to wake up at noon, after missing the early part of the day and its blessing. It is commonly said: ‘The prime of the day is its earliest,’ that is, activities are concentrated in the early hours of the day. Sakhr would dispatch his merchandise at the beginning of the day, so his trade flourished and he made a good fortune. This is as a result of the supplication of the Prophet ﷺ for the early part of the day of this Ummah.

Allah alone grants success.

Chapter 167: the desirability of undertaking a journey in a group and appointing a leader

Hadeeth 958

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ النَّاسَ يَعْلَمُونَ مِنَ الْوَحْدَةِ مَا أَعْلَمُ، مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ». رَوَاهُ الْبُخَارِيُّ .

Ibn ‘Umar ؓ reported: The Messenger of Allah ﷺ said, “Were people to know of what I know about the dangers of travelling alone, no rider would travel alone at night.” [Al-Bukhari]

Hadeeth 959

وَعَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّكَابُ شَيْطَانٌ، وَالرَّكَابَانِ شَيْطَانَانِ، وَالثَّلَاثَةُ رَكْبٌ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَالنَّسَائِيُّ بِأَسَانِيدٍ صَحِيحَةٍ، وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ.

'Amr bin Shu'aib رضي الله عنه reported: The Messenger of Allah ﷺ said, "A single rider is (accompanied with) Satan and two riders are (accompanied with) two Satans. Three riders form a group." [At-Tirmidhi and Abu Dawud]

Hadeeth 960

وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ». حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Abu Sa'id Al-Khudri and Abu Hurairah رضي الله عنهم reported: The Messenger of Allah ﷺ said, "When three persons set out on a journey, they should appoint one of them as their leader." [Abu Dawud]

Hadeeth 961

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الصَّحَابَةِ أَرْبَعَةٌ، وَخَيْرُ السَّرَايَا أَرْبَعُمَائَةٍ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ، وَلَنْ يُغْلَبَ اثْنَا عَشَرَ أَلْفًا مِنْ قَلَّةٍ». رَوَاهُ أَبُو دَاوُدَ

والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ibn 'Abbas ؓ reported: The Prophet ﷺ said, "The best number of companions is four; the best detachment is four hundred and the best army is four thousand; and twelve thousand men will not be defeated as a result of smallness of number." [At-Tirmidhi and Abu Dawud]

Commentary

The author - may Allah shower blessings on him - said in his book, *Riyaadus Saaliheen*: 'Chapter on the desirability of undertaking a journey in a group and appointing a leader.' This chapter comprises of two issues:

The first: one should undertake a journey as a member of a group and not travel alone. Hence, the Prophet ﷺ said: 'Were people to know of what I know about the dangers of travelling alone, no rider would travel alone at night.' That is, it is not appropriate for a person to travel alone. He may be hit by an illness, lose consciousness, overpowered, ambushed or come across other dreadful things. This could happen to him and there would be no one to protect him or give information about him among other things. This affects solo journeys.

However, travelling alone on roads which are continuously frequented, such that there is always a car passing by, is not considered a solo journey. This is because the roads today are not desolate due to the presence of others. In addition, there are cities along the routes, hence they do not come under this prohibition.

Thereafter, the Prophet ﷺ explained in the hadeeth of Amr bin Shu'aib - may Allah be pleased with him - that a single rider is a devil, two riders are two devils and three riders make a company. That is, whoever travels alone is a devil, two people travelling together are two devils, and three riders form a group. This discourages traveling alone

or as a pair of two. But there is no harm in a group of three persons. As I have mentioned before, this has to do with journeys where there are no regular movement of people along the route.

Thereafter, he- may Allah shower blessings on him- mentioned the hadeeth of Aboo Sa'eed and Aboo Hurairah that the Messenger ﷺ ordered travelers to appoint a leader when they proceed on a journey. That is, they should appoint one of them as the leader to direct their affairs. Otherwise, their affairs will be in disarray. Hence, it is commonly said: 'The disarray due to lack of a leader does not benefit a people, appointing someone to direct their affairs is necessary.'

The apparent meaning of this hadeeth is that when they are pleased with his leadership, they have to obey him in matters associated with the trip because he is the leader. However, it is not compulsory for them to obey him in matters not associated with the journey such as personal matters. This does not mean that this leader should be despotic: rather, he should be as Allah, Blessed and Exalted, said:

﴿ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ﴾ (159)

"So pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs."(Al-Imran: 159)

He should consult them regarding ambiguous matters and should not be repressive, imposing his view. There is no need for consultation in clear matters.

Allah alone grants success.

Chapter 168: etiquette of staying, riding, encamping at night and sleeping during the journey and other matters relating to the journey

Hadeeth 962

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَافَرْتُمْ فِي الْخِضْبِ فَأَعْطُوا الْإِيْلَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي الْجَدْبِ، فَاسْرِعُوا عَلَيْهَا السَّيْرَ، وَبَادِرُوا بِهَا نَفْيَهَا، وَإِذَا عَرَسْتُمْ، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا طَرِيقُ الدَّوَابِّ، وَمَأْوَى الْهَوَامِّ بِاللَّيْلِ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said: "When you travel through green and lush land, give the camels their due from the ground, and when you travel through a dry and barren land, make them walk quickly lest their strength falters. When you encamp at night, keep away from the roads, for beasts pass there and they are the resort of insects at night." [Muslim]

Hadeeth 963

وَعَنْ أَبِي قَتَادَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ، ﷺ، إِذَا كَانَ فِي سَفَرٍ، فَعَرَسَ بِلَيْلٍ اضْطَجَعَ عَلَى يَمِينِهِ وَإِذَا عَرَسَ فُبَيْلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ. رَوَاهُ مُسْلِمٌ .

Abu Qatadah ؓ reported: When the Messenger of Allah ﷺ encamped at night during a journey, he would lie down on his right side, and when he stayed a little before dawn he would raise his forearm and place his head on the palm of his hand. [Muslim]

Commentary

The author - may Allah shower blessings on him - mentioned several etiquettes related to travelling in this chapter. When a person travels on an animal, he must cater for its needs as he would be questioned about it. The Prophet ﷺ rode his she camel for his farewell pilgrimage. So, he cut open its halters and would release it a little whenever they approach a height.

One of such etiquettes is that when a person travels during the season of growth, he should proceed leisurely and avoid quick strides. He affords the camel the opportunity to graze by moving slowly. If you pass by a pastureland on a journey, you should not go through it in a hurry so as to allow the camel graze leisurely and take its share of the vegetation. But if the land is dry and barren, you must hurry your pace so as not to exhaust their energy and the journey becomes prolonged.

This is from the wisdom of the Prophet ﷺ. Verily, Allah has granted him benefits to both men and beasts. He ﷺ instructed travellers to cultivate the etiquette of slow pace on a fertile land but a quick pace on a barren land.

Similarly, he ﷺ ordered us not to rest or sleep on the road when we disembark for the night because it is the path of beasts. Since people frequent this path while travelling, a person may approach unknowingly and fall off. Another path to avoid is that of vermins; they shuttle these paths seeking food that could have fallen from anyone. This is the reason for their presence on these paths.

Therefore, the Prophet ﷺ ordered us not to sleep on the road; rather, we should exit it in order not to get in the way of other travellers and escape the harms of vermins. Similar to this, and even more deserving of attention, are modern highways. A person should disembark at a distance from the road because a driver might doze off and race his car into a group of unsuspecting sleepers with great fatalities. So, keep off these highways and do not sleep around them so that you do not fall into peril. This is part of the Prophet's guidance.

Another guidance of the Prophet is that when he disembarks for the night, he sleeps on his right side and when he disembarks just before dawn, he rests on his left hand. He sleeps on his right side at night so as to give the body its full share of sleep. Hence, he ﷺ used to sleep in his house on his right side and even ordered us to do so. But if it is just before dawn, he stretches his arms and sleeps on his hand so as not to fall into deep sleep and miss *Fajr* prayer.

This is an indication that a man should give himself a fair share of rest without forgetting the worship of his Lord. In the early part of the night, it is possible to sleep and be satisfied before dawn and then rise. On the other hand, he should not sleep comfortably in the later part of the night, rather half-awake not deeply asleep, in order not to miss the *Fajr* Prayer.

This is evidence that a person should employ a means which alerts him in order not to miss *Fajr* prayer. The Prophet ﷺ would stretch his arms so as to alert himself. So also, a person should get something to alert him for *Salat*.

These are some of the etiquettes of travelling as pointed out by the best of mankind ﷺ.

Allah alone grants success.

Hadeeth 964

عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «عَلَيْكُمْ بِالذُّلْجَةِ، فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Anas رضي الله عنه reported: The Messenger of Allah ﷺ said, "Keep to travelling by night because the earth is folded (traversed more easily) during the night." [Abu Dawud]

Hadeeth 965

وَعَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّاسُ إِذَا نَزَلُوا مَنْزِلًا تَفَرَّقُوا فِي الشُّعَابِ وَالْأَوْدِيَةِ. فَقَالَ رَسُولُ اللَّهِ، ﷺ: «إِنَّ تَفَرَّقَكُمْ فِي هَذِهِ الشُّعَابِ وَالْأَوْدِيَةِ إِنَّمَا ذَلِكَ مِنْ الشَّيْطَانِ!» فَلَمْ يَنْزِلُوا بَعْدَ ذَلِكَ مَنْزِلًا إِلَّا أَنْضَمَّ بَعْضُهُمْ إِلَى بَعْضٍ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Abu Tha'labah Al-Khushani ؓ reported: Whenever the people encamped during the journey, they would disperse in the mountain passes and valleys. (When) the Messenger of Allah ﷺ noticed this he said, "Your act of scattering in the mountain passes and valleys is from Satan." Afterwards the Companions kept close together whenever they encamped. [Abu Dawud]

Hadeeth 966

وَعَنْ سَهْلِ بْنِ عَمْرٍو - وَقِيلَ سَهْلُ بْنُ الرَّبِيعِ بْنِ عَمْرٍو الْأَنْصَارِيُّ الْمَعْرُوفُ بِابْنِ الْحَنْظَلِيَّةِ، وَهُوَ مِنْ أَهْلِ بَيْعَةِ الرُّضْوَانِ، رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ رَسُولُ اللَّهِ، ﷺ، بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ؛ فَقَالَ: «اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ، فَارْكَبُوهَا صَالِحَةً، وَكُلُوهَا صَالِحَةً». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Sahl bin 'Amr known as Ibn Al-Hanzaliyyah reported: The Messenger of Allah ﷺ happened to pass by a camel whose belly was sticking to its back (because of hunger), whereupon he said, "Fear Allah in respect of these dumb (animals). Ride them while they are fit, and slaughter them and eat their meat when they are

fit.” [Abu Dawud]

Hadeeth 967

وَعَنْ أَبِي جَعْفَرٍ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ:
أَرَدَفَنِي رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ خَلْفَهُ، وَأَسْرَرْتُ إِلَيَّ حَدِيثًا لَا
أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ، وَكَانَ أَحَبَّ مَا اسْتَتَرْتُ بِهِ رَسُولُ
اللَّهِ ﷺ لِحَاجَتِهِ هَدْفٌ أَوْ حَائِشٌ نَخْلٍ. يَعْني: حَائِطٌ نَخْلٍ.
رَوَاهُ مُسْلِمٌ هَكَذَا مُخْتَصَرًا.

Abu Ja'far 'Abdullah bin Ja'far ؓ reported: The Messenger of Allah ﷺ made me ride behind him one day and confided something to me which I shall never disclose to anyone. (Abdullah added:) He (ﷺ) preferred to screen himself from others when responding to the call of nature, either behind a wall or the trunk of a date-palm. [Muslim]

Hadeeth 968

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا إِذَا نَزَلْنَا مَنْزِلًا، لَا نُسَبِّحُ
حَتَّى نَحُلَّ الرَّحَالَ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ عَلَى شَرْطِ مُسْلِمٍ.

Anas ؓ reported: When we encamped, we would not offer (voluntary) prayers until we had unsaddled our beasts. [Abu Dawud]

Commentary

The author, may Allah shower blessings on him, cited these hadeeths regarding the etiquettes of travelling. In one of these hadeeths, the Prophet ﷺ directed his *Ummah* to travel at night and stated that the earth is rolled up for the traveller when he travels at night. That is, he covers more ground at night than day because the night is usually cool, hence it is more suitable for travelling at quicker pace. This is why the Prophet ﷺ described it as the rolling up of the earth for a traveller who journeys at night.

Another etiquette on a journey is that a group should not scatter into valleys and ravines whenever they disembark at a place. The Prophet ﷺ said: 'This action of yours is from Satan,' that is, your dispersal. After that, they would not scatter after disembarking but stay together. This is safer and more secured. If an enemy attacked them in the dead of the night, they would be able to defend themselves which would be hard if they had thinned out.

Also, among the etiquettes on a journey is that the Prophet ﷺ commanded kindness and gentleness to beasts. People must use them in a responsible manner without overburdening them above their ability and providing them with adequate food and water.

Furthermore, another etiquette is that a man can ride his beast alone and may sit someone behind him with the condition that the ride can bear the burden. If however the ride cannot bear the burden due to some weakness or other reasons, then it is not permissible to burden it beyond its capacity. This is because these beasts become tired just as man becomes tired; it is made of the same tissues as man: flesh, bones and blood. If man tires when loaded beyond his capacity or burdened with an exhaustive work, so also do beasts. Hence, the Prophet ﷺ admonished us to fear Allah, Honored and Glorious, in respect of animals and always uphold their rights.

Thereafter, the author- may Allah shower blessings on him- mentioned the hadeeth of Ibn Al-Hanzhaliyyah - may Allah be pleased with him. He reported that whenever the Messenger of Allah ﷺ went to relieve himself, he would do so behind an object or a barrier. This may be a short spear trusted into the earth and he would relieve

himself towards it.

So, he entered an orchid belonging to an *Ansari* man one day and found a camel. When the camel saw the Prophet ﷺ, it jerked and tears flowed from its eyes, complaining about its owner to the Prophet ﷺ. The Prophet ﷺ asked: 'Who is the owner of the camel?' An *Ansari* man came and said: 'It is mine, O Messenger of Allah ﷺ.' So, the Prophet ﷺ informed him that his camel was complaining to him (the Prophet) that its owner starves it and loads it beyond its capacity. He admonished him to fear Allah, the most High, in respect of the camel.

This is one of the signs of the Prophet ﷺ; that a beast could complain to him when it saw him ﷺ without speaking. This is one of the signs of Allah with which He aided his Messenger ﷺ. Allah, the most High, did not send forth any Messenger except that He gave him some signs to prove his Prophethood so that people would not belie him.

If a man comes to a people and informs them that he is a Messenger of Allah to them without a sign, they would not believe him. Hence, Allah grants signs to His Messengers to prove their truthfulness. The greatest sign given to the Prophets is that given to the Prophet ﷺ. Ibn Katheer – may Allah shower blessings on him – mentioned in *Al-Bidayah wa An-Nihayah*, and others too, that there is no sign given to any of the earlier Prophets except that its like or something greater has been granted to the Messenger of Allah ﷺ. This might be to him specifically or to one of his followers. Ibn Katheer went on to mention several examples.

However, none of the Prophets has been granted that given to the Prophet ﷺ of the Qur'an. This is why he ﷺ said: 'That which I have been given is a revelation revealed to me by Allah and I hope to have the largest followership on the Day of Resurrection.'⁽¹⁾ This is because this revelation has persisted till today and people increase in faith in Allah and His Messenger whenever they read it. This is due to the great signs contained therein which point to the fact that the

1 Reported by Al-Bukhari in Book of Virtues of the Qur'an, Chapter on How did Revelation Descend and What was the First Thing Revealed ..., no. 4981, and Muslim in Book of Faith, Chapter on the Obligation of Believing in the Message of Our Prophet Muhammad ﷺ ..., no.152

Messenger of Allah ﷺ is truly a Messenger of Allah.

Allah alone grants success.

Chapter 169: helping a companion Hadeeth 969

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ إِذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ، فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ كَانَ مَعَهُ فَضْلٌ ظَهَرَ؛ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا ظَهَرَ لَهُ، وَمَنْ كَانَ لَهُ فَضْلٌ زَادَ؛ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا زَادَ لَهُ» فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَهُ، حَتَّى رَأَيْنَا: أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ. رَوَاهُ مُسْلِمٌ.

Abu Sa'id Al-Khudri ﷺ reported: While we were travelling with the Messenger of Allah ﷺ, a rider came and began to stare on the right and on the left. The Messenger of Allah ﷺ said, "He who has an extra mount should hand it over to one who has none, and he who possesses surplus provision, should give it to him who is without provision." He named various kinds of possessions until we began to think (realize) that none of us had any right to anything surplus. [Muslim]

Hadeeth 970

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، عَنِ رَسُولِ اللَّهِ، ﷺ، أَنَّهُ أَرَادَ أَنْ يَغْزُوَ

فَقَالَ: يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ! إِنَّ مِنْ إِخْوَانِكُمْ قَوْمًا، لَيْسَ لَهُمْ مَالٌ، وَلَا عَشِيرَةٌ، فَلْيُضْمَّ أَحَدَكُمْ إِلَيْهِ الرَّجُلَيْنِ، أَوْ الثَّلَاثَةَ، فَمَا لِأَحَدِنَا مِنْ ظَهْرٍ يَحْمِلُهُ إِلَّا عَقْبَةً كَعُقْبَةِ؛ يَعْنِي أَحَدَهُمْ. قَالَ: فَضَمَّمْتُ إِلَيَّ اثْنَيْنِ أَوْ ثَلَاثَةً مَا لِي إِلَّا عُقْبَةٌ كَعُقْبَةِ أَحَدِهِمْ مِنْ جَمَلِي. رَوَاهُ أَبُو دَاوُدَ .

Jabir ؓ reported: When the Messenger of Allah ﷺ made up his mind to go in an expedition, he would say to us, "O Muhajirin and the Ansar ! There are among you such people who have no property and no kinsfolk. Let everyone of you take along with him two or three men. None of us had a spare animal we took rides by turn." So I took two or three men with me and I rode my camel by turn equally with them. [Abu Dawud]

Hadeeth 971

وَعَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يَتَخَلَّفُ فِي الْمَسِيرِ، فَيُرْجِي الضَّعِيفَ وَيُرْدِفُ وَيَدْعُو لَهُ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Jabir ؓ reported: The Messenger of Allah ﷺ used to lag behind while travelling and urge the weak to walk quickly. He used to take up someone behind him and make supplication for him. [Abu Dawud]

Commentary

The author – may Allah shower blessings on him – said: ‘Chapter on Helping a companion.’ This is one of the etiquettes of travelling; a

man should be caring and kind to his companion on a journey.

Then the author - may Allah be pleased with him - mentioned three hadeeths. One of the hadeeths reported that a man came towards the Prophet ﷺ on a journey and began to look around as if in need. So, the Prophet ﷺ said: 'He who has an extra mount should hand it over to one who has none, and he who possesses surplus provision should give it to him who is without provision.' Then he mentioned different kinds of provisions until each person wanted his companion to share his mount with him and drink from his provisions.

In the second hadeeth, the Prophet ordered that two or three men should take turn to ride a camel, and they all felt equal.

The third hadeeth showed that the Messenger of Allah ﷺ would deliberately lag behind while travelling. This is to encourage the weak and make supplication for them. This is well-known of him ﷺ as reported in Saheeh Muslim in the story of Jabir bin Abdullah - may Allah be pleased with him and his father. The Prophet ﷺ caught up with him while he was riding an exhausted camel. So, the Prophet ﷺ prodded the camel and supplicated for it.⁽¹⁾ It began to move at the pace of the caravan and even travelled faster.

Summarily, a traveler must be kind to his companion by solving their problem and helping them. This is one of the Prophetic manners which has been recorded in the *Sunnah* of the Prophet ﷺ.

And Allah knows best.

Chapter 170: supplication at the time of riding

Hadeeth 972

1 Reported by Muslim in Book of Foster Care, Chapter on the Virtue of Marrying a Virgin ..., no.715

وَعَنِ ابْنِ عَمْرِو بْنِ رَضِيٍّ اللّٰهَ عَنْهُمَا، أَنَّ رَسُولَ اللّٰهِ ﷺ، كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ؛ كَبَّرَ ثَلَاثًا، ثُمَّ قَالَ: «سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى. اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَالْوَالِدِ» وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِنَّ: «أَيُّونَ تَأْتِيُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ». رَوَاهُ مُسْلِمٌ .

Ibn 'Umar ﷺ reported: Whenever the Messenger of Allah ﷺ mounted his camel for setting out on a journey, he would recite: "Allahu Akbar (Allah is Greatest)," thrice. Then he ﷺ would supplicate: "Subhanal-ladhi sakh-khara lana hadha, wa ma kunna lahu muqrinin, wa inna ila Rabbina lamunqalibun. Allahumma inna nas'aluka fi safarina hadh al-birra wat-taqwa, wa minal-'amali ma tarda. Allahumma hawwin 'alaina safarana hadha, watwi 'anna bu'dahu. Allahumma Antas-Sahibu fissan safari, wal-Khalifatu fil-ahli. Allahumma inni a'udhu bika min wa'ta'is-safari, wa kaabatil-manzari, wa su'il-munqalabi fil-mali wal-ahli wal-waladi (Far removed from imperfection is the One Who has made this subservient to us, for we have no power to subjugate it, and certainly to our Rubb shall we return. O Allah, we ask You during this journey of ours for righteousness, piety and such deeds as are pleasing to You. O Allah, make easy for us this journey of ours and make the distance short for us. O Allah, You are our Companion during the journey and the Guardian of the family and the property in our absence. O Allah, I seek refuge in You from the hardships of travelling, unhappiness connected with ghastly scenes and evil turns in property and family)." When

he returned, he recited this supplication making addition of these words: “Ayibuna, ta’ibuna, ‘abiduna, li-Rabbina hamidun (We are those who return; those who repent; those who worship and those who praise our Rubb).” [Muslim]

Commentary

The author – may Allah shower blessings on him – stated in the book of etiquettes of travelling: ‘Chapter on supplication at the time of riding for a journey.’

The author – may Allah shower blessings on him – restricted this supplication to when one mounts a ride to begin a journey. However, the apparent meaning of the noble verse suggests that it is general. That is, whenever a person mounts a beast, car or ship to travel or otherwise, he should say what Allah, Honored and Glorious, has mentioned.

Then he mentioned the hadeeth of Umar - may Allah be pleased with him - that whenever the Prophet ﷺ mounted his beast to set out on a journey, he would recite some words of remembrance. Before that, he would recite the verse:

﴿وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾ لِيَسْتَوِيَٰ عَلَىٰ ظُهُورِهِمْ تُمْرًا تَذْكُرُوا
رِجْمَةً رَّبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحٰنَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ
مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾﴾

“And has appointed for you ships and cattle in which you ride, in order that you may mount firmly on their backs, and then may remember the favor of your Lord when you mount thereon, and say: “Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to our Lord we indeed are to return.” (Az-Zukhruf: 12-14)

“Appointed”: This means that He made various means of conveyance for you: marine, land and aerial.

The maritime ships are well known from ancient history, specifically from the time of Nuh ؑ when Allah revealed to him:

﴿ وَأَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحِّينَا ﴾ (37)

“And construct the ship under Our Eyes and with Our inspiration.” (Hud: 37)

Thereafter, He (Allah) said:

﴿ وَلَقَدْ تَرَكْنَهَا آيَةً فَهَلْ مِنْ مُدْرِكٍ ﴾ (10)

“And indeed, We have left this as a sign, then is there any that will remember (or receive admonition)?” (Al-Qamar: 15)

Automobile came much later and aeroplane is a recent invention. All these are included in His words:

“And (He) has appointed for you ships.”

These are all ships as they contain and transport several people at once. As for His statement:

“Cattle,”

This includes camels, mules, donkeys, horses and all beasts used for transportation.

Scholars differ on the permissibility of riding animals which are not normally used as a means of transportation such as a cow. Some of them said that it is permissible provided it does not overstrain the animal. Others opine that it is not permissible because they have not been created for such. The correct position is that it is permissible. There is no harm in riding animals which are not usually used for conveyance provided it does not overburden the animal. If it does, then it is prohibited.

As for His statement:

“In order that you may mount firmly on their backs.”

That is, He made this for us so that we can be at ease on their back. He has not made them difficult and small which would make them

hard to mount for man; rather, he is balanced upon them. This is well observed in cars, ships, planes, tamed camels and their likes.

﴿ ثُمَّ تَذَكَّرُوا نِعْمَةً رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ ۝۱۳ ﴾

“And then may remember the favor of your Lord when you mount thereon,”

That is, after mounting it, you remember the favor of Allah of easing for you the beasts He created and teaching you how to make ships. Then, you should say:

﴿ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِبِينَ ۝۱۳ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ۝۱۴ ﴾

﴿ ۝۱۴ ﴾

“Glory to Him Who has subjected this to us, and we could never have it (by our effort). And verily, to our Lord we indeed are to return.” (Az-Zukhruf: 13, 14)

That which quickly comes to mind is that one should say: ‘Praise is to Allah, the one who subjected this to us,’ but he is ordered to say: “Subhanahu (Glory to Him),” because this absolves Allah of any imperfection or defect. When man mounts the ships and beasts, he realizes how dependent he is on them to fulfil his need. So, he glorifies Allah, the Honored and Glorious, Who is Self-Sufficient and Independent of any of His creatures. Glorification is more appropriate in this situation. Although there is evidence in the Sunnah to praise Allah in this situation, we are discussing this verse at the moment:

﴿ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِبِينَ ۝۱۳ ﴾

“Glory to Him Who has subjected this to us and we could never have it (by our efforts),”

That is, we could not have overpowered it had not Allah subdued it to us, just us as Allah said:

﴿ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ۝۱۷ ﴾

“And We have subdued them onto them so that some of them they have for riding and some they eat.” (Ya-Sin: 72)

Do you think that if this huge, strong and virile camel was not subdued for us, we would have been able to overpower it?! The answer is no. There are several predatory animals which are much smaller in size, yet we cannot subdue them. But Allah has subdued those beasts of transport to us, and even a kid can grasp the halter of a camel and drive it as he wishes. This is out of Allah’s taming and subduing them.

﴿سُبْحٰنَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ ﴿١٣﴾﴾

“Glory to Him who has subjected this to us, and we could never have it (by our effort)”

That is, having control over them.

﴿وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُوْنَ ﴿١٤﴾﴾

“And verily, to our Lord we indeed are to return.”

This statement is a truly significant one. When man mounts these subdued beasts or ship on a journey, it brings about remembrance of the terminal journey from this world. This is the journey of man to Allah, Honored and Glorious, when he dies, being carried by people on their necks. So, he remembers:

﴿وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُوْنَ ﴿١٤﴾﴾

“And verily to our Lord we indeed are to return,”

That is, to the Honored and Glorious. So the final journey is to Allah. He - the most High - said in His Honored Book:

﴿يٰٓاَيُّهَا الْاِنْسٰنُ اِنَّكَ كَادِحٌ اِلَىٰ رَبِّكَ كَدْحًا فَمُلٰقِيْدٌ ﴿٦﴾﴾

“O men! Verily, you are returning towards your Lord – with your deeds and action (good or bad), a sure returning.” (Al-Insliqaq: 6)

Yes, He said: ‘returning to your Lord’ and not ‘returning because

of your Lord.' He said: 'returning to...' which implies that you with your authority, wealth, labor and toil shall return to Allah, Honored and Glorious.

"Returning toward your Lord" that is, you are working and returning towards your Lord.

"And so you will meet (that is, the result of your deeds which you did)."

We shall all soon meet Allah, Honored and Glorious, but in what condition shall we meet Him? That is, it is not important to man where or when he dies. He may wish that Allah elongates his life and that he dies in the Holy Land as Moosa عليه السلام chose. However, the only important issue is upon what did he die? We beseech Allah to take our soul and yours in a state of *Iman* and upon Islamic monotheism. This is the important matter. If you die upon goodness, there is no difference between dying here or there, in the Holy Land or other land, in this month or that day or so hour. What is important is that you die upon goodness.

Therefore, it is necessary for a person to recite this word of remembrance when he boards a car or an aeroplane. It has been reported from the Prophet ﷺ in the hadeeth of Ibn Umar - may Allah be pleased with him and his father- that he would say: 'Allah Akbar (Allah is Greatest)' three times. Then he would supplicate:

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾

"Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to our Lord we indeed are to return."

Thereafter, he recites this supplication mentioned by Ibn Umar - may Allah be pleased with him.

While pondering on this hadeeth, one would observe a statement which indicates that Allah encompasses all things. He ﷺ said: 'You are the companion on journey and the Guardian of our families we left

behind,' that is, You accompany me on my journey by facilitating it for me, and You are the Guardian of my family in my absence, being acquainted with their condition, directing their affairs and assisting them. He, Glorious and Honored, is with man on his journey and at the same time the Guardian of his family because Allah, Glorious and Honored is He, encompasses all things.

Allah alone grants success.

Hadeeth 973

وَعَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ
اللَّهِ ﷺ إِذَا سَافَرَ يَتَعَوَّذُ مِنْ وَعَثَاءِ السَّفَرِ، وَكَآبَةِ الْمُتَقَلِّبِ،
وَالْحَوْرِ بَعْدَ الْكَوْنِ، وَدَعْوَةِ الْمَظْلُومِ. وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ
وَالْمَالِ. رَوَاهُ مُسْلِمٌ.

'Abdullah bin Sarjis رضي الله عنه reported: Whenever the Messenger of Allah ﷺ proceeded on a journey, he would seek refuge in Allah from the hardships of the journey, and against deviation after guidance, and against the supplication of the oppressed, and occurrences of unpleasant events in the family and property. He would say: "Allahumma inni a'udhu bika min wa'tha'is-safari, wa kaabatil-munqalabi, wal-hauri ba'dal-kauni, wa da'watil-mazlumi, wa su'il-manzari fil-ahli wal-mal." [Muslim]

Hadeeth 974

وَعَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ: شَهِدْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ
اللَّهُ عَنْهُ أُتِيَ بِدَابَّةٍ لِيُرَكَّبَهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ

قَالَ: بِسْمِ اللّٰهِ، فَلَمَّا اسْتَوَىٰ عَلَىٰ ظَهْرِهَا قَالَ: الْحَمْدُ لِلّٰهِ، ثُمَّ قَالَ: ثُمَّ قَالَ: الْحَمْدُ لِلّٰهِ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: اللّٰهُ أَكْبَرُ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، ثُمَّ ضَحِكَ، فَقِيلَ: يَا أَمِيرَ الْمُؤْمِنِينَ! مِنْ أَيِّ شَيْءٍ ضَحِكْتَ؟ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ فَعَلَّ كَمَا فَعَلْتُ، ثُمَّ ضَحِكَ، فَقُلْتُ: يَا رَسُولَ اللّٰهِ! مِنْ أَيِّ شَيْءٍ ضَحِكْتَ؟ قَالَ: «إِنَّ رَبَّكَ يَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ: اغْفِرْ لِي ذُنُوبِي، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَفِي بَعْضِ النُّسخِ: حَسَنٌ صَحِيحٌ. وَهَذَا لَفْظُ أَبِي دَاوُدَ.

‘Ali bin Rabi’ah reported: In my presence, a beast was brought to ‘Ali bin Abu Talib ﷺ for riding. When he put his foot in the stirrup, he said: “ Bismillah (With the Name of Allah).” When he had settled himself on its back he recited: “ Al-hamdu lillahi (All praise belongs to Allah.” He then recited thrice: “ Alhamdu lillah (Praise be to Allah),” and then three times: “ Allahu Abkar (Allah is Greatest).” Then he said: “ Subhanaka inni zalamtu nafsi faghfir li, innahu la yaghfirudh-dhunuba illa Anta (You are far removed from imperfection I have wronged myself, so forgive me, because none but You can forgive sins).” Then he smiled. It was asked: “Why have you smiled, O Amir Al-Mu’minin (Leader of the Believers)?” He replied: “I saw the Messenger of Allah ﷺ doing as I have done. I (i.e., Ali) asked him (the Messenger of Allah ﷺ) the reason for smiling. He ﷺ said, ‘Your Rubb , Glorious is He, is pleased when His slave seeks His forgiveness. He (the slave) has firm faith that none except Allah Alone can forgive sins.’” [Abu Dawud and At-Tirmidhi]

Commentary

These two hadeeths are related to words of remembrance when a person mounts his ride to begin a journey. We have earlier explained the noble verse, the statement of Allah – the most High:

﴿لِيَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾﴾

“In order that you may mount firmly on their backs and then may remember the favor of your Lord when you mount thereon, and say: Glory to Him who has subjected this to us, and we could never have it (by our efforts). And verily, to our Lord we indeed are to return.” (Az-Aukhruf: 13, 14)

Also, a person should seek refuge from the hardships of travelling, unhappiness connected with ghastly scenes and evil turns in property and family. He should also seek refuge from the supplication of the oppressed, ask Allah for forgiveness and mercy, praise Allah (by saying: *Alhamdulillah* [Praise be to Allah]) thrice and magnify Allah (by saying *Allah Akbar* [Allah is the Greatest]) thrice. To make this remembrance in the exact wordings narrated from the Prophet ﷺ is best and preferred. Otherwise, one may supplicate with any easy words if it is impossible to remember the exact wordings. The most important of all these is that which Allah - the most High - mentioned in the Qur'an:

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾﴾

“Glory to Him who has subjected this to us, and we could never have it (by our efforts).”

The hadeeth of Alee bin Abou Talib - may Allah be pleased with him – demonstrates the immensity of Allah's Forgiveness and Mercy.

He, Honored and Glorious, is delighted when His servant seeks His Forgiveness and turn to Him in repentance. It is established from the Prophet ﷺ that he said: "Allah is more delighted with the repentance of a servant than one of you is with regards to his ride..." Then he narrated the incident of a traveler who lost his ride and searched for it without success. His food and drink were on the ride. After losing hope of finding it and hope of life, he slept under a tree to await death. Whilst in that state, he suddenly found the beast fastened to the tree. He grabbed hold of its halters and said: 'O Allah You are my servant and I am Your Lord.' He intended to say: 'O Allah I am Your servant and You are my Lord,' but erred out of extreme joy. Allah is delighted at the repentance of His servant. O Muslim brother! You should necessarily repent to Allah, return to Him and seek forgiveness from Him. You should know that whenever you sincerely and honestly seek Allah's forgiveness, He will forgive you.

﴿ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ، ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴾

"And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful." (An-Nisa: 110)

We beseech Allah to forgive and shower Mercy on you and us. He is over all things Able.

Chapter 171: glorification of allah by a traveler while ascending and descending

Hadeeth 975

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا، وَإِذَا نَزَلْنَا سَبَّحْنَا. رَوَاهُ الْبُخَارِيُّ .

Jabir ؓ reported: When we ascended (a height) we would proclaim: "Allahu Akbar (Allah is Greatest)," and when we descended (from the height) we would proclaim: "Subhan Allah (Allah is free from imperfection)." [Al-Bukhari]

Hadeeth 976

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ وَجِيوشُهُ إِذَا عَلَوْا الثَّنَائِيَا كَبَّرُوا، وَإِذَا هَبَطُوا سَبَّحُوا. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Ibn 'Umar ؓ reported: Whenever the Prophet ﷺ and his army ascended a height, they would proclaim: "Allahu Akbar (Allah is Greatest)," and when they climbed down, they would proclaim: "Subhan Allah (Allah is free from imperfection)." [Abu Dawud]

Commentary

The author – may Allah shower blessings on him – positioned this chapter under the etiquettes of travelling in his book, Riyaaadus Saaliheen.

One of the etiquettes of travelling is that when a person ascends a height, such as a mountain or a plane takes off, he should say: 'Allahu Akbar (Allah is Great),' once, twice or thrice. When it is descending, he should say: 'Subhan Allah (Glorified be Allah),' once, twice or thrice. When a person ascends a height, he feels himself on top of the

world and regards himself as great. Hence, he should say: 'Allah Akbar (Allah is the Greatest)' which returns him to reality and humbles him. Considering the Grandeur of Allah, the Mighty and Sublime, you should say: 'Allah Akbar- Allah is Greatest'; he is telling his soul: 'If you elevate me, O you soul, there is One above you Who is Higher than you and that is Allah the Honored and Glorious.'

But when he descends to a lower level, he should say: 'SubhanAllah (Glorified be Allah),' that is, he absolves Allah, The Mighty and Sublime, from any form of lowliness and descent. Allah - the Mighty and Sublime - is above all things. It is established from the Messenger of Allah ﷺ that Allah descends to the lowest heaven. However, this descent is in a manner that befits His Glory and Majesty,⁽¹⁾ and does not necessitate coming below His creatures. This is because nothing is comparable to Allah.

Importantly, it is part of the praiseworthy manners from the guidance of the Messenger ﷺ and his companions to say *Allahu Akbar* (Allah is Greatest) at ascension and *Subhanallah* (Glorified be Allah) when descending. When a plane takes off, the passengers should say: *Allahu Akbar* (Allah is Greatest) and *Subhanallah* (Glorified be Allah) when landing. This is because there is no difference between ascending or descending in air and on land.

Allah alone grants success.

Hadeeth 979

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَكُنَّا إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَّلْنَا وَكَبَّرْنَا وَارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيُّ ﷺ: «يَا أَيُّهَا النَّاسُ! ارْزِعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ

1 Reported by Al-Bukhaari in Book of Jum'uah, Chapter on Supplication in Salat in the Last Part of the Night ..., no.1145, and Muslim in Book of the Salat of Travelers and Its Shortening, Chapter on Encouragement to Supplication and Remembrance in the Tail End of the Night ..., no.758

وَلَا غَائِبًا، إِنَّهُ مَعَكُمْ، إِنَّهُ سَمِيعٌ قَرِيبٌ». متفقٌ عَلَيْهِ .

Abu Musa Al-Ash'ari ﷺ reported: We accompanied the Prophet ﷺ in a journey, and when we climbed up a height, we proclaimed aloud: "La ilaha illallah (There is no true god except Allah)" and "Allahu Akbar (Allah is Greatest)." The Prophet ﷺ admonished us saying, "O people, take it easy. He Whom you are calling is not deaf or absent. He is with you (i.e., by His Knowledge), He is Hearing and He is Near." [Al-Bukhari and Muslim]

Commentary

Previously, it has been mentioned that the traveler should say *Allahu Akbar* (Allah is Greatest) when he ascends a height *Subhanallah* (Glorified be Allah) when he descends. Also, the wisdom behind it has been explained.

However, one should not strain or overburden himself, and he should not raise his voice to shout it. In the hadeeth of Aboo Musa Al-Ash'ari - may Allah be pleased with him, they accompanied the Prophet ﷺ on a journey. When they climbed up a height, they proclaimed aloud: *La ilaha illa Allahu* (There is no true god except Allah) and *Allahu Akbar* (Allah is Greatest). So, the Prophet ﷺ said: 'O people. Take it easy,' that is, be gentle on your souls and do not burden it by raising your voice. 'He Whom you are calling is not deaf or absent. He is with you (i.e. in His Knowledge), He is All-Hearing and He is Near.'

Allah, Honored and Glorious, is not in need of one exerting himself to raise his voice while reciting words of remembrance. This is because He, the most High, Hears, Sees and is Near, Glorious and Honored is He. This is so despite the fact that He is above the heavens. He encompasses all things, Glorious and Honored is He. Ibn Abbas

- may Allah be pleased with him - said: 'The seven heavens and the seven earths in the palm of Allah are not more than the similitude of a mustard seed in the palm of one of you.'⁽¹⁾

All the heavens and earths are insignificant in comparison to Allah, Honored and Glorious. He, Glorious and Honored is He, encompasses all things and is above all things. This (hadeeth) is evidence that one should not overburden himself in acts of worship, not in their performance or in constancy in performing them.

Hence, when the Prophet ﷺ was informed that Abdullah bin 'Amr bin Al-'Aas - may Allah be pleased with him - had vowed out of his extreme desire to do good deed: 'I will surely stand in prayer at night as long as I live and fast every day of my life.' That is, he intended to fast everyday of his life and stand in prayer throughout every night. The Prophet ﷺ was informed of this and he ﷺ invited him and said: 'Did you say this?' He replied: 'Yes, O Messenger of Allah.' He ﷺ said: 'You will not be able to bear it.' Then he advised him to fast three days in every month and to stand in prayer (at night) and also sleep. He said: 'I have the capacity to do more than that.' He continued to say so until the Prophet ﷺ said to him: 'Fast one day and break on the other day.' He said: 'I have the capacity to do more than that.' He ﷺ said: 'There is no (Fast) better than this. It is the fast of Dawud ﷺ, he would fast one day and break on another day.'⁽²⁾

This was so that he might regain his strength and freshness with a day break from the fast.

When He (Abdullah) - may Allah be pleased with him - became old, this became difficult for him; that is, fasting one day and breaking for one day. Then he said: 'Had I accepted the Prophet's concession.' Thereafter, he would observe Fast for fifteen successive days and stay

1 Mentioned by Aboo Nua'yim in Tarikh Asbahan (2/205)

2 Reported by Muslim in Book of Fast, Chapter on Prohibition of Fasting Forever for One Who is Harmed by that or Fails Therein ..., no.1159

away from Fast for the subsequent fifteen days. This is because fasting every other day had become difficult for him. As for standing to pray at night, the best thing is to sleep for half of the night, stand in prayer for a third and then sleep the remaining sixth. He divided it into three parts; he sleeps half, stands in prayer for a third and then sleeps the remaining sixth.

He ﷺ said: ‘There is no (supererogatory) prayer better than this.’⁽¹⁾

In essence, a person should not go to extremes to overburden himself in acts of worship. Whenever it (act of worship) is easy, then he should praise Allah. During winter, some people prefer to use cold water for ablution although they have access to warm water. They punish themselves, and Allah, Honored and Glorious, has said:

﴿ مَا يَفْعَلُ اللَّهُ بِعَدَائِكُمْ إِنْ شَكَرْتُمْ وَعَامَنْتُمْ ۗ وَكَانَ اللَّهُ شَاكِرًا

عَلِيمًا ﴿١٥٧﴾

“Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.” (An-Nisa: 147)

Yes, if only cold water is available, you will be rewarded for performing ablution with much inconvenience. However, it is not appropriate to neglect that which is easy and go for that which is difficult with the aim of getting reward. Whenever a deed is easy, you should perform it.

For instance, some people would vow to travel on foot to perform Hajj because it is more difficult than going by car. We say that this is an error. Whenever Allah eases an act of worship for you, you should take to it. A person may decide to read with a dim light rather than

1 Reported by Muslim in Chapter on Fasting, Chapter on the Prohibition of Fasting for Ever for One who will be Harmed Thereby ..., no.1159

a bright light because of the attendant difficulty. This is an error. Whenever an act of worship becomes easy, you should do that which is easy without falling short.

However, if that act is not possible (at the time, place or in the circumstances) without difficulty and exertion, then the matter is left to Allah. When you become exhausted in performing an act of worship, you will have the reward.

Allah alone grants success.

Chapter 172: desirability of supplications during the journey

Hadeeth 980

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ. وَكَيْسَ فِي رِوَايَةِ أَبِي دَاوُدَ: «عَلَى وَلَدِهِ».

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "Three supplications are answered without doubt. The supplication of the oppressed, the supplication of the traveller, and the supplication of the parent for his son." [*At-Tirmidhi and Abu Dawud*]

Chapter 173: supplication if one fears (harm)

Hadeeth 981

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَافَ قَوْمًا قَالَ: «اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ». رَوَاهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ بِإِسْنَادٍ صَحِيحٍ

Abu Musa Al-Ashari رضي الله عنه reported: When the Messenger of Allah ﷺ, feared mischief from a people, he would supplicate: “Allahumma inna naj'aluka fi nuhurihim, wa na'udhu bika min shururihim (O Allah! We ask You to face them, and seek Your Protection against their evil.” [Abu Dawud and An-Nasa'i]

Commentary

The author, An-Nawawee – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: ‘Chapter on desirability of supplications during the journey.’

The traveler is detached from his homeland, and he remains a traveler till he returns to it (i.e. his homeland). The supplication of a traveler usually is that of one in need. Whenever a person is in need and supplicates to his Lord, his prayer will most likely be answered. This is because Allah, the Mighty and Sublime, responds to the supplication of the one in difficult situation and the supplication of the one in need more than the supplications of others.

Then he (An-Nawawee) mentioned the hadeeth of the three supplications which are answered without doubt:

1. The supplication of the oppressed;
2. The supplication of the traveler; and
3. The supplication of a parent.

Whenever someone oppresses you, usurping your wealth or any other form of oppression, and you supplicate to Allah in that regard,

Allah responds to your supplication. This is the supplication of the oppressed. Even if the victim of your oppression is a disbeliever, and he supplicates to Allah, He will answer his supplication. This is not out of love for the disbelievers but for His love for justice. The victim should likewise be fair in his supplication against the oppressor. Hence, the Prophet ﷺ told Mu'adh when he was sending him to Yemen: 'Be cautious of the supplication of the oppressed, for there is no barrier between it and Allah.'⁽¹⁾

So, the supplication of the oppressed is answered when he supplicates against his oppressor with similar or less than the harm caused by the oppressor. However, there is no obligation of response if he exceeds proper limit.

Secondly: The supplication of the traveler. Whenever he supplicates to Allah to ease his journey or any other supplication, Allah, the most High, responds to his request. Thus, it is necessary to always seize the opportunity of supplicating on journeys. When the journey is in obedience to Allah such as *Umrah* and Hajj, then the possibility and strength of response increases.

Thirdly: The supplication of the parent. In some versions of the hadeeth, he added: 'for the child' while he only said: 'supplication of the father' in other versions. This implies if the parent supplicates for or against the child. This is the most authentic. The supplication of a father for or against his son is answered. The supplication of a father for his son is accepted because he supplicates for him out of compassion and mercy, and the Most Merciful (Allah) is merciful to those who show mercy to others. As for supplicating against him, this is not possible except the son is deserving of it. When he supplicates against him, and he deserves it, then Allah responds to the request.

These three supplications are always answered: the supplication of the oppressed, the supplication of the traveler, and supplication of a parent, be it the mother or the father.

Then, the author- may Allah shower blessings on him- mentioned

1 Reported by Al-Bukhaari in Book of Oppression and Usurpation, Chapter on Being Wary and Cautious of the Supplication of the Oppressed ..., no.2448

the hadeeth of supplication when one fears a people or anything. For example, you are accosted by a group of persons or an individual and you are afraid or apprehensive of their evil, then recite: *'Allahumma inna najaluka fi nuhurihim wa na'udhu bika min shururihim* (O Allah! We ask You to face them, and we seek Your protection against their evil).' When you say this with all honesty and sincerity, seeking sanctuary with Allah, He will protect you from their evil.

'O Allah! We ask You to face them,' that is, in front of them shielding and protecting us from them. '...and we seek your protection from their evil.' In this state, Allah will suffice you of their evil. Allah, the Most High, will respond to these two simple statements if one utters them sincerely.

Allah alone grants success.

Chapter 174: supplication on alighting at a halt

Hadeeth 982

عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَجِلَ مِنْ مَنَزَلِهِ ذَلِكَ». رَوَاهُ مُسْلِمٌ .

Khaulah bint Hakim رضي الله عنها reported: I heard the Messenger of Allah ﷺ saying, "Whosoever alights somewhere and says: 'A'udhu bikalimat-illahit-tammati min sharri ma khalaqa (I seek refuge with the Perfect Words of Allah from the evil of what He has created),' nothing will harm him until he leaves that place." [Muslim]

Hadeeth 983

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ فَأَقْبَلَ اللَّيْلَ قَالَ: «يَا أَرْضُ! رَبِّي وَرَبُّكَ اللَّهُ، أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَشَرِّ مَا فِيكَ، وَشَرِّ مَا خُلِقَ فِيكَ، وَشَرِّ مَا يَدْبُ عَلَيْكَ، أَعُوذُ بِاللَّهِ مِنْ شَرِّ أَسَدٍ وَأَسْوَدَ، وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ، وَمِنَ سَاكِنِ الْبَلَدِ، وَمِنَ الْوَالِدِ وَمَا وَلَدَ». رَوَاهُ أَبُو دَاوُدَ .

Ibn 'Umar ؓ reported: Whenever the Messenger of Allah ﷺ set out on a journey, he would say by nightfall: "Ya ardu, Rabbi wa Rabbuk-illahu, a'udhu billahi min sharriki wa sharri ma fiki, wa sharri ma khuliqa fiki, wa sharri ma yadibbu 'alaiki; a'udhu billahi min sharri asadin wa aswadin, wa minal-hayyati wal-aqrabi, wa min sakinil-baladi, wa min walidin wa ma walad [O land, my Rubb and your Rubb is Allah, I seek refuge in Him from your evils, the evils of what you contain, the evils of what has been created in you, and the evils of what walks upon you. I seek refuge in Allah from lions, black serpents, scorpions and from the inhabitants of the place, and from the parent (i.e., Satan) and his offspring who inhabit a settlement (i.e., helpers from amongst the devils)]." [Abu Dawud]

These two hadeeths are explaining what one should say when one alights on a journey. As in the hadeeth of Khaulah bint Hakim - may Allah be pleased with her, the Prophet ﷺ said: 'Whoever alights somewhere and says: *Audhu bi Kalimaatil-lahi At-taamat min sharri ma khalaqa* (I seek refuge with the Perfect Words of Allah from the evil of what He has created), nothing will harm him until he leaves that place.'

Regarding his statement: 'Whoever alights somewhere,' it encompasses anyone who disembarks at a place to rest, eat breakfast or supper, sleep or for other reasons. Whenever he alights, he should

say: *Audhu bi Kalimaatil-lahi At-taamat min sharri ma khalaqa* (I seek refuge with the Perfect Words of Allah from the evil of what He has created). The meaning of seeking refuge is to seek protection with the Perfect Words of Allah which include His Universal Words and His Legislative Words. He- Honored and Glorious is He - alluded to His Universal Word in His statement:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾ (٨٢)

“Verily, His Command, when He intends a thing, is only that He says to it, “Be!” – and it is!” (Ya-Sin: 82)

So, Allah protects you with His Universal Word. He averts from you what could harm you when you utter this statement: ‘I seek refuge with the Perfect Words of Allah from the evil of what He has created.’

His Legislative Words are the revelations. They contain fortification from all evil: protection from evil before it occurs and after its occurrence.

As for before its occurrence, it is established from the Prophet ﷺ that whoever recites *Ayat Al-Kursi* (Qur’an 2 verse 255) at night, there will not cease to be a guard from Allah over him and Satan will not come close to him till the morning.⁽¹⁾

As for after the occurrence of evil, it is established from the Prophet ﷺ, that when *Al-Fatihah* (Qur’an Chapter 1) is recited upon an ailing person or upon one stung, it benefits him. Indeed, the companions recited it upon the leader of a people who was stung. He got up as if he just broke loose from a halter, that is, he recovered. This is because the Qur’an is a healing:

﴿يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ (٥٧)

“O mankind! There has come to you a good advice from your

1 Reported by Al-Bukhaari in Book of Virtues of the Qur’an, Chapter on the Virtue of Surah Al-Baqarah ..., no.5010

Lord (i.e. the Qur'an, orering all that is good and forbidding all that evil), and a healing for that (disease if ignorance, doubt, hypocrisy and differences, etc.) in your breast, - a guidance and a mercy (explaining lawful and unlawful things, etc) for the believers." (Yunus: 57)

So, O Muslim brother, whenever you alight at a place, on the land or at sea, in a house or other places, you should hasten to say: 'I seek refuge with the Perfect Words of Allah from the evil of what He created.' Verily, nothing will harm you till you depart from that place.

Allah alone grants success.

Chapter 175: desirability of returning home soon after the accomplishment of a task

Hadeeth 984

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ؛ يَمْنَعُ أَحَدَكُمْ طَعَامَهُ، وَشَرَابَهُ
وَتَوَمَّهُ، فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ مِنْ سَفَرِهِ، فَلْيُعْجِلْ إِلَى
أَهْلِهِ». متفق عليه .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "Travelling is a torment because it deprives a traveller of his food, drink and sleep. So when one of you has accomplished his purpose of journey, let him return home quickly." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, *Riyaadus Saaliheen*: ‘Chapter on the desirability of returning home soon after the accomplishment of a task.’

The traveler abandons his family whenever he travels. They may be in need of him for training, teaching, guidance and so on. Some happenings may require the presence of their guardian with them. Hence, the Prophet ﷺ instructed in this hadeeth that once a person accomplishes his purpose of journey, he should return to his family. He ﷺ said in this hadeeth: ‘Travelling is a torment.’ That is, it involves punishment for the heart and for the body, particularly in old times when journeys were accomplished on camels, involving much difficulty, fear, cold during winter and heat during summer. This is why the Prophet ﷺ said: ‘Travelling is a torment because it deprives a traveler of his food, drink and sleep.’ This is because the traveler’s mind is pre-occupied. He does not eat or drink as he would do at home. Ditto for sleep. Since the situation is like this, one should return to ease, to his family and town, in order to assume responsibility over his family, guiding and training them among other tasks. There is evidence in this that a person’s stay with his family is better than traveling except when there is a need. The reason is that his family has need for him.

Malik bin Al-Huwayrith – may Allah be pleased with him – came to the Prophet ﷺ with twenty young men from his clan. They stayed with him ﷺ for twenty nights. When he ﷺ noticed their eagerness to return to their families, he ﷺ said: ‘Return to your families, stay with them, train them and teach them.’ This proves that it is not permissible for a person to be away from his family except to the appropriate degree of need. This is the better thing.

Allah alone grants success.

Chapter 176: desirability of

returning home by day

Hadeeth 985

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَطَالَ أَحَدُكُمْ الْغَيْبَةَ فَلَا يَطْرُقَنَّ أَهْلَهُ لَيْلًا».

Jabir ؓ reported: The Messenger of Allah ﷺ said, "When one of you stays away (from his family) for a long period of time, let him not surprise his family by night."

In another narration, Jabir ؓ said: The Messenger of Allah ﷺ prohibited us from coming back to our family at night. [Al-Bukhari and Muslim]

Hadeeth 986

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَطْرُقُ أَهْلَهُ لَيْلًا، وَكَانَ يَأْتِيهِمْ غُدْوَةً أَوْ عَشِيَّةً. مَتَّفَقٌ عَلَيْهِ .

Anas ؓ reported: The Messenger of Allah ﷺ would not come (back) to his family by night. He used to come in the morning or in the evening (before dark). [Al-Bukhari and Muslim]

Chapter 177: supplication at the time of returning home and on

seeing one's hometown

Hadeeth 987

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ، حَتَّى إِذَا كُنَّا بِظَهْرِ الْمَدِينَةِ قَالَ: «أَيْبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ» فَلَمْ يَزَلْ يَقُولُ ذَلِكَ حَتَّى قَدِمْنَا الْمَدِينَةَ، رَوَاهُ مُسْلِمٌ.

Anas رضي الله عنه reported: We returned with the Prophet ﷺ from a journey; and when we entered the suburbs of Al-Madinah, he ﷺ said: “Ayibuna, ta’ibuna, ‘abiduna, li-Rabbina hamidun (We are returning in safety, turning to our Rubb , worshipping Him and praising Him).” He ﷺ continued repeating these words till we entered Al-Madinah. [Muslim]

Chapter 178: desirability of entering the mosque near one's home upon returning from a journey for offering two rak'ah prayer

Hadeeth 988

عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ. مَتَّفِقٌ عَلَيْهِ

Ka'b bin Malik رضي الله عنه reported: Whenever the Messenger of Allah ﷺ returned from a journey, he would proceed straight to the mosque and perform two Rak'ah of (optional) prayer. [Al-

Bukhari and Muslim]

Commentary

These chapters are related to the etiquettes of travelling.

The first chapter: When a person has been away from his family for a long time, he should not return to them at night. That is, he should not return to them at night except out of necessity or after informing them. For instance, he would experience great difficulty if he extends his journey till the morning. This is a necessity, so he should return to them that night and there is no problem. Also, if he had informed them earlier that he would return to them on a specific night, then there is no problem if he returns to them at night.

However, if his absence has been for a long period, then he should not return to them at night. The Prophet ﷺ gave the underlying reason for this as: **'So that she (the wife) would have combed the disheveled hair and shaved the pubic region.'** That is, so that the woman may beautify herself for her returning husband. He should not return to find her ungroomed with unkempt pubic region. This is the reason for emphasizing prolonged journey. However, if the journey is not long, say a day or two, then there is no harm in returning to his family whenever he desires.

Summarily, whenever the absence is long, he should not return to his family at night except due to necessity or after prior information.

The second hadeeth shows that whenever a person returns from his journey, before other things, he should proceed to the mosque before entering his house. He should proceed straight to the mosque and perform two *Rakats* of optional prayer. This is because the Prophet ﷺ established this Sunnah for his Ummah through speech and action. He ﷺ would proceed straight to the mosque on returning from a

journey to perform two *Rakats* of optional prayer.

In addition, Jabir -may Allah be pleased with him and his father- once came to the Prophet ﷺ to collect the payment for his camel which he sold to him ﷺ. He ﷺ said to him: 'Have you entered the mosque to perform (optional) *Salat*?' He replied: 'No.' He ﷺ said: 'Enter the mosque and observe two *Rakats*.'

Unfortunately, most people are unconscious of this Sunnah nowadays due to ignorance or simply considering it as insignificant. It is necessary for one to revive this Sunnah: the first thing to do after returning from a journey is to enter the mosque and perform two *Rakats* of optional Prayer. Thereafter, he should proceed to his family.

Allah alone grants success.

Chapter 179: prohibiting a woman from travelling alone

Hadeeth 989

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِمَرْأَةٍ تُوْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُسَافِرُ مَسِيرَةَ يَوْمٍ وَكَيْلَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ عَلَيْهَا». متفقٌ عليه .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "It is not permissible for a woman who believes in Allah and the Last Day to make a journey of one day and night unless she is accompanied by a Mahram (husband or any other relative to whom she is prohibited to marry)." [Al-Bukhari and Muslim]

Hadeeth 990

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ:
 «لَا يَخْلُونَ رَجُلٌ بامرأةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ، وَلَا تُسَافِرُ الْمَرْأَةُ إِلَّا
 مَعَ ذِي مَحْرَمٍ» فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ! إِنَّ امْرَأَتِي خَرَجَتْ
 حَاجَةً، وَإِنِّي أَكْتَبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا؟ قَالَ: «انْطَلِقْ فَحُجَّ
 مَعَ امْرَأَتِكَ». متفقٌ عَلَيْهِ .

Ibn 'Abbas reported: The Prophet ﷺ said, "No man must not be alone with a woman except in the presence of her (Mahram). No woman should travel except in company of a (Mahram)." A man said: "O Messenger of Allah! I have been enrolled for such and such expedition, and my wife left for Hajj." He ﷺ said to him, "Go and perform Hajj with your wife." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – mentioned in his book, Riyaadus Saaliheen: 'Chapter on prohibition of a woman travelling alone.'

That is, without a *Mahram* (a relative within the prohibited degree or her husband). This is because women are deficient in intellect and religion. People would want to fool and demean her, and she is a source of trials and temptation for men. The Prophet ﷺ said: "The trial of Children of Israel began with women."⁽¹⁾ He ﷺ also said: 'I have not left a trial after me more harmful to men than women.'⁽²⁾

Therefore, women are prohibited from traveling without a *Mahram*. Scholars differ on the permissibility or otherwise of travelling alone

- 1 Reported by Muslim in Book of Remembrance, Supplication, Repentance and Seeking forgiveness, Chapter on the Most of People in Paradise and the Poor ..., no.2742
- 2 Reported by Al-Bukhari in Book of Marriage, Chapter on What is Feared of the Trials of Women ..., no.5096 and Muslim in Book of Remembrance, Supplication, Repentance and Seeking forgiveness ..., no.2741

on a short journey. Some of them opine that she is prohibited from embarking on a short journey alone while others limit the prohibition to long journeys. The correct opinion is that she is prohibited from embarking alone on anything which can be referred to as journey. Everything known as journey is not permissible for a woman except with her *Mahram*. This is for the fear of trial, temptation, evil or calamity that may befall her.

Then the author – may Allah shower blessings on him- mentioned the hadeeth of Aboo Hurairah and Ibn Abbas - may Allah be pleased with both of them- which indicate that a woman must not travel without a *Mahram*. What is apparent from the hadeeth is that there is no difference between a young girl and an adult, a pretty woman and an ugly one, a woman travelling alone or another with a group of women, if she feels safe or not. The hadeeth is general.

If we assume that a particular journey can be considered safe and secured, it is not possible to have same condition for all journeys. Since the issue is very grave, women were completely prohibited from traveling without a *Mahram*. Today, some people have put down this issue by traveling without a *Mahram*, particularly on flights and group journeys.

This is a mistake, and attachment of little or no importance to the obedience to Allah and His Messenger. It is not permissible for a woman to travel without a *Mahram*, not even on planes. Even if her *Mahram* will drive her to (the airport to) board a plane and a second *Mahram* will receive her at the other airport. This is not permissible, because no matter how safe we think she is, we do not know who (or what kind of a person) will board the plane with her. This is because women are not separated from men on these planes. You would find a woman (seated) beside a man. Hence, we say it is prohibited for a woman to travel without a *Mahram* in planes, cars, camels, donkey or on foot. It is prohibited in absolute terms. The *Mahram* is a male who is permanently prohibited for a female to marry due to blood, marriage or suckling. Allah mentioned this in the Noble Qur'an:

﴿ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ

﴿ ٢٣ ﴾ وَحَلَائِكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ

“Forbidden to you (for marriage) are your mothers, your daughters, your sisters, your father’s sister, your mother sisters, your brother’s daughter, your sister’s daughter.”

These seven are prohibited by blood relationship. Then He – the most High – said:

﴿ ٢٣ ﴾ وَأُمَّهَاتُكُمُ الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتِكُمُ الَّتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ الَّتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿ ٢٣ ﴾

“Your foster mothers who gave you such, your foster milk suckling sisters, your wives mothers, your step daughter under your guardianship, born of your wives to whom you have gone in – but there is no sin on you if you have not gone in to them (to marry their daughters), the wives of your son who (spring) from own your lions, and two sisters in wedlock at the same time, except for what has already passed; verily, Allah is Oft-Forgiving, Most Merciful.” (An-Nisa: 23)

These are prohibited through foster relationship. So also are aunts, paternal and maternal, through suckling. All the aforementioned categories are prohibited (for marriage) due to the statement of the Prophet ﷺ: “Those (categories) prohibited (for marriage) due to kinship relationship are also prohibited by foster relationship.”⁽¹⁾

Those prohibited to the wife due to marital relationship include the father in law, the grandfather in-law from both the paternal and maternal sides. Also, the son and grandson and their male descendant

1 Reported by Al-Bukhaari in Book of Testimonies, Chapter on Testimonies Upon Genealogy and Foster Relationships ..., no.2645

are prohibited to the wife in marriage. So, there is no problem if the grandfather of the husband traveled with the wife of his grandson.

As for the assumption of some common people that when a man rescues a woman from perdition, then he has become her *Mahrem*, this is baseless. Some people would say: ‘When a woman is drowning or a house is on fire and a man comes to her rescue, then he has become her *Mahram*.’ This has no basis and is incorrect. The *Mahram* are seven through blood ties, seven through foster relationship and four through marital relationship. As for the husband it is well known that he is a *Mahram*, since he is the husband.

Allah alone grants success.

Book 8: book of virtues

Chapter 180: the excellence of reciting the qur’an

Commentary

The author – may Allah shower blessings on him – said in his book, *Riyaadus Saaliheen*: ‘The Book of Virtues.’

Then, he began with the virtue of the Book of Allah, Honored and Glorious; he said: ‘Chapter on Virtue of Reciting the Qur’an.’

The Qur’an with us is the statement of Allah, Honored and Glorious. He, Glorified and Exalted, uttered it in reality as statements which Jibreel heard. Thereafter, Jibreel recited it to the Prophet ﷺ. Allah the most High said:

﴿ وَإِنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ ﴿١١٣﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١١٤﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١١٥﴾

‘And truly, this (the Qur’an) is a revelation from the Lord of the

'Alamin (mankind, jinns and all that exists) which the trustworthy Ruh (Jibreel) has brought down: upon your heart (O Muhammad ﷺ) that you may be (one of the warners.)" (Ash-Shu'ara: 192-194)

He said:

"He came down with it upon your heart."

This is because the heart is the vessel for memorization, comprehension and understanding, so that you may be one of the warners. Also Allah Blessed and Exalted said:

﴿لَا تُحْرِكْ يَدَاكَ يَوْمَئِذٍ لِإِسْنَانِكَ لِتَعَجَلَ بِوَعْدِ﴾ (١٦)

"Move not your tongue concerning (the Qur'an, O Muhammad ﷺ) to make haste therewith."⁽¹⁾

The Prophet ﷺ, due to his enthusiasm for the Qur'an, used to hasten preceding Jibreel who was teaching him the Qur'an. So, Allah the most High said:

﴿لَا تُحْرِكْ يَدَاكَ يَوْمَئِذٍ لِإِسْنَانِكَ لِتَعَجَلَ بِوَعْدِ﴾ (١٦)

"Move not your tongue concerning (the Qur'an, O Muhammad ﷺ) to make haste therewith."

That is, be silent until Jibreel recites:

﴿إِنَّا عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ. ﴿١٧﴾ فَإِذَا قَرَأَهُ فَأَنبِقْ قُرْآنَهُ. ﴿١٨﴾﴾

"It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'an) and when We have recite it to you (O Muhammad ﷺ) through Jibreel (Gabriel), then follow you its (the Qur'an's) recital."⁽¹⁾ (Al-Qiyamah: 17, 18)

That is, when Jibreel, the Messenger of the Lord of all that exists, recites it to Muhammad ﷺ:

﴿إِنَّا عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ. ﴿١٧﴾ فَإِذَا قَرَأَهُ فَأَنبِقْ قُرْآنَهُ. ﴿١٨﴾﴾

1 Qur'an 75 verse 16

“And when We have recited it to you (O Muhammad ﷺ through Jibreel [Gabriel], then follow its (the Qur’an’s) recital.”

That is, recite it after him.

﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾

“Then it is for us (Allah) to make it clear to you.”(Al-Qiyamah: 19)

That is, do not interrupt Jibreel’s recitation.

This Qur’an was uttered by Allah, Glorious and Honored. He Glorified and Exalted, expressed it whenever He intended to reveal it as Allah the most High said:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾

“Indeed Allah has heard the statement of her (Khaulah bint Tha’labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As- Samit).”(Al-Mujadilah: 1)

This statement is in the past tense; that is, the event had happened in the past.

“Indeed Allah has heard,”

This indicates that the statement of this woman preceded the statement of Allah about her and the event.

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ

بَصِيرٌ﴾

“Indeed Allah has heard the statement of her (khaulah bint Tha’labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-samit) and complains to Allah. And Allah hears the argument between you both. Verily Allah is All Hearer, All- Seer.”

He, the most High, also said:

﴿ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ ﴿١٢١﴾ ﴾

“And (remember) when you (Muhammad ﷺ) left your household in the morning to post the believers at their stations for battle (of Uhud).” (Al-Imran: 121)

This was at Uhud, He said:

“When you left your household in the morning.”

So his departure preceded this statement of Allah - the most High.

So, Allah Glorious and Honored, utters whatever He wills whenever He wills in any manner He wills. It is not permissible for us to think that the statement of Allah - the most High - is similar to our statement; that is, He utters the Qur'an with a Voice similar to our voices. This is not permissible.

However, He utilized the same alphabetic characters that we speak. The Qur'an with us consists of the same set of letters from which we compose our own statements and it (the Qur'an) is the statement of Allah. In meaning and wording, it is the statements of Allah. This is supported by the Book (i.e. Qur'an), the Sunnah, consensus of the pious predecessors and the leaders of *Ahlu-Sunnah*. They all agree that the Qur'an is the statement of Allah which was revealed from Him, and He uttered it in reality. In addition, Jibreel received it from Him and descended to transmit it to the heart of the Prophet ﷺ. Allah - the most High - said:

﴿ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ ﴾

“Verily, this is the word (this Qur'an) brought by a most honorable Messenger (Jibreel) from Allah to the Prophet Muhammad ﷺ. Owner of power and high rank with (Allah) the Lord of the Throne. Obeyed (by the angels), trustworthy there (in the heaven).” (At-Takwir: 19-21)

‘trustworthy...’: This refers to Jibreel عليه السلام. He descended with it to the most trustworthy of mankind. Jibreel is the most trustworthy

among the angels and Muhammad is the most trustworthy among mankind. Both of them are trustworthy regarding the Revelation of Allah, Honored and Glorious is He.

This Qur'an contains tremendous virtues, general virtues (encompassing the entire Qur'an) and specific virtues for particular verses and chapters. For instance, *Surah Al-Fatihah* (i.e. chapter 1 of the Qur'an) is the oft-repeated seven verses and the mother of the Book (i.e. the Qur'an). *Ayat Al-Kursiyy* (i.e. verse of the Throne-Qur'an 2 verse 255) is the greatest verse in the Qur'an and so on. There are verses and chapters with specific virtues but the Qur'an as an entity has broad encompassing virtues.

This makes it obligatory for us to be enthusiastic as much as possible upon the recitation of the Book of Allah, Honored and Glorious, night and day. When a person recites the statement of Allah, he earns the reward of ten good deeds for every letter. A case in point, he earns a reward of twenty good deeds for reciting (قل) because it contains two letters: *Qaf* and *lam*. He earns a reward of forty good deeds for reciting (أعوذ) which contains four letters.

This is a great and incredible reward for anyone who recites this Honored and Mighty Book which:

﴿لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

"Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of praise (Allah)." (*Fussilat: 42*)

The one reciting the Qur'an should be calm and avoid haste so as not to omit some of the letters. Some people would rush through it and thus skip some of its letters; these people have not recited it as it was revealed. It is obligatory to pronounce the letters in clear manner although *At-Tajweed*, the science of recitation, as enunciated in detail in its books, is not obligatory. This is rather a perfection of the voice (in recitation). What is obligatory is that no letter or *shaddah* (emphasis or stress) is omitted.

As for the known principles of *At-Tajweed*, then it is only a

beautification and perfection of the voice, not compulsory. Thus, the opinion that *At-Tajweed* is compulsory and that anyone who does not recite the Qur'an with it is a sinner is weak. This opinion is very weak. Rather, it should be said that the matter of the Qur'an – and praise be to Allah – is clear and manifest, you should not omit any of its letter. As for observing the principles of *At-Tajweed*, this is not mandatory but to beautify the voice for the Qur'an.

You should note that when the Qur'an was first revealed, it came down in seven different dialects. This is because the people, the Arabs, were from various tribes with varying dialects. You should know how difficult and burdensome it is to attempt to speak the dialect of another people. Thus, Allah, Honored and Glorious is He, in His Mercy, revealed the Qur'an in seven different dialects so each person would be able to recite it in his own dialect. This was the situation all through the time of the Prophet ﷺ, Aboo Bakr and Umar – may Allah be pleased with them both.

During the reign of Uthman, people were reciting in their different dialects which gave birth to incongruities. The *Quraysh* tongue dominated others after it evolved and all the caliphs were *Quraysh*. When the *Ameerul- Mu'mineen* (Leader of the Believers), Uthman - may Allah be pleased with him - became apprehensive that people may disagree regarding the Word of Allah and that these seven dialects may lead to contradictions and conflict, he - may Allah be pleased with him - ordered that the Qur'an be compiled upon one dialect, the dialect of the *Quraysh*. This is what we recite today. Then he ordered that all manuscripts of other dialects be burnt so that they will not remain with people and cause problems. In this action was great benefit (for the Muslim *Ummah*) and virtue for the leader of the believers Uthman - may Allah be pleased with him - beyond enunciation. We beseech Allah the most High to reward him on behalf of all Muslims with good.

I encourage you and myself to engage in the recitation of the Qur'an; you should not abandon it. You should endeavor to complete its recitation once in a month, and you could complete it twice, four or ten times monthly. This (ten times) is the closest to perfection,

that you recite it every three days. This is the best situation. However, there is no problem if you feel that it is not easy for you except once a week, once every ten days, once every two or three weeks or once a month. The important point is that you should not abandon the Qur'an because it is the statement of Allah, Honored and Glorious is He, which increases you in nothing except light in you heart and certainty in knowledge.

Allah alone grants success.

Hadeeth 991

عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ». رَوَاهُ مُسْلِمٌ .

Abu Umamah رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying, "Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection." [Muslim]

Hadeeth 992

وَعَنْ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُؤْتَى يَوْمَ الْقِيَامَةِ بِالْقُرْآنِ وَأَهْلِيهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ فِي الدُّنْيَا تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَآلِ عِمْرَانَ، تُحَاجَّانِ عَنْ صَاحِبَيْهِمَا». رَوَاهُ مُسْلِمٌ .

An-Nawwas bin Sam'an رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying, "The Qur'an and its people who applied it, will

be brought on the Day of Resurrection preceded with Surat Al-Baqarah and Surat Al-Imran arguing on behalf of those who applied them.” [Muslim]

Commentary

An-Nawawee – may Allah shower blessings on him – said in his Book (Riyaadus Saaliheen) in the Book of virtues: ‘Chapter on the excellence of reciting the Qur’an.’

Abou Umamah - may Allah be pleased with him - narrated that the Prophet ﷺ said: ‘Recite the Qur’an.’ He ordered the recitation without any restriction. Hence, the recitation of the Qur’an is encouraged at all times and all situations except when one is urinating or defecating. A person should not recite the Qur’an in this state because the Qur’an is exalted and sacred.

So also, one should not recite it when engaging in sexual intercourse with his wife. Rather, he should say when he is about to have intercourse with his wife: ‘*Bismillah, Allahuma janibna Ash-Shaytan wa Janibish- shaytan ma razaqtana* (meaning: In the Name of Allah, O Allah distance us from *Shaytan* (Satan) and distance from *shaytan* (Satan) whatever you bestow on us (offsprings).’ The Prophet ﷺ said: ‘Recite the Qur’an, for it will come as an intercessor for its reciters on the Day of Resurrection.’ On the day of Resurrection, Allah, Honored and Glorious, shall make the reward of Qur’an a distinct being which will come on the Day of Resurrection to intercede for its reciters before Allah, Glorified and Exalted. When a person recites the Qur’an hoping for its reward from Allah, he will earn a reward of ten good deeds for every letter.

Similar to the above hadeeth is the hadeeth of An-Nawwas bin Sam’an - may Allah be pleased with him. He reported that the Prophet ﷺ stated that whoever recites the Qur’an and acted by it will come on the Day of Resurrection preceded with *Surat Al-Baqarah* and *Surat Al-Imran* arguing on behalf of their companion. However, the Messenger ﷺ qualified the recitation of the Qur’an in this hadeeth with applying

it. This is because there are two groups of reciters of the Qur'an:

A group who do not act by it; they do not believe in its reports nor act according to its rulings. The Qur'an will be evidence against these set of people.

A group who believe in its reports, affirming their truthfulness, and act according to its rulings. The Qur'an will be evidence for these people and argue on their behalf on the Day of Resurrection. The Prophet ﷺ said: 'The Qur'an is a proof in your favor or against you.'⁽¹⁾

This is evidence that the most important issue concerning the Qur'an is acting by it. This is supported by His statement, Exalted is He:

﴿ كَتَبْنَا إِلَيْكَ مَبْرُوكًا لِيَتَذَكَّرُوا أَيْتِيهِمْ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴾ (29)

"(This is) a Book (the Qur'an,) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember." (Sad: 29)

"That they may ponder its Verses,"

That is, so that they understand its meanings;

"And that men of understanding may remember." and act thereby.

He mentioned action after contemplation because it is not possible to apply something without thinking over it. This is because by contemplation, one achieves knowledge and action results from knowledge.

Most importantly, this is the benefit of the revelation of the Qur'an; to be recited and applied, to believe its information and act according to its judgments, to practice its orders and refrain from its prohibitions. So, it will argue in favour of his companion on the Day of Resurrection.

Also, in this (hadeeth) is evidence that the order between *Surat Al-Baqarahh* (Chapter 2), *Aal-Imran* (Chapter 3) and *An-Nisaa* (Chapter 4) is what we find in the *Mushaf* (Bound copy of the Qur'an) presently;

1 Reported by Muslim in Book of Purification, Chapter on the Virtue of Ablution ..., no. 223

that is, *Al-Baqarahh*, then *Aal-Imran* and *An-Nisaa*.

The hadeeth of Hudaifah bin Yaman - may Allah be pleased with him - stated that he prayed with the Prophet ﷺ and he ﷺ recited *Al-Baqarahh*, then *An-Nisaa* and then *Aal-Imran*. This sequence has been abrogated by the latter ordering of placing *Aal-Imran* before *An-Nisaa*. It was for this reason that the companions - may Allah be pleased with them all - agreed that *Aal-Imran* is after *Surat Al-Baqarahh*, and so it is between it (*Al-Baqarahh*) and *Surat An-Nisaa*.

Allah alone grants success.

Hadeeth 993

وَعَنْ عَثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ». رَوَاهُ الْبُخَارِيُّ .

'Uthman bin 'Affan ﷺ reported: The Messenger of Allah ﷺ said, "The best amongst you is the one who learns the Qur'an and teaches it." [Al-Bukhari]

Hadeeth 994

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الَّذِي يَقْرَأُ الْقُرْآنَ، وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعَعُعُ فِيهِ وَهُوَ عَلَيْهِ شَأْقٌ لَهُ أَجْرَانِ». متفقٌ عَلَيْهِ .

Aishah ﷺ reported: The Messenger of Allah ﷺ said, "The one who is proficient in the recitation of the Qur'an will be with the honourable and obedient scribes (angels) and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward." [Al-

Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – cited this hadeeth in his book, Riyaadus Saaliheen, under the chapter on the excellence of reciting the Qur’an. Uthman bin Affan - may Allah be pleased with him - reported that the Prophet ﷺ said: ‘The best amongst you is the one who learns the Qur’an and teaches it.’

This address is to the entire *Ummah*. The best amongst people is the one who combines these two attributes: he learns the Qur’an and teaches it. He learnt it from others and taught it to others. Learning and teaching encompass learning both the wordings and the meaning. So, if a person teaches people to recite and memorize the Qur’an, this is also included in teaching. Likewise, the one who learns these aspects of the Qur’an is considered to have learnt the Qur’an.

From this, we recognize the virtue of the study circles available in mosques in several cities today, and praise be to Allah. Children are taught the Words of Allah, Honored and Glorious, in these mosques. Whosoever participates in it in any manner has a reward. The one who enrolls his child there will be rewarded; the one who donates to the project will be rewarded; the one who teaches there will be rewarded. They are all included in his statement: ‘The best amongst you is the one who learns the Qur’an and teaches it’

The second form is teaching the interpretation of the Qur’an. A person sits to teach people the meaning of the statements of Allah, Honored and Glorious, and how the Qur’an should be understood. As we know, the Qur’an is full of similarities; you may find some verses which are repeated verbatim. For instance:

﴿يَتَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ
وَبئسَ الْمَصِيرُ ﴿١﴾﴾

‘O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers

and the hypocrites, and be severe against them, their abode will be Hell, - and worst indeed is that destination.” (At-Tahrim: 9)

This is reported in two chapters with the same text: *At-Taubah* (Chapter 9) and *At-Tahrim* (Chapter 66). So also, many other verses in the Qur’an are repeated. When a person teaches others how to interpret the Qur’an and explains its principles to them, this is part of teaching the Qur’an.

It should be noted that the explanation of the Noble Qur’an is unlike the explanation of other books. It is not permissible for a person to explain the Qur’an based on his vain desires, interpreting it to suit his yearnings. This is what heretics such as those who deny Allah’s Attributes and others engage in with the verses of Allah, Honored and Glorious.

They interpret the verses to mean something contrary to what Allah – the most High -intended. For example, he says concerning Allah the most High’s statement:

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾ (22)

‘And your Lord comes with the angels in rows,’ (Al-Fajr: 22)

He explains this to mean the command of Allah, not Allah. This is a wrong interpretation, and it is not permissible. This is because the one who interprets the Qur’an is testifying that that is what Allah intended. This is a grievous matter. It would be a crime to deliberately misinterpret the statement of a scholar to suit your desires, how then the statements of the Lord of all that exists? Hence, it has been reported in a hadeeth that: ‘Whoever speaks (interprets) of the Qur’an with his opinion should pick his seat in the fire.’⁽¹⁾

It is mandatory for one to avoid saying that such and such is the meaning of a verse when he does not know. However, if a student of knowledge errs in his understanding of the meaning of a verse in the presence of someone who is more knowledgeable, then the latter

1 Reported by At-Tirmidhi in Book of Tafseer of the Qur’an, Chapter on What is Reported Regarding One who Interpretes the Qur’aan Based on Personal Opinion..., no 2951

should guide him. This is not blameworthy. For instance, a student is asked to interpret a particular verse in an examination. However, the student does not have knowledge of its meaning at that time; should he proceed to interpret it? We say yes, because this is a test, hence there is someone to correct him if he errs. Nevertheless, he should examine his errors. As for the one who interprets the Qur'an without knowledge, outside the above context, it is not permissible for him to proceed upon this. This is because the statement of Allah is not similar to that of others.

As for the hadeeth of A'aishah - may Allah be pleased with her, the Prophet ﷺ stated that the one who is proficient in the recitation of the Qur'an will be with the honorable and obedient scribes. The proficient reciter is the one who recites the Qur'an in a perfect manner. This person will be with the honorable and obedient scribes.

As-Safarat Al-Kiram Al-Bararah are Angels as Allah - the most High - has said:

﴿ فِي صُحُفٍ مُّكَرَّمَةٍ ۙ مَّرْفُوعَةٍ مُّطَهَّرَةٍ ۙ بِأَيْدِي سَفَرَةٍ ۙ كِرَامٍ بَرَرَةٍ ۙ ﴾ (16)

“(It is) in Records held (greatly) in honor (Al-Lauh Al-Mahfuz). Exalted (in dignity), purified. In the hands of (As-Safarah) scribes (angles). (Kiramim Bararah) Honorable and obedient.” (Abasa: 13-16)

So, the proficient reciter will be with the angels.

As for the one who encounters difficulty in recitation, perhaps in pronunciation, he will earn two rewards; the first reward for the recitation and other for the toil. This is why the Prophet ﷺ said to A'aishah: ‘Your reward is proportional to your challenge’⁽¹⁾ that is, commensurate to your fatigue. So, the one who finds it difficult to recite the Qur'an will earn two rewards: the reward of recitation and the reward of fatigue.

However, the first person, the proficient reciter, is more virtuous

1 Reported by Muslim in Book of Pilgrimage, Chapter on Types of Ihram and that It is Permissible to do the Ifrad Pilgrimage ...,no.1211.

than him because the former has reached a tremendous rank. There is a great disparity between a person of high rank and an inferior person although the latter also has reward. We give an example of this though there is no appropriate similitude for reward. There is a noble man with prestige and a high status among people but possesses minimal wealth; and another man, a commoner, without any honor among people but possesses vast wealth. The former remains more virtuous than the latter.

The important point is that the proficient reciter of the Qur'an will be with the honorable and obedient scribes, who are the angels. In addition, the one who encounters difficulty when reciting will earn two rewards. Therefore, the reciter of the Qur'an is never a loser irrespective of the situation.

Allah alone grants success.

Hadeeth 995

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرَجَةِ: رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ: لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ: رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ: لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ». متفقٌ عَلَيْهِ .

Abu Musa Al-Ash'ari رضي الله عنه reported: The Messenger of Allah ﷺ said, "The believer who recites the Qur'an is like a citron whose fragrance is sweet and whose taste is delicious. A believer who does not recite the Qur'an is like a date-fruit which has no fragrance

but has a sweet taste. The hypocrite who recites the Qur'an is like a colocynth whose fragrance is so sweet, but its taste is bitter. The hypocrite who does not recite the Qur'an is like basil which has no fragrance and its taste is bitter." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – cited this hadeeth in the chapter on the excellence of reciting the Qur'an in Riyaadus Saaliheen. It explains the situation of people with regards to the Qur'an. The Prophet ﷺ gives similitudes of a believer and a hypocrite.

A believer may be an adept reciter of the Qur'an or otherwise. If he recites it, then he is comparable to the fruits of citron; its fragrance is sweet and its taste is delicious. This is the similitude of the believer who recites the Qur'an; he possesses a good personality and a good heart, and he benefits others. Sitting with him is good as the Prophet ﷺ had said: "The similitude of a pious companion one sits with is as one carrying perfume. He will either sell it (to you) or you will experience from him a sweet fragrance."⁽¹⁾ The believer who recites the Qur'an is good in all ramifications. He is good in his person and good for others. He is similar to the citron whose fragrance is sweet and whose taste is delicious.

The believer who does not recite the Qur'an is comparable to a date fruit which has sweet taste but no fragrance in comparison to the citron. The Prophet ﷺ overlooked its fragrance because it does not have a savory odor though everything has an odor. However, its odor is not savory though its taste is sweet. This is a believer who does not recite the Qur'an.

Therefore, a believer who recites the Qur'an is far nobler than the one who does not recite the Qur'an. The meaning of he does not recite

1 Reported by Al-Bukhaari in Book of Business, Chapter on the Perfume Vendor and Perfume ..., no.2101, and Muslim in Book of Goodness, Joining the ties of Kinship and Manners, Chapter on Preference for Sitting with Righteous People and Avoiding Evil Associates ..., no.2628

the Qur'an, is that, he does not know how nor has he learnt how.

A hypocrite who recites the Qur'an is comparable to a colocynth which has a sweet fragrance but a bitter taste. This is because the hypocrite as a person is evil with no good. The hypocrite is a person who portrays himself as a Muslim but he is inwardly a disbeliever - refuge is with Allah. Allah said about him:

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتُونَ الْآخِرَ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ
 اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِم مَّرَضٌ
 فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ إِنَّهُمْ كَانُوا يُكْذِبُونَ ﴿١٠﴾﴾

“And of mankind, there are some (hypocrites) who say: ‘We believe in Allah and the Last Day,’ while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies.”
 (Al-Baqarah: 8-10)

One finds some hypocrites who recite the Qur'an in a nice, rhythmic and beautiful manner, but they are nonetheless hypocrites, refuge is with Allah. The Prophet ﷺ said about the *Khawarij*: ‘They would recite the Qur'an but it will not go beyond their throats.’⁽¹⁾

Regarding these people – and refuge is with Allah – the Prophet ﷺ gave a similitude of a cocolynth with its sweet fragrance but bitter taste. The sweet fragrance is due to that which they possess of the Qur'an, and the bitter taste results from the mischief of their inner thoughts and their corrupt intentions.

As for the hypocrite who does not recite the Qur'an, the Prophet ﷺ gave an example of the basil which has a bitter taste and no fragrance.

1 Reported by Al-Bukhaari in Book of The ahadeeth of the Prophets, Chapter on the statement of Allah Honored and Glorious “And as for ‘Ad, - they were destroyed by a furious violent wind”..., no. 3344 and Muslim, the Book of Zakaah, Chapter on the mention of the Khawarij no. 1063.

This is the hypocrite who does not recite the Qur'an; nothing about him is good. He tastes bitter with nothing of the Qur'an to benefit people. These are the categories of people with regards to the Book of Allah Honored and Glorious.

So, O Muslim brother, you should strive to be one of the believers who recite the Qur'an and do so in the proper way. This way, you would be comparable to a citron whose fragrance is sweet and taste is delicious.

Allah alone grants success.

Hadeeth 996

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ». رَوَاهُ مُسْلِمٌ .

'Umar bin Al-Khattab ؓ reported: The Prophet ﷺ said, "Verily, Allah elevates some people with this Qur'an and abases others." [Muslim]

Commentary

The author – may Allah shower blessings on him – cited this hadeeth in his book, Riyaadus Saaliheen, under the chapter on the excellence of reciting the Qur'an. The commander of the believers, Umar bin Al-Khattab - may Allah be pleased with him – reported that the Prophet ﷺ said: 'Verily, Allah elevates some people with this Qur'an and abases others.'

This means people take this Qur'an and recite it. Allah elevates some of them with it and debases others with it in this life and the hereafter. So, who are these two parties? Allah will exalt the one who applies the Qur'an, believes in its reports, obeys its commands, eschew its prohibitions, follows its guidance and imbibes its virtuous

manners in this world and the hereafter. This is because this Qur'an is the foundation of knowledge and the fountainhead of all kinds of knowledge. Allah Exalted had said:

﴿ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ﴾ (11)

"Allah will exalt in degree those of you who believe and those who have been granted knowledge." (Al-Mujadilah: 11)

As for the hereafter, Allah shall exalt some people in the Blissful Paradise. It will be said to the reciter (of Qur'an): 'Recite rhythmically and ascend,'⁽¹⁾ and his position in Paradise will be where he completes his recitation by Allah's leave.

Allah will debase those who recite it in a perfect manner but they arrogantly turn away from it, refuge is with Allah. They do not believe its reports nor do they act according to its rulings. They haughtily turn away from applying it and belie its information. Whenever a portion of the Qur'an discussing the stories of past Prophets or other people, the Last Day or similar issues reach them, they cast doubt on these, refuge is with Allah, and fail to believe them. Rather:

﴿ فِي قُلُوبِهِم مَّرَضٌ ﴾ (10)

'In their hearts is a disease!' (Al-Baqarah: 10)

They are skeptics - and refuge is with Allah. Although they recite the Qur'an, this condition may even lead them to denial. They turn away arrogantly from its rulings by disobeying its commands and carrying out its prohibitions. Allah will abase these people in this world and the hereafter, refuge is with Allah.

Inevitably, their lot shall be perdition. Even if it is assumed that they have this world and its adornments, their end will be damnation -and refuge is with Allah. It may be assumed that they are granted respite

1 Reported by Ahmad in his Musnad (2/192), Abou Dawood in Book of Salat, Chapter on Preference for Rhythm during Recitation ..., no.1464, At-Tirmidhi in the Book of Virtues of the Qur'an, Chapter on What Has Been Related Regarding What the Reward is of One Who Recites a Letter of the Qur'an ..., no.2914.

for a period and the treasures of this world may be unlocked for them. However, whenever some superfluities of this world are unwrapped for them, it will only increase their final loss - and refuge is with Allah.

﴿ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلْهَبْتُمْ طِبْنَكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَأَسْمَعْتُمْ
بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا
كُنْتُمْ تَفْسُقُونَ ﴾

“On the Day when those who disbelieve (in the Oneness of Allah – Islamic Monotheism) will be exposed to the fire (it will be said): ‘you received your good things in the life of the world, and you took your pleasure therein. Now this day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without right and because you used to rebel and disobey (Allah).’ (Al-Ahqaf: 20)

That is, Allah may grant respite and pleasure to an arrogant disbeliever – Glorified be Allah- in the life of this world. However, this will only increase his torment of humiliation in the life of hereafter -refuge is with Allah. So, you should be cautious not to be amongst the second category that Allah will debase with the Qur’an. You should be amongst the first category; the ones Allah will elevate with the Qur’an.

May Allah count you and us among them.

Hadeeth 997

وَعَنْ ابْنِ عَمْرِو بْنِ رَضِيٍّ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَا حَسَدَ
إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ
وَآتَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَآتَاءَ
النَّهَارِ» متفقٌ عليه.

Ibn 'Umar ؓ reported: The Prophet ﷺ said: "Envy is justified in regard to two types of persons only: a man whom Allah has given knowledge of the Qur'an, and so he recites it during the night and during the day; and a man whom Allah has given wealth and so he spends from it during the night and during the day." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – cited this hadeeth under the Chapter on the excellence of reciting the Qur'an in his book, Riyaadus Saaliheen. Ibn Umar - may Allah be pleased with him and his father- reported that the Prophet ﷺ said: 'Envy is justified in regard to two types of persons only.'

Scholars explained that envy is not permissible in any matter except these two. You would observe that people envy one another in regard to several matters of this life and the hereafter. For instance, some people envy a man whom Allah has blessed with wealth, children, family, mansions, cars and similar things. They would say: 'This one is fortunate' and similar statements.

A person may envy another for what Allah has bestowed upon him of health, honor and prestige among his people. Perhaps, people listen when he talks and follow him when he acts. So, he says: 'This one is fortunate.' However, the Prophet ﷺ explained that the only enviable person is he who possesses any of these two attributes:

The first: Allah has bestowed the Qur'an upon him and he is dutiful to it night and day. Allah has granted him the knowledge of the Qur'an; he memorizes it, understands it and applies it every time. He ponders over what Allah, Honored and Glorious, says about *Salat*. So, he says:

﴿وَأَقِيمُوا الصَّلَاةَ﴾ (13)

"And perform As-Salat (iqamat as-Salat)," (Al-Baqarah: 43)

Hence, he performs *Salat*.

He ponders over what Allah says about Zakat; so, he says:

﴿وَأَتُوا الزَّكَاةَ﴾ (43)

“And give Zakat,” (Al-Baqarah: 43)

Hence, he gives out his Zakat.

What does He say about parents? Allah the most High said:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا﴾ (36)

“Worship Allah and join none with Him in worship, and do good to parents...” (An-Nisa: 36)

And what does He say about joining the ties of kingship?

﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ﴾ (21)

“Those who join that which Allah has commanded to be joined (that is, they are good to their relatives and do not sever the bond of kingship),” (Ar-Rad: 21)

So he joins the ties of kingship.

What does He say about the neighbors? He, the Exalted, said:

﴿وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنْبِ وَالصَّاحِبِ بِالْجَنبِ﴾ (36)

“(Do good) to the neighbor who is near of kin, the neighbor who is a stranger and the companion by your side ...” (An-Nisa: 36)

He continues in this manner.

So, you would observe that he upholds the Qur’an, night and day. This is real bounty and fortune because this is what will remain.

The second: Allah has bestowed wealth upon him and so he spends from it day and night; that is, in the path of Allah, and on what pleases Him, Honored and Glorious. He spends his wealth on anything pleasing to Allah. This includes building mosques, charity for the poor, assistance to the fighters in Allah’s path, support for the

distressed among other things.

The important point is that he commits his wealth to whatever can earn him closeness to Allah every time. He is neither a miser nor a spendthrift who is extravagant and excessive in spending. Rather, he spends for the sake of Allah, following His command and His path, with sincerity in accordance to His legislation. This one should be envied.

As for the one who possesses some portion of this world and takes pleasure in it as animals relish their ration and then leave it, he should not be envied. Likewise, he should not be envied for what he does because the wealth will become worthless or it will destroy him. Only the one who spends in the path of Allah is worthy of envy.

This hadeeth is evidence that one must be dutiful to the Qur'an, day and night. One should always establish his deeds upon the Qur'an and follow its guidance. Likewise, it is obligatory for whoever has been granted wealth by Allah to pay its dues and uphold its obligations and spend it in good causes.

Allah alone grants success.

Hadeeth 998

وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَجُلٌ يَقْرَأُ
سُورَةَ الْكَهْفِ، وَعِنْدَهُ فَرَسٌ مَرْبُوطٌ بِشَطْنَيْنِ، فَتَغَشَّاهُ سَحَابَةٌ
فَجَعَلَتْ تَدْنُو، وَجَعَلَ فَرَسُهُ يَنْفِرُ مِنْهَا، فَلَمَّا أَصْبَحَ أَتَى
النَّبِيَّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ فَقَالَ: «تِلْكَ السَّكِينَةُ نَزَلَتْ لِلْقُرْآنِ»
مُتَّفَقٌ عَلَيْهِ .

Al-Bara' bin 'Azib رضي الله عنه reported: A man was reciting Surat Al-Kahf, and a horse was tied with two ropes beside him. As he was reciting, a cloud overshadowed him, and as it began to come nearer and nearer, the horse began to trample voilently. The man

came to the Messenger of Allah ﷺ in the morning and mentioned the incident to him. He ﷺ said, "That was tranquillity which descended as a result of the recitation of the Qur'an."

Commentary

The author – may Allah shower blessings on him – mentioned hadeeths showing the virtues of recitation in his book, *Riyaadus Saaliheen*, under the chapter on the excellence of reciting the Qur'an.

One of such hadeeths is the hadeeth of Al-Bara bin Azib - may Allah be pleased with him - about a man who was reciting *Surat Al-Kahf* (i.e. Chapter 18). *Surat Al-Kahf* is between *Al-Isra* (i.e. Chapter 17) and *Maryam* (i.e. Chapter 19).

One of the virtues of this *Surat* is that when one recites it on a Friday, it illuminates the period between two Fridays for one. It also contains stories and lessons which Allah narrated to His Messenger ﷺ.

So, this man was reciting the Qur'an and a canopy of cloud covered him. As he increased in recitation, the cloud began to come nearer and nearer. So, his horse, which was tied with two ropes, began to trample violently eager to escape from what it saw. When he informed the Prophet ﷺ, he ﷺ said: 'That was tranquility which descended as a result of the recitation of the Qur'an.' This is because tranquility descends when the Qur'an is recited. When a person recites the Qur'an slowly, pondering over it, then tranquility will descend until it reaches the heart of the reciter. So, Allah sends down tranquility upon his heart.

This story is one of the supernatural event which Allah bestows upon His friends. The friends of Allah may experience supernatural events but not necessarily all of them. Allah only grants this to some of His friends as a means of reassurance from Him and an attestation to the truth upon which they traverse. Miracles are occurrences which conflict with the natural order; that is, they do not conform to normal happenings. Allah makes them to occur through some of His friends as a means of esteem, reassurance and attestation to the truth upon

which they are. At the time this occurred (descent of tranquility), it was also a miracle for the Messenger ﷺ whom this man followed.

Scholars explained that there are three categories of supernatural events:

1. Signs of the Prophets;
2. Miracles of the friends of Allah; and
3. Despicable actions of the devils. These are extraordinary acts which Allah makes to come about through the devils, refuge is with Allah.

What differentiates the categories is if it occurs through a Prophet, a friend of *Ar-Rahman* (The Beneficial, i.e. Allah) or a friend of Satan. It is known that there would never be a miracle which is a sign of a Prophet, referred to as *Mu'jizah*, after the demise of the Prophet Muhammad ﷺ. This is because prophethood has ended. The Messenger of Allah ﷺ was the seal of Prophets. What remains are the miracles of the friends of Allah, satanic situations, sleight of hand, magic and other similar things.

The sign of the miracles of the friends of Allah is that He, Honored and Glorious, brings them about through a righteous servant among His friends. The friends of Allah are those who believe and fear Allah much as Allah the most High said:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾﴾

“No doubt! Verily, the Awliya of Allah [that is, those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah – Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds).” (Yunus: 62-63)

When an extraordinary event occurs through a righteous person, one who is a believer, pious and known for good, then it is referred to as *Karamah*.

The third category: Magic and Satanic actions. These occur through despots and friends of the devils who may claim to be friends of Allah. He fools silly people and the unwary masses. You would find a person with a big turban and wide sleeves, he grows his beard long and rubs his forehead on the ground in order that the sign of *Sujud* be apparent. He does all these to beguile the intellect of the masses. Then he elicits the services of devils for specific purposes. He may be transported swiftly to a far place and conveyed to fly in the air. Indeed, he may be seen in his house in the early morning on the Day of *Arafat*, then devils would convey him to join people at *Arafat*. These devils only captivate the people's senses.

Although they bring about these things, they are not *Karamah* for them. Scholars have written extensively on *Karamat*, the extraordinary feats of the pious, and *Ihanat*, the extraordinary feats of the reprobates. One of the best books written in this regard is '*Al-Furqan Bayna Awliya Ar-Rahman wa Awliya As-Shaytan*' by Shaykhul-Islam Ibn Taimiyyah – may Allah shower blessings on him. He mentioned several extraordinary feats of friends of Allah and the reprobates, who are enemies of Allah.

He mentioned that some people approached Musaylamah the liar, who came from Al-Yamamah in Ar-Riyadh claiming to be a Prophet. They informed him that they have a very deep well in their community which has almost dried up. So, they requested that he visited the well in order to bless it as the Messenger ﷺ would do. Whenever people complained about unavailability of water to him ﷺ, Allah would make water gush forth from his fingers ﷺ with ease.

So, they came to Musaylamah and he followed them to the well. When he got there, he spat out water into it but the little remaining water dried up. They were expecting the volume of the water to increase but Allah, Honored and Glorious, showed them a proof of the

falsehood of this man. There is no doubt that this is an extraordinary matter; it is not normal that a person spits into a well and its water dries up. This is not normal but Allah permitted it to denigrate him.

In any case, whenever you witness an extraordinary feat from a pious believer, who is known for goodness and steadfastness, then this is from the *Karamat* of the friends of Allah. Otherwise, such feat is a satanic action of the devils or magic which has bewitched people's eyes. Magic may be used to change people's perception, hence they would consider a moving object as stationery and a stationary object as moving.

A case in point are the magicians of Fir'aun. They threw their ordinary ropes and staffs to the ground and bewitched the eyes of people to see a room full of snakes. Indeed, Musa عليه السلام conceived fear in himself. Then Allah - the most High - revealed to him to cast his staff:

﴿ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾ ﴾

"Then [Musa (Moses)] threw his stick and behold! It was a serpent manifest!" (Al-Araf: 107)

A giant serpent! It approached these ropes and staffs and swallowed them. So, they recognized that it (the serpent) was true because it swallowed all their magic.

﴿ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾ ﴾

"And behold, it swallowed up all the falsehood which they showed!" (Ash-Shuara: 45)

In summary, this cloud which overshadowed this person reciting *Surat Al-Kahf* is a *Karamah* for him and an attestation from Allah, Honored and Glorious, to this action. It demonstrated that the Qur'an is true and its recitation is a source of tranquility.

We beseech Allah, the most High, to benefit you and us with it, and make it a proof for us and a leader to the Blissful Paradise.

Hadeeth 999

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ: أَلَمْ حَرْفٌ، وَلَكِنْ: أَلِفٌ حَرْفٌ، وَلَا مٌ حَرْفٌ، وَمِيمٌ حَرْفٌ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn Mas'ud رضي الله عنه reported: The Messenger of Allah ﷺ said, "Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam - Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter." [At-Tirmidhi]

Hadeeth 1000

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn 'Abbas رضي الله عنه reported: The Messenger of Allah ﷺ said, "He who does not memorize any part from the Qur'an he is like the ruined house." [At-Tirmidhi]

Commentary

These two hadeeths are about the excellence of reciting the Qur'an and its reward.

The first hadeeth is from Ibn Mas'ud - may Allah be pleased with him; the Prophet ﷺ said: 'Whoever recites a letter from the Book of

Allah (i.e. the Qur'an) will be credited with a good deed, and a good deed gets a ten-fold reward.'

Then he elucidated on his statement: 'I do not say that *Aliflam Min* is one letter, but *Alif* is a letter, *Lam* is a letter and *Mim* is a letter.' So these are three letters for which one earns a reward of thirty good deeds. The same holds for the remaining words of the Mighty Qur'an. So, it is necessary for one to frequently recite the Book of Allah, Honored and Glorious, as much as possible. It is not compulsory for you to have memorized the entire Qur'an; rather, you should recite what is convenient for you, even if you have not memorized more than *Surat Al-Fatihah* (chapter 1), *Juz amma* (chapters 78-114) and *Juz Tabaraka* (chapters 67-77) or something similar. All of the Qur'an is good. Indeed, the Messenger of Allah ﷺ stated recitation of *Qulhuwa Allahu Ahad* (Chapter 102) is comparable to reciting a third of the Qur'an.

So also, in the second hadeeth, the Messenger ﷺ explained that the heart which is devoid of any part of the Qur'an is like a house in ruins. The Qur'an gives life to the heart and illuminates it with knowledge and light. When the heart of the servant (of Allah) is devoid of the Qur'an, it becomes like a house in ruins – refuge is with Allah. There is no good in such heart.

This hadeeth also warns against not reciting the Qur'an and encourages reciting it.

We beseech Allah to count you and us among those who recite it as required.

Chapter 181: warning against forgetting the qur'an

Hadeeth 1001

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَاهَدُوا هَذَا الْقُرْآنَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَهَوَ أَشَدُّ تَفَلُّتًا مِنْ

الإيل في عقلها». متفق عليه .

Abu Musa Al-Ash'ari ؓ reported: The Prophet ﷺ said, "Read the Qur'an regularly. By the One in Whose Hand Muhammad's soul is, it escapes from memory faster than a camel does from its tying ropes." [Al-Bukhari and Muslim]

Hadeeth 1002

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ الْإِيْلِ الْمُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا، أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا، ذَهَبَتْ» مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ reported: The Messenger of Allah ﷺ said: "The parable of one who knows the Qur'an by heart is as the parable of an owner of hobbled camel. If he remains vigilant, he will retain it; and if he neglects it, it will go away." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – mentioned in his book, Riyaadus Saaliheen: 'Chapter on the Command to Preserve the Qur'an and Warning against Forgetting It.'

That is, when Allah has blessed you with the opportunity to memorize it, then you should preserve it. This is because the Noble Qur'an, as described by the Prophet ﷺ, is comparable to a shackled camel: one preserves it if one watches over it but it escapes and vanishes if one frees it.

The Prophet ﷺ swore regarding this in the hadeeth of Aboo Musa Al-Ash'ari - may Allah be pleased with him. He said: 'Read the Qur'an regularly. By the One in Whose Hand Muhammad's soul

is, it escapes from memory faster than a camel does from its tying ropes.' You must create a daily revision routine. For instance, you may decide to read one *Juz'* (1/30 of the Qur'an) per day, hence you complete the Qur'an once every month. You may read two *Juz'* daily and you complete the Qur'an in fifteen days; or three *Juz'* daily and you complete it in ten days. You may plan to complete it in nine days, seven days or three days. Thus, you revise it in order not to forget it.

There are hadeeths which warn against forgetting the Qur'an for the one who pays no attention to it. There is no problem for the one who forgot it naturally. However, it is feared that grievous punishment would befall a person who neglected it after Allah has blessed him with its memorization. O you brother, when Allah blesses you with the Qur'an, endeavor to preserve it by reciting it regularly and acting by it. It is known that acting by something leads to its memorization and preservation. This is why some scholars said: 'Preserve knowledge by applying it. This is because acting by knowledge results in its preservation; it remains in your heart and on your limbs. When this is the case, it is preserved and not forgotten.' If however it is neglected, then it disappears.

It is necessary for one reciting the Qur'an to do so with contemplation and gentle recitation. It is not permissible to hasten so much that some letters are omitted because one would have altered the meaning of the Words of Allah with such omission. However, there is no problem in haste that does not result in omission of letters.

Allah alone grants success.

Chapter 182: the merit of recitation of the Qur'an in a pleasant voice

Hadeeth 1003

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ

يَقُولُ: «مَا أَدِنَ اللَّهُ لِشَيْءٍ مَا أَدِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ يَتَغَنَّى
بِالْقُرْآنِ يَجْهَرُ بِهِ». متفقٌ عَلَيْهِ

Abu Hurairah ؓ reported: I heard the Messenger of Allah ﷺ saying, “Allah does not listen so attentively to anything as He listens to the recitation of the Qur’an by a Prophet who recites well with a melodious and audible voice.” [Al-Bukhari and Muslim]

Hadeeth 1004

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ لَهُ: «لَقَدْ أُوتِيَتْ مِزْمَارًا مِنْ مِزَامِيرِ آلِ دَاوُدَ». متفقٌ عَلَيْهِ .

Abu Musa Al-Ash’ari ؓ reported: The Messenger of Allah ﷺ said to him, “You have been given a Mizmar (sweet melodious voice) out of the Mazamir of Prophet Dawud (David).” [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen, regarding the etiquettes of recitation: ‘Chapter on the merit of recitation of the Qur’an in a pleasant voice.’

These are two issues:

The first Issue: The merit of beautifying the voice while reciting the Qur’an. Beautifying the voice is of two categories:

1. The beautification of pronunciation: one clearly pronounces the letters from their appropriate points of articulation. Hence, the Qur’an is recited clearly, its letters are not muddled up and nothing is omitted from that which Allah has revealed to His Messenger ﷺ.

2. Beautifying the voice; that is, he makes it sweet.

Both are desired. However, it is not permissible to go overboard in beautifying pronunciation. You may find a man overstretching and exasperating himself while reciting the Qur'an. He goes to extremes when uttering sounds modulated by the nasal resonators in the course of assimilating some letters among other things. These are all excessive articulation of letters. Rather, the recitation should be natural with clear phonation of the letters and the diacritical marks. This is what is required not inordinateness.

Thus, we understand that it is not compulsory to learn *At-Tajweed*, the science of recitation of the Qur'an. It deals with beautifying the voice without overindulgences. Hence, it is one of the recommended matters with which one accomplishes a recommended act, but not compulsory.

The second issue: Beautifying the voice. Someone might say that a beautiful voice is not within a person's prerogative because Allah - the most High - is the One Who blesses whoever He wills amongst His servants with it. So, He grants a strong larynx and a beautiful voice. So, it should be said that the matter is as stated. Nevertheless, a person should enhance his voice through training because voice can be acquired as much as it is natural. So, he does not cease to improve his recitation until he learns to recite with a beautiful voice.

Thereafter, the author - may Allah shower blessings on him - mentioned the hadeeth of Aboo Hurayrah - may Allah be pleased with him. He reported that the Prophet ﷺ said: 'Allah does not listen so attentively to anything as He listens to the recitation of the Qur'an by a Prophet who recites well with a melodious and audible voice.'

The scholars explain that this means that Allah does not listen to anything with more attention as He listens to a Prophet's recitation of the Qur'an with a pleasant and clear voice. The Prophets occupy the most honorable pedestal amongst creation. This hadeeth refers to a Prophet raising his voice with the Qur'an. This is the one to whom Allah listens because He loves the beautification of the voice for the Qur'an and a good recitation.

Then he mentioned the hadeeth of Aboo Musa Al-Ash'ari - may Allah be pleased with him. His name is Abdullah bin Qays, one of the speakers of the Prophet ﷺ. The Prophet ﷺ listened to his recitation one night and was thrilled, so he said to Aboo Musa: 'You have been given a sweet melodious voice from the sweet melodious voice of the family of Dawud.' Dawud had a sweet and audible voice so much that Allah the most High said:

﴿يَجِبَالٌ أَوْيَ مَعَهُ وَالطَّيْرُ وَالنَّارُ لَهُ الْحَدِيدُ﴾

"O you mountains. Glorify (Allah) with him! And you birds (also)! And we made the iron soft for him." (Saba: 10)

The mountains would chant with Dawood whenever he was reciting the *Zaboor* (Psalms) with a beautiful voice. Mountains, which are a mass of static objects, and birds would recite with melodious intonation with him. Glorified be Allah! Whenever the birds hear Prophet Dawud's recitation of the *Zaboor* (Psalms), they would gather in the sky and chant with him.

This is why the Prophet ﷺ told Aboo Moosa: 'You have been given a sweet melodious voice from the sweet melodious voice of the family of Dawud.' That is, a beautiful voice similar to the voice of the family of Dawud. Then, Aboo Moosa responded to the Messenger: 'Were that you saw me while I was listening to your recitation yesterday night,' he said: 'had I known you were listening, I would have embellished it greatly for you.' That is, beautified it more than that.

Scholars say that this is evidence that it is not detrimental for a reciter (of the Qur'an) to beautify his voice for the enjoyment and pleasure of his listeners. This is not considered as show-off; that is, it is not said that this man beautified his voice to show-off so that people may enjoy it. Rather, this is one of the things which encourages people to listen to the speech of Allah, Honored and Glorious, and take joy in it. Hence, you find a depressed person whose mood is lifted after listening to the recitation of a reciter with sweet and melodious voice. The recitals of reciters who possess stunning voices and excellent recitation, without being superfluous, abound nowadays

in recordings. When a person listens to them, he is almost incapable to turn away. This is because when the words of Allah come from a person with a beautiful voice and an excellent recitation, it has a strong effect and one is unable to turn away from it.

It can be derived from these two hadeeth that it is necessary for one to recite the Qur'an in the best manner possible for him; to recite with a good voice and an excellent manner.

We beseech Allah, the most High, to make you and me among those who establish His letters and limits till it becomes a proof for us and not against us.

Allah alone grants success.

Hadeeth 1005

وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَرَأَ فِي الْعِشَاءِ بِالتَّيْنِ وَالزَّيْتُونِ، فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ. مَتَّفَقٌ عَلَيْهِ .

Al-Bara' bin 'Azib رضي الله عنه reported: I heard the Prophet ﷺ reciting Surat Wat-Teen Waz-Zaitun (Chapter 95) during the 'Isha' prayer. I have never heard anyone reciting it in a more beautiful voice than his. [Al-Bukhari and Muslim]

Hadeeth 1006

وَعَنْ أَبِي لُبَابَةَ بَشِيرِ بْنِ عَبْدِ الْمُنْذِرِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ فَلَيْسَ مِنَّا» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ جَيِّدٍ.

Abu Lubabah Bashir bin 'Abdul-Mundhir ؓ reported: The Prophet ﷺ said, "He who does not recite the Qur'an in a pleasant tone is not of us." [Abu Dawud]

Hadeeth 1007

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «أَقْرَأْ عَلَيَّ الْقُرْآنَ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟! قَالَ: «إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ عَلَيْهِ سُورَةَ النَّسَاءِ حَتَّى جِئْتُ إِلَى هَذِهِ الْآيَةِ: فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا * قَالَ: «حَسْبُكَ الْآنَ» فَالْتَفَتْتُ إِلَيْهِ، فَإِذَا عَيْنَاهُ تَذْرِفَانِ. مَتَّفَقٌ عَلَيْهِ .

Ibn Mas'ud ؓ reported: The Prophet ﷺ said to me, "Recite the Qur'an to me." I said: "O Messenger of Allah! Shall I recite it to you when it was revealed to you?" He ﷺ said, "I like to hear it from others." Then I began to recite Surat An-Nisa'. When I reached the Ayah : 'How will it be when We shall bring a witness from every people and bring you as a witness against them?' (Having heard it) he said, "Enough! Enough!" When I looked at him, I found his eyes were overflowing with tears. [Al-Bukhari and Muslim]

Commentary

These hadeeths explain the virtues of beautifying the voice and recitation of the Noble Qur'an. The hadeeth of Al-Bara bin Azib - may Allah be pleased with him - states that he observed *Salat Al-Isha* with the Prophet ﷺ and he recited *Wat-Teen Wa Zaytun* (Chapter 95). He said: 'I have never heard anyone reciting it in a more beautiful voice than his' or he said: 'a voice more beautiful than his.' Both

phrases are correct. The Prophet ﷺ is the one with the best voice for reciting the Qur'an. He is the first and most entitled to be included in his statement in the previous hadeeth: 'Allah does not listen so attentively to anything as He listens to the recitation of the Qur'an by a Prophet who recites well with a melodious and audible voice.'¹

So, the Messenger of Allah ﷺ is the best of people in reciting and articulating the Qur'an. This is because the Qur'an was revealed to him and the Qur'an is his ﷺ character.

This hadeeth contains evidence that there is no problem with reciting the short chapters of the Qur'an, one of which is *Surat Teen*, in *Salat Al-Isha*. However, one should recite the moderate chapters because the Prophet ﷺ ordered Mu'adh bin Jabal to recite '*Sabbih ismi Rabbika Al-Ala*' (Chapter 87), '*Hal Ataaka hadeethul ghashiyyah*' (Chapter 88), '*Wal layli idha yagsha*' (Chapter 92), '*Wash-Shamsi wa duhaha*' (Chapter 91) and chapters similar in length. However, there is no problem with reciting the short chapters like *At-Teen* (Chapter 95) and *Idha Zulzilate* [Chapter 99] and similar chapters.

Likewise, the Prophet ﷺ encouraged us to recite the Qur'an with melodious tone. He said: 'He who does not recite the Qur'an in a pleasant tone is not one of us.' This statement has two meanings.

The first meaning: It refers to the one who does not find sufficiency in it but seeks guidance from other sources. There is no doubt that Allah will leave anyone who seeks guidance from other than the Qur'an to stray, refuge is with Allah.

The second meaning: It refers to the one who does not recite the Qur'an with a pleasant voice; he is not one of us.

This shows that one must beautify his voice for the Qur'an and find sufficiency (of guidance) in it as against other things.

As for the third hadeeth, Ibn Mas'ud - may Allah be pleased with him - narrated that the Prophet ﷺ requested that he recites the Qur'an to him ﷺ. So, Abdullah bin Mas'ud said: 'Shall I recite it to you when it was revealed to you?' So, he ﷺ said: 'I like to hear it from others!' This

1 Its reference has preceded.

is because it may be easier for the listener to ponder over the Qur'an than the reciter. The reciter would attach great importance to not making mistakes in his recitation whereas the listener contemplates and ponders (over the meanings). This is why it is said that the reciter is the one who milks while the listener is the one who drinks; that is, the reciter milks the camel or goat while the listener drinks the milk and benefits from it.

The important point is that the Prophet ﷺ requested that Abdullah bin Mas'ud – may Allah be pleased with him – recites the Qur'an to him. So, Abdullah bin Mas'ud said: 'Shall I recite it to you when it was revealed to you?' So, he ﷺ said: 'I like to hear it from others!' So, he began to recite *Surat An-Nisaa* (Qur'an Chapter 4) until he reached the statement of Allah - the most High:

﴿ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴾

"How (will it be) then, when we bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?" (An-Nisa: 41)

That is, how will the situation be? So, the Prophet ﷺ said: 'Enough! Enough!' He - may Allah be pleased with him - said: 'When I looked at him, I found his eyes were overflowing with tears!' He ﷺ was weeping because he would be brought as a witness on the Day of Resurrection for his Ummah. On the Day of Resurrection, a witness will be brought from every Ummah (nation). The Prophets will be witnesses. The scholars are also witnesses because they are the intermediaries between the Messengers and the rest of creation. They are the ones who convey the Sharee'ah (Laws) of the Messengers to the rest of creations, so they are witnesses. The scholar witnesses from two perspectives; the higher perspective and the lower perspective.

The higher perspective: He witnesses that this is the Law of Allah; and

The lower perspective: He witnesses that he has conveyed the message to mankind.

On the Day of Resurrection, a witness will be brought from each *Ummah* (nation):

The first to witness are the Messengers. They will say: ‘We testify that we have conveyed the Message of our Lord to His creatures.’ From this *Ummah*, Muhammad ﷺ will be brought to testify before Allah that he conveyed the message. This is despite the fact that he ﷺ called upon his Lord to bear witness that he has conveyed the message. This was during the largest gathering of Muslims at that time on the Day of *Arafat*, when he delivered a great and important lengthy speech to people and said: ‘Have I not conveyed (the Message)?’ They responded: ‘Yes.’ He said: ‘O Allah! Bear witness (to this)’⁽¹⁾

He said: ‘Have I not conveyed (the message)?’ They said: ‘Yes.’ He said: ‘O Allah witness (to this).’ He said (again): ‘Have I not conveyed (the message)?’ They said: ‘Yes.’ He said: ‘O Allah! Bear witness (to this):’

When he reached this verse, he ﷺ wept because he could imagine this situation, a serious situation; every *Ummah* (nation) humbled to their knees. Each *Ummah* being called to its Book!

﴿ أَلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴾ (٢٨)

“This day you shall be recompensed for what you used to do.”
(*Al-Jathiyah*: 28)

Hence, He said in the noble verse upon which Abdullah bin Mas’ud stopped:

﴿ يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ

حَدِيثًا ﴾ (٤٢)

“On that day those who disbelieved and disobeyed the Messenger (Muhammad ﷺ) will wish that they were buried in the earth,

1 Reported by Al-Bukhaari in Book of Pilgrimage, Chapter on the speech at Muna... no.1741 and Muslim in the Book of Divisions, Combantants, Stories and Indemnities, Chapter on the grave prohibition of (violation of people’s) blood, honor and wealth..... no. 1679.

but they will never be able to hide a single fact from Allah.”
(An-Nisa: 42)

That is, they wish that they were not resurrected, nor created nor taken (their soul taken in death).

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾﴾
﴿يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ ﴿٤٢﴾﴾

“How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people. On that day those who disbelieved and disobeyed the Messenger (Muhammad ﷺ) will wish that they were buried in the Allah.” (An-Nisa: 41,42)

They would wish that they remained on earth or became dust, but this (their wish) will not be of benefit to them. This is why He (Allah) – the most High - said:

﴿وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٣﴾﴾

“But they will never be able to hide a single fact from Allah.”

Summarily, it is permissible for a person to request from a skilled reciter to recite for him, even if this reciter is less knowledgeable than him. Allah - the most High - grants some people very beautiful voice and excellent recitation though they may possess only little knowledge. There is no problem if you ask a particular person to recite the Qur'an to you. You may specify what to recite or you leave the matter to him and you listen.

Also, this hadeeth shows that both the reciter and the listener benefit from the Blessing of the Qur'an. There is no doubt that the Qur'an is the greatest book in terms of Blessing, the most beneficial book, the most reformative for the heart and the most pleasing to the Lord.

We beseech Allah to make you and me among the people of the Qur'an, those who implement it in open and in private, those who live by it and die upon it.

If a person has a need to discuss, then he should not open a radio program for the Qur'an or play a recorded cassette. However, if he is free, solely for the Qur'an and listens, then this is good.

If a person is discussing or preoccupied with some other matters, he should not play the Qur'an. This is because the Qur'an is more valuable than for people to be discussing and thereby pay no attention to it. It is either you discuss with people or listen to the Qur'an or you switch off the radio, you have varied choices and praise be to Allah.

Chapter 183: inducement towards the recitation of some special verses and *surah* of the noble qur'an

Hadeeth 1008

عَنْ أَبِي سَعِيدٍ رَافِعِ بْنِ الْمُعَلَّى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ؟ فَأَخَذَ بِيَدِي، فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ قُلْتَ: لِأَعْلَمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ؟» قَالَ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيَتْهُ» رَوَاهُ الْبُخَارِيُّ .

Abu Sa'id Ar-Rafi' bin Al-Mu'alla ﷺ reported: *The Messenger of Allah* ﷺ said, "Shall I teach you the greatest Surah in the Qur'an before you leave the mosque?" Then he ﷺ, took me by the hand, and when we were about to step out, I reminded him of his promise to teach me the greatest Surah in the Qur'an. He ﷺ said, "It is 'Alhamdu lillahi Rabbil 'Alamin (i.e., Surat Al-Fatihah) which is As-Sab' Al-Mathani (i.e., the seven oft-repeated Ayat)

and the Great Qur'an which is given to me." [Al-Bukhari]

Commentary

The author – may Allah shower blessings on him – said in his book, *Riyaadus Saaliheen*: ‘Chapter on inducement towards the recitation of some special verses and *Surah* of the Noble Qur'an.’

The previous chapter is about the merit of reciting the Qur'an in general terms. However, this chapter mentions the virtues of specific verses and chapters.

One of such chapters is *Surah Al-Fatihah* (Chapter 1). It is also referred to as *Ummul Qur'an*, the mother of the Qur'an. In Arabic language, *Umm* is the one to which a thing returns; hence, the meaning of the entire Qur'an returns to *Surah Al-Fatihah*. Thus, Allah made it mandatory to recite in every *Rakat* of *Salat*. The Prophet ﷺ said: ‘There is no *Salat* for the one who did not recite *Ummul-Qur'an* (the mother of the Qur'an) or *Fatihatul- Kitab* (The Opener of the Book).’⁽¹⁾

This chapter has some distinct qualities. When a person recites it upon a sick person, the person will be healed by Allah's leave. However, this is on the condition that he recites it with the faith of a believer; that is, he recites it with firm belief that it is a beneficial healing invocation.

The second condition is that he recites it upon a sick person who also believes and trusts that it is a beneficial healing invocation. This is indicated in the hadeeth that the Prophet ﷺ dispatched a raiding party which halted at the place of a people and asked them for some hospitality. These people refused and Allah made their leader to be overwhelmed from the bite of a scorpion. He experienced therefrom great discomfort. So, some of them said to one another: ‘Go to the group (the raiding party), perhaps there is one amongst them who can recite some healing incantations.’ So, they come to the raiding party and said to them: ‘Our

1 Reported by Al-Bukhaari the Book of the Call to Prayer, Chapter on the Compulsion of Recitation upon the Imam and the Followers during in *Salat*... no.756 and Muslim in Book of *Salat*, Chapter on the Compulsion of Reciting *Al-Fatihah* in Each *Rakat* and that...no.394.

leader was stung by a scorpion, is there amongst you anyone who can recite (that is, healing words)? They replied: 'Yes, but we will not recite to you unless you give us a ram in return!'

They said: 'We shall give it to you!' So, one of the companions of the Prophet proceeded to recite *Surah Al-Fatihah* upon the man. The man was in serious pain due to the sting of the scorpion. So, he recited upon him. Thereupon the stung man stood as though breaking loose from a halter, that is, as though a camel breaking loose from its halter; as though he was free of any discomfort. So, they gave them the ram. The companions of the Prophet said to one another: 'We fear that this ram may be unlawful, we shall not eat from it till we reach the Prophet ﷺ.' They informed the Prophet ﷺ when they returned to Madinah. He ﷺ told them: 'Take (accept) it and allot me a share!'⁽¹⁾ That is, give me a share of it.

He only said this so that their mind may be at ease; otherwise he ﷺ is not in need of this and also to explain that this is permissible. Then, he said to the one who recited it: 'What informed you that it was healing?' Whenever, one recites it upon a sick person believing that it is beneficial by Allah's leave, Allah the most High, benefits by it in a surprising way. This is amongst the virtues of *Surah Al-Fatihah*. It is the greatest chapter in the Book of Allah as contained in this hadeeth.

Allah alone grants success.

Hadeeth 1009

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ
فِي: قُلْ هُوَ اللَّهُ أَحَدٌ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ
الْقُرْآنِ».

1 Reported by Al-Bukhaari in Book of food, Chapter on Healing with Incantations of SuratAl-Fatihah ..., no. 5736 and Muslim in Book of As-Salam, Chapter on the Permissibility to Take a Wage upon Healing with the Qur'an and Words of Remembrance..., no.2201.

Abu Sa'id Al-Khudri رضي الله عنه reported about Surat Al-Ikhlās (Chapter 112): The Messenger of Allah صلى الله عليه وسلم said, "By Him in Whose Hand my soul is, it is equivalent to one-third of the Qur'an."

Hadeeth 1010

وَعَنْهُ أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ: «قُلْ هُوَ اللَّهُ أَحَدٌ» يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، فَذَكَرَ ذَلِكَ لَهُ، وَكَانَ الرَّجُلُ يَتَقَالُّهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ». رَوَاهُ الْبُخَارِيُّ .

Abu Sa'id Al-Khudri رضي الله عنه reported: A man heard another reciting Surat Al-Ikhlās repeatedly. The next morning he came to the Messenger of Allah صلى الله عليه وسلم and informed him about it as if he considered it to be of little reward. On that the Messenger of Allah صلى الله عليه وسلم said, "By Him in Whose Hand my soul is, this Surah is equal to one-third of the Qur'an." [Al-Bukhari]

Commentary

An- Nawawi – may Allah shower blessings on him – cited these hadeeths under the 'Chapter on inducement towards the recitation of some special verses and Surah of the Noble Qur'an.'

They are about the virtue of:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾

"Qul Huwa Allahu Ahad. Allah As-Samad. Lam yalid wa lam yulad, wa lam yakun lahu kufuwan ahad. – Say (O Muhammad

ﷻ)! *He is Allah, (the) One. Allah-us-samad (The self-sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten. And there is none co-equal or comparable unto Him*" (Al-Akhlās: 1-4)

This *Surah* is named *Surah Al-Ikhlās* (purity or *Tawheed* [Monotheism]) because Allah, The Mighty and Sublime, devoted it to Himself. Thus, He did not mention anything in it except His Names and His Attributes. Also, whoever recites it, having faith in it and believing in what its contents indicate, then he is one who has purified his Religion for Allah, Honored and Glorious is He, free from associating partners with Him. The entire chapter contains the Names and Attributes of Allah:

"Qul Huwa Allahu Ahad - Say (O Muhammad ﷻ): 'He is Allah, (the) One.'

It is said that the polytheists asked the Prophet ﷻ: 'Tell us the Genealogy of your Lord!' That is, what is His lineage, as though they were saying: 'He is the son of who?' - refuge is with Allah. Alternatively, they could mean to ask him: 'From what did He originate? Is it from Gold or Silver or something similar to these.' So, Allah revealed the *Surah: 'Qul Huwa Allahu Ahad - Say (O Muhammad ﷻ): 'He is Allah, (the) One.'* That is, He is single and distinct from all His creatures, Glorious and Honored is He. Nothing is similar to Him amongst His creatures.

'*Ahad - One*,' is a Name exclusive to Allah, the Mighty and Sublime. It cannot be used to refer to anyone else.

"Allah-us-Samad- The Self-Sufficient Master, whom all creatures need, He neither eats nor drinks."

'*As-Samad*': The Qur'an exegesis differ regarding its meaning but the comprehensive connotation is that *As-Samad* refers to the One, perfect in His Attributes, whom all His creatures need. He is perfect in His Knowledge, His Power, His Mercy, His Forbearance and in His other Attributes. Also, He is the One whom all His creatures need, all creatures refer all their needs to Him and beseech Him for them, even

the polytheists. When they are on the sea and the waves begin to toss them about, they beseech Allah alone. He Glorious and Honored is He, is the repose of all creatures. Therefore, *As-Samad* refers to the One, perfect in His Attributes, whom all His creatures need.

“Lam yalid walam yulad. Wa lam yakun lahu kufuwan ahad- He begets not, nor was He begotten. And there is none co-equal or comparable to Him!”

‘Lam yalid’: He begets not; that is, He has no child – Honored and Glorified is He – because He is independent of anyone. Allah the most High said:

﴿أَنْ يَكُونَ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً﴾ (101)

“How can He have children when He has no wife?” (Al-Anam: 101)

In this is a refutation of the claim of the Jews, Christian and polytheists. The Jews said: ‘Uzayr (Ezra) is the son of Allah’; that is, they claimed that Allah begot a son who is Uzayr.’ The Christians said: ‘Christ is the son of Allah,’ and the polytheists said: ‘The angels are the daughters of Allah!’ So, Allah refuted all of these (sayings):

‘He begets not, nor was He begotten.’

This is because He, Glorious and Honored is He, is the First, and nothing precedes Him. So, He is the First, and every other thing came into existence after a period of non existence. As for the Lord (Allah), Glorious and Honored is He, He is the first, Eternal and Everlasting.

“And there is none co-equal or comparable to Him!”

That is, He has no partner or associate in His Knowledge, Power and other Attributes. When the *Ad* (people of Prophet *Hud*) became haughty and boasted of their strength and said:

﴿مَنْ أَشَدُّ مِنَّا قُوَّةً﴾ (15)

“Who is mightier than us in Strength?” (Fussilat: 15)

Allah - Honored and Glorious is He - said:

﴿أُولَئِكَ يَرَوْنَ أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَحْدُوثُونَ ﴿١٥﴾
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ ﴿١٦﴾﴾

“See they not that Allah, Who created them was mightier in strength than them. And they used to deny Our Ayat (proofs, evidences, verses, lessons, revelations and so on)! So we sent upon them furious wind in days of evil omen (for them).”
(Fussilat: 15,16)

They were destroyed by wind which is one of the lightest of His creatures. Yet, it completely destroyed a people who were saying:

“Who is mightier than us in strength?”

Allah, Honored and Glorious, will never have a partner.

You should note that *Kufuwan* (co-equal) can be recited in three different manners: read with a *Dammah* (on the letter *Faf*) followed by letter (*Waw*) that is, when it has (*Waw*) the (*Faf*) takes a *Dammah*. It is not permissible for it to be with *Sukuun* of the (*Faf*). There are two other recitations: with *Hamzah* along with the *Sukuun* of (*Faf*) and *Hamzah* along with *Dammah* of the letter *Faf*. But whenever (*Waw*) is present then the letter (*Faf*) goes with *Dammah*. We hear many reciters reciting it with a *Sukuun* along with (*waw*), this is a defect. Whenever you recite it with (*Waw*) then give the (*Faf*) a *Dammah*.

The Prophet ﷺ swore that this chapter is equivalent to a third of the Qur’an. He asked his companions: ‘Does any of you feel incapable of reciting a third of the Qur’an in a night?’ This was difficult for them and he said:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾
﴿لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾

“Qul Huwa Allah Ahad. Allahu As-Samad. Lam yalid wa lam yulad. Wa lam yakun lahu kufuwan ahad,”⁽¹⁾ is equivalent to a

1 Qur’an Chapter 112

third of the Qur'an. That is, in terms of reward.

However, it is not a replacement for the Qur'an. Therefore, if a person recites it three times, for instance, instead of reciting *Surah Al-Fatihah* in *Salat*, it would not suffice him. This is because there is a difference between something being equivalent in reward and being a substitute. A thing may be equivalent to another in reward but not acceptable as a substitute for it. For example, do you see that when a person says: '*La ilaha illa Allah, wahdahu la sharika lahu Al-Mulk wa lahu Al-Hamd wa Huwa ala kulli shay'in Qadeer* - There is no one worthy of worship except Allah alone having no partner. To Him belongs Dominion and Praise, and He is over all thing Able,'⁽¹⁾ ten times is comparable to manumitting one of the descendants of Ismael عليه السلام from slavery; that is, it is equivalent to it. However, if one has an obligation to free a slave and he recites these words of Remembrance ten times, it would not suffice him. So, we must know the difference between equivalence in reward and equivalence in substance.

So, it is equivalent to a third of the Qur'an in reward but is not equivalent to a third of the Qur'an in substance; that is, it is not a substitute for it. This is why if a person recites it in his *Salat* three times, it suffices him not from reciting *Al-Fatihah*.

Allah alone grants success.

Hadeeth 1011

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي: قُلْ هُوَ اللَّهُ أَحَدٌ: «إِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: *The Messenger of Allah* ﷺ said, "Surat *Ikhlas* is equivalent to one-third of the Qur'an." [Muslim]

1 Reported by Muslim in Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, Virtues of *Tahleel*, *Tasbeeh*, and Supplication..., no. 2693

Hadeeth 1012

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أُحِبُّ هَذِهِ السُّورَةَ: قُلْ هُوَ اللَّهُ أَحَدٌ، قَالَ: «إِنَّ حُبَّهَا أَدْخَلَكَ الْجَنَّةَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ. وَرَوَاهُ الْبُخَارِيُّ فِي صَحِيحِهِ تَعْلِيْقًا.

Anas رضي الله عنه reported: A man said: “O Messenger of Allah! I love Surat-Al-Ikhlās [Say: He is Allah, (the) One].” He رضي الله عنه said, “Your love for it will admit you to Jannah.” [At-Tirmidhi]

Hadeeth 1013

وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «أَلَمْ تَرَ آيَاتٍ أَنْزَلْتُ هَذِهِ اللَّيْلَةَ لَمْ يَرِ مِثْلُهُنَّ قَطُّ؟ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ». رَوَاهُ مُسْلِمٌ.

'Uqbah bin 'Amir رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said: “Do you not know that last night certain Ayat were revealed the like of which there is no precedence. They are: ‘Say: I seek refuge with (Allah) the Rubb of the daybreak’ (Surah 113), and ‘Say: I seek refuge with (Allah) the Rubb of mankind’ (Surah 114).” [Muslim]

Hadeeth 1014

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَعَوَّذُ مِنَ الْجَانِّ، وَعَيْنِ الْإِنْسَانِ، حَتَّى تَزَلَّتِ الْمُعَوَّذَاتَانِ،

فَلَمَّا نَزَلَتْهَا أَحْذَبْ بِهَمَّا وَتَرَكَ مَا سِوَاهُمَا. رَوَاهُ التِّرْمِذِيُّ وَقَالَ:
حَدِيثٌ حَسَنٌ.

Abu Sa'id Al-Khudri ؓ reported: The Messenger of Allah ﷺ used to seek protection against the evil of jinn and the evil eyes till Surat Al-Falaq and Surat An-Nas were revealed. After they were revealed, he took to them for seeking Allah's protection and left everything besides them. [At-Tirmidhi]

Hadeeth 1015

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنْ
الْقُرْآنِ سُورَةٌ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ، وَهِيَ:
تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ:
حَدِيثٌ حَسَنٌ.

Abu Hurairah ؓ reported: I heard the Messenger of Allah ﷺ saying, "There is a Surah in the Qur'an which contains thirty Ayat which kept interceding for a man until his sins are forgiven. This Surah is 'Blessed is He in Whose Hand is the dominion.' (Surat Al-Mulk 67)." [At-Tirmidhi and Abu Dawud]

Hadeeth 1016

وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ
كَفَتَاهُ». مُتَّفَقٌ عَلَيْهِ .

Abu Mas'ud Al-Badri ؓ reported: I heard the Prophet ﷺ saying, "He who recites the two Ayat at the end of Surat Al-Baqarah at night, they will suffice him." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – mentioned these hadeeths under the 'Chapter on inducement towards the recitation of some special verses and Surah of the Noble Qur'an.'

The virtues of reciting Surah Al-Fatihah and Surah Al-Ikhlash have been discussed.

Among such chapters are the Mu'awwidhatayn.

The Mu'awwidhatayn refers to Qul audhu bi Rabbil-Falaq (Chapter 113) and Qul audhu bi Rabbin-Nas (Chapter 114). No one seeks protection with them, with firm faith, except that Allah, Honored and Glorious is He, protects him. As for Surah Al-Falaq, Allah, Honored and Glorious is He, said:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾﴾

"Say: I seek refuge with (Allah) the Lord of the day-break. From the evil of what He has created." (Al-Falaq: 1, 2)

That is, say - O you man seeking assistance from your Lord -: 'I seek refuge with (Allah) the Lord of the day-break.'

Al-Falaq refers to the cleaving of the day-break, the seed-grain and the fruit-stone. Allah - the most High- said:

﴿فَالِقُ الْإِصْبَاحِ ﴿١١﴾﴾

"(He is the) Cleaver of the day break." (Al-Anam: 96)

He – the most High - also said:

﴿إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ﴿١٥﴾﴾

"Verily, it is Allah who causes the seed grain and the fruit-stone (like the date stone, and so on.) to split and sprout." (Al-Anam: 95)

He, Honored and Glorious is He, is the Lord of the cleaving. None is capable of cleaving any of these aforementioned things except Him, Honored and Glorious is He.

"From the evil of what he has created."

That is, from every created object.

One of such created things is human soul as reported in the authentic hadeeth: 'We seek refuge with Allah from the evil of own souls and the ills of our actions.'⁽¹⁾ The soul commands one to evil. So, you should seek assistance with Allah from the evil of what He has created; that is, from the evil of all created things be they men, Jinns, the soul and so on.

"And from the evil of the darkening (night) as it comes with darkness (or the moon as its sets or goes away)."

The darkening is night; this is because vermin are abundant at night and predatory animals prowl around in the dark. So, the night contains a lot of evils. Therefore, you should seek assistance with Allah from the evil of the night - the darkening as it comes with dimness, that is, when it enters.

"And from the evil of the witchcrafts, when they blow in the knots."

That is, magicians who blow in the knots to bewitch people. He (Allah) mentioned them as females though magic could be found with females as well as males. However, it is more common with females. It is possible that the meaning of: *'those who blow,'* is those souls which blow in knots, and therefore it encompasses men and women.

"And from the evil of the envier when he envies."

This refers to the evil eye. For the one with an evil eye - may Allah

1 Reported by At-Tirmidhi in the Book of Marriage, Chapter on What has Been Narrated about the *Khutbah* (solemnization speech) of Marriage..., no.1105 and An-Nasa'i in Book of Al-Jumu'ah, Chapter on the Manner of the *Khutbah*..., no. 1404 and Ibn Majah in Book of Marriage Chapter on the *Khutbah* of Marriage..., no.1892

protect us from it, he does not love that good things happen to others. Whenever Allah blesses anyone with some form of wealth, honor, knowledge, children, wives and so on, evil will shoot from his soul, like an arrow, to affect the man. This arrow does not benefit him aught, but his soul is evil – it does not love good for others. So, the evil eye affects the person. The Prophet ﷺ said: “Were anything to overtake Predestination, it would have been the evil eye.”⁽¹⁾

The evil eye has effect and it is real. Indeed, some scholars said that it is what is intended in His statement, Exalted is He:

“And verily, those who disbelieve would almost make you slip with their eyes through hatredness when they hear the Reminder (Qur’an).”⁽²⁾

Then He said: *“when he envies!”* This is because the envier does not envy at all times, hence he does not afflict everyone with his evil eyes. However, whenever he envies – May Allah protect us therefrom – his evil affects others.

It is possible that the meaning of the verse is: the envier with an evil eye and the envier without an evil eye: some people are envious, refuge is with Allah, because they do not love good for others. Envy is to dislike the favors which Allah has bestowed upon others; that you dislike what Allah has blessed others with though you may not desire that such should vanish. When you desire that such blessings should vanish then the situation becomes worse, refuge is with Allah. Enviars, and we seek refuge with Allah (from their evil), do not destroy except their own souls.

The envier burns whenever Allah bestows His favors upon His servant, his heart burns. This envier – refuge is with Allah - is unjust to others and transgresses against them when he envies. The envy becomes a mountain in his heart. Let us imagine that Allah has blessed a person with wealth and he spends it in the path of Allah. An envier would be furious within himself, ‘Why should Allah bless this

1 Reported by Ahmad in his Musnad (6/438), and At-Tirmidhi in Book of Medicine, Chapter on What has Been Narrated about Healing the Affliction of the Evil Eye ..., no.2059

2 Qur’an 68 verse 51

man with wealth and made him to spend it in Allah's path.' Whenever this man is praised in a gathering, he would say: 'May Allah guide him, he shows off and is not interested in the face of Allah and the abode of the hereafter.'

So also, when Allah blesses a person with knowledge and he becomes accepted among people, he envies and wishes that blessing of Allah upon this person vanishes. There are other examples.

Envy – and refuge is with Allah – is one of the major sins and Allah castigated the Jews for it. He said:

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ﴾

“Or do they envy men [Muhammad ﷺ and his followers] for what Allah has given them of His Bounty?” (An-Nisa: 54)

The bounty belongs to Allah and to no one beside Him. He grants it to whomever He Wills. Do you envy people over bounties which Allah has granted them? You commit a crime and transgress against the Rights of Allah, Honored and Glorious is He. Perhaps, you are saying: 'Why does this man achieve this bounty which he is not worthy of?'

In summary, it is necessary to seek protection with these two chapters. At-Tirmidhi – may Allah shower blessings on him – mentioned that the Prophet ﷺ used to seek protection with Allah from *Al-Jann*, the Chief Jinn, and from the evil eye of men until 'Qul audhu bi Rabbi-falaq' and 'Qul audhu bi Rabbi-Nas!' were revealed.' Thereafter, he began to seek protection using them and abandoned all other things.

Allah alone grants success.

Hadeeth 1017

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ

فِيهِ سُورَةُ الْبَقَرَةِ. رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: I heard the Messenger of Allah صلى الله عليه وسلم saying: "Do not turn your houses into graveyards. Satan runs away from the house in which Surat Al-Baqarah is recited." [Muslim]

Hadeeth 1018

وَعَنْ أَبِي بِنِ كَعْبِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم:
«يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟
قُلْتُ: اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ، فَضَرَبَ فِي صَدْرِي
وَقَالَ: «لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ». رَوَاهُ مُسْلِمٌ .

Ubayy bin Ka'b رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said: "Abu Mundhir! Do you know which Ayah in Allah's Book is the greatest?" I replied: "It is 'Allah la ilaha illa Huwal-Haiyul-Qayyum (Allah! none has the right to be worshipped but He, the Ever Living...)'." (2:256) Thereupon he صلى الله عليه وسلم patted me in the chest and said, "Rejoice by this knowledge, O Abu Mundhir!" [Muslim]

Commentary

The hadeeths explain the virtue of specific verses and chapters of the Noble Qur'an, one of which is Surah Al-Baqarah.

Regarding Surah Al-Baqarah, the author – may Allah shower blessings on him – reported on the authority of Aboo Hurairah that the Prophet صلى الله عليه وسلم said: 'Do not turn your houses into graveyards.' Scholars explained that you should not abandon performing As-Salat in your homes; that is, do observe Salat in your homes. He صلى الله عليه وسلم described houses in which Salat is not performed as graveyards

because *Salat* is not valid in graveyards. This is narrated in the hadeeth of the Prophet ﷺ: 'The entire earth is a place of *Salat* except the graveyard and the bathroom!'⁽¹⁾

He ﷺ also said: 'Do not observe *Salat* towards graves and do not sit on them!'⁽²⁾

Salat, obligatory or optional, is not valid in the graveyard. Indeed, the prostration of recitation and the prostration of gratitude are not valid in the graveyard. The only *Salat* that may be performed in the graveyard is the funeral prayer. There is no harm in observing the funeral prayer in the graveyard before or after the burial. However, funeral prayer should not be performed after burial at the prohibited times. For example, if you come to participate in the funeral prayer after *Salat Al-Asr* but you found out that the corpse has been buried, you should not perform *Salat* upon it. This is because you can observe it at another time, outside the prohibited times; for example, the forenoon. But, if you meet the corpse in the graveyard before burial, there is no problem if you observe *Salat* upon it even though it may be after *Al-Asr*. In this case, the *Salat* has a cause. For any *Salat* that has a cause, there is no prohibited time.

Then he ﷺ informed us that the Satan flees from a home in which *Surah Al-Baqarah* is recited. That is, when you recite *Surah Al-Baqarah* in your home, Satan will flee from your house and would not come near it. The reason for this is that *Surah Al-Baqarah* contains *Ayat Al-Kursiyy* (*Al-Baqarah* 2 verse 255).

This is supported by the subsequent hadeeth of Ubayy bin Ka'b - may Allah be pleased with him - as mentioned by the author. The Prophet ﷺ asked him: 'Do you know which verse of the Book of Allah is the greatest?' He replied: '*Ayat Al-Kursi*.' So, the Prophet patted him in the chest and said: 'Rejoice by this knowledge, O

1 Reported by At-Tirmidhi in the Book of As-Salat, Chapter on what has been Narrated about the Whole Earth being a Mosque except the Graveyard and the Bathroom ... , no.317; and Ibn Majah in Book of Mosques and Congregations, Chapter on Places where Salat is detested..., no.745

2 Reported by Muslim in Book of Funerals, Chapter on the Prohibition of Sitting on Graves or Observing Salat upon them..., no. 972

Aboo Mundhir.' Thus, he applauded him for knowing the greatest verse in the Book of Allah. This is because this verse contains ten of Allah's Attributes, Honored and Glorious is He. Allah - Honored and Glorious is He - said:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴾

"Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists." (Al-Baqarah: 255)

This contains the sanctification of the Oneness of Allah, Honored and Glorious is He. 'La ilaaha illa Huwa Al-Hayyu Al-Qayyum,' means there is no god worthy of worship in truth except Him, Glorious and Honored. Everything worshipped besides Allah is a case of misplaced worship even if it is named a deity. This is just a name, which they have forged for which Allah has sent down no authority.

﴿ الْحَيُّ الْقَيُّومُ ﴾

"The Ever Living, the One Who sustains and protects all that exists."

That is, the One Who is perfect in His living and His Timeless Existence. He is the perfect Living One Whose existence was not preceded by a period of nonexistence nor will it be followed by extinction. This is because He is the first, and nothing precedes Him. and He is the Last, and nothing succeeds Him. Allah, Honored and Glorious said:

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَسَبَقَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ ﴾

"Whatever is on it (the earth) will perish. And the face of your Lord full of Majesty and Honour will remain forever." (Ar-Rahman: 26, 27)

Some of the pious predecessors said that the one who recites:

"Whatever is on it (the earth) will perish," must not stop at that.

Rather, he should say: "Whatever is on it (the earth) will perish and the Face of your Lord full of Majesty and Honour will remain forever," so that the deficiency of creatures become manifest and the perfection of the Creator, Glorious and Honored is He, becomes apparent. He, The Mighty and Sublime, is the Ever Living, perfect in His Life. So also, His life is not blemished or defective in any form while the lives of others are defective. Take a look at your life, O man; if you consider your sense of hearing, then your hearing is deficient, you cannot hear everything. So also your sight, same for your health; there are several illnesses which afflict man. The same goes for all other elements of life, they are all deficient. As for the Lord (Allah), Honored and Glorious is He, He has perfect Life.

"Al-Qayyum – the One Who sustains and protects all that exists!" That is, the One Who is Self-Subsisting and also sustains others. He is the Self-Subsisting, Honored and Glorious is He, Who is not in need of anyone:

﴿ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴾ (١٧)

"And whoever disbelieves then Allah stands not in need of any of the Alamin (mankind, jinn and all that exists)." (Al-Imran: 97)

﴿ إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ ﴾ (٧)

"If you disbelieve, then verily, Allah is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you." (Az-Zumar: 7)

He is the Rich and the Independent. In a divine hadeeth, He, Glorious and Honored is He, said: 'O My slave, you can never be able to harm Me, nor can you ever be able to benefit Me.'⁽¹⁾

So, He exists by Himself and is not dependent or in need of anyone. He maintains everything else. The Sustainer of everything is Allah,

1 Reported by Muslim in Book of Kindness, Joining the Ties of Kinship and Manners, Chapter on the Prohibition of Oppression...no.2577

Honored and Glorious is He. Allah the most High said:

﴿أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ﴾ (23)

‘Is then He (Allah) Who takes charge (guards, maintains, provides) of every person and knows all that He has earned (like any other deities who know nothing).’ (Ar-Rad: 33)

That is, is He similar to the one who has authority over nothing? The One in charge of every soul and Who knows what it has earned is Allah, Honored and Glorious. Therefore, *Al-Qayyum* has two meanings:

1. The Self-Subsisting Who exists by Himself and is not in need of anyone; and
2. The One Who sustains every other thing; that is, every other thing is in need of Allah.

﴿لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾ (200)

“Neither slumber nor sleep overtake Him.” (Al-Baqarah: 255)

Slumber is a dormant state which precedes sleep. Sleep is well known. Allah, Honored and Glorious, is not overtaken by slumber nor sleep but man is overtaken by slumber and sleep even while observing *Salat*. Man sometimes slumbers while talking to people as he is unable to control himself. But Allah, Honored and Glorious is He, is never overtaken by slumber nor sleep because of His perfect Existence, the Mighty and Sublime, and His Perfect Self-subsisting nature.

In an authentic hadeeth, the Prophet ﷺ said: ‘Verily, Allah does not sleep and it is not proper for Him to sleep.’⁽¹⁾ This means that it is totally impossible for Him, Honored and Glorious is He, to sleep, because He has perfect Existence and is perfectly Self-Subsisting. Who would maintain creation if the Creator slept! There is no one, so He, Glorious and Honored is He, is not overtaken by slumber nor sleep.

Allah alone grants success.

1 Reported by Muslim in Book of Faith, Chapter on His Statement ﷺ: Verily Allah does not sleep..., no.179.

Hadeeth 1019

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَكَلَّنِي رَسُولُ اللَّهِ ﷺ بِحِفْظِ زَكَاةِ رَمَضَانَ، فَأَتَانِي آتٍ، فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ فَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: إِنِّي مُحْتَاجٌ، وَعَلَيَّ عِيَالٌ، وَبِي حَاجَةٌ شَدِيدَةٌ، فَخَلَّيْتُ عَنْهُ، فَأَصْبَحْتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا هُرَيْرَةَ! مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! شَكَا حَاجَةً وَعِيَالًا، فَرَحِمْتُهُ، فَخَلَّيْتُ سَبِيلَهُ. فَقَالَ: «أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ» عَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللَّهِ ﷺ: «فَرَصَدْتُهُ، فَجَاءَ يَحْثُو مِنَ الطَّعَامِ، فَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: دَعْنِي فَإِنِّي مُحْتَاجٌ، وَعَلَيَّ عِيَالٌ لَا أَعُودُ، فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ، فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا هُرَيْرَةَ! مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! شَكَا حَاجَةً وَعِيَالًا فَرَحِمْتُهُ، فَخَلَّيْتُ سَبِيلَهُ، فَقَالَ: «إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ» فَرَصَدْتُهُ الثَّلَاثَةَ. فَجَاءَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ، فَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ، وَهَذَا آخِرُ ثَلَاثِ مَرَّاتٍ أَنَّكَ تَزْعُمُ أَنَّكَ لَا تَعُودُ، ثُمَّ تَعُودُ! فَقَالَ: دَعْنِي فَإِنِّي أَعْلَمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا، قُلْتُ: مَا هُنَّ؟ قَالَ: إِذَا أُوْتِيتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ، فَإِنَّهُ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ، وَلَا يَقْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ، فَخَلَّيْتُ سَبِيلَهُ فَأَصْبَحْتُ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «مَا فَعَلَ

أَسِيرُكَ الْبَارِحَةَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللَّهُ بِهَا، فَخَلَّيْتُ سَبِيلَهُ. قَالَ: «مَا هِيَ؟» قُلْتُ: قَالَ لِي: إِذَا أُوتِيَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ الْآيَةَ: اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَقَالَ لِي: لَا يَزَالُ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ، وَلَنْ يَقْرَبَكَ شَيْطَانٌ حَتَّى تُصْبِحَ. فَقَالَ النَّبِيُّ ﷺ: «أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعْلَمُ مَنْ تُخَاطِبُ مُنْذُ ثَلَاثِ يَأَبَا هُرَيْرَةَ؟» قُلْتُ: لَا، قَالَ: «ذَلِكَ شَيْطَانٌ». رَوَاهُ الْبُخَارِيُّ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ put me in charge of charity of Ramadan (Sadaqat-ul-Fitr). Somebody came to me and began to take away some food-stuff. I caught him and said, "I must take you to the Messenger of Allah ﷺ." He said, "I am a needy man with a large family, and so I have a pressing need." I let him go. When I saw the Messenger of Allah ﷺ next morning, he asked me, "O Abu Hurairah! What did your captive do last night?" I said, "O Messenger of Allah! He complained of a pressing need and a big family. I felt pity for him so I let him go." He ﷺ said, "He told you a lie and he will return." I was sure, according to the saying of the Messenger of Allah ﷺ that he would return. I waited for him. He sneaked up again and began to steal food-stuff from the Sadaqah . I caught him and said; "I must take you to the Messenger of Allah ﷺ." He said, "Let go of me, I am a needy man. I have to bear the expenses of a big family. I will not come back." So I took pity on him and let him go. I went at dawn to the Messenger of Allah ﷺ who asked me, "O Abu Hurairah! What did your captive do last night?" I replied, "O Messenger of Allah! He complained of a pressing want and the burden of a big family. I took pity on him and so I let him go." He ﷺ said, "He told you a lie and he will return." (That man) came again to

steal the food-stuff. I arrested him and said, "I must take you to the Messenger of Allah ﷺ, and this is the last of three times. You promised that you would not come again but you did." He said, "Let go of me, I shall teach you some words with which Allah may benefit you." I asked, "What are those words?" He replied, "When you go to bed, recite Ayat-ul-Kursi (2:255), for there will be a guardian appointed over you from Allah, and Satan will not be able to approach you till morning." So I let him go. Next morning the Messenger of Allah ﷺ asked me, "What did your prisoner do last night?" I answered, "He promised to teach me some words which he claimed will benefit me before Allah. So I let him go." The Messenger of Allah ﷺ asked, "What are those words that he taught you?" I said, "He told me: 'When you go to bed, recite Ayat-ul-Kursi from the beginning to the end [i.e., Allah! none has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi encompasses the heavens and the earth, and preserving them does not fatigue Him. And He is the Most High, the Most Great].' (2:255). He added: 'By reciting it, there will be a guardian appointed over you from Allah who will protect you during the night, and Satan will not be able to come near you until morning'." The Messenger of Allah ﷺ said, "Verily, he has told you the truth though he is a liar. O Abu Hurairah! Do you know with whom you were speaking for the last three nights?" I said, "No." He ﷺ said, "He was Shaitan (Satan)." [Al-Bukhari]

Commentary

This story is really amazing. The Prophet ﷺ put Aboo Hurairah -

may Allah be pleased with him – in charge of charity of Ramadan, that is *Sadaqatul-Fitr*.

They would gather it together a day or two before the *Eid*, and Aboo Hurairah was entrusted with it. One night, a man came to steal from the food and Aboo Hurairah apprehended him. He said: 'I must take you to the Messenger of Allah ﷺ.' He became frightened and said: 'I am in dire need and have dependents, with needs.' He was merciful to him and freed him. When he woke up in the morning and came to the Messenger of Allah ﷺ, he said to him: 'What did your captive do last night?' This is one of the signs of Allah. Although the Prophet ﷺ was not with him, he was informed of the incident through revelation.

He said: 'What did your captive do last night?' I said: 'O Messenger of Allah, he complained of a pressing need and a big family. I felt pity for him so I let him go.' The Prophet ﷺ said: 'He told you a lie' that is, he has no dependents and no need, 'and he will return.' He (Aboo Hurairah) said: 'I was sure, according to the saying of the Messenger of Allah ﷺ that he would return.' The companions of the Prophet - may Allah be pleased with him - believed in whatever the Messenger ﷺ informed them just as they believe things which they see with their own eyes or even more. He said: 'I waited for him. He sneaked up again and began to steal food-stuff from the *Sadaqah*. I caught him and said, 'I must take you to the Messenger of Allah.' So, he repeated his previous plea that he is in need and has a large family. So, he - may Allah be pleased with him - was compassionate to him (again). He was compassionate to him only because he knew the Prophet ﷺ was forebearing and large hearted. Hence, he knew that he ﷺ would not reprimand him as he had not rebuked him for letting him off earlier.

When morning came, he went to the Prophet ﷺ and informed him. He ﷺ said: 'He told you a lie and he will return.' He laid in ambush for him the third time and was on the look-out for him. The man came again to steal the food-stuff. So I said: 'I must take you to the Messenger of Allah ﷺ and this is the last of three times. You promised that you would not come again but you did.' He said: 'Let go of me and I shall teach you some words with which Allah may benefit you.' He asked: 'What are those words?' He responded: '*Ayat Al-Kursi*: "Allahu

La ilaaha illa Huwa Al-Hayyu Al-Qayyum “(Al-Baqarah 2: verse 255). When you go to bed, recite *Ayat Al-Kursi* (Qur’an Baqarah 2: verse 255). There shall be a guardian appointed over you from Allah, and Satan will not be able to approach you till morning.’ These are light words which would protect you. If you employ several guards, they cannot prevent the devils from approaching you, but Allah will protect you with these few words.

Next morning, he went quickly to the Prophet ﷺ and narrated the event to him. He ﷺ said: ‘Verily, he has told you the truth though he is a liar.’ That is, this time he was truthful in what he told you but he is a liar. He asked: ‘Do you know with whom you have been speaking for the last three nights?’ I said: ‘O Messenger of Allah, I do not know.’ He said: ‘He was *Shaytan*, appearing in human form.’

This hadeeth contains numerous benefits, amongst which are:

1. There is no problem if people turn in the *Sadaqah Al-Fitr* to the authority or its representative. A committee may be established for the collection of *Zakat Al-Fitr* from people. When a person hands it over to this committee, he is free of the obligation.

2. It is permissible for the agent to dole out the substance provided the legal guardian acquiesces. Aboo Hurairah handed out the food-stuff to this man or person. I said man or person because the *Jinns* are called men as Allah the most High said:

﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ﴾

“And verily, there were men among mankind who took shelter with men among the jinn.” (Al-Jinn: 6)

Aboo Hurayrah – may Allah be pleased with him – again dispensed the food-stuff on the second night though the Messenger ﷺ had said: ‘He told you a lie and he will return.’

Satan may appear in human form; as a man, or in the form of a dog. Some scholars even said about the statement of the Messenger ﷺ: ‘The black dog is a *Shaytan* (devil),’ means that it is the *Shaytan* that

takes on that form and appears as black dogs. However, the correct understanding of this hadeeth is that the black dog is the devil among dogs; it is the evilest, most dangerous and craziest of them.

Also the devils may appear in the form of animals like cats or snakes. This is supported in the authentic hadeeth about a newly wedded young man from the *Ansar*. He came home one day to find his wife outside. He queried her and she asked him to enter the house to see for himself. When he entered, he found a snake on the bed. So, he picked up a spear and killed it but he also died at that moment. The sequence of their death was not clear. This snake was a *jinn* and when he killed it, its family killed him at the same instant?

Hence, the Prophet ﷺ prohibited the killing of snakes found in the home. It is not permissible for one to kill the snake when one sees it in the home; rather, you should warn it for three days. You say to it: 'You are discomfoting me, so do not sit in my house.' If it remains there after the third day, you should kill it. If it is a *Jinn*, when you forbid it, it will not come back; otherwise, it is just one of the animals with no knowledge. So, it should be killed if it comes after the third day.

However, the Messenger ﷺ singled out two types of snakes to be killed at all times. These are the short tailed snake (*Abtar*) and the one with two white lines on its back (*Dhu At-Tafitain*). These two should be killed because they 'Snatch away the sight'⁽¹⁾ due to their ugliness and cause miscarriage in pregnant women. Hence, the Prophet ﷺ ordered us to kill these two types even in the house. The important point is that devils and *Jinns* may appear in forms different from their original forms.

4. It is permissible to hand out the Zakat Al-Fitr prior to the Eid even if by more than two days provided he hands it over to the authority. However, people in authority must not distribute it before its time.

5. It shows one of the signs of the Messenger of Allah ﷺ. He gained knowledge of what happened without witnessing it because revelation came to him from Allah, Honored and Glorious is He.

1 Reported by Muslim in Book of As-Salam, Chapter on Killing of the Snake and others... no. 2232

6. One should recite the entire *Ayat Al-Kursi* (Al-Baqarah 2: verse 255) before retiring to bed.

The statement of Allah:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾

“There is no compulsion in religion ...” (Al-Baqarah: 256)

is not part of it; this verse is past *Ayat Al-kursi* which ends with:

﴿وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

“And He is the Most High, the Most Great.” (Al-Baqarah: 255)

So, you should recite it every time you retire to bed at night. Satan will not come near you till you rise in the morning and Allah will appoint a guardian over you. A reliable person informed me that he used to recite it every night but he forgot on a particular night that a scorpion stung him. The Messenger ﷺ said: ‘There shall be a guardian appointed over you from Allah.’ He forgot to recite it, thus the guardian was not present on that day and a scorpion stung him. Hence, you should endeavor to recite *Ayat Al-Kursi* every night, particularly when you go to bed.

7. One must accept the truth irrespective of its source, even if it is from a devil, an idol worshipper, a Jew or a Christian. Allah accepted the truth from the idol worshippers. Likewise, the Prophet ﷺ accepted the truth from the Jews and confirmed the truth from Satan as seen in this hadeeth.

As for the acceptance of truth by Allah from the idolaters:

﴿وَإِذَا فَعَلُوا فَجِيئَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا﴾

“And when they commit a *fahisha* (evil deed, going round the *ka’bah* in naked state, every kind of unlawful sexual intercourse), they say we found our fathers doing it and Allah has commended it on us.” (Al-Araf: 28)

They gave two reasons:

The first is that they met their fathers upon it and the second is that Allah ordered them to do so.

So, Allah - the most High - said:

﴿قَالَ لَئِنِ اللَّهُ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ (٢٨)

“Say: Nay, Allah never commands Fahisha – Do you say of Allah what you know not?”

But He was silent about their statement:

“We found our fathers doing it,” because this statement of theirs was true. Indeed, they found their fathers doing this evil but Allah did not command it.

“Say: Nay, Allah never commands Fahisha...”

As for the Prophet ﷺ's acceptance of the truth from the Jews: A Jewish scholar came to him and said we find that (in our Book) Allah places the Heavens on His Finger, and also the earths and the trees on His Finger, then he mentioned the rest of the hadeeth. So, the Prophet laughed till his molars became visible as a confirmation of the statement of this Jewish scholar. Then, he ﷺ recited:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ

مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾ (٢٧)

“They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right hand. Glorified be He and High is He above all that they associated as partier with Him. (Az-Zumar: 67)⁽¹⁾

He also confirmed the truth uttered by the devil as seen in this hadeeth.

Thus, it is obligatory for you, O Muslim, to accept the truth from

1 Reported by Al-Bukhaari in Book of Exegesis of the Qur'an Chapter on his statement: “They made not a just estimate of Allah such as is due to Him ...”, no. 4811 and Muslim in Book of the Description of Resurrection, Paradise and Hell, a Chapter from it ..., no.2786

anyone and to reject falsehood from anyone. The speech of whoever utters falsehood must be rejected and the statement of whoever utters truth must be accepted. As a consequence, one of the statements which has been transmitted from the scholars is: ‘Men are known by the truth, and the truth is not known by men.’ That is, you should not make personality your yardstick for accepting the truth.

It is true that the statement of a scholar may be trusted and accepted than the statements of others, but not all his statements will be right. He may err or be correct, but a scholar is more likely to be right without doubt. Hence, they said: ‘Men are known by the truth.’ As for the truth, it is not known by men because a man may err or be right. And Allah is the Guide to that which is right.

Let us return to the explanation of *Ayat Al-Kursi*. We stopped at His statement, Exalted is He:

﴿لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾

“Neither slumber nor sleep overtakes Him.”

Slumber is a dormant state before sleep, and sleep is well known.

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

“To Him belongs whatever is in the heavens and whatever is on the earth.”

This verse hints at the comprehensive Dominion of Allah, the Mighty and Sublime.

“To Him belongs whatever is in the heaven and whatever is on the earth.”

The evidence of this comprehensiveness is the word ‘whatever’ in His statement:

﴿وَمَا فِي الْأَرْضِ﴾

“And whatever is on the earth.”

It is a relative pronoun which denotes that to Him belong all that

because it implies all-inclusiveness in Arabic language. The evidence of His sole ownership of Authority is that He put the predicate first: "to Him belongs whatever is in the heavens." Putting the predicate first indicates an all-encompassing nature.

There is no one who has dominion over anything in the heavens or in the earth save Allah. Whatever a man owns such as clothes, landed properties and other materials are a limited ownership which he may not dispense as he wills. For instance, a person may wish to burn his garment but he is prohibited from doing that. Hence, his ownership over those things is not total because he is not free to dispense it except in accordance with Allah's Legislation.

For this reason, it is not permissible to engage in usury with our wealth even if the borrower is pleased with it and willingly agrees to pay it. It is not permissible because we are not free to dispense our possessions as we wish. Our ownership and authority over our properities are limited. Complete ownership, which allows the owner to do whatever he wishes, belongs to Allah, Honored and Glorious is He, alone.

Allah, Honored and Glorious is He, says:

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

"To Him belongs whatever is in the heaven and whatever is on the earth."

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

"Who is he that can intercede with Him except with His permission."

That is, no one can intercede on behalf of another before Allah without His permission. Intercession is well known and it to intervene on behalf of someone else in order to bring about benefit or prevent harm. It is well known that irrespective of the might of the empire of an earthly king, people will still intercede with him without any permission. Even kings with gigantic empires, their wives would

intercede without seeking permission.

However, no one can intercede with Allah, Honored and Glorious, except with His permission. Even the Most Honorable of His servants do not intercede with Him except by Allah's permission. This points to the completeness of His Dominion, Honored and Glorious is He. No one is capable of speaking before Him or interceding, which is good, except with His permission.

Who is the most honorable creature amongst the offspring of Adam before Allah? Verily, it is Muhammad ﷺ. On the Day of Resurrection, he will not have the right to intercede until Allah permits him. Then he will remain in the state of prostration for a very long period until Allah will reveal certain words of praise to him. These words will never have been granted before then. Thereafter, he will proceed to intercede.

Thus, any inferior being has more reason to seek permission. No one can intercede except with Allah's permission. Why? This is because of the complete nature of His Ownership and Authority, Honored and Glorious is He.

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

"He knows what happens to them (His creatures) in this world, and what will happen to them in them in the Hereafter."

Allah, Honored and Glorious, knows what is before them, that is, all future affairs, and what is behind them, that is, all their past affairs. This is evidence of the Perfect Knowledge of Allah, Honored and Glorious is He, and He encompasses everything: past, present and future. What is before you is what you face even in the next minute, and what is behind you is that which you have left behind, even if a minute away.

For instance, is our discussion right now after *Salat Al-Asr* before us or behind us? It is behind us, my statement which I am uttering right now? Whatever is after now is the future; now is the present and that which has preceded is past behind you. So, Allah Honored and Glorious, knows whatever is before us, the present and the future,

and whatever is behind us. This is a proof of the perfection of His Knowledge, Glorious and Honored is He. The knowledge of other than him is deficient:

Firstly: We are initially ignorant of several things. Then, they became known to us through knowledge.

Secondly: Whenever we learn something, there remains a defect in our knowledge, which is forgetfulness.

However, Allah's Knowledge, Honored and Glorious is He, does not entail forgetfulness or prior ignorance. Moosa عليه السلام mentioned this when Fir'aun told him:

﴿ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾ قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنسَىٰ ﴿٥٢﴾ ﴾

"[Fir'aun (pharaoh) said: what about the generations of old? [Musa (Moses) said: The knowledge there of is with my Lord, in a Record. My Lord is neither unaware nor He forgets.]" (Ta-Ha: 51, 52)

That is, He is never ignorant nor does He forget what is past. Our knowledge is affected by two defects: a defect which has preceded, which is ignorance; and a defect which will affect it in future, which is forgetfulness. Allah's Knowledge, Honored and Glorious is He, is free from all of that.

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ ﴾ ﴿١٥٥﴾

"Who is he that can intercede with Him except with His permission? He knows what happens to them (his creatures) in this world, and what will happen to them in the Hereafter. And they will never compass any thing of His knowledge except that which He wills."

That is, the creatures do not comprehend anything of His Knowledge except that which He Wills. Knowledge here refers to

what is known, that is, we cannot encompass anything of what Allah knows except that which He, Honored and Glorious, wills. This is similar to His statement:

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا﴾ (٦) إِلَّا مَنْ أَرَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٧﴾

“(He alone) the Knower of the Gha’ib (unseen), and He reveals to none His Gha’ib (unseen). Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.” (Al-Jinn: 26,27)

Also, we cannot capture the essence of His knowledge; that is, knowledge of His Person and Attributes except that which He wills. Therefore, we do not know about what has to do with His Person, His Names and His Attributes except that which He wills. This is why the scholars say that the Names of Allah and His Attributes are *Tauqeefiyyah* (that is, known only through revelation). This means that its confirmation or negation is based solely on what has come through the Sharee'ah. This is because we do not know the Names of our Lord except that which He teaches us nor His Attributes except that which He teaches us. Similarly, we do not know anything about His Person, Honored and Glorious, except what He teaches us. This statement is a proof that man is in need of Allah’s knowledge, Honored and Glorious is He. It is necessary for man to beseech Allah to teach him that which he does not know which is beneficial to his Religion and mundane life.

﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾ (٢٠٥)

“His Kursi (footstool) extends over the heavens and earth.”

About *Ayat Al-Kursi*, Ibn Abass - may Allah be pleased with him - said: ‘It is the foothold for the two feet of Allah, Honored and Glorious, and is smaller than the Throne.’ The Throne is bigger than it. In a hadeeth from the Prophet ﷺ, he said: ‘The similitude of the seven

heavens to the *Kursi* is like a ring thrown onto a field. The vastness of the *Arsh* compared to the *Kursi* is like the vastness of the field compared to the ring.¹ When you throw a ring onto a field, which is a piece of expansive land, it will be insignificant.

This is the similitude of the seven heavens and the seven earths to the *Kursi*; as a ring thrown onto a field. And the vastness of the throne in comparison to the *Kursi* is like a ring on a field. The Throne is much mightier than the *Kursi*, and its Creator, Glorious and High is He, is much greater than it. If this is the case; that is, the *Kursi* encompasses the heavens and the earth, and the *Arsh* is greater, and the Lord is greater than everything and He is the greatest of all things:

﴿وَلَا يَؤُدُّهُ حِفْظُهُمَا﴾

“And He feels no fatigue in guarding and preserving them.”

That is, Allah, Honored and Glorious, is not overworked or incapacitated because He is preserving the heavens and the earth. This is in spite of what they contain, their size and expanse. Yet, He is High, Honored and Glorious is He, is above everything. Nothing is invisible to Him. He is not overburdened due to preserving the heavens and the earth, nor is He overburdened due to preserving whatever is in the heavens and the earth:

﴿لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾

“For each (person), there are angels in succession, before and behind him. They guard him by the command of Allah.” (Ar-Rad: 11)

﴿قَالَ اللَّهُ خَيْرَ حَفِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

“But Allah is the Best to guard, and He is the Most Merciful of those who show mercy.” (Yusuf: 64)

Despite being High as He is above all things, Allah, Honored and Glorious, feels no fatigue in maintaining the heavens and the earth.

1 Reported by bin Hibban in Saheeh in the Book of Goodness and Kindness, Chapter on what has been narrated about obedience and its reward..., no.361

“And He is the Most High, the Most Great.”

He is High, Honored and Glorious is He, above all things; and He is Great, greater than every other thing. Some of the people of knowledge say: ‘The highness is of two categories: The Highness of His person, Honored and Glorious, that He is above everything; and the Loftiness of His Attributes. His Attributes are loftier than those of every other thing. The Great means One with Greatness, Power, Magnificence, Honor and Majesty. These meanings reinforce that it is the greatest verse of Allah’s Book.

Allah alone grants success.

Hadeeth 1020

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ، عُصِمَ مِنَ الدَّجَالِ». رَوَاهُمَا مُسْلِمٌ .

Abud-Darda’ ﷺ reported: *The Messenger of Allah* ﷺ said: “Whoever commits to memory the first ten Ayat of the Surat Al-Kahf , will be protected from (the trial of) Ad-Dajjal (Antichrist).” [Muslim]

Commentary

The author – may Allah shower blessings on him – mentioned these hadeeths under ‘Chapter on inducement towards the recitation of some special verses and Surah of the Noble Qur’an.’ They are about Surah Al-Kahf (Chapter 18), Fatihah Al-Kitab (Qur’an chapter 1) and the concluding verses of Surah Al-Baqarah.

Regarding the first, the Prophet ﷺ informed us that whosoever commits the first ten or the last ten verses of *Surah Al-Kahf* (Chapter 18) to memory will be protected from the (trials of) *Ad-Dajjal* (The Antichrist).

Ad-Dajjal is a disbeliever who will be raised before the end of time. He will initially claim Prophethood then he will claim to be a god, refuge is with Allah from his trials. This will be the greatest tribulation on earth since the creation Adam till the end of time as we were informed by the Prophet ﷺ: 'If he appears while I am with you, I will defend you against him. But if he appears after I die, then everyone of you is his own defender. Allah is the One Who remains after me to guide every Muslim.'⁽¹⁾

The Prophet ﷺ warned about his tribulation. There was no Prophet except that he warned his people so that the progeny of Adam may prepare for this great tribulation. Otherwise, it is known that he will not come except at the end of time. Notwithstanding, this warning shows the severity of this tribulation from which none will escape except whoever Allah, Honored and Glorious, rescues.

Allah will make extraordinary feats to happen through this *Dajjal*. He will give command to the sky and it will send down its rain upon the earth and he will give command to the earth and it will bring forth its vegetation. He will come to a people in barren land devoid of pasture with weak and lean animals. He will invite them to disbelief and give them false hope. So, they will follow him and he will give command to the sky and it will rain and give command to the earth and it will bring forth vegetation. Then he will revitalize their animals, so they have udders full of milk and their flanks stretched.

Then he will come to another people and invite them, but they will reject him and their land will become barren without plants. Do you know of any tribulation greater than this?

A lot of people will follow him in the villages. He will admit

1 Reported by Muslim in the Book of Tribulations and the Signs of the Last Hour, Chapter on the Mention of the Anti-christ, His Attributes and What is with Him..., no.2937

whoever follows him into his paradise and put whoever rejects him in his fire. However, that which people consider to be paradise will in fact be hell, and that which people will consider as hell will in fact be paradise and sweet water. Unfortunately, men do not know except that which is apparent.

However, Allah, The Mighty and Sublime, explained that he (the *Dajjal*) is a liar. Allah gave details of this as reported to us by the Prophet ﷺ. The word *Kaafir* (*kaaf-faa-raa*) will be written between his eyes. Every believer, even if he is uneducated, will be able to read it. However, every hypocrite will be prevented from seeing it even if he is lettered. So, he does not see that which is written between his eyes because he is misguided - refuge is with Allah.

This is similar to the condition of a man in the grave; a believer will respond correctly: 'My Lord is Allah, my religion is Islam and my Prophet is Muhammad.' But a hypocrite, even if he is lettered, would not be able to respond correctly, refuge is with Allah. Also, our Prophet ﷺ gave us a manifest sign which is that *Dajjal* is one-eyed, having only one eye, and our Lord Glorious and Honored, is not one eyed. He is free of all blemish and defect. Whoever is on the truth is safe and saved.

This despicable *Dajjal* will remain on earth for forty days. The first day will be like a year, that is, twelve months. Imagine this, Glorified is Allah! Presently, the earth completes its orbital rotation every twenty-four hours but it will complete this in twelve months on the first day of *Dajjal's* appearance. The second day will be like a month, the third day like a week and the rest of the days will be like our normal days. He will remain for this period, and then Isa son of Maryam ﷺ will descend to kill this *Dajjal*. The true Christ, the pure Prophet will kill the evil (and false) Christ, the *Dajjal*. Allah, Honored and Glorious, will grant him power over the *Dajjal* and he will kill him.

Due to the enormity of this tribulation, the Messenger of Allah ﷺ commanded us to seek refuge with Allah from him in every *Salat*. He said: 'Seek refuge with Allah from four things saying: 'O Allah, I seek refuge in you from the punishment of Hell, and the punishment of

the grave, and the trial of living and dying and from the evil of the trial of the (false) Christ, the *Dajjal*.⁽¹⁾

The horror of his tribulation requires that we seek refuge with Allah, Honored and Glorious, with a truthful heart from the tribulation of the (false) Christ *Dajjal*.

Also, one of the means of escape from his tribulation is memorizing ten verses from *Surah Al-Kahf*, either from its beginning or its end. Whoever memorises and recites them will be protected from his tribulation.

Chapter 184: desirability of assembling for the recitation of the noble qur'an

Hadeeth 1021

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَمَا جِبْرِيلُ عَلَيْهِ السَّلَامُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ سَمِعَ نَقِيضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ فَقَالَ: «هَذَا بَابٌ مِنَ السَّمَاءِ فَتِيحَ الْيَوْمِ، وَلَمْ يَفْتَحْ قَطُّ إِلَّا الْيَوْمِ»، فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ: «هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمِ، فَسَلِّمْ وَقَالَ: أَبَشِرْ بِنُورَيْنِ أُوتِيَتْهُمَا، لَمْ يُؤْتِيَهُمَا نَبِيٌّ قَبْلَكَ: فَاتِحَةَ الْكِتَابِ، وَخَوَاتِيمَ سُورَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهَا إِلَّا أُعْطِيَتْهُ». رَوَاهُ مُسْلِمٌ .

Ibn 'Abbas رضي الله عنه reported: While Jibril (Gabriel) was sitting with the

1 Reported by Muslim in Book of Al-Mosques and the Places of Salat, Chapter on What from which refuge Should be Sought during Salat ..., no. 588

Messenger of Allah ﷺ, he heard a sound above him. He lifted his head, and said: "This is a gate which has been opened in heaven today. It was never opened before." Then an angel descended through it, he said: "This is an angel who has come down to earth. He never came down before." He sent greetings and said: "Rejoice with two lights given to you. Such lights were not given to any Prophet before you. These (lights) are: *Fatihah-til-Kitab* (*Surat Al-Fatihah*), and the concluding *Ayat* of *Surat Al-Baqarah*. You will never recite a word from them without being given the blessings it contains." [Muslim]

Among the special chapters and verses are *Surat Al-Fatihah* and the last two verses of *Surat Al-Baqarah*. None among this Ummah will recite them with firm belief except that Allah, the most High, will grant him the request in them.

In *Surat Al-Fatihah*:

﴿ اٰهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿٦﴾ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ ﴿٧﴾ ﴾

"Guide us to the straight Way. The way of those on whom you have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)." (*Al-Fatihah*: 6,7)

Allah the most High said to his servant: 'When he recites it in *Salat*; He (Allah) says; this is for my servant and for My servant is whatever he requests.'

As for the concluding verses of *Surat Al-Baqarah*:

﴿ لَا يَكْفِيكَ اللهُ نَفْسًا اِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَسِينَا اَوْ اَخْطَاْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ عَلَي الَّذِيْنَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاَعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا اَنْتَ مَوْلَانَا فَانصُرْنَا عَلَي الْقَوْمِ الْكَافِرِيْنَ ﴾ ﴿٢٨٦﴾

“Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned; Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Maula (patron, supporter and protector, and so on.) and give us victory over the disbelieving people.” (Al-Baqarah: 286)

The one who believes with certainty will never ask Allah with these seven statements of supplications except that He answers him. This is a distinction and tremendous honor.

We beseech Allah - the most High - to pardon you and us and grant us victory over the disbelieving people.

Hadeeth 1022

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَّتُهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “Any group of people that assemble in one of the Houses of Allah to study the Qur’an, tranquillity will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity.” [Muslim]

The author, An-Nawawee – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: ‘Chapter on desirability of assembling for the recitation of the noble Qur’an’

He implied that it is meritorious for people to gather together for the recitation of the Qur'an and teaching it. This is one of the things which the Prophet ﷺ encouraged in the narration of Aboo Hurayrah - may Allah be pleased with him. He said: 'Any group of people that assemble in one of the Houses of Allah to study the Book of Allah (i.e. Qur'an), tranquility will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity.' This assembly benefits from these four things.

He ﷺ said: 'Any group of people that assemble in one of the Houses of Allah.' The houses of Allah on earth are the mosques. Allah - the most High said:

﴿ فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ
 (٣٦) رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا
 تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴾ (٣٧)

"In houses (mosque) which Allah has order to be raised (to be cleaned and to be honored); in them His Name is glorified in the mornings and in the afternoons or the evenings. Men, whom neither trade nor sale diverts from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat - as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection)." (An-Nur: 36, 37)

Allah mentioned these places in conjunction with himself as a way of honoring and elevating them because they are places for His remembrance, the recitation of His Word and seeking nearness to Him in *Salat*. However, He - the Mighty and Sublime, is above His Throne, beyond the heavens. He does not reside within any of His creatures nor does any of His creatures exist within Him, Glorious and Honored is He. However, this association to Himself is to honor (those houses).

Scholars - may Allah shower blessings on him - have explained that

things which are mentioned in conjunction with Allah are of two types:

The first: Attributes which do not exist separately. These are the Attributes of Allah, Honored and Glorious. For example, the Honour of Allah, the Power of Allah, the Speech of Allah, the Hearing of Allah, the Sight of Allah. These Attributes are mentioned in conjunction with the One to whom they belong. So, these are the Attributes of Allah, Honored and Glorious is He.

The second: Entities which exist separately from Allah, Honored and Glorious is He. They are created things which are not amongst the Attributes of Allah. They are only mentioned in conjunction with Him, Honored and Glorious, by way of honoring and elevating them. For example, the mosque of Allah, the houses of Allah, the she camel of Allah. So also is His statement, Exalted is He, about Adam:

﴿وَنَفَخْتُ فِيهِ مِنْ رُوحِي﴾

“And (we) breathed into him (Adam) the (our) soul which I created for him.”(Al-Hijr: 29)

Likewise, as regards 'Eesa son of Maryam, the soul is distinct and separate from Allah, Honored and Glorious, and is one of His creatures. However, it is related to Allah by way of honor and nobility.

Also, he ﷺ said: ‘study the book of Allah.’

The recitation of Allah's Book, Honored and Glorious is He, is of three classes:

1. Recitation of the text;
2. Recitation of the meaning;
3. Recitation of implementation.

The recitation of the text is well known; one recites a particular part and it has two forms:

The first form: That a reciter recites a page or two pages and the rest recite exactly what he recited after him. This usually occurs during teaching periods.

The second form: That a reciter recites a page or two pages, then the next reciter reads the subsequent page or two and the cycle continues.

Someone may say that this second form results in the loss of reward for some of them because what one recites is not recited by another. It should be explained that nothing is lost because the listener is similar to the reciter in terms of reward. The evidence for this is the statement of Allah, Blessed and Exalted is He, in *Surah Yoonus* (Chapter 10) in the story of Moosa ؑ when he cursed the people of *Fir'aun* saying:

﴿ رَبَّنَا أَطْمَسَ عَلَيَّ أَمْوَالَهُمْ وَأَشَدَّدَ عَلَيَّ قُلُوبَهُمْ فَلَا يُؤْمِنُونَ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴾ (88)

“Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment” (Yunus 10:88)

The one speaking here is Moosa ؑ as shown at the beginning of the verse:

﴿ وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوهُنَّ عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَيَّ أَمْوَالَهُمْ وَأَشَدَّدْ عَلَيَّ قُلُوبَهُمْ فَلَا يُؤْمِنُونَ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴾ (88)

“And Moosa (Moses) said: Our Lord! You have indeed bestowed on Fir'aun (pharaoh) and his chiefs splendor and wealth in the life of this world, our Lord! that they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.” (Yunus: 88)

Allah, the most High, responded:

﴿ قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴾ (89)

“Allah said: Verily, the invocation of you both is accepted. So you both keep to the straight way (that is, keep on doing good deeds

and preaching Allah's Message with patience), and follow not the path of those who know not (the truth that is, to believe in the Oneness of Allah, and also to believe in the Reward of Allah: Paradise and so on)" (Yunus: 89)

Although the supplicant was only one, the scholars explained that Harun was listening and saying Amen to the invocation, so the invocation was for both of them.

As for recitation of the meaning: That these people should study the Book of Allah, Honored and Glorious is He, to understand its meanings. The pious predecessors would not read more than ten verses until they understand them, knowing what they contained of knowledge and actions. They said: 'So we learnt the Qur'an, knowledge and action together.'

As for the third category of recitation: That is, the recitation of implementation, and this is the major goal of the Noble Qur'an as mentioned by Allah the most High:

﴿ كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾ ﴾

"(This is) a Book (the Qur'an) which We have sent down to you full of blessings that they may ponder over its verses and that men of understanding may remember." (Sad: 29)

The primary aim is to apply the content of the Qur'an by affirming the information from Allah, implementing His commands and avoiding His prohibitions. This is the recitation of implementation of Allah's Book, Honored and Glorious is He.

He ﷻ said: 'tranquility will descend upon them.'

Allah, Honored and Glorious, plants tranquility into the hearts and they become at ease, having certainty and calmness. These hearts are free of anxiety, doubt or uncertainty. They are peaceful and tranquil. This is one of the greatest favours of Allah on the servant; that He plants tranquility in his heart; he is free of apprehension and doubt, and he is pleased with the ordainments and predestination of Allah. If

he is afflicted with harm, he is patient and awaits liberation from Allah; and if he is touched with joy, he thanks and praises Allah for it with tranquility, peace and calmness. This tranquility is an immense favor of Allah; we beseech Allah to put tranquility in your hearts and ours.

Allah the most High had said:

﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾

“He it is Who sent down As-Sakinah (calmness and tranquility) into the hearts of the believers, that they may grow more in faith along with their (present) faith.” (Al-Fath: 4)

It is one of the causes which strengthen faith.

‘tranquility will descend upon them, mercy will engulf them,’ that is, mercy will envelope them. Engulf may mean to envelope or cover as in the statement of Allah, Exalted is He:

﴿وَاللَّيْلَ إِذَا يَغْشَى﴾

“By the night as it envelopes” (Al-Lail: 1)

That is, when it covers the earth with its darkness.

‘Mercy will engulf them,’ which is the Mercy of Allah, Honored and Glorious is He.

‘And angels will surround them,’ that is, they encircle them listening to the remembrance and acting as witnesses for them.

The fourth: ‘and Allah will make mention of them to those (the angels) in His proximity.’ Allah, the most High, mentions them to the highest group of angels. This is similar to His statement in the Hadeeth Qudsi: ‘Whoever remembers Me in a group, I will remember him in a better group.’⁽¹⁾

1 Reported by Al- Bukhari in Book of Oneness of Allah, Chapter on the statement of Allah the Exalted: “And Allah warns you against Himself (His punishment)...,” no.7405, and Muslim in Book of Remembrance, Supplication Repentance and Seeking forgiveness ..., Chapter on encouragement to Remembrance (remembrance) of Allah the Exalted ..., no.2675

Summarily, this hadeeth points to the virtue of gathering for the recitation of the Book of Allah Honored and Glorious is He.

Allah alone grants success.

The Fourth Volume ends here – by Allah's Favour and His granting success. The Fifth Volume will follow it – by Allah's Leave – and it will commence with the Chapter on the Virtues of the Ablution.